

SNOW



SNOW
History of
Levi and Lucina Streeter Snow
Family



COMPILED BY
BESS SNOW GREAT-GRANDDAUGHTER
ILLUSTRATED BY
JACK RENCHER GREAT-GREAT-GRANDSON



TO

The Memory of
RICHARD and AVIS
STEPHEN and URSULA

But for them
there would have been
no tale to tell

Preface

This isn't supposed to be a complete history of the Snow family. It is merely a collection of bits of information that I have gathered, in my spare moments, during the past five years, and is just a portion taken from a history of my own family. Copies are being made due to the request of family members. As I don't pretend to be a writer, this is by no means a literary masterpiece.

The numbers that appear in the genealogical portion of this history refer to the generation that the person belongs to. The number 1 appears before the name of Richard Snow the immigrant; the number 2 before each of his children; 3 before his grandchildren etc.. Great-grandfather Levi Snow belongs to the 6th. generation while his wife, Lucina Streeter, belongs to the 7th..

ACKNOWLEDGEMENTS

To the many friends and relatives who have so kindly assisted me in gathering this material on the history of my people, I wish to express my appreciation. They are as follows:

Bernella Elizabeth (Aunt Nellie) Snow Gardner, Everett L. Warner, Olga Cannon Snow, Maude R. Snow, Cornelia Taylor Fairbanks of St. Johnsbury, Vermont Atheneum, Ardelle Haskell of Chesterfield, New Hampshire Library, President and Mrs. Glenn E. Snow, Celestia Snow Gardner, Dr. and Mrs. William J. Snow, Dan Lewis Sr., Earl E. Lewis, John Calvin Lewis, Helen Lewis, Theresa Snow Hill, Bess Streeter Aldrich, Rev. Frank H. Snow, Howard A. Snow, Rosemond Snow Westover, President of the Salt Lake Temple, Mrs. D.C. Kimball, Lucile Gilmer, Lucile Clinton Grosbeck, W.C. Tanner sexton of Salt Lake City Cemetery, Roxy S. Romney and Etta Finlayson, Washington County Utah Librarians, Mrs. Isabel B. Dance, Ann Rogers Snow, Arthur Carmick, J.W. Olsen, H.L. Reid, Mr. and Mrs. Rulon A. Snow, Edward H. Snow, Arthur Snow, Rebecca Wright Snow, Beverly Jenson, Jack Rencher, Alice Gardner Snow, Mrs. William Brooks, LuRee Snow Gardner Porter, Mr. and Mrs. George Gardner, MacCormac Snow, Martha Snow Keate, Emma Jane Snow Brinkerhoff, Margaret Gardner, Dr. Leland H. Creer, Rose Rencher Nelson, Mary Gardner Thornton, Shipley Snow, Wanda M. Snow, Ruth Bleak Snow, Harold S. Snow, Leo A. Snow, Mamie Gardner, Elizabeth Snow Beckstrom, Linna Snow, Effie Gardner Beckstrom, Virginia Snow Wilkinson, Edna Snow Neilson, Vivian Snow, Ann Snow Esplin, Lucile Snow Carter, Josephine Snow Sandburg, Charles O. Snow, Royall H. Snow, Stanley C. Snow, Mrs. George Lott, Judge Eugene Pratt, and Mr. and Mrs. Paul Judd, typists.

The name and Family of Snow
Compiled by
The Media Research Bureau

The name of Snow is said to have been originally given to a child that was born in the time of the snow and to have been taken at a later date as the surname of the children of a man thus named. It is found on ancient records in the various forms of Snow, Snaw, Snawe, Snowe, and Snow, of which the last is the generally accepted form today.

Families of this name were to be found at early dates in the English counties of Wilts, Bedford, Surrey, Hartford, Oxford, York, Westminster, Chester, and London and are believed to have been of Anglo-Saxon origin, being for the most part, members of the landed gentry and yeomanry of Great Britain.

Among the early records of the family in England are those of Henry Snow of Buckinghamshire in the year 1273, William Snow of Oxfordshire about the same time, Roger Snow of the time of King Edward the First, Willielmus Snawe of Yorkshire in 1379, Richardus Snaw of the same period, and Saban Snowe of London in 1569.

It is ^{not} known of which of these many illustrious branches of the Snow family in England the first emigrants of the name who came to America were descended, but it is thought probably that all of the families of Snow are of common ancestry and descended from a common progenitor of a remote period.

The first of the name to emigrate to America was Nicholas Snow who came to Plymouth, Mass. in the good ship "Ann" in 1623 and removed about 1634 to Eastham, in the same colony. He was married sometime before 1627 to Constance Hopkins, who came with her father on the Mayflower, and was the father by her of Mark, Mary, Sarah, Joseph, Stephen, John, Elizabeth, Jabez, Ruth, Hannah, Rebecca, and one other died young.

Mark, eldest son of the emigrant Nicholas, resided at Eastham and was married about 1655 to Ann Cook, by whom he had one daughter named Ann and the wife died in 1656. In 1661 he took a second wife, Jane, daughter of Governor Thomas Prence (second Governor of Plymouth Colony) and was the father by her of Mary, Nicholas, Elizabeth, (died young) Thomas, Sarah, Prence, Elizabeth, and Hannah.

Joseph, second son of the emigrant Nicholas, was the father by his wife Mary of Joseph, Mary, Benjamin, Sarah, Ruth, Stephen, Lydia, Rebecca, James, Jane, and Josiah.

Stephen, third son of the emigrant Nicholas, was married in 1663 to the widow Susanna (nee Deane) Rogers and had issue by her of Eathshua, Hannah, Micajah, and Bethia.

John, fourth son of the emigrant Nicholas, married Mary Small or Smalley in 1667 and was the father by her of Hannah, Mary, Abigail, Rebecca, Isaac, Lydia, Elisha, and Phoebe. In 1701 he married a second wife Mary Bigford and had no further issue by her.

Jabez, fifth son of the emigrant Nicholas, married Elizabeth Smith and their children were Jabez, Edward, Sarah, Grace, and Thomas.

Another early emigrant was William Snow, who came from England about 1635 and settled at Plymouth, whence he later moved to Duxbury and settled later at Bridgewater. He is claimed by one authority to

have married Rebecca Barker and by another to have married Rebecca Browne, the daughter of one of the Mayflower emigrants. His children were William, James, (Died in Canada probably unmarried), Joseph, Benjamin, Mary, Lydia, Hannah, and Rebecca.

William, eldest son of the emigrant William, was married in 1686 to Naomi Whitman who was the mother by him of Bethiah, James, Susanna, William, Eleazer, and John.

Joseph, third son of the emigrant William, married Hopestill Alden, granddaughter of John Alden and Priscilla of the Mayflower company, and was the father by her of Joseph, Mary, James, Rebecca, Isaac, Jonathan, and David.

Benjamin, fourth son of the emigrant William, had issue by his first wife, Elizabeth Alden, sister to his brother's wife, whom he married in 1639, of Eleazer, Rebecca, Benjamin, Solomon, and Elizabeth. By his second wife the widow Sarah (nee Allen) Cary he had further issue of a daughter named Sarah.

Thomas Snow of Boston in 1636, whose ancestry is unknown, is said to have issue by a wife named Milcah of six children, Meletiah, Melita, Hannah (died young), Abigail, Hannah, and Mohitable.

One Anthony Snow was living at Plymouth as early as 1638 and later resided at Marshfield. By his wife Abigail Warren, whom he married in 1639, he is said to have had Josiah, Sarah, Alice, and Abigail of whom the first may have been Josiah Snow who was married at Marshfield in 1669 to Rebecca Baer and had issue by her of Lydia, Mercy, Deborah, Sarah, Susanna, Abiah and probably others as well.

Thomas Paine, of American history, married a Snow girl of one of these early Snow families. Many of the Snow men fought in the American Revolution. The Snows scattered into all of the New England colonies and surrounding states. The descendants of these and other branches of the family in America have spread to practically every state in the union and have aided as much in the growth of the country as their ancestors aided in the founding of the nation. They have been noted for their energy, ambition, industry, piety, power of will, perseverance, fortitude, resourcefulness, initiative, honesty, and courage. Their two outstanding traits are honesty and stubbornness. Among those who fought in the American Revolution were Lieuts. Eleazer, Jabez, and Lemuel of Mass. Lieut. Ephriam of New York, Lieut. Sialas of Delaware, Capt. William of South Carolina, Capts. Warren and Zorubbabel of Chesterfield, New Hampshire.

Two of the many members of the family who have distinguished themselves in America in more recent times were Lorenzo Snow of Ohio and Utah, President of the Mormon Church, and Francis Huntington Snow of Mass. a great naturalist.

Others that might be added, who have distinguished themselves in America are: Erastus Fairbanks Snow, an Apostle in the Mormon Church. He was the most prominent figure in the colonization of Southern Utah, Northern Arizona, Southeastern Nevada, and helped colonize parts of Old Mexico. Milton R. Hunter, historian, says of him, "He ranks in

importance, as a Mormon colonizer, next to Brigham Young." George Albert Smith, a direct descendant of Capt. Zerubbable Snow of the American Revolution, was an Apostle in the Mormon Church and at present (1947) is President of that Church. Charles G. Dawes, a descendant of the emigrant Richard Snow, was Vice-President of the United States under Calvin Coolidge. Chester Snow, a grandson of Erastus Snow, was one of the physicists that helped with the Atomic Bomb. Glenn Edward Snow, another grandson of Erastus, served three terms as an officer in the National Education Association, and this summer (1947) was made President of that association. At present (July, 1947) he is attending an educational conference in Scotland. Grandison Gardner, a grandson of William Snow, brother to Erastus, was the youngest Brig. Gen in the United States Army during World War II. Under his direction the technique of the "skip bombing" was perfected while he was in command at Eglin Field, Florida. He was one of the physicists that helped with the Atomic Bomb and was sent into the Pacific to help with the technical part of the dropping of the first famous Atomic Bomb that was dropped over Hiroshima.. He has been advanced to Major Gen. since the close of the war. Everett L. Warner, a grandson of Lucina Snow, sister to Erastus, has his name in "Who's Who" because of his election to the National Academy of Design. He was an Art teacher at Carnegie Institute of Technology for over twenty years. He did outstanding work in camouflage during World War I, and was the originator of one of five systems of camouflage approved by the Ship Protection Commission of the War Risk Bureau.

The Snow Coat of Arms is described as follows:

Arms "Azure, a fess nebulee ermine, between two antelopes' heads crested Argent."

Crest "A mount vert, and antelope's head crested per nebulee and ermine and azure."

RICHARD SNOW (I) RECORD 1607-1677

RICHARD SNOW was born 1607 in England.
Married Avis (last name unknown). ("Dawes Gates Ancestral Line.") says that the name has been misprinted on several records as Annis, but the real name is Avis.
Died at Woburn, Mass. May 5, 1677.
He and Avis had the following children:

- 2- JOHN SNOW 1640-1706
- 2- JAMES SNOW 1642-1704
- 2- DANIEL SNOW 1645-1646
- 2- SAMUEL SNOW 1647-1717
- 2- ZACHERIAN SNOW 1649-1711

"The New England Register" gives the list of passengers sailing from England to the Colonies. Richard Snow's name is included in the list of passengers sailing from England Nov. 20, 1635 on the "Expedition". He was 28 years old. Peter Blackbar was head of the company and they were bound for Barbados. There were 206 passengers aboard. On this same ship was a William Green, age 23, whose daughter, Mary, later married John Snow, a son of Richard. William Green's wife was Hannah Carter Green. In 1645 Richard, with his wife Avis and two sons, John and James, settled at Woburn, Massachusetts. Where he had lived for the previous 10 years is not known. He was the earliest inhabitant of Woburn, Mass. bearing the name of Snow. After

settling at Woburn he had three more sons, Daniel, Samuel, and Zachariah. His name appears on the Woburn Tax list by Sept. 8, 1645. (History of Woburn, Mass. Sewall, page 804.) In 1647-48, land was granted him by the town. Nov. 19, 1656 he bought a house and twenty acres of land from George Farley, an original inhabitant of Woburn, then recently removed to Billerica. In 1688, he had a due proportion assigned him in the "fifth eight", in the distribution of common lands and timber. With Edward Johnson, he witnessed the will of Thomas Fuller, regarding his grandchildren, proved Nov. 10, 1656. Middlesex County Court Records, Vol. I:183 says that "In 1659 Richard Snow is dismissed from ordinary training in consideration of his insufficiency to bear arms." His home lay on the west of Joseph Carter's. Although he seems to have been an industrious, thriving husbandman and to have retained a respectable rank in society, yet he never attained to any considerable office either in the church or town, perhaps because of not being ambitious of honor and distinction, but probably because of some physical infirmity causing his "insufficiency to bear arms." Richard signed the Woburn Memorial for Christian Liberty. The signers of this document were known as the "Bold Petitioners." He owned two Bibles and other sermon books at his death.

When Richard died, he left to his wife and family an estate of over 188 pounds, and had the name of having reared four sons who lived useful honorable lives. His three elder sons married and had families. Daniel died when a year old. Zachariah had no children.

Richard's will was made Nov. 30, 1676. It was witnessed by Francis Wyman, Allen Convers, and Zachariah Convers, and was probated on June 19, 1677. It made his wife Avis and son Zachariah the executors. His will reads as follows:

"I Richard Snow of Woburn in the county of Middlesex in Massachussetts collony in new england although weake in body yet perfect in sences do made this my last will and testament to dispose of the little estate the lord hath bestowed on mee; I do make my beloved wife Avis Snow and my youngest son Zachary Snow to be my Executors. I do bequeath to my eldest son John Snow one parcell of land that his house now standeth on and one parcell of meddow that he hath now on his possession: It; to my son James Snow I do bequeath one parcell of land in hungry plain feill halfe my land there is to say halfe broke up land, from the end of the broke up land to run straight line to the swampe and halfe my lott at the Cedar swampe; and one parcell of meddow called hart hole; and one parcell of meddow from a point of upland in the meddow with a straight line to the river; and a third part of my division of timber and a third part of what is to be layed out: It: to my son Samuel Snow I do bequeath halfe my land joining to my house and halfe the swamp with all the conveniences; and two akers of meddow on the other side of napple meddow river; and a third part of my division of timber; and a third part of what is to be layed out; and halfe my meddow at Steprocke: and the rest of my land at hungry plain to be equally divided between my son Samuell and my son Zachary: It: I do require that my sons equally do pay to my beloved wife twenty bushells of corne yearly as followeth: five bushells of wheat and five of ry: and five bushells of barley: and five bushells of Indian Corne: and the keeping of two cows summer and winter yearly; and foure cords of wood yearly and after my funsrall and my legayes thus bestowed: I make my beloved wife Avis and

my son Zachary my executers this 30th. of the eleventh month 1676: unto which we have set our hands.

RICHARD SNOW

Witness our hands
FRANCIS WYMAN
ALLEN CONVERS
ZACHARIAH CONVERS

Sworn in Court by Francis Wyman and Allen Convers
J R C

as attest
Commonwealth of Massachusetts
Middlesex ss. Registry of Probate

A tru copy.

Attest, W. E. Rogers Register."

An Inventory of the Estate of Richard Snow: deceased, 5th. of May 1677:

Imp: Dwelling house, barn orchard ten acres of land.
Item: Nine Acres of Meddow
It: Seventy acres of woodland
It: Eleven acres of remote land
It: Thirteen acres of plow-land within fence
It: One pair of oxen
It: One cow and an hefier
It: Swine and fowles
It: Yoake, shovel, Ax, chaine, and forks
It: Two beds with, the furniture belonging
It: Table-cloth and napkins
It: In wearing cloaths
It: One chest and box
It: Pot-hooks, tramel, frying-pan, tongs
It: Warmingpan, fireshovel, Gridiorn
It: Pewter and tinware
It: Earthen ware
It: Dishes, spoons, and mil-trays
It: Beer-barrells tubs pails and other wooden ware
It: Two Bibles and other sermon books
It: Churn, fan, hogshead, meat tub
It: Bag sieves, meal-trough and a wheel
It: Chair tables hamer pinchers
It: Sword and Gun
It: Bells, siths, tackling
It: In Indian and Rie both corn and meal
It: In meat.

Witness heerof
Joseph Wright
Samuel Carter

Sworn in Court By Zach: Snow June 19, 1677 JR CL.
Commonwealth of Massachusetts
Middlesex ss. Registry of Probate

A true copy.

Attest, W. E. Rogers Register.

(Deeds page 15 and 56 of Woburn Records.) I John Snow, of Woburn, acknowledge to have received of my Uncle John Carter of the same town L 34, 6 s. 11d. as the full share of my wife's portion by her father William Greene June 21, 1672. I Samuel Snow of Woburn, husbandman, in consideration of L. 30 convey to Joseph Carter of the same town, currier one piece of land (upland) and swamp of ten acres in Woburn, it being the half of my father Richard Snow, late of Woburn, his house and lot which half part also contains one "hovel" with sellar in the side "hill" also hop yard and is bounded on the east by land of Joseph Carter, and west by the other side of said houselot, now in the possession of my loving brother Zachariah Snow, and north by the land of my loving brother John Snow, and south by the King's Highway. (Dower of Sarah Snow released April 4, 1867.)

Record of Richard Snow's children

JOHN SNOW (2) RECORD
1640-1706

JOHN SNOW was born about 1640.

Married Mary Green a daughter of William Green and Hannah Carter Green. Mary was born at Woburn, Mass. Jan. 20, 1644.

Died Nov. 25, 1706 at Woburn, Mass.

He and Mary had the following children:

- 3- JOHN SNOW born May 13, 1668.
- 3- ZERUBBABEL SNOW born May 14, 1672; Died Nov. 20, 1733.
- 3- TIMOTHY SNOW born Feb. 16, 1675; died March 4, 1747.
- 3- HANNAH SNOW born June 6, 1677. She married John Cutler and had a son Hezekiah Cutler who became the father of Rev. Manasell Cutler. Manasell became the father of E. Cutler who became the mother of Henry Dawes. Henry Dawes became the father of Brig. Gen. Rufus Dawes. (Rufus Dawes was in the Civil War. He led the 6th. Wisconsin Regiment into battle at Gettysburg. His men checked the confederates at a critical time. His horse was shot from under him. Unmounted, he led his men to victory. Only half of the men survived.) Rufus became the father of Charles G. Dawes, Vice-President to Calvin Coolidge. Charles G. Dawes was a Brig. Gen., a banker in Chicago, Comptroller of the Currency under McKinley, the army agent for the purchase of supplies for the armies in France during World War I, was the first director of the budget, chairman for the board for the Reconstruction Finance Corporation, and Ambassador to England. Charles G. was also a descendant of William Dawes who rode with Paul Revere on his famous ride. Charles G. established a chain of hotels at which the unfortunate could find lodging at nominal cost and no prying questions asked. He was awarded the Nobel Peace Prize in 1925, jointly with the British Foreign Sect. Sir Austin Chamberlain. He turned his share to the Walter Hines Page School of International Relations.
- 3- MARY SNOW born Aug. 4, 168
- 3- EBENEZER SNOW born Oct. 6, 168 ; died Feb. 11, 1704
- 3- NATHANIEL SNOW born Nov. 16, 1684.

When John Snow died, he left a will saying that his wife, Mary Green, was to use for life all the household stuff and one third of all the movables, housing, and lands; his son John was to retain the home and over twenty acres already in his hands on consideration that he pay 12 pounds to his brother Timothy and three pounds to his sister Hannah Cutler. Zerubbabel and Timothy were to divide between

them the remainder of the housing and lands, including the widow's third after her death.

JAMES SNOW (2) RECORD
1642-1704

JAMES SNOW born 1642
Died 1704 at Woburn, Mass.
He had the following children:

- 3- JAMES SNOW
- 3- ABIGAIL SNOW
- 3- LYDIA SNOW
- 3- SARAH SNOW

SAMUEL SNOW (2) RECORD
1647-1717

SAMUEL SNOW born May 28, 1647 at Woburn, Mass.
Died Nov. 28, 1717 at Woburn.
Married Sarah

They had the following children:

- 3- SAMUEL SNOW
- 3- SARAH SNOW
- 3- DANIEL SNOW
- 3- ABIGAIL SNOW
- 3- RICHARD SNOW
- 3- HANNAH SNOW

Samuel married a second wife, Sarah Parker, 1686 and by her had:

- 3- DEBORAH SNOW
- 3- JOANNA SNOW
- 3- EBENEZER SNOW

→ Lorenzo Snow, President of the Mormon Church 1898-1901, descended from Samuel. Lorenzo's sister Eliza was very prominent in the Mormon Church as poet and song writer. She was the wife of both Joseph Smith and Brigham Young, Presidents of the Mormon Church. She was a graduate of Oberlin College, Ohio, the first American college to admit women.

ZACHARIAH SNOW (2) RECORD
1649-1711

ZACHARIAH SNOW was born March 29, 1649 at Woburn, Mass.
Died April 14, 1711.

He had no children. He was either a bachelor or a widower for his estate was divided among his brothers, nieces and nephews at his death. When the colonies fought the Indians during the King Phillip's war, men from Mass. were called to fight in some of the battles. At one battle Capt. Davenport was placed in charge of a company of men made up of men from eight Mass. towns. Thirteen men from Woburn were called. One of these men was a fellow with a family. As Zachariah had no children and was too old for the draft, he offered to go in the other man's place. John Carter was Captain of the Woburn men. They joined the other Mass. men on Dedham Plain and marched from there to near Wickford, Rhode Island. Dec. 18-19 they bivouacked in the snow at Tower Hill then marched to the Swamp Fort. Here at the swamp

they had a battle in the snow. Capt. Davenport was one of the first to fall in the fight. During the night they marched back to Wickford in snow to their knees carrying their dead and wounded. Among the wounded were three men from Woburn. Zachariah Snow was one of these three wounded. He either staggered wounded, through the snow, or was carried by his comrades. April 14, 1711 he died from these wounds.

ZERUBBABEL SNOW (3) RECORD
1672-1733

ZERUBBABEL SNOW, a grandson of Richard, was born May 14, 1672 at Woburn. Son of John Snow and Mary Greene.

Died Nov. 20, 1733 at Woburn.

Married Jemima Cutler at Woburn, Sept. 22, 1697. She was a sister to John Cutler who had married Zerubbabel's sister Hannah. Jemima was the daughter of James and Phebe Page Cutler of Lexington, Massachusetts. She was born 1670 and died March 15, 1744 at Southborough, Mass.

Zerubbabel and Jemima had the following children:

- 4- ZERUBBABEL SNOW born July 19, 1698; died Sept. 1747.
- 4- JOSIAH SNOW born Jan. 24, 1700
- 4- JABEZ SNOW born March 12, 1701; died Dec. 9, 1715
- 4- JEMIMA SNOW born Aug. 19, 1702; married Abraham Josselym 1728.
- 4- EBENEZER SNOW born April 26, 1704
- 4- JOHN SNOW born March 30, 1706 at Woburn; died May 12, 1777 at Chesterfield, New Hampshire.
- 4- WILLIAM SNOW born Jan. 25, 1708.
- 4- ABIGAIL SNOW born March 29, 1711
- 4- JABEZ SNOW born March 16, 1716

Zerubbabel was a famous Indian fighter. He lived near Concord, New Hampshire for a time. While living there he went hunting one day. Just as night was coming on, a pack of wolves chased him up a tree. He fired at them all the balls he had, then cut the buttons from his coat and fired them. The wolves refused to leave and hung around the tree until broad daylight the next morning. At last they gave up and went away. After their departure he climbed down and made his escape. Because of this incident a nearby pond just east of the Merrimack River was given the name of "Snow Pond."

JOHN SNOW (4) RECORD
1706-1777

JOHN SNOW was born March 30, 1706 at Woburn, Mass.

He was the son of Zerubbabel Snow and Jemima Cutler.

He died at Chesterfield, New Hampshire May 12, 1777.

He married Abigail Brigham at Marlborough, March 25, 1729. She was a daughter of Gershom and Mchitable Warren Brigham. She was born Nov. 25, 1708 at Marlborough and died at Chesterfield, New Hampshire March 6, 1790. He and his wife are both buried in the West Chesterfield Cemetery. They had the following children:

- 5- JOHN SNOW born Nov. 25, 1729.
- 5- WARREN SNOW born 1739. He was a captain in the Revolutionary War. His daughter, Cynthia, married Nehemiah Streeter, and Uncle to Grandmother Lucina Streeter.
- 5- ZERUBBABEL SNOW was born Aug. 12, 1741 at Rutland, Mass. died April 12, 1795.
- 5- PHOEBE SNOW born about 1745; married Moses Smith.

John left Woburn, Mass. and was living at Rutland, Mass, by 1741. Later he moved to Princeton, Massachusetts. He moved from there to Chesterfield, New Hampshire about 1762. In 1761 the first settler, Moses Smith of Hinsdale, purchased one whole right or share of this new township and commenced a house on Feb. 20. In 1762 John Snow came there and he and Moses Smith erected the first sawmill. The Mill was on Catsbane Brook on road 17. The proprietors granted them two pieces of land on condition that they would erect a mill, keep it in good repair for five years and saw boards at a reasonable price. As the first boards were sawed they were laid down to form a floor on which the settlers danced to celebrate. John first lived near or on what afterwards was the town poor-farm.

John's sons, Warren and Zerubbabel, also moved from Princeton to Chesterfield a few years after their father moved there. Warren came about 1796 and Zerubbabel came about 1770. Warren lived for many years where Mrs. Mary E. Streeter now lives. He died in 1824 on Streeter Hill at the residence of Edwin Sargent, with who he was living. Zerubbabel settled on the same section with his father. In 1768 John's daughter, Phoebe, married Moses Smith, a son of the Moses Smith who helped build the sawmill. Warren's daughter, Cynthia, married Nehemiah Streeter, an Uncle to our Grandmother Lucina Streeter Snow. Warren's daughter, Persis, married Leonard Farr, a son of Jona Farr. (Three of Zerubbabel's children also married three of the children of this same Farr family.)

John was about 70 years old when the Revolution broke out, and was too old to enlist, but in June 1776, he and his sons, Warren and Zerubbabel, signed the "Association Test," which reads as follows:

"We, the subscribers, do hereby solemnly engage and promise that we will, to the utmost of our power, at the risk of our lives and fortunes, and with arms, oppose the hostile proceedings of the British Fleets and armies against the United American Colonies."

John was on the Committee for Safety and Correspondence, and was selectman in 1767.

John's son, Warren, was a member of the Committee on Inspection and Correspondence in 1777, and was selectman in 1779. John's son, Zerubbabel, was selectman in 1773. Warren and Zerubbabel were both Captains during the Revolutionary War. Captain is carved on the tombstone of Zerubbabel.

May 12, 1777 John died at the age of 72. After his death his son, Zerubbabel, owned and ran the sawmill. John's wife, Abigail, died March 6, 1790. She and her husband were both buried in the West Chesterfield Cometary. (The above information about John and family was taken from the history of Chesterfield, New Hampshire by Oran E. Randall and History of Cheshire County by _____

The following information was taken from records of Chesterfield, N. H.

Revolutionary activity of the Snow Family in Cheshire County, N. H.

In 1776 in order to test the temper of the people the towns were

asked to present to their citizens for signature, an oath to resist the British. Among the signers from Chesterfield are the following:

Amos Streeter	Josiah Streeter
Enoch Streeter	John Snow
Amos Streeter	Warren Snow
Ebenezer Streeter	

John Snow served in Capt. John Cole's Company. (This John was likely a brother to Warren and Zerubbabel, as their father had a son John.)

Benjamin Streeter served in Capt. Kimball Carlton's Company, marching from Chesterfield.

Sept. 6, 1791 Stephen Stretter, of Westmoreland, sold Warren Snow, yeoman, of Chesterfield the "Governor Wentworth Farm" in Chesterfield.

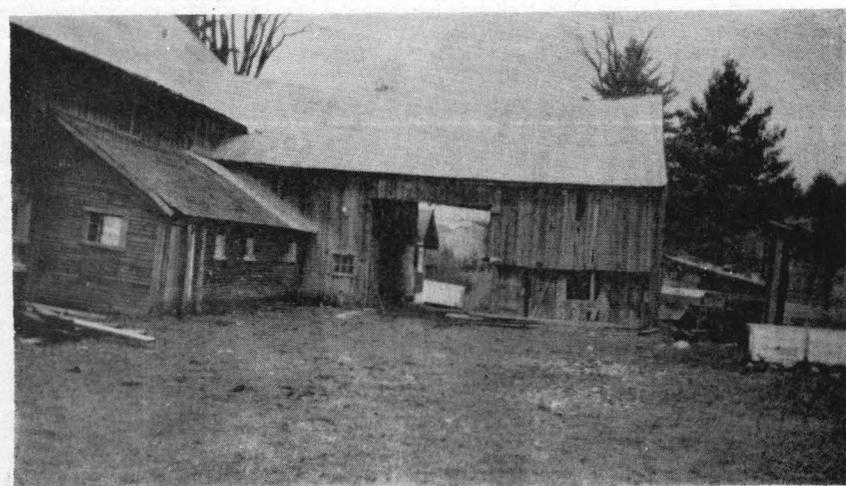
CAPTAIN ZERUBBABEL SNOW (5) RECORD
1741-1795

CAPTAIN ZERUBBABEL SNOW was born Aug. 12, 1741 at Rutland, Mass. Died at Chesterfield, New Hampshire, April 12, 1795 and was buried in the West Chesterfield cemetery. He married Mary Trowbridge of Worcester, Mass. There has always been a tradition, in the Snow family, that Zerubbabel was a Captain in the American Revolution. In searching the records of New Hampshire, no record of this could be found. The only evidence that was obtainable is the word "Captain" carved on his tombstone, and he was the proper age to have been in the Revolutionary War.

- 6- MOLLY SNOW born Dec. 24, 1767. She married Joshua Farr, a son of Jona Farr, 1785. He died and she married John Davis in 1817 and came to Utah with the Mormons and died Aug. 30, 1865.
- 6- JAMES SNOW born Jan. 28, 1770 at Chesterfield, N. H.; married Abigail Farr, a sister to Joshua. He resided at Chesterfield until 1804 then moved to St. Johnsbury, Vt. where his wife died in 1837 and he died there Sept. 2, 1850. They had a son, Gardner Snow, born at Chesterfield Feb. 15, 1793, who married Sally Hastings, and they too settled at St. Johnsbury. He joined the Mormon Church and came to Utah in 1848. He died at Manti, Utah Nov. 17, 1889.
- 6- LYDIA SNOW born March 18, 1772 at Chesterfield, New Hampshire; married Ashael Farr, a brother to her sister Molly's husband, in 1786. She was living at St. Johnsbury by Jan. 14, 1794, because her son Winslow was born there on that date. She and her husband joined the Church and came to Utah with the Mormons. Winslow married Olive Hovey Freeman Dec. 5, 1816 at Hanover, Vermont. Olive was a descendant of Gov. Thomas Prence who succeeded Gov. William Bradford of Plymouth Colony. She was born Nov. 3, 1757 at Lebanon, Vt. and died March 10, 1883 at Big Cottonwood, Utah. Winslow and Olive had a son, Lorin Farr, born July 27, 1820 at Waterford, Vermont. Lorin came to Utah Sept. 20, 1847 and his parents came Sept. 30, 1850. Lorin was one of the first and important men who helped settle Ogden, Utah. He became the father of Sarah Farr, who married John Henry Smith. Sarah's son, George Albert Smith, became an Apostle in the Mormon Church and he is now President of that Church. (1947).



*John & Capt. Zerubbabel Snow home
Chesterfield, New Hampshire
Erected 1762*



*Levi Snow Barn
St. Johnsbury, Vermont
Used for a "Mormon Church" 1832*



Same House 1947



*John & Capt. Zerubbabel Snow home
Chesterfield, New Hampshire
Erected 1762*



*Levi Snow Barn
St. Johnsbury, Vermont
Used for a "Mormon Church" 1832*



Same House 1947

- 6- ABIGAIL SNOW was born April 17, 1774 at Chesterfield, New Hampshire; died in Ohio unmarried.
- 6- SALLY SNOW born 1776 at Chesterfield; died 1777.
- 6- JOHN SNOW born July 2, 1778 at Chesterfield, N.H.; married Ashmore Farr, daughter of Moses Farr. She died in 1824 and he married Rachel, widow of Dr. Jason Farr, and daughter of John Day. He died May 3, 1829.
- 6- SALLY SNOW born 1780; married Joel Stone 1801; died Jan. 26, 1812.
- 6- JERUSHA SNOW born Nov. 7, 1784; married Peter Stone who died and she married Ezekiel Harris; died Nov. 30, 1873.
- 6- LEVI SNOW born July 22, 1782 at Chesterfield, New Hampshire; married Lucina Streeter; died Nov. 2, 1841 at Montrose, Iowa.
- 6- ZERUBBABEL SNOW born May 20, 1783 at Chesterfield, N.H.

Captain Zerubbabel was a selectman in Chesterfield 1773 and 1774. He was prominent in civic affairs. He signed the "Association Test". After his father's death, he owned and ran the sawmill, and lived on the old Snow farm. The old Snow home is still standing in Chesterfield. The house was started by John Snow (4) about 1762 and was completed, or remodelled, by Zerubbabel. For a time it was used as a tavern. Zerubbabel's son John owned the house and parental farm after his father's death and lived there. About 1835 the town bought the place and used it for the Town Poor Farm. A number of years ago, the house was bought by Arthur Carnick and remodelled. In the summer of 1946 he sold the place to a Dr. Lovell. _____ Cheshire County, New Hampshire Registry of Deeds says: "On Aug. 26, 1803, Levi Snow of Lunenburg, Vermont, laborer, for \$600 sold John Snow of Chesterfield, the whole of the real estate, which was given me by the last will and testament of my honored father Zerubbabel Snow, late of Chesterfield, deceased." Sept. 6, 1802.

John sold his interest in the sawmill. The deed was witnessed by Levi Snow. Recorded in 1806 Vol. 48-page 297.

April 27, 1781 Hannah and Benjamin Streeter sold James Snow part of lot 13 in the 15th range. The witnesses were Elias Streeter and Zerubbabel Snow. Recorded 1795 Vol. 24-377.

(Signed Zerub)

Captain Zerubbabel Snow died April 12, 1795 in his 54th year and was buried beside his father and mother in the West Chesterfield cemetery. His wife Mary died June 24, 1813 in her 74th year, and was buried beside her husband.

LEVI SNOW (6) RECORD
1782-1841

LEVI SNOW was born July 22, 1782 at Chesterfield, New Hampshire. Died Nov. 2, 1841 at Montrose, Iowa.

Son of Captain Zerubbabel Snow and Mary Trowbridge.

Married Lucina Streeter, daughter of William Streeter and Hannah Mason of Chesterfield, Nov. 29, 1801.

They had the following children:

- 7- LEVI MASON SNOW born July 15, 1803 at Chesterfield, New Hampshire; married Lydia Aldrich; died _____; lived at Woonsocket, Rhode Island.
- 7- LUCINA SNOW born Aug. 20, 1804 at Lunenburg, Vermont;

Same House 1947

Used for a "Mormon Church" 1832

- married Albert Warner of St. Johnsbury, Vermont;
resided at Janesville, Wisconsin and died there April 1, 1861.
- 7- WILLIAM SNOW born Dec. 14, 1806 at St. Johnsbury, Vermont;
married Hannah Miles, Lydia Leavitt, Sally Adams, Maria
Shearer Wines, Roxana Leavitt, and Ann Rogers; died at Pine
Valley, Utah, May 19, 1879.
- 7- ZERUBBABEL SNOW born March 29, 1809 at St. Johnsbury, Vermont
married Susan Slater Lang, Mary Augusta Hawkins, and Mrs.
Carter; died Sept. 27, 1888 at Salt Lake City, Utah.
- 7- WILLARD TROWBRIDGE SNOW born Nov. 6, 1811 at St. Johnsbury,
Vermont; married Melvina Harvey, Susan Harvey, and Mary
Bingham; died on the North Sea eighty miles north of Hull
England, Aug. 21, 1853.
- 7- MARY MINERVA SNOW born July 30, 1813 at St. Johnsbury, Vermont;
married Jacob Gates Sr. of St. Johnsbury, Vermont; died Feb.
9, 1891 at St. George, Utah.
- 7- SHIPLEY WILSON SNOW born Feb. 5, 1816 at St. Johnsbury, Vermont;
married Jean Hunter; died 1905 at Stanstead, Lower Canada
(Quebec.)
- 7- ERASTUS FAIRBANKS SNOW born Nov. 9, 1818 at St. Johnsbury,
Vermont; married Artimesia Boman, Minerva White, Elizabeth
Ashby and Julia Spencer; died May 27, 1888 at Salt Lake City,
Utah.
- 7- CHARLES VAN RENSSELAER SNOW born Aug. 24, 1821 at St.
Johnsbury, Vermont; married Sally Etoline Mann and Margaret
Skeens; died April 11, 1879 at Auburn, Nebraska.
- 7- LYDIA MASON SNOW born Dec. 7, 1823 at St. Johnsbury, Vermont;
married Dr. John Lewis; died Feb. 2, 1900 at Rockport, Missouri.
- 7- MELISSA DIANTHA SNOW born Aug. 20, 1826 at St. Johnsbury,
Vermont; married Dr. Jeter Clinton; died Aug. 18, 1903 at
Salt Lake City, Utah.

STREETER RECORD

STEPHEN STREETER (I)

STEPHEN STREETER was born about 1619 in England
Married Ursula Adams

They had the following children:

- 2- STEPHEN
- 2- SARAH
- 2- JOHN
- 2- SAMUEL
- 2- HANNAH
- 2- REBECCA
- 2- MARY

Stephen and Ursula came to America with the early settlers about 1635 or before. Stephen was a shoemaker by trade. They lived at Gloucester Essex, Mass. and Probe Braintree, Mass. and later moved to Charleston, Massachusetts.

Ursula was the daughter of HENRY ADAMS of Braintree, Massachusetts. Henry was born at Barton St. David, Somersetshire, England about 1583 where at least four generations of his ancestors had lived. He was a son of John Adams of the same place. He came to America about 1632 or '33. He was one of the original patentees of Braintree and was granted 40 acres of land there Feb. 24, 1639 or '40. He was a malster and yeoman. He married Mary Alexander. He died at Braintree, Mass. Oct. 6, 1646. He and his wife Mary had one daughter, URSULA, and many sons. One of these sons was Joseph Adams who married Abigail Baxter and they had a son John. Their son John also had a son John. The latter John became the second president of the United States.

President John Adams (1797-1801) was also Vice-President to George Washington, commissioner to France, the first U.S. minister to England, and the only president to ever see his son become president. He was one of the signers of the Declaration of Independence. The day after the Declaration was signed, he wrote the following to his wife:

"Yesterday the greatest question was decided that was ever debated in America and a greater, perhaps, never was, nor will be decided among men. The fourth day of July, 1776, will be the most memorable epoch in the history of America. I am apt to think that it will be celebrated by succeeding generations as the great anniversary festival.. It ought to be commemorated as the day of deliverance by solemn acts of devotion to the Almighty God. It ought to be solemnized with pomp and parade, with shows, and games, sports, guns, and bells, bonfires, and illuminations from one end of the continent to the other, from this time forward, forevermore."

John Adams and Thomas Jefferson died the same day, July 4, 1826 on the 50th anniversary of the signing of the Declaration of Independence. John's last words were, "Thomas Jefferson still survives." But Jefferson died a few hours later. That same afternoon Stephen Foster was born.

President John Quincy Adams was the sixth president of the United States. At the age of 14 he was secretary to the U.S. minister to Russia. He was U.S. minister to Holland, Prussia, England, and Russia. He was a member of the Mass. Senate, and a U.S. Senator from Massachu-

setts. He helped to make the Treaty of Ghent. He wrote the "Monroe Doctrine", which history credits James Monroe with, because he was President at the time. At the time John Quincy was Monroe's Sect. of State. He was the only president who was willing to be a Rep. from his state after having been president; and the only one who dared, at that period in history, to bring petitions against slavery before congress. Every time that congress was in session while John Quincy was a member, he made the motion that slavery be abolished.

Another great-grandson of Joseph Adams and Abigail Baxter was Samuel Adams, of the Boston Tea Party. During the trouble just before the American Revolution, Hutchison, the Tory Governor of Mass., said, "If it were not for these Adamses, we should do well enough." Sam was very likely one he had in mind. He lived in Boston. Fiske's History of the American Revolution says, "He was second only to Washington." In 1743, when he took his A.M. degree at Harvard, the subject for his thesis was "Whether it would be lawful to resist the Supreme Magistrate, if the Commonwealth cannot otherwise be preserved." He was clerk of the Mass. Assembly, wrote the Boston protest against the Stamp Act, was a member of the Mass. Assembly, a member of the Continental Congress, organizer of the Boston Tea Party, helped frame the constitution of Mass., was governor of Mass. one term, and signed the Declaration of Independence. He did much to arouse public opinion for independence and was not to be bought or silenced at any price.

STEPHEN STREETER (2)

STEPHEN STREETER son of Stephen and Ursula was born at Cambridge, Mass. 1636.

Died about 1880.

Married Deborah Smith of Cambridge.

They had the following children:

- 3- STEPHEN
- 3- SARAH
- 3- SAMUEL
- 3- JOHN
- 5- REBECCA
- 3- DEBORAH
- 3- JOSEPH
- 3- BENJAMIN

→ Boss Streeter Aldrich, author of many novels on Iowa and Nebraska history, is a descendant of the above Samuel. This Samuel married another Deborah Smith and had a son Stephen who married Catherine Adams. They had a son, Dr. John Streeter, who was in the American Revolution. He married Augusta Hemingway. They had a son, Jacob, who married Demaris Baker. Jacob had a son Zimri Streeter (who was the character of Jeremiah Martin in Mrs. Aldrich's book Song of Years.) Zimri had a son James Wareham Streeter who married Mary Wilson Anderson. They became the parents of Mrs. Aldrich. They also had a daughter Anna Streeter Wood, who is an Iowa poet and has had many things accepted for anthologies.

JOHN STREETER (3)

JOHN STREETER son of Deborah Smith and Stephen died March 26, 1729. Married Mary Whitcomb of Cambridge and had the following children:

- 4- HANNAH
- 4- MARY
- 4- JOHN
- 4- ELIZABETH
- 4- JAMES
- 4- JONATHAN
- 4- JOSIAH
- 4- JEREMIAH

JAMES STREETER (4)

JAMES STREETER was born March 26, 1707 and lived at Cumberland Providence, Rhode Island.

Married Jemima Staples.

They had the following children:

- 5- ESTHER
- 5- JONATHAN
- 5- JEMIMA
- 5- JAMES
- 5- AMOS
- 5- DAVID
- 5- MARY
- 5- RACHEL
- 5- JOHN

Jemima Staples was relation to Abraham Lincoln in the following manner: (A) Thomas Lincoln was born Nov. 27, 1601 and had two sons, THOMAS and Samuel. Samuel married Martha Lewis and had a son Mordecai who married Sarah Whitman. They had a son Mordecai who became the father of John Lincoln who moved to Virginia. John became the father of Capt. Abraham Lincoln (of the Virginia Militia in the Revolution) who had a son Thomas who moved to Ill. and married Nancy Hanks. They became the parents of Abraham Lincoln.

Thomas Lincoln, son of the first Thomas born Nov. 27, 1601, married Mary Austin. They had a daughter Hannah Lincoln who married Samuel Staples. They became the parents of Jemima Staples who married Stephen Streeter.

AMOS STREETER (5)

Amos Streeter son of James and Jemima was born Sept. 24, 1744 at Providence, R. I.

Married Deliverance Sheldon.

They had the following children:

- 6- WILLIAM
- 6- AMOS
- 6- JAMES
- 6- NEMEMIAH (who married Cynthia Snow, a daughter of Capt. Warren Snow.) See Snow record above.
- 6- JESSE
- 6- JEMIMA
- 6- SALLY

Deliverance Sheldon was a direct descendant of Roger Williams who founded the colony of Rhode Island. Roger Williams was the father of Mercy Williams. Mercy married Resolved Waterman and they had a daughter, Wait Waterman, who married John Rhodes. They had a daughter,

Rebecca Rhodes, who married William Sheldon and they became the parents of Deliverance Sheldon who married Amos Stroeter.

WILLIAM STREETER (6)

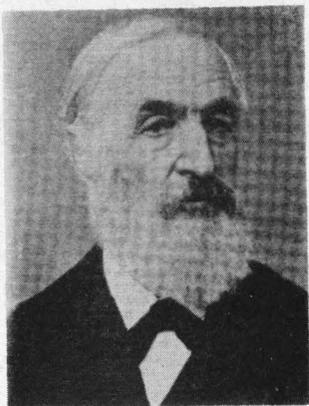
WILLIAM STREETER was born March 9, 1766 at Cumberland, Providence, R. I. He and his brother, Nehemiah, moved to Chesterfield, New Hampshire. There Nehemiah married Cynthia Snow, William married Hannah Mason.

William and Hannah had the following children:

- 7- LUCINA
- 7- MAHUM
- 7- PHILADELPHIA
- 7- ORPILA
- 7- HANNAH
- 7- FANNY
- 7- BELINDA (Uncle Erastus tells about visiting her on one of his missions.)
- 7- MINERVA
- 7- GEORGE MASON
- 7- NANCY
- 7- ALEXANDER
- 7- VAN RENSSELAER

Hannah Mason was a direct descendant of William the Conqueror of Normandy. William the Conqueror married a daughter of the count of Flanders. Their son, Henry I, married Edith, a descendant from the old English Royal lines, thus uniting the old West Saxon line with the Normans. She was a descendant of Alfred the Great. As the French speaking Normans couldn't pronounce Edith's (Anglo-Saxon Eadgyth) name they renamed her Matilda Canmore. Edith and Henry I had Henry II who married Alinore of Aquitaine. Their son John married Isabel de Angoulême who had a son Henry III who married Eleanor Berenger. They became the parents of Edward I who married Eleonor of Castile. They had a son Edward II who married Isabella of France. They had a son Edward III who married Philippa of Hainaut. Edward III had a son John Beaufort who married Catherine Roet. Their son John married Eleanor Beauchamp. Their daughter Beaufort married Robert Spence and they had Catherine Spencer who married Henry Algernon Perci. Catherine and Henry had a son Thomas Perci who married Eleanor Harbottal. Thomas had a daughter Mary Perci who married Francis Slingsby. Their son, Henry, married Francis Vavasour. They had a daughter Eleanor who married Arthur Ingram. Eleonor had a son Richard who married Elizabeth Wignall. He and Elizabeth had a daughter Elizabeth who married Richard Bullock. Their daughter Harry Bullock married Richard Haile. She and Richard had John who married Hannah Tillinghash. (Hannah was the daughter of PARDON TILLINGHASH who built the first public school building and Baptist Church in America at his own expense. John and Hannah Haile had a daughter Hannah who married Petatiah Mason. They had a son Jonathan Mason who married Patience Mason. They became the parents of Hannah Mason who married William Streeter.

✓ Hannah Mason and President Millard Fillmore also descended from the same Robert Millard. Millard Fillmore descended from Robert's son Nehemiah, and Hannah Mason from his son Robert. Nehemiah Millard married Phoebe Shoar and had a son Robert who married Hannah Eddy. Robert and Hannah had Abiathar who married Tabitha. Their daughter Phoebe Millard, who married Nathaniel Fillmore, became the mother of President Millard Fillmore.



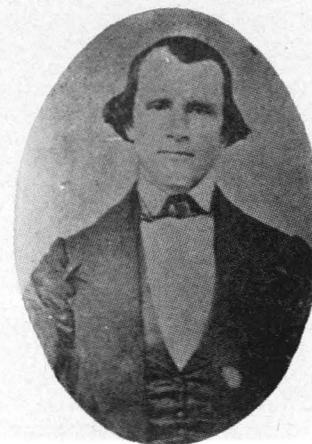
Judge Zerubbabel Snow
1809-1888



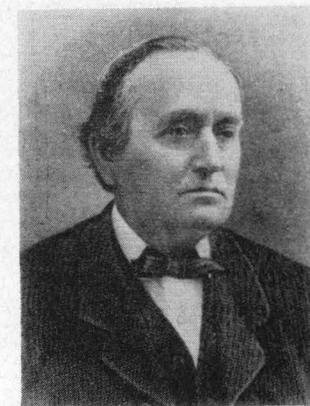
Lucina Snow Varner
1804-1861



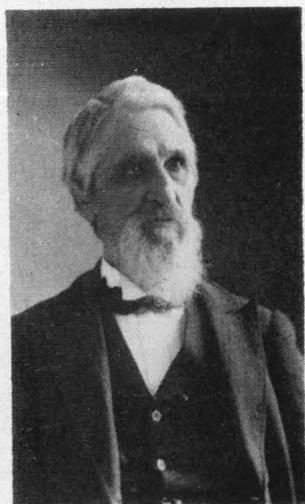
1785 Mother 1858
Lucina Streeter Snow
with 8 of her 11 children



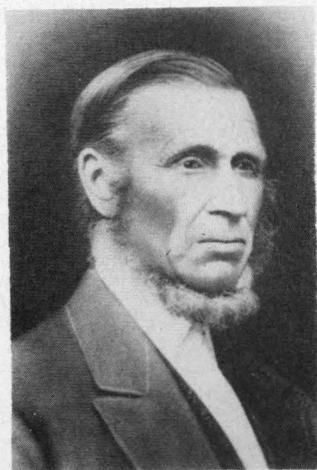
Willard T. Snow
1811-1853



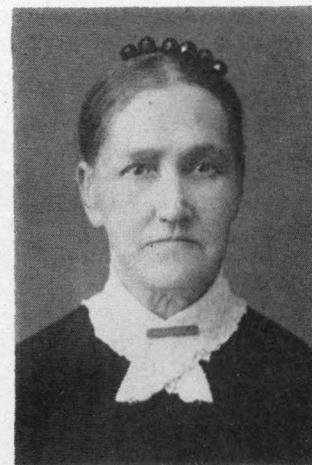
Apostle Erastus F. Snow
1818-1888



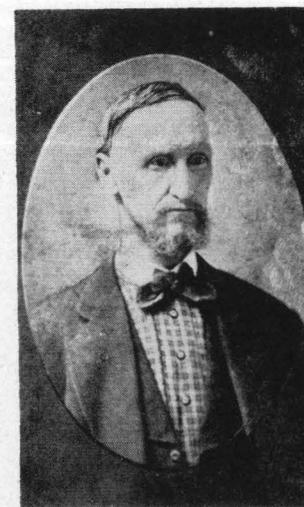
Shipley W. Snow
1816-1905



Judge William Snow
1806-1879



Lydia Mason Snow Lewis
1823-1900



Dr. Charles V. Snow
1821-1879

ROBERT MILLARD son of Robert and Elizabeth Sabin married Charity Thurber. Their son, John, married Sarah Horton. John and Sarah had a daughter Keziah who married Charles Mason. Charles' daughter Patience married Jonathan Mason and they became the parents of HANNAH MASON.

LUCINA STREETER (7)

LUCINA STREETER was born Oct. 16, 1785 at Chesterfield, New Hampshire. She was the daughter of William Streeter and Hannah Mason. She married Levi Snow of Chesterfield, New Hampshire. She died Nov. 9, 1858 at Salt Lake City, Utah. She had the following children:

- 8- LEVI MASON
- 8- LUCINA
- 8- WILLIAM
- 8- ZERUBBABEL
- 8- WILLARD THOWBRIDGE
- 8- MARY MINERVA
- 8- SHIPLEY WILSON
- 8- ERASTUS FAIRBANKS
- 8- CHARLES VAN RENSSELAER
- 8- LYDIA MASON
- 8- REBELISSA DIANTHA

Note.- These children have the number (8) before their names in the Streeter Record and the number (7) in the Snow Record. The number (7) will be used throughout the rest of the book.

Lydia Mason Snow Lewis

1823-1900

Judge William Snow

1806-1879

ROGER WILLIAMS
First Modern American
Reader's Digest Dec. 1946
By
Donald C. Peattie

Cased in sleet, after 67 days of battering wintry seas, a ship dropped anchor off Nantasket and discharged on an icy Puritan shore the first modern American. The date was February 5, 1631, but the ideals and visions of that man, Roger Williams, are close to every American heart today.

As Williams stood there on the shore, with his bride of a year within his arm and cloak, and the Atlantic sky behind him dark as the injustice he had fled, he looked promising to the Lord Brethern of the Holy Commonwealth of the colony of Massachusetts Bay. Then about 28, with a mouth at once firm and merry, he was already known as a minister of great eloquence and a friend of the leaders of the Puritan Party in England. His manners were pleasing. He was a Cambridge graduate; a lover of literature, music, and his fellow man. You could sense the "rockie strength" as a witness called it, beneath his amiable exterior. The Lord Brethern gave a festival in honor of Williams' arrival. But it was the first and last time they were grateful that he had come among them.

For Williams believed that all men and women had equal rights, while the Lord Brethern admitted to first-class citizenship only such male humans as had property and belonged to the "right" church. "Democracy," wrote Governor Winthrop, "is meanest and worst form of government." The Reverend John Cotton asked, "If the people be governors, who shall be governed?"

To that Williams had an answer. "The civil power is originally and fundamentally in the people," The officers of the state, he told the disenfranchised majority, are your servants, there to do your bidding. Those ideas sound as modern as this morning.

Roger Williams had grown up in a grim England of kings who ruled by divine right, and of an oppressive established church. The middle class, into which Rogers had been born, was seething with new political and religious beliefs. Driven from the churches, men with bold ideas were preaching were preaching in the streets; everyone was re-examining the relation of men to their government and of Christians to their God.

Young Roger, while in his teens, became sect. to Sir Edward Coke, the most influential of all Puritans, Lord Chief Justice of England, and member of the dread Privy Council to the king. At first hand, he saw how Coke bravely struggled to keep the king within the bounds of constitutional government; he learned an Englishman's rights under law. He became convinced that religious freedom could be safe only if churches and state were divorced, and the civil liberties are safe only where religion has no voice in the government.

In Williams' day religious freedom was incomprehensible to the powers that were. William Laud, the cruel bishop of London, in whose diocese young Williams served as chaplain, was having men imprisoned, tortured, and hanged for opinions less daring than those of the young minister. Caution would have counseled silence. But Williams was never accused of caution, and the day came when he had to flee to New England.

Declining to act as minister to people who still would not separate church from state, young Williams sometimes in Salem, sometimes in Plymouth earned his living by farming by farming. He built up a trade with the Indians, and because he was so honest they came to trust him, and him alone. He taunted the Puritan preachers with living off compulsory taxes and preaching to compulsory congregations. And presently such ministers found themselves hurling brimstone at pews half empty. For informal congregations were beating a path to the door of Williams, who talked not of God's vengeance but of Christ's love. And who prophesied a state, here on this American soil, where every man would be free in conscience and equal in rights.

Massachusetts Bay Colony was a theocracy ruled by church officers. Yet only 4000 out of the 16,000 first immigrants were members of New England's churches. Most had come to improve their poor economic status. But property was a prerequisite to voting. So only one in every 24 persons was qualified for the ballot.

In words that stung, Williams lashed out at the "Holy Commonwealth." For it maintained a state religion, supported by taxes on more non-Puritans than church members. Indeed, government and church law were one and the same. You and I today distinguish between sin and lawbreaking: it's a sin to covet your neighbor's wife, but you can't be sent to jail for impure thoughts; it's lawbreaking to exceed the speed limit, but not an infraction of the Ten Commandments. Puritans admitted no such distinction. They conceived the law's first business to be the punishment of sin.

Then Williams went after the civil state. To receive full citizenship privileges, each man had to swear an oath to acknowledge the General Court, not the people, as the source of all civil authority, and admit its right to punish infractions of Biblical law.

The court had no business, cried Williams, to enforce such an oath, which invaded the rights of freeborn Englishmen. So intense was the opposition that Williams aroused that the court stood helpless to enforce the oath. For the first time it felt the power of democracy the will of a sober, thoughtful people who can't be intimidated. Single-handed, Williams had fought and won the first battle in the American Revolution

All New England was aflame that fall with autumn colors and revolt as the General Court haled Roger Williams before it. The presiding judge was also the civil magistrate of the colony. Each of the 56 other members was not only judge but also jury and prosecuting attorney; and as these gentlemen were the lawmakers they could make up the law as they went along.

Roger Williams was sentenced to banishment into the wilderness with the sentence suspended till spring if he held his tongue. But that he never promised. So still to the warm rectangle of his opening door the men and women of Salem streamed through the winter nights to hear him tell of his plan for a free colony among his friends, the Narragansett Indians/

He knew the Indians well, having learned their language to trade with them. They knew that he had told the Lord Brethern the colonies were in possession of land stolen from the rightful owners, the aboriginal. Williams treated the Indians as equal in their rights to life, to liberty and to the pursuit of happiness. Among them he now planned to live.

Never had the "best people" been so frightened. A colony of free thinkers, beyond the power of their reach yet close at hand, would be bad enough. But Narragansett Bay was a fine harbor; a commercial rivalry struck fear to their hearts. So they sent an armed band to Salem to arrest Williams, where he lay ill in bed, and deport him to England. Secretly warned, Williams bade farewell to his wife and infant daughters. Then he stepped into the darkness of a January blizzard, that fateful year of 1636. Writing years later, he said he could still feel the biting cold as, sick and starving, he forced his body 60 miles in four days through high drifts and screeching wind, hounded out of human society, hunted like a beast. But he had his faith to sustain him, and he was still walking erect when he reached the cold, dirty, smoke-filled huts of the Narragansetts better Christians at heart, opined Williams, than the pious men who had driven him forth.

In return for much that Williams had done for the Indians, they gave him his choice of lands to settle. There was need, for, by the time that spring unlocked the waters and the mayflower breathed its fragrance in the woods, colonists were streaming to Narragansett Bay to escape the "Holy Commonwealth." In gratitude to God Williams named the spot Providence. As fast as settlers poured in, Williams bought more land from the Indians. Again and again he protected the Narragansetts from the white men. When four Plymouth men robbed and murdered an Indian messenger, Williams captured them, marched them into Plymouth court, and never left until he saw them hanged.

Williams was the first English missionary to the Indians. Yet he didn't try to convert them to some particular church. He taught them Christian love, and himself set the best example. When the Puritans finally sent out missionaries the Indians turned them back, telling them to go home and make good Christians out of the English.

Within two years Williams was the most important man in New England, the keystone in all Indian diplomacy, the greatest single landowner, the most popular spiritual leader, the busiest civil magistrate, and the colonist most trusted by the ruling powers in England. He earned his living as before, by hard farming and a thriving Indian trade. Again and again he saved Massachusetts from Indian warfare. Conferences between the Bay leaders and the Indian chiefs were commonly held in his house in Providence, when the silent chiefs superb in their furs upon bronze nakedness, a humming bird, perhaps, hooked in one ear for ornament smoked solemnly at the Puritans, neat and stern in their starched collars and high hats. Thus did Williams become host to some of the very men who had driven him forth.

While he labored for the Bay colony, two of his agents forged documents giving the Bay dominion over all the lands that Williams had bought from the Indians. To fight this claim, Williams must make the long journey to England. There

he found the Civil War in full swing, with Cromwell dominating Parliament. From him he obtained a charter granting to "the Plantations of Providence and Rhode Island" full self-government the first in the history of the Western Hemisphere with religious toleration for all, and the recognition of Williams' title to the land he had purchased.

The joyful colonists of "the Plantations" met their founder with a welcoming fleet of small boats, as he sailed triumphantly up Narragansett Bay that spring of 1644. Williams now plunged into years of work on the constitution for the various towns, the whole to be welded into a common government. The preamble of the constitution drawn up under his inspiration announces that the form of government shall be "democratical," the first in the New World. The constitution goes on to present more than 100 years before our Federal Constitution a bill of the natural rights of man. Then, as our constitution, the document carefully compartments the functions of the different branches of government: for instance, no lawmakers being judges, no judges being civil governors. Thus were set up checks on abuse of power. While the rule is given to the majority, the rights of the minority are safeguarded. "More ideas that have become national," wrote the historian Bancroft, "emanated from the little colony of Rhode Island than from any other."

Williams served three terms as president of the colony. He offered the Jews the freedom of his little state and here they raised one of the first synagogues in America. Here too the Quakers, fleeing persecution in the Holy Commonwealth, found their first refuge. That Williams privately disagreed with the Quaker tenets of that day did not sway him in his impartial justice.

His life long, Williams fought slavery Negro or Indian; he was the first to obtain for indentured servants a day of rest each week. In a world where a woman's soul was, literally, not her own, he defended her right to her own conscience against her husband's. Finally Williams came to break with all recognized sects. All of them, he said, were too taken up with organization, none was humble and pure. So he became what he called a Seeker. Ralph Waldo Emerson, when he resigned his pulpit because he could no longer attach himself to any sect, was such, and so was Thomas Jefferson. Seekers are perhaps Christians who have no meeting place and no ministers, no sermons, no missionaries, no prayer books, no choir, no Sunday School, no collection. They have only their thirst for direct, not dogmatic, knowledge of God, and their love of Christ. To be a Seeker in sincerity takes a lonely courage, as rare a courage as when Williams set out through the forest and the snow, despised by his fellow man, in search of liberty. Even in his grave, Roger Williams is lonely, for no man knows where he lies. If Roger Williams could return to this country today he could step right into the modern struggle and fight our battles, for they were his. His idea of democracy, his concept of liberty with law and order, was the same as ours at its best. His conscience was a dawnlight in the gray cold morning of our country.

LEVI AND LUCINA STREETER SNOW
FAMILY HISTORY

Compton's Encyclopedia says:

"When other states point to their wealth in oil, coal, soil, and forests, the 'Green Mountain' state points to her children as her greatest treasure. Vermont's rugged hills and peaceful valleys are a last stronghold for that able resolute type, the rural New England Yankee, developed when Puritan colonists pitted their strength against the wilderness to carve out a new nation. The staunch character of these shrewd and thrifty people, hardly less firm than the state's far-famed granite and marble, has greatly influenced America. It has been said that Vermont counts more native sons in the nation's notables than any other state, in proportion to population. The state has always been noted for marked interest in education. Vermont was the home of Professor John Dewey, philosopher and educator. Champlain and his men were the first white men to see the Green Mountains."

Daniel Webster once said,

"When a man goes into business, he hangs out something in front of his shop to indicate what his trade is. If he is a watchmaker, he hangs out a giant watch; if he is a shoemaker, he hangs out a giant shoe; if he is a pen maker, he hangs out a giant pen. But here in the Green Mountains of Vermont, where life is hard and the struggle for existence is intense, God hung out the face of a giant man to indicate that in this rugged land he makes men."

Fairbanks History of St. Johnsbury, Vermont, says,

"For a number of years after the American Revolution there was a large immigration to Vermont. Nowhere in the country could there be found more energetic, reliant, and patriotic citizens than the Green Mountain Boys who lived there. The stern stuff that was in them had been toughened by their desperate three-cornered fight for independence, and when they finally set up a government of their own, they had won respect not only for courage but for expertness in handling public affairs. As yet there was no capital or state house but there were men, capable of self-government: the General Assembly met somewhere each October and legislated on all matters of public concern. They established coinage, fixed weights and measures, set up a Post Office department, and pony express, organized a militia that included nearly every man in the state capable of bearing arms. This consideration, of these splendid citizens, and cheapness of new lands which could not be taxed for the heavy war debts, induced a large immigration of young and enterprising men into this northern wilderness. Many were on the ground before the lots were surveyed, or the charter drawn up."

Levi Snow, with his wife and one son, Levi Mason, probably went into Vermont with this stream of immigrants. He was a son of Captain Zerubbabel Snow and Mary Trowbridge. He had been born and reared in Chesterfield, New Hampshire and had lived there until his marriage to Lucina Streeter in 1801. Their first son, Levi Mason,

was born there July 15, 1803. By August 1803 they had moved to Lunenburg, Vermont. Their second child, Lucina, was born in Lunenburg, Aug. 20, 1804. By 1806 they had moved to St. Johnsbury, Vermont because their third child, William was born there Dec. 14, 1806. They remained in St. Johnsbury until 1836.

The different parts of the town of St. Johnsbury had various names as Sanger's Mill, the Spaulding Neighborhood, East Village, Cole Corner, etc. Levi settled, with his family, in the northeastern corner of the township called Chesterfield. This section received its name from families who had migrated there from Chesterfield, New Hampshire. Here Levi joined his brother James, and his sisters Molly and Lydia who had been living there as early as 1793 and '94. Today Chesterfield is a farming district on the outskirts of St. Johnsbury. The children are transported by bus into the schools of the city.

Here Levi cleared the rocks and trees from the virgin soil and took up farming. But the land he tilled was poor, his family was large, and rigid economy and unflagging industry were required on the part of both parents and children in order that want might be avoided and respectability maintained. Educational facilities were extremely meagre, and books were scarce. Schools at that time were known as grammar schools in which were taught reading, spelling, writing, arithmetic, geography, grammar, and little else. The schools were in session only a few weeks each year. Grandfather Levi's children must have made the most of their educational opportunities because several of them taught school. Uncle Erastus says that his father saw to it that his children obtained at least a meagre education.

Here in the Chesterfield district Grandfather Levi and his family lived for over thirty years. All but the first two of his eleven children were born there. Five of them married there, and they likely received most of their education there. Because of this I am going to insert here a short sketch of the history of St. Johnsbury, Vermont to give the reader an idea of the type of life they lived and the conditions they grew up under.

HISTORY OF ST. JOHNSBURY, VERMONT

Taken from the book

"St. Johnsbury, Vt."

By Edward Taylor Fairbanks

A moose came down the east slope to drink at the mineral spring. Wawhsuk saw his rival, Imquk, aiming at the moose. Crouching behind a boulder he let fly an arrow that split Imquk's bow string. Having no other weapon Imquk ran. Wawhsuk overtook him on the high land west of the river Pesocompsok and buried a stone hatchet in his skull.

The next day Wawhsuk waited near the spring till sunset, when the moose came down to drink. That evening as the moon rose he took the antlers of the moose, decorated with Imquk's scalp, and a gourd full of medicine water, over to the wigwam of Poosuk. This was for Poosuk's daughter, Asisqua, who was sick and who had no liking for Imquk. So she got well and three moons after was living in Wawhsuk's wigwam close to the medicine spring; and they always called the river Monsuluk, Moose River, and the spring was called Asisqua. Date 1492, as near as can be determined.

A few arrow points and a stone ax or two are all that remains to indicate that red men ever chased the moose or scalped each other within the bounds of St. Johnsbury Township. However this was once contested ground; being borderland between the powerful Iroquois of the west and the Algonquins, or Abenaki, who ranged the upper Connecticut Valleys.

The first white man to ever set foot in what is now the township of St. Johnsbury was Stephen Nash on April 12, 1755. He and John Stark were commissioned from Mass. Colony to go on an expedition via the Merrimaek and Mooselauk Trails to Cowas, New Hampshire; and thence up into the wilderness as far as they deemed prudent, to see if the Indians were coming down on the settlers. If so, the men were to return in haste and warn the settlers.

On May the 7th these scouts found themselves at the mouth of Passumpic River. From this point Stark proceeded one day's march up the Connecticut, while Nash went the same distance up the Passumpic. This brought Nash to the mouth of the Moose River, where, on what is now Hooper's Mill, a piece of land opposite of the East Branch mouth, he found traces of an Indian camp of the preceeding year. Nash was a hunter and a scout to the British army during the French and Indian wars.

Nov. 1, 1786 Governor Thomas Chittenden granted to Jonathon Arnold and associates a tract of land in old Orange County, to be called and known as the Township of St. Johnsbury. Arnold and his associates were to pay for each right nine pounds in hard money before the following June, to be appropriated to the exigences of the state.

At the first proprietor's meeting it was determined that the Colloge and grammar school reservations should include two full Rights-310 acres each in the extreme northeastern corner of the Township, later known as the Chesterfield Neighborhood, District No. 10. The rent of these lands amounting to about \$100 a year, are still paid to the State Treasurer.

When Governor Chittenden granted this township a charter Nov. 1, 1786, Vermont had been for nearly four years a wholly independent sovereignty, a little republic apart among the Green Hills. This independent sovereignty of Vermont had been set up a few years before

by the Green Mountain Boys. Not until March 4, 1791 did it become one of the United States.

Until 1860 current tradition had it that the towns of Billymeas, Lyndon, and St. Johnsbury were named for Dr. Arnold's three sons, William, Lyndon, and John. Later this was learned to be an error. It was named for St. Jean de Crevecoeur, a native of Normandy. Mr. St. John was his American name. He came to America in 1754. For ten years he was an adventurer, soldier, surveyor, and explorer. He was with Montcalm in Canada, an expert in artillery and engineering; he was at the capitulation of Fort William Henry in 1757. He traversed the Great Lake region, explored the upper Susquehanna, was adopted into the Onondia tribe, and wintered with the Mohawk Indians among the Green Mountains 1764. He was naturalized and became American intensely in spirit. 1770 he married an American girl, Mohibable Tippet of Yonkers; and built a home and cleared a farm on the Hudson. He named the place Pine Hill and had three children here. He was a friend of Etahn Allen. In writing to Mr. Allen one day, he suggested giving the name of St. Johnsbury to that town in Vermont. Allen laid the matter before the Governor and council and the name was adopted.

Jonathan Arnold was the real founder of St. Johnsbury. He came in May 1787 and was the first to clear land and plant crops. He was a sergeant and surgeon in the Revolutionary War and a member of the Continental Congress. He was the man who drew up the document that declared Rhode Island independent from King George two months before the Declaration of Independence was signed. He built the first house in the town.

James Adams and his wife, Submit, and their five children were the first family to settle in St. Johnsbury.

The first General Assembly of Vermont divided the state into two counties: Bennington on the west and Cumberland on the east of the Green Mountains. In 1781 the northeast part of the state was set off as Orange County. Nov. 5, 1792 all north of the present county of Orange was incorporated as Caledonia, the old Roman name for Scotland, the birthplace of many of the settlers. In 1798 Orange and Essex were taken from Caledonia. In 1856 St. Johnsbury became the shire of Caledonia County.

"By 1800 there were ten houses in the town. They were all of one type, low posted, made of rough boards, roofed with long split shingles. Under the wooden latch on the outside of the door hangs a buckskin thong; pull it and the latch will lift giving entrance to the reception room, which is also dining room, work room, and kitchen combined. The tints that nature laid on the woodwork have not been disguised with any artificial mixture of paints. The conspicuous feature is the deep-bellied fireplace, with blazing logs, over which swings the crane with its pendant pots and kettles. Above hangs the fowling piece and powder horns, lower down the bellows and boot jacks; strings of dried pumpkin and apples hanging over head. In one corner is the spinning wheel and possibly a loom. Furniture was mostly handmade on the spot, jointed with wooden pegs; for nails are scarce and costly. The fire-light gives enough cheer, the tallow dip is dripping its superfluous tallow over the iron candlestick on the large family table. Fire must be ever burning on the hearth, otherwise one must run to the nearest neighbor for a dish full of live coals, or strike a spark out of the flint in the tinder-box. You will have to live 33 years longer before a match is heard of, and it will be fifteen years before you will see a family wagon or a chaise in the township; even the traverse sled is 24 years distant.

There is hardly any money in these houses, still less in the shacks around about. It is only seven years ago that the United States coin began to be minted; perhaps none of it has reached here yet; reckonings are still in shillings and pence; standard of value is a bushel of wheat, varying from four to six shillings according to current supply, or "the increased cost of living." In September of this year the town voted \$100 for bridge repairs payable wholly in wheat, rye, or corn.

"We didn't mind the cold winters. If one had a good ox for out doors and a roustin' good fire a burnin' in the fireplace, you'd keep warm and cheerful. We'd fell the trees in the near woods, trim off the branches, hitch on our oxen and draw 'em to the door where we'd cut 'em up. We hadn't any matches; we'd get a punk in a rotten maple tree, dry it and use it to strike our flint sparks into. Some of the old men carried flint and steel in their pockets to light their pipes. In summer, if there were a hollow elm handy, we'd start a fire in it; it would burn maybe for weeks and we'd bring coals from it to start our fires.

"The cattle and hogs ran loose and the cows had bells on; when it began to get cold in the fall, they'd come up every night of their own accord and wo'd yard 'em. We had wheat straw, cornstocks and hay to winter 'em on. We stacked our wheat outside; there was a trough dug out of a big log and into that we used to empty the skim milk and swill for the hogs."

New England was the birthplace of the public school supported by the town or district. Nothing just like it was found anywhere else in the world, not even at first in the other colonies. In 1640 Governor Berkoley, in Virginia, writing to the Lords of the Plantation in England said, "I thank God there are no free schools or printing presses here, and I hope we shall not have these a hundred years." That same year Governor Hopkins of Connecticut reported, "one fourth of our annual revenue is laid out in maintaining the public schools." In 1650 every town in Massachusetts Bay having fifty families was required to have a free public school. The settlers of Vermont bred under that system, brought it with them to their new homes and fixed it in every town charter. In 1795, about 50 families being established in St. Johnsbury township, it was divided into six districts and a small school began to be held in private houses.

The picturesque period above referred to, began in St. Johnsbury with the erection of district school houses somewhere after 1800. These buildings were small and low, unpainted, made of hewn timbers and rough boards, costing \$250 or more. "Around three sides of the school room were rude benches made of slabs, with rounded side under, each slab equipped with four straddling wooden legs set into auger holes. From these seats the younger children's legs swayed in the air being too short to reach the floor. What an awe fell all over the room when all were seated and silence reigned." Reading, spelling, and cyphering were the branches of learning principally attended to. The slate and blackboard had not yet arrived. Paper was had in large, coarse brown sheets, unruled and unbleached, generally folded into four sheets, and sometimes adorned with gorgeous wall paper covers. On this the plummet did its figuring and writing. The plummet was an important instrument, made by running melted lead into a shallow groove, sometimes as we have been told, into a crack of the kitchen floor, then when cooled whittled down to a fine point at one end. This was the original lead pencil; vanished off the earth long ago. The pen of the period was the slit goose quill, sharpened by the sharp penknife of the master as he stands at the window. The quill pen continued in common use until 1840.

These old schools may seem crude in comparison to the modern school, but it should be remembered that their work in developing character and intelligence was invaluable.

There was a crack in the floor that every pair of feet in the spelling class had to toe; the bright child who could outspell the others walked to the head of the class and wore the medal of honor.

The following is taken from the district records of District No. 5: Oct. 30, 1812 Voted to raise \$70 payable in grain to defray the expenses of four months schooling this winter. Voted to fetch $\frac{1}{4}$ cord of wood to a scholar, to be fetched by the 10th of January, and all those that neglect are to pay one Dollar and fifty cents per cord.

Notice: By request of a number of inhabitants of School District No. 5 in the St. Johnsbury District is hereby notified and warned to meet at the school house in said District on Saturday the 18th at 4 'clk. Afternoon: to see if the District will reconsider the vote taken Dec. 7, admitting meetings at Publick worship in the Schoolhouse on Sunday. Meeting held and decided to admit Publick worship.

Oct. 26, 1833. Voted, to have a woman school three months, to commence at the usual time, and a man school $2\frac{1}{2}$ months, commencing 2 weeks later. Voted, to raise \$75 for the support of the two schools. Voted to bid off the board at auction. The master was bid off at 91¢ a week and the mistress at 86¢ a week by Joseph Hutchinson. They also received board.

"For heating the schoolhouse was a fireplace made of common stone, but it did not warm much, so they thought of another way. They made a large hearth of stone and then took a large kettle, like was used to make potash in. It was turned upside down; a hole cut in one side to put the wood in, and another on the top to put a sort of stovepipe to carry off the smoke. This made a great improvement in warming the room.

In 1807 there were 54 school children in the Plain District between the ages of 4 and 18. Miss Rhoda Smith was the first teacher; Miss Hannah Paddock was mistress in 1810. In 1814 a man teacher was in charge; no less a man than William Goodwell, whose remarkable missionary work in Constantinople made him widely distinguished in after years. He brought life to the school.

Judgement Day

During the year the master appeared very genial and lenient through the entire term; but when a child did something he shouldn't the master took out a notebook and made an entry into it, remarking it was for Judgement Day.

In the afternoon of the last day of school, the boys and girls all took their seats, and the doors were locked and the great wooden window shutters were closed and hasped. In the resulting darkness announcement was solemnly made that the Day of Judgment had come. The children who had been tardy had to stand on top of the stove for fifteen minutes, the fire being out. Girls who had giggled or whispered, had their ears twisted or were set to hold weights out at arms length so many minutes. Boys were ordered to pull off their jackets preparatory to the birch rod application, or were to present their hands for the master's ferule; this was in judgment for their doing with bent pins or paper wads. These exercises were conducted

with serious exactness and formality; each child was called out by name, the offence was read from the book and the sentence pronounced as if it were from the supreme bench.

It wasn't until 1802 that St. Johnsbury voted to have a Meeting House for the town meetings and public worship. A committee was appointed who drew up a contract Jan. 1803, with Capt. John Stiler for erecting the building at a cost of \$180 to be paid in wheat. The town was to get out the timber and have it on the spot by May 20th. In addition to the \$180 Stiles and his workmen were to be boarded free and given 10 gallons of Rum. The building was erected on a high spot in the town in the summer of 1804. Everyone in the town was there, the men and boys to help put up the timbers, and women and girls to give cheer and mix the toddy. The crowning event of the day, reported by an eye witness, was the balancing of Zibe Tute on his head on the ridge pole, swallowing the contents of his flask, and descending head downward to the ground. The floor was divided into 51 square pews, and the galleries into 25. These were sold to different families in the town. The two choice pews at the front under the pulpit were sold to General Joel Roberts, first town representative, for \$135, and to Lieut. Thomas Pierce for \$132. All but three were sold, the lowest costing \$14 was No. 5 in the north gallery.

The first assembly to meet in the building was the Freeman's meeting Sept. 1804. The building was unheated except for footstoves that the women brought. If they needed fresh coals they obtained them from Lieut. Pierce's kitchen across the street. The town voted that Capt. John Barney be employed to keep the building clean, and that he sweep it twice during the year. It was also voted that five persons be appointed to expel dogs from the Meeting House on Sunday, and take measures that they deem proper. This was the only Meeting House in the township for 20 years. On its doors were posted public notifications; warnings of town meetings, of vendures and sales; publications of marriage; copies of laws or other important announcements.

The first church was organized in 1809 by a group of 19 Christians of the town who gathered together and decided "that we are too poor to live without the ordinances of the gospel." There was no definite sect. For sixteen years the old First Church was the only one organized in the township. The leading men of the church were Hubbard Lawrence, moderator and David Stowell clerk. During a period of 24 years they had only one pastor, Mr. Thruston during 1816-17. But the people went to church regularly and worshipped, minister or no minister. The church that started with 19 members ended up with 132 at the end of 10 years. More than a hundred children were memorizing scripture verses. The children received the ordinances of baptism. The church set up its own approved standards of conduct and morals. Those who strayed from these standards were brought before the church for trial. One young man was on trial for "Sabbath breaking by traveling and visiting; for disregard and disobedience of his parents; for conformity to the world in conduct, conversation and dancing; for unreasonably correcting a lad in his father's house; and for challenging Mr. Sargent to a fight." Other actions that the church took up were intoxication, betting, gambling, violation of the truths, unkindness, taking unlawful interest, extortion in deals, attempts to pass counterfeit money. They condemned traveling and visiting on Sunday. The town was indebted to the old First Church for shaping public opinion.

One cannot read the early church records without being impressed by the spirit of sincerity and solicitude with brotherly kindness then prevailing, and these left their sure marks on the generation. One prominent citizen of the town made a public confession before the church

of regret for a thing he had done, not because he considered it improper, but solely because he had wounded the feelings of his fellow Christians. July 1823 the whole church publicly asked forgiveness of all whom they had offended; they confessed their faults and forgave others their faults.

"Deacon Hubbard Lawrence's old horse, Whitey, went regularly every Sabbath day to the Meeting House to carry the family. One day the Deacon was sick and the family remained at home. At the proper time the pious old horse, seeing the other horses going by on their way to church, leaped the fence and gravely trotted after them, taking his usual place in the shed until the services were over, when he gravely trotted back again, an edifying example to non-church goers."

St. Johnsbury's early industries were carried on in the home. As soon as wool and flax could be raised on the clearings, the spinning wheel was started and later the loom, and all the clothing of the settlement was made of homespun made in the family kitchens. After 1800 nearly every well to do family would have a wheel or loom or both. The girls became skillful spinners and their mothers wrought firmly woven fabrics on their heavy looms. After the flax was spun it was boiled out in ashes and water and washed well. Most flax for dresses was colored and woven in checks and stripes. The carding and dyeing were all done in the kitchen with common dye stuff. By 1821 they had 29 different materials for dyeing. By combining various barks and herbs such as butternut, sumach, smart weed, etc., with chemicals, the housewife managed to get any desired color or shade; the dye pot, with its tight fitting cover, sitting near the fireplace, was an important article of kitchen furniture, a handy seat for the youngsters.

By 1825 mills began to be set up in the different parts of the town and less work was done in the home. Kimball and Stoughten had a clothier's mill. By 1830 Silas Hubbard was doing wool carding at 4¢ a pound cash down, or 6¢ in grain the next winter. However many women continued doing their own weaving. St. Johnsbury had two hatters, Stiles and Groom. They made napped hats of approved and fashionable styles, using felt prepared from lamb's wool and other furs. Straw hats were braided by the women in the homes; the braiding was simple but the shaping took skill. The following appears in the Farmer's Herald about 1830:

"Ye Hatters, who oft with hands very fair
Fix hats on a block for a block head to wear."

Making of potash and pearlash was carried on and became an important industry. The hardwoods of the forest yielded valuable ashes; these were bleached and boiled down into potash, then still further refined into pearlash. A section of a hollow tree trunk was used for a leach before barrels were made; the lye obtained was boiled down in small kettles, and the salts and lye were sold from \$3 to \$4 per hundred weight. Later asheries and potasheries were built and people hauled their ashes to them from Lunenburg. The ashes were mixed with quick lime, put into large casks, covered with water, stirred thoroughly and left to settle. A day or two later the clear liquor was drawn off and evaporated; the residue were salts and potash. To form pearlash this was again dissolved in water and filtered through straw then evaporated. For many years potash was one of the principal articles for barter. Much of the trade of Clark's and Bishop's Store was done with ashes and not money.

Extensive starch factories were set up. Loads of potatoes were brought from the surrounding farms and dumped into large troughs, they were washed, ground, strained, then put in vats to settle. After the

water was drained off, the pulpy starch was spread on the drying racks, and when dry was broken into lumps suitable for use.

In almost any backyard might be seen in early spring the old time leach, or a stout barrel filled with ashes and water, on a sloping seat. From this the lye was drained off into the great iron kettles together with the year's accumulation of grease. This was boiled, stirred, and skimmed for a long time. The product was a strong vicious, grayish brown soft soap, effective in the warfare for cleanliness. It was stored in large barrels with a square hole in the head, of the size to admit the long handled dipper--also the family cat that one day pushed her investigations too far, a sorry cat when fished out.

Many articles and implements were made with the draw shave on a queer handy little horse known as a "Shave Horse." Nearly all of the woodwork and some of the iron work of ordinary tools was made by hand. Hoes and pitchforks were hammered out on an anvil, the handles were shaved and fitted into circular necks. Axes, scythes, and sickles were imported from down below, but the helms and snaths were either made or replaced on the Shave Horse. The common shovel was wood with a T piece on the handle and the cutting edge shod with a piece of iron. Boys shaved out the different parts of their sleds or rungs, and like the great ox sled were fastened together with wooden pins. Staves and hoops for buckets, pails, tubs, and barrels were shaved out. Iron not being obtainable, both hoops and handles were made of elastic wood. One style of bucket on which one stave projected above the rim to serve as a handle was known as a piggin.

Some of the early tanners were Isaac Harrington, Griswold, and Hubbard Lawrence. There was no ready made footwear. The traveling cobbler came along and established himself in the family kitchen with his kit where he made the family stock of boots for the year. For the men and boys he made long legged boots, and for the women he made whatever was wanted.

The St. Johnsbury Stoneware Pottery was established in 1808 by General R. W. Fenton. All sorts of domestic ware was turned out on those potter's wheels, from jugs, jars, bottles, bowls, and milk pans, at a dollar a dozen, to fancy flower pots at 60¢ each. St. Johnsbury pottery gained high repute.

Porter Gibson made the combs of the town. The farmers brought cattle horns to him. He put them under steam heat then cut and pressed them into thin sheets, shaped out a disk of proper size and shape, the edges of which he skillfully shoved up under the fine saw which cut out the spaces leaving a series of teeth.

Near the Meeting House was the workshop of Francis Bingham who turned out sideboards, secretaries, sofas, French bedsteads, and Grecian card tables. Hezekiah Martin, nearby, and Clark Brothers, across the street, made saddles, harnesses, and trunks, and post bags. Joseph Hancock's shop did nice work in pine, maple, birch, and mahogany. At Arnold Falls, Dr. Arnold set up a sawmill in 1787 and a grist mill in 1788. In 1820 James Ramsey became a stiff anti-slavery man. His house was one of the underground railway stations, where he sheltered runaway slaves, and helped them into Canada.

The early method of making maple sugar was similar to that of soap making. The sap was gathered and placed in an iron kettle suspended on forked sticks over a fire where it was reduced to the desired consistency, poured off and stored in barrels for the year's supply for the family. The town was never famous as a sugar producer but by 1912 it had become the largest maple sugar market in the world.

In the early days of the town the cobble-stone fireplace kept the roaring fires, and cooked the victuals. Potatoes were roasted in the ashes, bear steaks or wild partridge would be done to a turn on the end of a rotating spit. A tin oven set in front of the fire did the baking of bread and cakes; on the swinging crane were suspended pots and kettles. Corn dodger was baked on a board before the coals. Out doors, between forked sticks, hung a big iron kettle over a fire, ready for making soap, sugar, or potash and for doing the family wash. It was many years before stoves of any kind came to the town. After Dr. Lord built his new house, he imported from Montreal a large metallic structure reported to have been cast in Scotland; this had the distinction of being the first real cookstove in town. It was so much of a curiosity that people came to visit just for the purpose of seeing it. One old codger, after inspecting it, said he would as lief try to warm himself sitting beside a nigger as by that great black thing. Finally in 1827 the Fairbanks Foundries, in the town, brought out and patented the famous Driving Flu Cook-stove that was in universal use until the 1852. This was a large deep bellied box stove, the most effective cooking apparatus then obtainable. The inventor was Thaddeus Fairbanks.

Most of the recreation in the early days fell on Sunday. Until 1810 Sunday was largely given over to social pleasures, hunting, fishing, wrestling, street sports. The restraining influence of religious leadership was lacking; there was no regular public worship; young and old amused themselves as they had a mind to. After the formation of the church in 1809, there was a change in the public sentiment and the old time Sunday sports were brought forward into Sunday afternoon. This was the period of horseback matches on the Plain; the galloping steeds raced from the head of the street down to Dr. Lord's at the south end of town. As there was only fifteen houses on the street there was no congestion of traffic. A notable feature, as reported by an old inhabitant, was the superior equestrianism of Sally Tute, sister to Zibe, who leaped on a bareback horse, called for a glass of stimulant, and challenged any man of the crowd to overtake her.

Other types of recreation were Long-ball and Round-ball, Three-year-old-cat, and Four-year-old-cat. The formula for choosing up sides was:

"On-e-ry, U-ge-ry Ick-er-y Ann
Phil-i-sy Phol-i-sy Nicholas John,
Quee-vy Quaw-ry Irish Mary
Stick-i-lum Stakl-i-lum By-low Buck-out."

Pegs and shallow spots could be seen in front of the village store and tavern where the loafers played quoits.

There was every kind of Bee imaginable--husking, chopping and log-rolling; quilting, apple-paring, spinning, and goose-plucking. All Bees called for a lunch. The following is a sample of one of these lunches. Mrs. Stockwell rounded out her Apple Paring Bee with a lunch that included chicken pie, fresh baked beans, pork and pickles, corn bread, hot biscuits, and doughnuts, cheese, Indian pudding, pumpkin pie, cranberry pie, round cake, sponge cake, fruit cake, fried apple turnovers, current jelly tarts, peach preserves, ginger cookies, seed cakes, and coffee.

Prior to 1810 all St. Johnsbury mail was carried to and from Dansville in the saddle-bag of the Post-Riders, or by accomodating travelers who might be going up and down the valley. The nearest Post Office was at Newbury. A single Post-Rider brought on horseback once a week whatever mail was addressed to settlements north of Haverhill and west of the White-Mountains. On July 3, 1803, the year a Post Office was

opened at Newbury, the records show that only 3 south bound letters were received at Newbury from Caledonia County, the reason being that mail was too costly. Postage on a single letter was 25 and 50 cents. It took ten days to send a letter from St. Johnsbury to New York. A newspaper was a luxury. The postage was often higher than a year's subscription. Private citizens carried most of the mail because of its high cost. When the merchants went down to Boston for goods, they took and gathered up mail and delivered it over the counter at the store. The Post-Rider often passed the long dreary hours on the road by reading the mail or knitting, until people complained about having their letters read. When he came into town he blew a long horn so that the village might know that the mail had arrived. As there was no Post Office, he left the mail at some public place as a tavern or store.

One of St. Johnsbury's prominent newspapers was "The Farmer's Herald." The first number came out July 8, 1828. The following are some gleanings from it:

Harvard College. Instruction, books, board, and room, wood and other expenses at the college amount to \$200 a year.

1828 National ticket. For President, John Quincy Adams of Mass.

Feb. 27, 1829. One cent reward. Ran away from subscriber on the 7th Inst. E. C. Drake. This is to forbid all neighbors from trusting him.

April 15, 1829. Died at Putney, age 85, Capt. Daniel Jewett, father of the editor of this paper. It belongs to others to speak of his virtues, to his son to imitate them.

Aug. 19, 1829. Married Mr. Cotton R. Simons to Miss Sarah R. Marble.
"An old calculation of gain and of loss
Proves a stone that is rolling gathers no moss;
A happy expedient has lately been thought on,
By which Marble may gather and cultivate Cotton."

June 30, 1830. Wooden legs exact imitations, manufactured by Stephen Badger in the Post Office. St. Johnsbury Plain ___ two fantastic legs displayed.

Aug. 24, 1831. The circus saw fit to come to our quiet little village on the last Sabbath. Legislative enactments are needed to guard the community against these baleful influences.

The first brick house of the town was built by Judge Ephriam Paddock in 1829. It was the one building of true Colonial type in the town. People came from distant towns to see it. It was known as "the Brick House." It held the first piano that ever came into the village.

The General Assembly passed an act Oct. 29, 1824 establishing the St. Johnsbury Female Academy. The principal movers in the enterprise were Deacon Luther Clark and Judge Paddock, who to a large extent assumed the expenses that were liable to be incurred. Associated with them as original Trustees were Dr. Morrill Stevens and Judge Presbury West of St. Johnsbury and seven others from neighboring towns. Tuition was six dollars a term.

The opening session was held 1825 in the southwest chamber of the

"Brick House." The same year a suitable hall was fitted up in Captain Martin's new house. This was known as the Study Hall. From the very first the school took high rank and held it for seventeen years; this was due chiefly to the qualifications and character of the instructors. There was very little advertising but the merits of the school became known. Students were attracted to it from towns in Vermont, New Hampshire, New York, Canada, and even Georgia. There were nine different principals. The superior quality and culture of these ladies was one occasion of the frequent changes; their hands being sought by other admirers than School Boards. The first principal of the Academy was Miss Trowbridge of Worcester, Mass. (She was likely a relative of Grandfather Levi Snow as his mother was Mary Trowbridge of the same place.) The Farmer's Herald of 1829 says of the Academy, "This institution has had a flourishing season. Examinations were held last Thursday; Study Hall was tastefully decorated with drawings and paintings done by the young ladies of the school. They were examined in Geography, History, Arithmetic, Rhetoric, Natural Philosophy, Astronomy, Logic, Mental Philosophy, Latin, French, Composition, and Music. They showed promptness and accuracy in all; the compositions were particularly admired for the tact and judgment in selection of subjects and for delicacy and ability of treatment." (Great-Aunt Mary Snow was likely a student of this Academy. She was very well educated and knew her astronomy like most people know their Alphabet. As she was born in St. Johnsbury in 1813, and married there in 1833 shortly before she and her husband left for the west, she very likely had little or no opportunity to attend another school of higher learning.) This Academy was discontinued when the town enlarged its educational interests in 1842.

New England has always placed great emphasis upon education. It is the birthplace of the American public school. Horace Mann, a native of Massachusetts, is known as the Father of the Public School System.

This love of education that was so deeply rooted in the settlers of New England was carried by the Snows into their homes, wherever they went, and instilled in their children. Most Snows saw to it that they gave their children a good education if they didn't give them anything else. The family, as a whole, have been great readers. Great-Uncle Shipley Snow said that the love the family had for education and their high scholastic standing was inherited from their Streeter and not their Snow ancestry. Each generation has made the most of the educational opportunities available at that period.

Eliza R. Snow, a graduate of Oberlin College, was one of the first women in America to graduate from college. In Great-grandfather Levi's family his son, Zerubbabel, was a college graduate, a Federal Judge, and a member of the first Board of Regents of the University of Deseret (later known as the University of Utah). Andrew L. Neff says in his history of Utah that when the state of Deseret was founded one of the earliest measures was the chartering of the University of Deseret with an annual maintenance of five thousand dollars. This unique interest in higher education, at that early period, was due no doubt to the unusually large number of college trained men residing at that time in the Territory. He then lists a number of these men, Zerubbabel's name is on the list. Another son of Grandfather Levi's was Charles V. Snow a graduate of Rush Medical College in Chicago. He became a prominent doctor in Missouri and Nebraska. Levi's son, William, was a District Judge. His children William, Zerubbabel, Erastus, and Melissa Diantha were all school-teachers. His sons Erastus and Willard translated several books into the Danish language. His daughter, Mary, was considered one of the best educated women in Southern Utah in her day.

Great-Uncle Levi Mason Snow's daughter, Susan Whipple, was a school teacher and an officer in the National Education Association.

Great-Aunt Lucina Snow Warner's son, Horace Everett, was a graduate of Beloit College and trained for a lawyer in Vinton, Iowa. He was a writer and had many stories and articles published as well as a book of poems "The Cricket's Song". Aunt Lucina's children, Horace Everett, Albert Otis, and Juliette, were all school teachers. Her grandson, Arthur Warner a graduate of Beloit College, was a writer. He was an Associate Editor of "The Nation." He had the book "A Landlubber's Log" published. It was an autobiographical tale of a seafaring trip around the world. Another Grandson, Everett L. Warner, was a professor of Art at Carnegie Institute of Technology for over twenty years. He studied in America and abroad and has a professional degree in art. "Who'se Who" gives the following about him:

"Everett L. Warner Painter and etcher born Vinton, Iowa July 16, 1877. Pupil of Art Students' League, N.Y.; Academie Julian, Paris, France. Awards: First Corcoran prize, Washington Water Color Club 1902; Sesuan Goldmedal, Pa. Acad. Fine Arts, 1908; Silver Medal International Expan., Buenos Aires, 1908; 2nd Hallgarten Prize, Nat. Acad. Design, 1912; William T. Evans Prize, Salmagundi Club, 1913; bronze Medal, Soc. Washington Artists 1913; Silver and Bronze Medals, Panama P.I. Expn. Represented in permanent collection of Corcoran Washington, Pa. Acad. Fine Arts, Boston Mus., Syracuse Museum, City Art Museum, St. Louis, Art Inst. Chicago, and New York Public Library, Gibbes Gallery (Charles-

ton, S.C.), Okla. Art League (Oklahoma City). Engaged in ship camouflage 1917; originator of one of five systems of camouflage approved by Ship Protection Com. of War Risks Bureau. Apptd. Lt. Construction Corps, U.S.N.R.F., Feb. 1918, in charge of Sub-Sect. of Design, U.S. Naval Camouflage.A.N.A., 1913; Mem. Soc. Washington Artists of Pittsburgh, Am. Water Color Soc. Club: Nat. Arts.

Grandfather William Snow's son, William J., took his Ph. D. at the University of California, and was a professor of history at the Brigham Young University for over thirty years. He is an authority of Western History. He was also Supt. of schools of Washington County, Utah. Grandfather William's children, Abigail, Julia, Chloe, Charles, and Orrin were all school teachers. His grand-daughter Ann Snow was Supt. of Wayne County Schools in Utah for many years. A great-grand-daughter, Mary Nelson was Primary Supervisor of Iron County Schools in Utah and is now a Primary Supervisor of schools in Los Angeles County, California. The following grand and great-grand-children of Grandfather's have become doctors, lawyers, or hold doctor's degrees:

Willard Sargent, a graduate of George Washington University, practised in Guam and was there when the Japs took it. Rodney H. Snow, a graduate of Northwestern University, is now practising in Santa Monica, California. Spencer Snow, a graduate of Rush Medical, is now a Child Specialist in Salt Lake City, Utah. Clarence Snow Gardner, a graduate of Jefferson Medical College, is practising at Oakland, California. Jay Snow, a graduate of Jefferson, is in Houston, Texas. J. Scott Gardner, a graduate of Cornell Medical School, is in Portland, Oregon. Byron G. Kesler, a graduate of Jefferson Medical School, practised in Bountiful, Utah until his death in 1942. George Hanks is also a doctor. Louis G. Moeuch, a graduate of the University of Chicago, is practising in Salt Lake City. Harold Peyton Johnson, a graduate of the University of California Medical School, is now a member of the Medical Staff of the U. S. Naval Hospital, Oakland, California.

Those who became lawyers are John William Gardner, a graduate of the University of California Law School, and was an Attorney in Logan, Utah until his death in 1920. William J. Snow Jr. graduated from George Washington University in 1931 with an LL.B. and is now Assistant Vice President of the Banker's Trust New York City, N. Y.. Clayton Nelson, a graduate of George Washington University Law School, is now an attorney at Fort Worth, Texas. V. Pershing Nelson, a graduate of George Washington Law School, is now County Attorney for Washington County Utah. Those holding doctor's degrees are: Edna Snow Cannon, a graduate from the University of Chicago. Until recently, she was a professor of Botany at the Brigham Young University. Willard Gardner, a graduate of the University of California, is doing research work for the Utah State Agriculture College at Logan, Utah. His picture hangs in the Hall of Fame in London because of his outstanding work in the research field. Grandison Gardner, a graduate of the University of California, took his doctor's degree in Mathematics and is stationed at Washington D.C. at present where he works for the armed forces. He is a Major Gen. in the Army Air Corpse. Reuben Gardner Jones took his doctor's degree in chemistry at Ames, Iowa and is now a chemist in Indianapolis, Indiana. J. Eldon Gardner graduated from the University of California with a Ph.D. and is professor of Zoology at the University of Utah. Dr. Eugene Gardner graduated from the University of California with a Ph.D. and is professor of Physics at the University of California. A few years ago, Pine Valley had the highest percent of college graduates of any town in Washington County Utah. With one exception, they were all grand-children or great-grandchildren of William Snow.

Great-Uncle Zerubbabel Snow's daughter, Georgina, was the first woman lawyer in the state of Utah. His son, George W., was Surveyor General of Utah. His son, Mason Elliot Snow, was a graduate of Annapolis and retired as a Rear Admiral. His son, Zera Levi, graduated from the University of Michigan Law School and was a prominent lawyer in Portland, Oregon. The following grand and great-grandchildren of Zerubbabel's were admitted to the bar: Arthur Eugene Pratt, a graduate of Michigan Law School, practised in Ogden and Salt Lake City, Utah until his death in 1930. Judge Eugene Pratt, a graduate of Leland Stanford University, is now a member of the Utah's State Supreme Court. C. MacCormac Snow, a graduate of Harvard Law School, is now an attorney in Portland, Oregon. Stanley C. Snow, a graduate of Harvard Law School, is now an attorney of Philadelphia. Royall H. Snow took his S. B. from Harvard and B. Litt. from Oxford, England, and is now a professor of English at Ohio State University at Columbus, Ohio.

Great-Uncle Charles V. Snow's son, Charles O. Snow was Judge of Nemaha County, Nebraska until his death in 1938. His son, Oscar, was professor of Chemistry at the University of New Mexico until his death in 1937. His son, Frank H., is a minister at Dunbar, Nebraska.

Great-Aunt Lydia Snow Lewis' son, John Perry Lewis, was a graduate of Ann Arbor Law School and became States Attorney General for the state of Missouri. He was director of the schools in Rockport, Missouri for twenty-five years. Her son, Dan, was the youngest Supt. of schools that Missouri ever had. Her son, Amos, was a doctor. Her children, John Perry, Dan, Jane, and Taylor were all school teachers. Her grandson, Edgar Albert Lewis, was a doctor in Rockport until his death in 1935. Another grandson, Robert Earl Lewis, was a lawyer until his death.

Great-Uncle Erastus Snow's son, Ashby, graduated from the School of Law at Ann Arbor, Michigan, and became an outstanding lawyer in the state of Utah. His son, Arthur, was the first man from Southern Utah to go East to college. He received his B.S. and E.M. degrees from Michigan College of Mines. He worked for the Calumet and Hecla Mining Co. at Calumet, Michigan, and for the Inland Crystal Salt Co. in Detroit. Another son, Clarence, graduated from the Lawrence Scientific School at Harvard in Electrical Engineering. Then graduated from the School of Medicine at Ann Arbor. He was one of the outstanding doctors in the state of Utah. He was chairman of the Board of Regents of the University of Utah for many years. Uncle Erastus' daughters Martha and Maude were the first two women from southern Utah, to graduate from college. His son, Edward H., did more than any other one person to establish the Branch Normal school at Cedar City, and the Dixie College in St. George, the only two colleges in Southern Utah. Uncle Erastus' children Clarence, William, Martha, and Maude R. were all school teachers.

The following grand and great-grandchildren of Uncle Erastus' became doctors: Lawrence Snow, a graduate of Jefferson Medical School, was a bone specialists in Salt Lake City, until his death in 1945. LeGrande Woolley, a graduate of John's Hopkins, is now practising in Salt Lake City. LeGrande Woolley Jr. graduated from Leland Stanford Medical School, and is now practising in San Francisco, California. Wendle Keate, a graduate of Rush Medical, is located in San Francisco. Ivins Tanner, a graduate of George Washington Medical School, is practising at Staten Island, New York. Eldon S. Snow attended Sorbonne University in Paris, graduated from Southern California Dental College, and is now practising in Hollywood, California. Elliott Snow graduated from Harvard School of Medicine and is now a member of the Salt Lake

Clinic in Salt Lake City. Elliott's brothers, Robert and Willard G. also graduated from Harvard School of Medicine. Robert is practising in Salt Lake and Willard is in the U. S. Navy. Virgil C. Snow a graduate of Creighton University at Omaha, is now located at Fontana, California. Beman Snow graduated from Temple University and is now interning at Temple. Burke McArthur Snow, also a graduate of Temple, is now practising at Reed Hospital in Washington D.C.. Burke's brother, Wayne, graduated from Temple and is now interning there. Nelson A. Snow graduated from the Dental School at the University of Oregon as an honor student and is now located at Orem, Utah.

The following grand and great-grandchildren of Uncle Erastus became lawyers: Arthur Woolley graduated from George Washington Law School and is practising in Ogden, Utah. Dilworth Woolley, a graduate of Ann Arbor Law School, is an attorney in Manti, Utah. Marion Tanner was also an Ann Arbor Law School graduate, and is working in Atlanta, Georgia. Marcellus Keyting Snow, graduated from Harvard Law School. Dale Ralph Snow, a graduate of George Washington Law School, is now located in Germany.

Walton B. Tanner took his Ph. D. from the School of Engineering at Ames. He is now an engineer at Niagra Fall. Dorothy Snow took her Ph. D. from the University of California and is now professor of English at the University of Utah. Glenn E. Snow is now serving as president of the National Education Association. Chester Snow graduated from Harvard with a Ph.D. in Physics and was one of the physicists who helped with the Atomic Bomb. He is also the author of several books. He is now working at the Bureau of Standards in Washington D. C.. Jared Snow is an Entomologist for the Federal Government and is an authority on the Boll Weevil.

The above list of family members, holding higher degrees, is by no means complete. But all available material. is recorded here.

In checking records of Grandfather Levi's descendants, of the latter generations, but few are to be found who do not have at least a high school education. The number who hold Master's and Bachelor's degrees, and who have gone out in engineering and business and become school teachers are too numerous to list.

One of these teachers should be mentioned here, Emma Gardner Abbott, a granddaughter of William Snow. She went to Mesquite, Nevada when the people there were living in the most dire poverty imaginable. She went in and made herself one of them. For thirty years she taught, guided, encouraged, and helped countless students and townspeople. She encouraged many to go off to school, lending and even giving them money for tuition, books, and board. She helped lift them from a poverty stricken, uneducated group to a cultural thriving community. When Highway 91 was built connecting Salt Lake City with Los Angeles, a large bridge was built over the Virgin River near Mesquite. A committee was appointed to plan an elaborate celebration to be held for the driving of the final spike. Many names were brought up in the committee meeting as to whom they should choose to drive the spike. Some suggested the Governor, others a Senator. Several high state officials were named. Finally one stalwart citizen, who had watched the town's birth and growth, arose and said, "Why send to Reno for someone to come down here and drive that spike? Someone who doesn't know or care a thing about us? We have a citizen in our own town who has done more for the growth, development, and culture of Clark County than half of its citizens put together. Why not choose her? I suggest that we choose Emma Gardner Abbott." Emma drove the spike.

Although they did not hold high degrees in formal education, a few family members should be mentioned here because of the outstanding work they have done in an educational way. B ornella (Nollie) Snow Gardner and Theresa Snow Hill have both done so much work in the field of genealogy that their names are now listed in "Who'se Who" in the American Institute of Genealogy. Edward H. Snow was the main instigator in bringing into Southern Utah the first Academy, Normal Schools, and colleges. He was the leader in consolidating Washington County Schools and in setting up an equalization program for the schools of Utah. In 1896, he helped draw up Utah's Constitution; and was a member of Utah's State Tax Commission when he died in 1933.

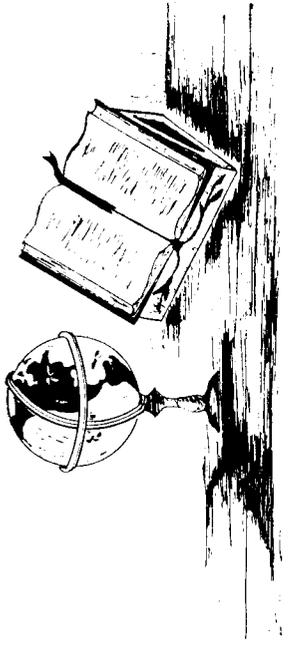
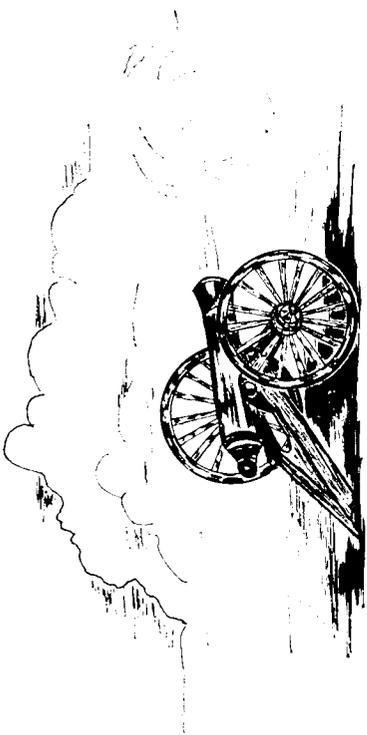
Not only have the Snows been great lovers of education, but many of them have had high scholastic records. Since the Dixie College opened its doors thirty-six years ago, thirteen times its high honor student has been a grand or great-grandchild of William Snow. Zorubbabel Snow's son, Elliot, graduated second in his class at Annapolis. Because of his high scholastic rating, William's grandson, Willard Sargent, had a new building on the campus at George Washington University and an Island in the Pacific, where he was practising, named for him while studying and practising medicine. William's granddaughter, Marie Snow Featherstone, went into Japan with a group of missionaries, took to the Japanese language like a "duck to water", and long after she had mastered the language she was serving as an interpreter for the rest of the entire group. Nelson A. Snow graduated, from Dental School at the University of Oregon, with high honors. Nelson is a great-grandson of Erastus Snow. Marion Snow, another great-grandson of Erastus, was valedictorian of his class at the University of Chicago. William's grandson, Willard Gardner, has his picture hanging in the Hall of Fame in London for the outstanding work he had done in the field of Research in Physics. William's great-grandson, Dr. Eugene Hill Gardner, an honor student, received his Ph. D. at the University of California. He worked with Dr. Robert Brode, U. of California Physicist now doing cosmic research with the B-29 bombing planes. The thesis that won Eugene his doctorate remains a secret. During World War II, he worked with the big cyclotron magnet on the separation of uranium 235 from uranium 238. It was this uranium 235 which was used to make the first two Atom Bombs, the one that exploded at Los Alamos and the other at Hiroshima. He also worked at the Atom Bomb Laboratory at Oak Ridge, Tennessee. He is a nephew of Major General Grandison Gardner. He is one of the two atomic scientists who produced the meson, an achievement which received world-wide acclaim at the University of California. (See "Life Magazine" March 22, 1948)

" Last month in the University of California's famed Radiation Laboratory, Physicist C.M.G. Lattes and Dr. Eugene Gardner created artificially that most ephemeral and mysterious particle of matter, the meson. Their achievement, possibly the greatest advance in basic science since the discovery of uranium fission, has none of the practical applications of the deadly element produced by the first atomic pile. But man-made mesons, observed in their relationship with other subatomic particles, may prove to be of even greater importance by revealing new facts about nature of matter.

Mesons are infinitesimal particles knocked from the nuclei of atoms by cosmic rays. Their life span may be as little as one millionth of a second. Although their function is almost unknown, many scientists believe that they may supply the binding force that holds nuclei together. Up to now mesons have been hunted at high altitudes with special film which occasionally recorded their passage. To improve on this unrewarding method Dr. Gardner and his 23-year-old Brazilian associate Lattes put their cyclotron to work bombarding various materials with helium nuclei in the hope of dislodging mesons artificially. They tested meth-

ods of bombardment and ways of recording results without finding a trace of the elusive particles. On February 21 they hit on a procedure which yielded definite results: through the photographic plates set up next to the target were the unmistakable wavy tracks of mesons and in a concentration 10 million times higher than could be found in nature.

Dr. Eugene Gardner is a great-grandson of William and Ann Rogers Snow (7), a grandson of John A. and Celestia Snow Gardner, and a son of John W. and Cynthia Hill Gardner.



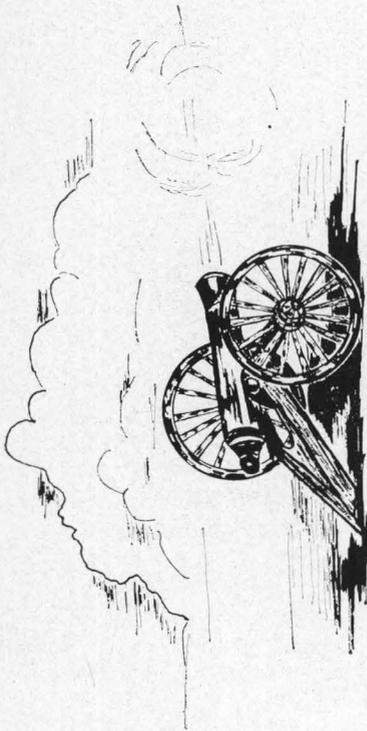
MAJOR GENERAL GRANDISON GARDNER



REAR ADMIRAL
MARION MASON ELLIOT SNOW



PRE SIDENT GLENN E. SNOW



MAJOR GENERAL GRANDISON GARDNER



REAR ADMIRAL
MARION MASON ELLIOT SNOW



PRE S I D E N T G L E N N E . S N O W

REAR ADMIRAL MASON ELLIOT SNOW

Mason Elliot Snow, a son of Zerubbabel Snow (7), was second in his class on graduation from Annapolis and was given his choice of combat or construction. He chose the latter. He spent two years in Paris where he was sent to study Naval Construction. He was head of the contract division of the emergency fleet corporation at Mare Island during World War I. He was superintending instructor at Camdan Yards of the New York Shipbuilding Corporation, and manager of the Philadelphia Navy Yards. He was also instructor at Annapolis and at M.I.T.. He retired as a Rear Admiral in 1936

MAJOR GENERAL GRANDISON GARDNER

Grandison Gardner, a son of Celestia Snow and grandson of William Snow (7), was the youngest Brig. Gen. in the United States Army during World War II. Under his direction, the technique of the "skip bombing" was perfected while he was in command at Eglin Field Florida. He was one of the physicists that helped with the Atomic Bomb and was sent into the Pacific to help with the **technical** part of the dropping of the famous Atomic Bomb that was dropped over Hiroshima. He was advanced to a Major General at the close of the war. The following was taken from an article in the "Saturday Evening Post" Sept. 15, 1945; entitled "We Meet the Buzz Bomb Challenge":

"Grandison Gardner, Brig. Gen. Commanding at Eglin Field, a soothsayer on armament, with a poet's eye for sines and cosines and tangents; a **convinced** church goer, too fastidious to assault himself with tobacco or alcohol, too charitable to brandish naked the fist of authority; a scholarly general."

PRESIDENT GLENN E. SNOW

Glenn E. Snow, a son of Joseph S. Snow and grandson of Erastus Snow (7), was made president of the National Education Association in July 1947. The N.E.A. Journal says:

"Our NEA President for 1947-48 is a man of outstanding character, purpose, and achievement. Glenn E. Snow comes from the state of Utah where standards of education, teacher welfare, and professional achievements are high. Utah has more high school graduates per thousand population than any other **state**. Ninety-nine percent of Utah teachers are members of the NEA. Dr. Snow has been a teacher in both elementary and high schools; a principal in both fields; and is now president of Dixie Junior College. He has been president of two county associations, the southern Utah Teachers Association, the Utah Education Association, and a member of the NEA Executive Committee since 1943. He is past president of Rotary and Lions Clubs and was a member of Utah state **senate** 1937-39. The first plank in his platform is **achievement** of the Victory Action Program."

THE MORMON INVASION 1835

St. Johnsbury

By E. T. Fairbanks

"In 1900 two men called at No. 6 Park Street to make inquiry about the early church records of the town. Their errand was to get information about their parents who they thought might have been baptized in the Old First Church. Presently they announced themselves as Mormon Elders from Utah, sons of William Snow who was born here in 1806, and of Erastus Fairbanks Snow born in 1818, both of whom early followed Joseph Smith and ultimately became Mormon Apostles. (This is an error. William was never an Apostle.) St. Johnsbury had long lost sight of her distinguished sons of Mormondom; but after this visit of the younger Snows some threads of Mormon history was gathered up from various sources and here put on record. (These Elders were William J. and Edward H. Snow.)

It will be remembered that Joseph Smith, a native of Sharon, Vermont, launched his new religion in 1830, and pushed the propaganda with tremendous energy. In a narrative of reminiscences given out many years afterwards, Smith himself is named as the man who came here in 1835 with some zealots and created a sensation. As to the man who headed the invasion there may be some question, but none whatever as to the stir that was made. Headquarters were in the Chesterfield District, north of East Village; the Snow farms were in that neighborhood and one of their barns was used for a Meeting House. Among other things the leader claimed the power to heal by laying on of hands, and many sick people came or were brought to him with great expectations; in the crowd was a woman who for years had been in her bed; one who saw her that day said she got no good from the administration.

The popular excitement however continued and many were converted and baptised in the stream that ran near the barn; this performance drew large crowds; at one time a boy, who had climbed a tree to get a better view, slipped and fell plump into the water, receiving what was known as involuntary baptism. Benoni Chase, a blind man who had considerable property, "was persuaded to cast in his lot with the Mormons and was never heard of afterwards." Quite a number of the families of the town, including the Snows, sold their farms and went off with Smith to the Promised Land, which was at that time in Kirtland, Ohio. They went in large canvass-covered wagons, men, women, and children and all their household goods. Seventy years afterwards a woman who witnessed the scene said, "I remember seeing them start off, and one woman stopped as they passed the East Village Graveyard, and went in to visit her child's grave before they left the place forever."

Erastus Fairbanks Snow was ordained one of the Twelve Apostles of the Latter-Day-Saints in 1849, and for nearly forty years magnified his apostolic mission. He had good natural ability and was said to be superior to Brigham Young as a preacher. In the Southern States he made hundreds of converts; it was chiefly through his energetic management that the first Mormon Temple in Utah was built. (St. George, Temple.) William Snow was one of the first two Mormon pioneers to enter the Salt Lake Valley; he too became an apostle. (Those are errors. He was never an apostle, and Erastus and Orson Pratt were the first two Mormons to enter Salt Lake Valley.) A younger brother, also born in St. Johnsbury, Zerubbabel Snow, was appointed by President Fillmore one of the first chief justices of Utah. Congressman Landis of Indiana in one of his speeches on the Robert's case called the Snows the leading advisers of Brigham Young, and remarked that "they were the most consistent Mormons of the whole bunch."

After the migration of the Snows, there was not much left to make Chesterfield a popular resort. In after years the memory of the Mormon invasion was vividly recalled by some who were youngsters at the time. A man in his 83rd year told about the meeting in the barn on Sunday. "There was a big crowd that gathered at the Snow barn. The Mormon Elders sat along the high beams. They let the woman folks in lower down like, and gave them the seats in the hay. The other men and we boys were packed in helter-skelter all around the best we could. It was Sunday but a regular holiday for everybody."

That old barn is still standing (1914) on the Abiel Hovey farm, and is familiarly spoken of as "the Mormon Meeting House" a meeting house lamentably out of repair, fit haunt for screech owls and bats. During the Mormon occupation it stood on the meadow by Gage's Brook, not far from the highway; now it is in the edge of the maple grove on the hillside, and is used for a sugar house. While going up to visit this ancient shrine the other day, the shrill note of the whip-poor-will, unusual hereabouts, seemed to be vehemently lashing it, as if determined to wake whatever old time memories might still be slumbering under its moulding roof."

THE SNOWS OF ST. JOHNSBURY JOIN THE MORMONS

From the foregoing sketch of St. Johnsbury, one can see the rough pioneer life that Grandfather Levi Snow's family grew up under. As the children grow to maturity, they began to marry young people from St. Johnsbury and the neighboring towns. Levi Mason, the eldest son, married Lydia Aldrich, who may have been a relative of Ariel Aldrich who was one of St. Johnsbury's prominent citizens during the period that the Snows lived there. Just when Levi Mason left St. Johnsbury, I was unable to learn. By 1840 he was living at Woonsocket, Rhode Island. Shipley married Jean Hunter and left St. Johnsbury in 1837 just one year after his father's family left for the west. He moved to Stanstead, Lower Canada, a town on the Canadian border about 40 miles north of St. Johnsbury. Levi and Shipley were the only members of the family who didn't join the Mormon Church and start West.

Lucina, the eldest daughter, married Albert Warner of St. Johnsbury, Oct. 3, 1831. Albert was born in Isabury, Vermont about fifty miles north but his people moved to St. Johnsbury. Lucina's first child, Albert Otis Warner, was born Aug. 30, 1832 at Coventry, Vermont, and her second child, Oscar Willard, was born June 23, 1834 at St. Johnsbury.

Mary, the second daughter, married Jacob Gates Sr. of St. Johnsbury March 16, 1835.

May, 4, 1832 two Mormon missionaries, Orson Pratt Sr. and Lyman E. Johnson, came to the town of Charleston, Vermont preaching the Mormon doctrine. They had traveled many miles preaching in towns along the way. They tarried in Charleston for ten days and preached in that neighborhood. Levi's sons William and Zerubbabel were working in Charleston at the time. Being curious, they decided to go and hear these missionaries, who claimed that they had the power to heal. Their cousin, Winslow Farr, and his wife, Olive, also were present at the meeting. Olive had been a helpless invalid for seven years. (According to Snow family history.) She was taken before these elders and Orson Pratt administered to her and she was made well immediately. As a result of this, her whole family joined the Mormon Church within a few days. They were baptized at Charleston, Vermont. This also greatly influenced William and Zerubbabel, and five days later, May 19, 1832 William was also baptized into the Mormon Church. Shortly after, Zerubbabel too joined. He was the first to carry the news home to his father's family. It no doubt influenced the whole Snow family, because most of them as well as many of the three Farr families, joined the church within a short time.

Uncle Erastus gives the following account of his joining the church, "I received a testimony of the gospel while listening to Orson Pratt and other elders. My mother also received this testimony gladly, but while father, who was less spiritual minded, from that time forth treated them and all other elders of the Mormon Church with kindness and consideration, he was less enthusiastic, being himself a very moral and honorable man of the world, who loved the scripture and loved to talk upon religious subjects. He was a wise man all his days, but never made a profession of Christianity. My mother, Lucina, had united herself with the Wesleyan Methodist Church. I wanted to join this church but father didn't consent until mother insisted. My brothers William and Zerubbabel were the first to join but all the family subsequently joined during the summer of 1834, excepting my brothers Levi Mason and Shipley, and my father. The two boys followed father's example but always defended the Mormon religion. They were spoiled for anything else."

When I looked up the dates that the different members of the family joined the Mormon Church, I found that they don't all agree with the above statement of Uncle Erastus unless he meant that the last of the family to join was in 1834. I took my information from old family and church records and found the following: Zerubbabel joined during 1832, William baptized Erastus Feb. 1833 at Charleston. Willard and Mary's husband, Jacob Gates, joined June 18, 1833. Zerubbabel confirmed them.

After joining the church, Erastus and his cousin, Gardner Snow, did missionary work in the neighboring towns. He also did missionary work with his brothers William, Willard, and Zerubbabel. They would work at this when farm work wasn't pressing them.

A short time before the Mormon Missionaries came into this neighborhood, fire had destroyed Grandfather Levi's home. He always kept a big pile of wood. One day this caught fire and spread to the house. They barely had time to remove some of the furniture and Grandmother Lucina who was sick in bed. As they had just completed a new barn, they moved into it for the time being. They were still living there when the Mormon Missionaries came into the neighborhood. Because of its size, they let the missionaries come there to hold church.

After joining the Mormon Church, William spent a lot of time studying this new religion. Soon after joining, he was ordained an Elder. This new religion seemed so plain, so simple, and so important to him, that he was anxious to go out and preach it to all of his neighbors. He was soon to be disappointed, however, when he saw how few were interested, but he never lost enthusiasm for this work; and from this time on, his life and energies were devoted to this work. No sacrifice was too great, no toil too severe, no undertaking too hazardous for him if he thought the end in view was to further God's work. Shipley said he didn't deny the new religion but would accept nothing that reason did not sanction, and the only thing that would ever make him believe there was anything to it was the fact that a man like his brother William would embrace such a doctrine. William was courageous, mild mannered, and extremely kind. He would do almost anything to avoid a quarrel. His faith in this new religion was strengthened by two remarkable instances of healing by his own hands in 1832. The one case was his sister Lucina's child, and the other was his young brother Charles, who had his foot almost cut off.

In addition to the loss of his home, Grandfather Levi had recently lost considerable of his property through litigation. William, wishing to better his own circumstances and to help the family, bought a piece of land in Charleston, Orleans County. In the spring of 1839, he went there to live and farm. He lived with a neighbor while working this new land. While living there he acted as constable, and collected the state and county taxes. One evening, Hannah Miles, who was going with the neighbor's son, came to visit the family. She stayed until after dark expecting the young man to take her home. As this was still a wild unsettled country, he was afraid to go out after dark so let Hannah start out alone. This so disgusted Grandfather William that he got up and escorted her home. Evidently he didn't find the task distasteful for he married her Sept. 21, 1832. She had been born at Wheelock, Caledonia County. While William and Hannah were living at Charleston, they had two children who both died the day they were born. The first was Levi, born June 18, 1833 and the other was Lucina, born Feb. 1835.

Mary and Jacob were the first of the family to leave St. Johnsbury and go far west to join the Mormons. They left for Missouri April 11, 1834 and arrived there June 30, 1834. Here they joined a colony of Mormons who were located there and settled seven miles west in Clay

County in the town of Liberty. In the fall, they moved to Caldwell County a distance of about 50 miles.

By the time Zerubbabel was 18, he was teaching school. He taught for several terms in Canada and Vermont. After joining the church in 1832, he went to Kirtland, Ohio where the head of the Church was then located and soon became a close and intimate friend of Joseph Smith. He returned to St. Johnsbury in the spring of 1833 and taught school in Vermont during the winter of 1833-34. That October of 1833 he married Susan Slater Lang, of New Hampshire, at East Charleston, Orleans County, Vermont. After school closed, he went to Kirtland, Ohio, a distance of over 700 miles. He arrived one day after the departure of Zion's Camp. Leaving his family at Kirtland, he overtook the camp and was chosen commissary of it. He performed the duties of that responsible position with fidelity on the march to Missouri. Willard was also a member of Zion's Camp. At that period in history the Mormons in Missouri were being molested by mobs. When they received no relief after petitioning the governor of the state, the Mormons in Ohio raised a militia to go out and give them some protection. This was known as Zion's Camp.

Soon after reaching Missouri, Willard and Zerubbabel returned to Kirtland. A few days after joining his family at Kirtland, Zerubbabel took them to Canada where he spent several months laboring as a missionary. He returned to Kirtland in 1835 and soon after started on a mission to Pennsylvania, New York, and Canada. He returned to Kirtland in time to be present at the dedication of the Kirtland Temple, March, 1836.

Uncle Erastus says, "I was father's chief help on the farm now during the summer months, but I always carried a pocket Bible, or some of the religious works of the church to the field, and when the team was resting I was reading. Father thought that my team owed a debt of gratitude to my Bible. When father became convinced that my heart was more wrapped up in my ministry than my farming, he yielded to my importunities and set me at liberty to follow my own inclinations and calling. He gave me \$15.00, the only pecuniary legacy he was ever able to bestow upon me, and the day before I was seventeen, I left father's house with the blessing of father and mother and the rest of my family and friends, and journeyed over 700 miles to Kirtland, Ohio where Joseph Smith, the Prophet, then resided, and where the Mormons were engaged in building a Temple.

I stayed at the home of Joseph Smith for several weeks. That winter I did missionary work on Sunday and went to grammar school during the week, which was taught by Sidney Rigdon. I worked for my board nights and mornings."

April 1836, he and Elder H. Aldrich were called East on a mission where they remained until December. When he returned to Kirtland Dec. 1836, he found that his father's family had sold their property in St. Johnsbury and had come to Kirtland for a short time and most of them had gone on to Missouri. With them had been some of his father's people, the Farris, and Gardner Snow, his Uncle James Snow's son. He learned that Shipley had remained behind in Vermont, and Lucina and her family were still in Kirtland. She, with her husband and children, remained there until 1840 then moved to a farm about six miles north of Janesville, Wisconsin. While living in Kirtland, she had two more children, Lucina Ellen, born July 26, 1836 and Horace Everett born Jan. 10, 1839. He also found his brother Zerubbabel still living in Kirtland. Zerubbabel remained in Ohio with his family until 1851.

In the spring of 1837 Erastus was again sent to the East to do

missionary work. In the meantime, Grandfather Levi with his family had gone on to Far West, Caldwell County, Missouri and joined Mary and her husband. Here at Far West Willard married Melvina Harvey May 14, 1837. That fall William and Hannah had a daughter, Abigail D., born Nov. 7, 1837 at Far West.

When Erastus returned to Kirtland, from the East, in 1837, he went to High School for a while. He studied Greek and Latin in the upper rooms of the Kirtland Temple. The classes were taught by Professor Seixas.

Jan. 1838 Erastus was just getting ready to go on another mission East when he received a letter requesting him to go to Far West. He left with a company of others June 25, 1838 and arrived July 18. There he says he was happy to find his father's family and many other friends who had joined the church, but was sorry to find that the family were having a hard time. Some of the family were in bed with fever and ague. The family had settled about one-half mile north of Far West.

A few weeks later, he took a carriage and went 100 miles to meet one of his friends, J. R. Noble, who was coming to Far West but had to stop at Huntsville because his wife and child were sick. Erastus got Mrs. Noble and her sister and took them to Far West. The sister was Artimesia Boman who Erastus married the following Dec. 15, 1838. March of that year on the 18th. 1838, Willard and Melvina's first child was born at Far West, and they named her Amanda Melvina.

Erastus spent that winter doing missionary work in the neighborhood of Far West. During the winter he became ill with a fever, but shouldered his rifle and helped the saints fight off the mob. Almost as soon as the Mormons began settling in Jackson County Missouri, they began having trouble with the Missourians. There were a number of reasons for this. One, the ministers didn't want to see new religions introduced into their midst. It must be remembered that at this period in history, Missouri was one of the states on the borderline of the Western Frontier and had a large group of crude, lawless, rough people, far different from the culture and civilizations that the Mormons had been used to in the Eastern and New England States. The question of slavery was fast becoming an issue between the North and South. The Mormons were mostly Yankees. Naturally the Missourians, who wanted Missouri to be a slave state, hated these newcomers. Some of the more ignorant and foolish Mormons unwisely boasted that they were a chosen people and God had promised them this land for future inheritance, and so the Missourians might just as well sell to them first as last because God would give it to them in the end. Of course, this angered the people who feared that the Mormons might try to take the land by force. As a result, this brought the wrath of the mob on the entire church when only a few Mormons were guilty. The Mormons were also despised because of their religious beliefs, especially the belief that their leaders received direct revelations from God, and that their leader, Joseph Smith, claimed to have seen God. In both Missouri and Illinois, much of their trouble was due to politics. At this time the North and the South were quarreling over slavery. This was at the period when the Whigs and the Democrats were battling for power. The Mormons made up a large part of the population wherever they went and so could swing the election whichever way they chose. Joseph Smith would tell the people how to vote, and they would vote that way one hundred per cent. Both the Whigs and the Democrats tried to win Mormon favor and get their vote. First the Mormons favored one party, hoping that they would get some protection if that party were in power. When this failed, they voted for the other party for the same reason. That too failed. But by swinging from one party to the other, they turned both parties against them.

Finally mob violence broke out. Many Mormon homes were broken into. People were torn from their homes, windows broken, property destroyed, and some of the church leaders were tarred and feathered. Right from the first, the better and more educated class of Non-Mormons, in this section, sympathized with the Mormons and thought such violence should be stopped. But the trouble continued for several reasons: Many of the leaders in these mob gangs were the Judges of the courts, county clerks, Justices of the Peace, and Constables; so it did the Mormons no good to take their grievances to the local courts. When they appealed to the state officials for help, nothing was done, for political reasons. The state officials feared the next election and so did nothing for fear of losing their jobs. When they appealed to the National Government, that government replied that the problem was out of their jurisdiction, that they could do nothing because they would be interfering with States Rights. So the persecutions continued. Many died from exposure and abuse. Finally Gov. Boggs ordered the state militia to exterminate or drive from Missouri all the Mormons. Many Mormons were thrown into the Liberty Jail.

Mary Snow's husband, Jacob Gates Sr., was one of the Mormons thrown into jail. That winter Erastus was teaching school in Far West. In February he went to Liberty to sell a load of furniture for his mother-in-law. While there, he went down to the jail to see Jacob and other friends. He was also locked in because the guards thought he and some of his friends were trying to help the prisoners escape. He was kept in jail for three weeks then tried.

While the men were waiting for their trials, some of them had employed lawyers to defend them. Erastus asked Joseph Smith what he should do. He told him to plead his own case. When Erastus replied that he didn't know anything about law, Joseph asked him if he didn't understand justice. He replied that he thought he did. "Well," said Joseph, "go and plead for justice as hard as you can." So when he was brought up for trial, he pleaded his own case, and occasionally quoted from Blackstone and other authors. When he finished his plea, the lawyers flocked around him and asked him where he had studied law, and said they had never heard a better plea. At the time, he was 21 years of age, and had never looked inside of Blackstone. When the trial was over, he was the only one discharged and the rest were held on bail. Erastus went bail for as many as he could. Shortly after this, Jacob was released.

On April 15, 1839 the whole Snow family left Far West, according to Gov. Bogg's orders and started for Quincy, Ill. They had to just go off and leave their property unsold as did many others. They arrived in Quincy on the 27th. of the month. In June they moved to Montrose on the Iowa side of the river. There they planted gardens. They all had to live in the old barracks there until they could build homes.

When the Mormons left Far West, they hated to go off and leave the church presidency still in the Liberty Jail. They were to be moved to another court for trial but escaped from their guards whom they bribed on the way. The guards were willing to let them go.

After arriving at Montrose, the Snows all built homes as soon as they could. Later Erastus moved his family in with his brother-in-law J. B. Noble so they could be cared for while he went to do some church work that had been assigned to him at conference. He compiled a church history that winter. Later he and some other members of the family moved to Nauvoo when it began to be built up.

While Erastus was away from home doing church work, he says that

he dreamed that his family needed him. He went home July 30, 1839 where he found his wife and most of the family in bed with chills and fever and they needed his help badly. When he got home, he also took the disease. When he was better, he went to Quincy to get his wife's mother and sister. They got caught in a rain storm and he fell sick again so they stopped for a day at Grandfather Levi's house. He was living at Lima then. The next day they continued their journey, the team ran away and tipped the wagon over in a stream. Some people came along and helped them out, and Erastus says that one of his brothers came and drove the carriage home. Erastus and his wife were both sick for several weeks because of this.

When he was better, he went away again to do missionary work. He again took chills and fever and was sick until December. While he was sick, he received word that his wife wasn't expected to live, but he was too sick to go to her. By the last of the month, he was able to go home where he found his wife better. Because of poor health he spent the rest of that winter at home. In the spring of that year Willard and Melvina's second child was born March 31, 1840 at Nauvoo, and died shortly after. They named him Leonidas.

In March 1840 Erastus was called on another mission to eastern Pennsylvania. He did missionary work in New Jersey and Penn. until August. While he was in Philadelphia, Levi Mason and Shipley wrote and asked him to come to see them at Rhode Island. So he spent a week visiting them, and other friends in Smithfield and Cumberland Townships. (Cumberland was the original home of Grandmother Lucina's people.) So he had Streeter relatives living in that vicinity. Later Erastus' wife joined him. During January 1841, while he did missionary work, his wife boarded with William Greene. Feb. 21, 1841 they had a baby Sarah Lucina. He left Artimesia and the baby in Chester County while he preached in New Jersey.

Later in the spring, they received sad news from his people back in Nauvoo. They learned that on March 14, 1841 Zerubbabel's wife, Susan, and William's wife, Hannah, had each given birth to a baby, and both mothers had died. Susan had died on March 27th, and Hannah on March 30th. Susan's child, was born at Franklin, Portage County, Ohio and had lived. They called her Susan Lizette. She later married Orson Pratt Jr. a son of the missionary who had converted the Snows to the Mormon Church. Hannah's child had been born at Nauvoo, Hancock County, Ill. and died the day it was born. They named him Mason. The persecutions and many moved that the Mormons were forced to go through were indeed hard on the women and children. William was now left with his one little girl, Abigail, who was just three years old. At this time he was called on a two year mission, so Abigail went to live with Grandmother Lucina. On March 10th. of that same month, Willard's and Melvina's son Eugene was born and died shortly after.

The following August Zerubbabel married Mary Augusta Hawkins on the 25th. of the month. She was a girl of 18 and a pupil in his school. While William was on his mission in the East, he married Lydia Leavitt August 1842. He had known her back in Vermont. She had lived at Hatley, Lower Canada near to his old home of St. Johnsbury. She had been born at Hatley July 4, 1823. When William returned to Nauvoo, he told Abigail that he had brought her a new mother. She was just like a real mother to the little girl. Upon his return, he found Willard and Melvina with a new son, Willard Lycrugus, born March 8, 1842.

Erastus was still in the East. He now planned to take his wife and family back to Nauvoo so that he could care for his property there

that fall. But at this time, Hyrum Smith told him to go to Salem, Mass. and preach. He felt that he should go home and attend to his affairs there but did as he was told. Aug. 18, 1841 he took his family and left for Salem. On the way, the baby took sick. They were glad when they reached Woonsocket, Rhode Island so they could take the sick child to the home of his brother Levi Mason. Erastus says, "Levi Mason seemed interested in the new religion. I preached and prayed to God that he would embrace it but he never did." Mason insisted that Erastus leave his wife and sick baby at his home while Erastus went on to Salem to do his missionary work.

Later Mr. Alley invited Aunt Artimesia and the baby, Sarah, to come and stay at his home so they would be closer to Erastus. So in October they left Woonsocket and went to Lyman. They now received word that Erastus' sister, Lucina, had a baby boy at Jenesville, Wisconsin. He was born on Sept. 5, 1841 and they named him Arthur Gay. In November, Erastus was shocked to learn that his father, Grandfather Levi, had taken suddenly ill with pleurisy and had died Nov. 2, 1841 at Montrose, Iowa Territory and had been buried on the west bank of the Mississippi River. Erastus says of him, "My father had a kindly spirit toward the Mormons and went with them wherever they went but never joined their church. He had many splendid qualities and they all liked and respected him."

While Erastus was attending conference at Philadelphia, Artimesia had a son, James, born April 28, 1842. Erastus continued his work until 1843. When he returned to Salem, he says he received word that made him determined to return to Nauvoo. So he left his family in Salem and went. He was surprised to learn how much the place had grown during his absence of 2 $\frac{1}{2}$ years. This was one of the finest and most beautiful cities that the Mormons built. They built both a Temple and a University here. As soon as Erastus arrived, he hired a man to build a house for him.

While he was home, William and Jacob Gates were called on missions to LaPorte in North Indiana. They left July 7, 1843. Shortly after they left, William's wife, Lydia, had a daughter born July 28, 1843 at Nauvoo. They named her Sariahannah. I am sure that God must have marked her birthday as a red letter day on the "Heavenly Calander." If there was ever a Snow born in the Western Hemisphere who was a real gem, she was it. She had the keenest sense of humor, the most pleasing personality, and the most friends imaginable. A kinder heart never beat in human breast. No matter whose house she ever entered, the entire family stopped work to come and listen. A picture show was boring in comparison with her. She simply radiated J. M. Barrie's brand of charm. (When Maggie Shand was asked what charm was she replied, "If you have it, you don't need anything else, if you haven't, whatever else you have won't do you any good.") Aunt Sariah didn't have much besides charm but she certainly didn't need it. She was a widow for 24 years. Her husband didn't leave her much at his death but she never lacked for a home. She had a standing invitation into the home of any of her relatives if she had cared to take it. They would have gladly fed and clothed her for the free entertainment she furnished. The following is an example of the many stories her friends tell of her. To really appreciate this story one should know the characters in it.

Once she went to Alberta, Canada to visit her sister, Sarah who lived there on a farm several miles out of a town. Sarah's husband, George, was a good provider but he did love a little pampering and made a great fuss over the least bit of illness. They were having an old folks' party in town which Aunts Sarah and Sariah wanted to go to.

But George, being a little under the weather, declared that he was sure that he would die if they insisted on dragging him out to a party. They said that they would drive themselves into town and he could stay at home. But he had a fine pair of horses that he didn't want anyone to touch but himself. They insisted that he go, saying that they were sure that it wouldn't hurt him if they hitched up the team, bundled him up good in a warm coat and robes, then found a nice warm room for him to stay in when they reached town. After a great deal of coaxing and persuasion they finally succeeded in getting him to go. Once they were into the buggy, he complained every step of the way to town telling them that they ought to be shot for dragging a sick man out of bed just to go to a fool party. He knew he was going to die and his death would be upon their hands. They snuggled down under the warm robes, chatted comfortably along, and took little heed of George's complaints. When they got to town, they discovered that along with the rest of the celebration they were having horse races. Now there was nothing in all the world that George loved more than a good horse race. As soon as he had learned about the races, he scrambled out of the buggy and made straight for the race track. The first thing they knew, George, after refreshing his thirst, was shouting, laughing, beating the air with his best hat, and betting on all the races. During the entire day he had the time of his life. At the close of the celebration, George drove home in high spirits. He monopolized the conversation during the entire return trip. He entertained the ladies by telling them all about the races, how many bets he had won, which horse was the best, and how many guys had been fooled; punctuating the stories by spitting his legs, swinging the lines over the fillies' backs, and laughing uproariously. All of this to the secret amusement of the women folks. When they got home and the team was comfortably stabled for the night, George came in and settled down in a big arm chair before the open fire to live over the events of the day. Aunt Sarah, with a merry twinkle in her eyes, strolled in as calm as a summer morning and said, "Well George, you can lie down and die now, Sarah and I are through with you." No one could ever be offended at Aunt Sarah. George enjoyed the "crack" as much as he had enjoyed the races. She was the real salt of the earth and one of God's chosen.

That same month another distinguished member made her appearance into the Snow family. July 11, 1843 Zerubbabel's wife, Mary, gave birth to her first daughter, Cora Georgiana, at Canton, Ohio. She became the first woman lawyer in the state of Utah. September 21, 1870 she was admitted to the bar on motion of Major C. H. Hempstead. He said, "She has carefully studied the principles of law. I am able to state that she is fully competent to meet any of us, not only in talking but in reasoning at the bar. On this statement of my personal knowledge and examination, united with that of her father, as to her qualifications, I rise with pleasure to move her admission to the bar, as the first of Utah's daughters who has entered the profession of Law." (Taken from Whitney's History of Utah.)

After attending to business in Nauvoo, Erastus now returned to the East where he found both of his children recovering from the Whooping Cough. He decided to visit his old home in St. Johnsbury. It was the first time he had been there since he had left at the age of 17, and he said it seemed good to see and talk with old friends again. He preached in the East until September. Then he returned with his family to Nauvoo. They joined a company at Rochester, New York and went with them arriving Nov. 5, 1843. When he got there, he found that his house wasn't yet ready to move into. It wasn't finished until February of 1844.

That month the family were preparing for a wedding in the family. On Feb. 26, 1844, Lydia married Dr. John Lewis at Montrose, Iowa Territory. He had been born in Penn. April 28, 1816. His ancestors came to America on the Mayflower. He and Lydia lived in Montrose until 1851.

While Erastus and his family had been in the East, Artemesia sold a legacy. So Erastus and Parley P. Pratt, who was with him, took this money, added more to it, and bought goods for a store. They took the goods back with them and soon went into business in Nauvoo. They made enough from it to pay for their new homes and keep their families. As both of them were again called on missions in the spring of 1844, they were forced to close the business.

In 1844, Erastus joined the Masons and was raised to the degree of a Master Mason. When the Masonic Temple was dedicated April 5, 1844, he gave the oration.

July 12, 1843 Joseph Smith said that he had had a revelation from God telling the people to practise plural marriage. At first he revealed it only to some of his close friends and told them to take another wife. His word was the same as law to them. So April 2, 1844 Erastus married a second wife, Minerva White. Shortly after this, he told his family goodby and returned to the New England State on another mission. He took Grandmother Lucina with him to visit with Levi Mason in Woonsocket. While on this mission, he received word that Joseph Smith had been murdered. Upon hearing this, he asked permission to return to Nauvoo. July 6, 1844 he hurried to Woonsocket for Grandmother Lucina, but she decided not to return with him just then.

He left for Nauvoo July 11, 1844 and arrived July 25, where he found his family sick and the whole town in mourning over the Prophet's death. When the news had reached Nauvoo that June day of 1844, that the Prophet and Patriarch had been murdered, it fell like a thunderbolt upon the people. Their grief was indescribable. Crowds of grief stricken people thronged at the "Mansion House" to see the bodies of Joseph and his brother Hyrum Smith as they lay in state. The people were bewildered and felt that they didn't know where to turn now that their leader was gone. The sight of the dead Prophet only strengthened their belief in Mormonism and made them more determined than ever to stick to his teachings. That night the great drum beat out its warning to the scints that the mobs were again scouring the country side. Several families gathered at Grandfather William's home that night. His wife Lydia's people were in town from their farm outside of the city and they too came because they feared to go home. The women and children sat in the dark rooms, while the men and boys stood guard outside.

Erastus now decided to stay in Nauvoo for a while and work for the support of his families. That fall Lucina had a new baby girl at Janesville, Wisconsin, born Oct. 29, 1844. She was named Juliette. February 25, 1845 Erastus was called on a mission to the Wisconsin Territory and to Northern Illinois. He says he returned to Nauvoo in time to plant a garden and ten acres of corn and oats. The last of April, he was sent to St. Louis to preach and to collect tithing there. While he was in St. Louis, his brother Willard came to see him. He was on his way to Boston where he had been called as a member of the church presidency there to replace Ezra T. Benson.

That same spring Zerubbabq's wife and Lydia Lewis each had a new baby. Lydia's was a son, John Perry, born March 10, 1845 at Montrose, and Zerubbabel's was a daughter, Mary Augusta, born at Canton, Ohio April, 5, 1845. Erastus and Minerva had a son, Nephi, June 15th. but he had died the same day.

May 17th. Erastus returned to Nauvoo. Soon after, a lot of sickness broke out among the people. Many of them had canker and bowel complaint. Most of the members of the Snow family came down with it. On the 25th. of that August William and Lydia had a son, Levi Mason born at Nauvoo.

The mob of Missouri again began to persecute the Mormons. They were determined to again drive them from their homes. About the first of September the mob began to burn homes, haystacks, and grain; killing and driving off cattle. This continued until they had burned out all the Mormons in Hancock County except those in Nauvoo. Erastus says one night he was forced to use a pitchfork for defense as he had no other weapon until he could slip away to his father's house where he secured an old gun. Sheriff Buckintos, a friend of law and order, tried to suppress this mob uprising but was pursued by the anti-Mormons until he was forced to take refuge in Nauvoo and get help from the Mormons. He called 160 armed men to march against the mobs. Nine counties pledged to hang together. They told the Mormons that they would give them until spring to get out of town voluntarily. At conference that fall the Mormons voted unanimously to move west to the Rocky Mountains the next spring. They hurried to complete the Nauvoo Temple so that they could get their endowments first. Erastus and Artemesia were called to work in this Temple. He and his wives were sealed in this temple.

Joseph Smith had previously told Grandfather William to take another wife. So Jan. 11, 1846 he married Sally Adams in the Nauvoo Temple. She was born May 29, 1825 at Compton, Lower Canada, a daughter of James Adams and Betsy Leavitt Adams. Sally was a cousin of William's wife Lydia. This same year, Willard also married a second wife. He married his first wife's sister, Susan, in the Nauvoo Temple. On Jan. 23rd. Grandfather William's youngest sister, Melissa Diantha, also married in the Nauvoo Temple. She became the wife of Dr. Jeter Clinton.

All the rest of that winter, the mob continued to persecute the Mormons. So about Feb. 1846 the heads of the church decided that the church authorities, and as many men as could be spared and fitted out, would start as soon as possible in the direction of Council Bluffs, Iowa via the Iowa Territory. The rest of the people were to follow in the spring as soon as they could get ready.

Erastus was chosen to go in this group, so he sold some of his personal property and household stuff at a sacrifice, got teams and provisions ready, and started out with his families.

Feb. 16, 1846 he says he drove off and left his farm buildings, home, and real estate just standing as did all the rest of the group. It was cold and stormy and most of them crossed the Mississippi on ice. It was severe weather to take little children out into. Some crossed by ferry before the river froze. Due to the carelessness of the boatman, Uncle Erastus' wagon, containing their bedding, clothes, and groceries, was capsized in the water spoiling many things. The oldest child, Sarah, was almost drown. They took farm implements along so they could make a temporary settlement and plant crops to be harvested by those who were to follow later.

By March the ground began to thaw and they had difficulty traveling through deep mud. They went from Sugar Creek to Jewett's Mill on the Des Moines River, then on to Fox Creek. The rain became so heavy that they were forced to stop traveling for a few days as the roads were impassable. They were forced to make a camp right in the deep mud. While they were stopped many of the men went out and worked for people in the surrounding country and obtained provisions and grain for their

families and forage for their animals. Many traded horses for cows and oxen as they found that they made better teams for such a journey. When the weather cleared, they went on but kept close to the border settlements along the Old Mormon Trail so they could get food for their animals until spring came on enough for grass to grow.

They moved on to the Chariton River and were again held up on account of rain and snow. Roads became too muddy to get feed from the settlements so the animals were driven to the woods and lived chiefly on browse. The mud became so intolerable they were forced to gather brush and split out puncheons to spread on the floors of their tents, and around them and the fires. While they were at this camp, Erastus' horse got away and led his mules off into a snow storm. He was three days traveling fifty miles in the storm to get them.

A few men always kept ahead of the main company to build bridges, repair roads, and make ford-ways over streams. They traveled and camped in mud or rain most of the time during March and April. On April 29th they came to a beautiful timberland on the east banks of the Grand River. Here they stopped and put in crops and named the place Garden Grove. They enclosed the fields and built some cabins for those who were to remain and care for the crops.

Warm rains began again but this brought forth vegetation rapidly for the animals that needed it badly. They went to the middle fork of Grand River and started another such settlement and named it Mount Pisgah. Men were sent out to explore for a better route for the rest of the people who were to follow that spring from Nauvoo. These two settlements were located on land owned by the Pottawattomi Indians. There were settlements about 50 miles south in Missouri where the people could get provisions until they could raise a crop. The church authorities left word at these two towns for the saints coming on from Nauvoo, who lacked sufficient provisions and outfits to carry them on, to remain there until they could help themselves and the church had found a permanent location in the west for them.

As Erastus needed a better outfit and more provisions, he left his family at Mount Pisgah and returned, with some others, to Nauvoo to get supplies and sell his property he had left there if he could. They left for Nauvoo in May 1846 and met many Mormons on the move west. Erastus was until July selling his property and getting ready to return to his family. He finally sold his property for about one fourth of what it was worth as did all the rest.

When Uncle Erastus returned to Nauvoo, he found that the people of Illinois had broken their promise to the Mormons. Many had been driven from their homes without first being permitted to make preparations for the move west. Homes and land were sold, leased, or abandoned. Property went for almost nothing. There was almost a constant stream of people moving from Nauvoo from February until the middle of September. Dr. Leland B. Greer says in "The Founding of an Empire":

"Those who broke faith with the Mormons were the ignorant, bigoted, brutal, and lawless who clamored for their expulsion so that they might gain possession of their lands and property. In September, they finally laid siege to the city, then occupied by no more than 150 able bodied men, and a few destitute women, and children, many of whom were unable to leave because of sickness, failure to dispose of property, or other misfortune. After a bombardment of three days, the last remnant of this illfated people was driven out on September 17, 1846, and on the same day the Gentiles took possession of Nauvoo.

Thomas L. Kane (a non-Mormon), who visited the city on September 20, 1846, three days after the surrender, graphically describes the scene of the desolation. He says:

I was descending the last hillside upon my journey, when a landscape in a delightful contrast broke upon my view. Half-encircled by a bend of the river, a beautiful city lay glittering in the morning sun; its bright new dwellings, set in cool, green, gardens, ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it, the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprize and educated wealth, everywhere, made the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowed across the river, landed at the chief wharf of the city. No one met me there. I looked, and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it. For plainly, it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty wood-shops, rope-walks and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh chopped light-wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap and lading pool and crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heart's ease and Lady-slippers, and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall heavyheaded dahlias and sunflowers, hunted over the beds for cucumbers and love-apples--no one called out to me from any opened window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a tip-toe, as if walking down the aisle of a country church, to avoid rousing irrevorent echoes from the naked floor.

On the outskirts of the town was the city graveyard. But there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly dried lettering ink. Beyond the grave-yard, out in the fields, I saw, in one spot hard-by, where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fence around it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away--they, sleeping too in the hazy air of Autumn....

It was after nightfall, when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer. Here, among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.....

Dreadful, indeed, was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn, alternating as each weary day night dragged on, they were, almost all of them the crippled victims of disease. They were there because they had no homes, nor hospital nor poor-house nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had no bread to quiet the fractious hunger cries of their children. Mothers and babes, daughters and grandparents, all of them alike; were bivouacked in tatters, wanting even covering to comfort those whom the sick shiver of fever was searching to the marrow.

These were the Mormons, famishing in Lee County, Iowa, in the fourth week in the month of September, in the year of our Lord, 1846. The city--it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country around. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread--these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of their dying.

I think it was as I turned from the wretched nightwatch of of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally distinct the loud oath-tainted exclamation, and the falsely intomated scrap of vulgar song --but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped and shrieked, and beat the drum that I had seen, and rang in Charivariic unison their loud tongued steamboat bell.

They were, all told, not more than six hundred and forty persons who were lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen, carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity--What had been their fate--what their fortunes?

Among those driven from Nauvoo, during Uncle Erastus' absence in the spring were the rest of the Snow family still living there. When they were driven out, Grandfather William camped on the banks of the Mississippi River with his family. There were heavy cold winds and driving rains; their only shelter was a covered wagon. That night Lydia's baby, Levi Mason, took sick and died from cold and exposure. He was buried next day in a crude coffin that rested on poles in the

bottom of the grave. He was buried beside Grandfather Levi on the west banks of the Mississippi River.

After Erastus returned and settled his affairs in Nauvoo, he, William, and Willard got outfits and provisions ready; and with their families and their mother, Grandmother Lucina, they started from the west banks of the river, for the move west, on July 5, 1846. Grandmother had been living in Montrose and so had Aunt Lydia Lewis and Uncle Charles. Here, those going west, bade Lydia and Charles goodby. They remained behind when the rest of the family moved to the Rocky Mountains.

Those who were westward bound continued on their journey. The weather was still bad, the mud was deep from the long rains and much travel. Each wagon cut a little deeper and sometimes the oxen could not pull the wagon without help from another team. Many days they traveled only five or six miles. They went to Mount Pisgah, where Erastus' family was waiting for him, the latter part of the month.

The Twelve Apostles and the main body of Mormons had now moved on to Council Bluffs on the Missouri River and were building boats and preparing to cross. After resting for a few days, Erastus and his party moved on to the Missouri River which was 150 miles further west. There they found many Mormons scattered up and down the banks, for 26 miles, building temporary cabins, cutting logs, and getting ready for winter. The Twelve Apostles and main camp were making similar preparations on the west banks of the river. Erastus' party crossed the river and joined the main camp at Cutler's Park Sept. 1, 1846. They named the place Winter Quarters, now known as Florence. One week after their arrival, Willard and Melvina had a daughter, Almira Maria, born Sept. 10 and she died the same day.

By the time the Snows arrived at Winter Quarters, seven months had elapsed since the first Mormon move from Nauvoo and only 500 miles had been covered. Many things had caused the slow travel as an extremely rainy season, mud, swollen rivers and streams to cross, bridges had to be built, and much sickness and death resulting from exposure and lack of proper food.

About the time the Mormons were driven from Nauvoo, the United States government and England were having trouble over the Oregon Territory. So the U. S. Government decided to build a line of forts along the Oregon Trail. As the Mormons had been unable to gather their crops and make preparations for the move west, as they had been promised they could do, they were sorely in need of help and supplies. Many of them had been driven out without a thing; others had been allowed to gather a few things; while even the best off had been forced to sell their property at a great sacrifice. If the people had been permitted to make preparations as they had planned, they would have gotten along well enough. When they were driven out of Nauvoo, they left enough grain standing in the fields to have lasted the entire church for three years. Because of this shortage of supplies, there was naturally great suffering followed. So when Brigham Young heard that the government was planning to build these fortifications along the Oregon route, he sent Jesse Little to ask President Polk for the contract. He thought this would be an advantage to both the church and the government. The Mormons could do it cheaper than anyone else because they were already going west; and if they could get the contract, that would furnish them with government protection along the way and help furnish them with badly needed supplies. By the time Little arrived in Washington D. C. the trouble with England had been settled, but the war with Mexico had broken out. So the Mormons offered to send 1000 of their number to

help fight the war. This would help them get part of their group west with their expenses paid by the government. President Polk said they would take 500 of the men, start their pay as soon as they enlisted, and let them keep their equipment as guns, mules, wagons etc., when they arrived in California, and they would be discharged from the army in the west. The taking of these men was both a sacrifice and a help to the Mormon band.

It was a sacrifice in that it would leave many families in a sad plight if 500 of their men were taken. Many would be left without teamsters, some families would be unprotected, which would leave them easy prey to Indians, starvation, disease, and death. It happened at the time the men were taken, that many of the young men were away working in neighboring settlements, trying to get supplies to help them move west. As a result, most of the enlisted men were married men with families. So many families were left without fathers. On the other hand the calling of this Mormon Battalion was a great help in that as soon as the men reached Ft. Leavenworth, the government advanced them their first month's pay and money to pay for their uniforms and other clothing. The men, realizing that they were leaving their families and many other destitute Mormons in need, asked if they might not wear their own clothing that they had on. When given permission, they took the entire amount of money, that the government had advanced to them, and sent it back by Parley P. Pratt to the needy families in Winter Quarters. As a result of this many of the Battalion members suffered greatly, from lack of proper clothing, before reaching the end of their journey in California. It was also an advantage to the Mormons if the men could keep their equipment at the end of the campaign. These things would come in handy when they reached the Salt Lake Valley.

The Mormon Battalion had left Winter Quarters just before the arrival of the Snows from Nauvoo. The whole camp decided to winter on the Missouri River bottoms. In about two months they had made a town.

The first thing on arriving at Winter Quarters was the building of log houses and sod huts for shelter, then crops were planted for they planned to stay there over the first winter. From the river banks, cottonwood logs were obtained and one side of these was smoothed for floors.

Grandfather William's house was typical of the rest. It was 18 feet long. One log laid upon the other with a notch at each end, to form the corners and hold them in place. A ridge pole resting on the walls and supported at the center by two uprights served to hold the poles for the roof. The roof poles were placed close together and covered with clay to keep the snow and rain out. The cracks in the walls were plastered with clay. Clay also made a good fireplace when fashioned up against the ends of the logs where a suitable hole had been cut. The chimney, leaning up against the outside, was made from blocks of sod cut with a spade. Across the top of the fireplace was an iron rod to hang kettles for cooking. Most of the chairs were made from willows. The bed for the two little girls, Abigail and Sariah, was made of four posts and four side pieces slipped into the holes in the posts. Ropes woven back and forth held the bed together and served as springs as well. The mattress was filled with grass. As the roof leaked the first year, William covered it with shakes.

The first year there were 700 log houses, many without floors. There were 150 dugouts and many sod houses. The dugouts were holes in the river bank with sod or willows at the entrance. In the coldest

weather, these were the warmer and often dryer than the log houses. At times the water in the barrels froze so hard that it had to be chopped out with an ax and melted. To add to the discomfort a plague of sickness broke out. It may have originated from the Indians who had previously camped there or from the unhealthy location along the river bank. While the people hovered in the log cabins or dugouts trying to keep warm the fever raged among them. Six hundred people died at Winter Quarters that winter. With many of the men away working in the neighboring states trying to get food for their families, for they had not been allowed to gather their crops in Nauvoo, there was scarcely enough left to care for the sick and dying.

During this epidemic, Colonel Kane visited Winter Quarters. He gives the following account of some of the conditions he saw:

"In some districts the fever prevailed to such an extent that hardly any escaped it. They let their cows go un milked, they wanted for voices to raise the psalm of Sundays. The few who were able to keep on their feet went about among the tents and wagons with food and water, like nurses through the wards of an infirmary. Here at one time the digging (of graves) got behind; burials were slow; and you might see women sitting in the open tents keeping the flies off their dead children, sometimes after decomposition had set in."

Erastus and part of his family took sick. His son Charles Henry died Sept. 9, 1846 and was buried at Cutler's Park. William's father-in-law, Mr. Leavitt, also died in August leaving his wife with a large family to be cared for. Then in January William's wife, Lydia, took the disease and died Jan. 10, 1847. This left Hannah's little girl, Abigail, whom Lydia had taken, and her own daughter Sariah, who was three and a half years old, for Sally to care for. Soon Sally's mother also died from the dreaded disease. Melissa's husband, Dr. Jeter Clinton was working almost to the point of exhaustion caring for the sick and suffering in these rude cabins along the river bank. Many babies were born that winter, and many of them died. Jan. 4, 1847 Erastus' wife Artemisa, gave birth to a son, Mahonri Moriancumner, and his wife, Minerva, had a daughter, Mary Minerva, Oct. 7, 1846. This same winter their sister, Lucina, had a son born at Janesville, Feb. 1, 1847. She named him Henry Franklin Warner. Erastus says they had to make several trips to St. Joseph to get provisions to keep from starving.

Though the winter was severe, the spring opened up pleasant. The grass was abundant for the cattle and sheep that roamed about by the thousands, for from 10 to 15 hundred people had gathered along the river and each family had a few head of cattle to take to the mountains with them on the westward march.

William had hoped to go to the Salt Lake Valley in the spring of 1847 but Pres. Young didn't want too many to enter the valley until an exploring party had made the trip and some preparations had been made for the large and growing population. He also wanted part of the company to stay and grow crops for those gathering from England, Canada, and the United States who were to cross over this road. So William remained until 1850.

The authorities now decided to organize the people into companies of 10s, 50s, and 100s, with counselors over each. Erastus was placed over one of these groups at Running Water. He went there and delivered his message. After this, he went home to make preparations to go west with a company in the early spring. This party was to go ahead of the main company to make roads and search out a place to establish themselves where they would be unmolested, and prepare to put in crops.



THE HISTOR

After their prophet Joseph Smith was martyred, the hatred and bitterness against the "Mormons" steadily grew worse. The houses on the outskirts of the Mormon town of Nauvoo were burned and the lives of the people were threatened, unless they left at once. Representatives from bordering counties in Illinois met and demanded that the Mormons leave the state.

Brigham Young made written request that the Saints be permitted to remain unmolested until the cold weather was over. In the spring they would move. Mob fury and violence made this impossible.

Feverishly the Mormons set to work preparing for one of the world's greatest mass exodus. Wagons, of course, were needed most. Then there was the problem of what they should take. Many of the people were so destitute that this was no problem.

It was a tremendous undertaking to move from twelve to fifteen thousand people, three thousand wagons, thirty thousand head of oxen, cows, horses, mules, and other livestock across desolate plains in 1846-47.

Organized into divisions of hundreds, fifties, and tens with captains over each, the harassed people started their long trek. The weather was bitter cold that February day when the ferries carried the first of the wagons across the Mississippi to the Iowa side. A few days later many drove their outfits across on the ice.

On the twenty-fifth of April the long wagon train arrived at a point halfway across Iowa. Here three hundred and fifty men set to work to build a little community known as Garden Grove. They built houses and fences; they plowed and planted; and then they left part of the company to take care of their project as they moved on. A few hundred miles further they repeated the process and called the little community Mt. Pisgah. It was the planting season and they knew there would be plenty of emigrants coming later to cultivate and harvest the crops and bring them on to Winter Quarters. Council Bluffs and Winter Quarters on the banks of the Missouri were established and it was from these settlements that the first company and subsequent companies were outfitted.

The first company left Winter Quarters April 8, 1847 after a winter of hardship.

now followed the north side of the river.

They now stopped and wrote a history of the organization and the trip up to that time and placed it in a small box and nailed it to a tall post for the benefit of those who



IC TREK

...owing the Platte River to be sure of water, they were forced to cross and recross the river. Because of currents and quicksands each crossing was a hazardous undertaking. Food along the stream was scarce. They estimated that in one herd of buffalo there were 100 head feeding on the precious grass.

The carefully charted route was measured by a road meter invented by William Clayton constructed by A. M. Harmon. The series of coqs and screws acting on the revolution of the wagon wheel recorded 543 miles in seven weeks. It was June and they had arrived at Fort Laramie, Wyoming. On June 21, 1847 they reached Independence Rock, known in pioneer history as the "Register of the Desert." Seven days later, as they crossed the Little Snake River, they met Jim Bridger. He gave them discouraging reports of the territory ahead.

Sam Brannan, who had sailed around the southern tip of South America with some of the Saints, and had landed in San Francisco, met the first company of pioneers at the Snake River crossing and tried to persuade Brigham Young to lead the Mormons to California. His arguments went unheeded.

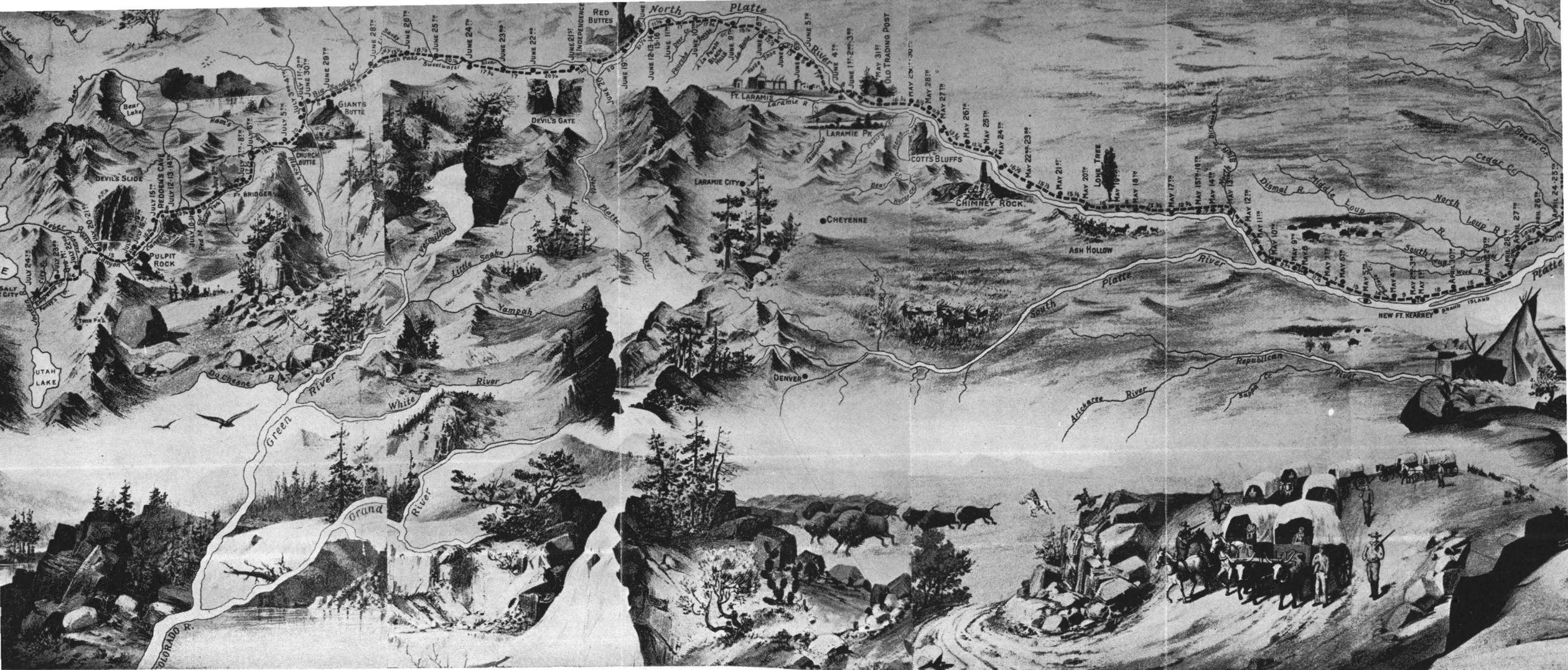
The trek continued down through Echo Canyon, so named by the pioneers because the rattle of the wagon wheels and the voices of the people echoed so loudly that it frightened the horses and cattle. Into Weber Canyon a few miles and then into East Canyon the wagon train toiled, building roads carefully because others were to follow in their trail.

From the summit of Big Mountain in East Canyon, Orson Pratt and Erastus Snow who were riding ahead on horseback, got their first view of Great Salt Lake and the valley in which the pioneers had planned to settle.

Brigham Young's carriage crossed the summit of Big Mountain on July 23, 1847. There, he made his famous proclamation, "THIS IS THE PLACE — DRIVE ON."

The first camp was made on one of the branches of City Creek at about where Third South and State is now located. They turned the water from the creek onto the dry land and planted seed within two hours after they had selected their campsite. It was late in July and they realized no time could be lost.

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THE HISTORIC TREK

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Wednesday, April 7, 1847, President Young's team, with his family and others, started on the great trip west. In the group were 143 men, 3 women, and 2 children. Erastus blessed his wives and children and told them goodbye before he joined the exploring party. He soon overtook the party that had gone ahead.

Parley P. Pratt, who was just returning from England, overtook the party to tell them that John Taylor was coming up the river with \$500 worth of astronomical and other instruments that would be useful to them on their journey.

Before starting, President Young called them together and made strict plans for the trip. He told them that if they would follow closely to his plan that they would be safe. The plan was as follows: "At an appointed hour the bugle would sound for prayers, and for retiring for the night; also one alarm would be sounded during the night and another at five in the morning to call them up for prayers, and to prepare for breakfast, and for moving; and every man was expected to be on his knees in his wagon offering up his devotion at the hour of prayer. They were then to proceed to organize by appointing captains of 10's, 50's and 100's. A guard of 50 men were to be selected for constant night watch, with Stephen Markham as captain. They were also organized for military operations in case of trouble..

The weather was cold and icy when they started out. When they camped for the night, the wagons were formed in a half circle. They always stopped and rested on Sunday. They crossed Elkhorn River on rafts and camped on the Platt Creek. They came to a camp of Indians. Some of the Indians followed them and tried to steal their horses. They found beautiful country along the Platt. Grass from one to six inches high was growing as far as the eye could see. Here they stopped to feed their animals. They found plenty of buffalo grazing all the way up the Platt River. They stopped and killed some for food. That night a buffalo calf came near the camp and the two children of the party caught it and tied it to one of the wagons. The company decided to stop and rest for a few days while they dried the meat.

When they continued their journey they came to great stretches where Indian fires had burned the prairie grass so that they had trouble finding food for their animals. They met a wagon train going east, for the Missouri, who reported they were sixteen days from Fort Laramie. The Mormons sent letters back to their people by this company. They now followed the north side of the river.

They now stopped and wrote a history of the organization and the trip up to that time and placed it in a small box and nailed it to a tall post for the benefit of those who were to follow. As they went farther west the buffalo grew less and the grass more plentiful. By May 12 they came in sight of the Bluffs that separate the north and south forks of the Platte. They often met bands of Indians or saw them skulking along in the distance.

They finally passed through a very beautiful country where they killed some antelope and met a party of well dressed Sioux Indians. They did some trading with the Indians. The group often stopped and had music and dancing although there were only two women in the party.

By June 3rd they were ferrying across the Platte River to the south side. While there, some horsemen arrived from St. Joseph, Missouri Fort to report that 5,000 emigrants, with 2,000 wagons, were on the road and would probably arrive at the river crossing the next day. They traveled until about noon the next day. There their trail intersected

the Old Oregon trail and they found a small party of emigrants bound for St. Mary's River. For a time now they met many emigrant parties.

June 9th they met five horsemen who had come direct from Santa Fe and were bound for the Green River. They reported that the Mormon Battallion crossed the mountains and went to California the winter before. They also told them that a group of Mormons from Fort Pueblo would soon overtake President Young and his party. President Young and his party now crossed back over to the other side of the river where they found a beautiful country with excellent feed, good timber, beautiful scenery, plenty of game, and good coal beds. When they reached the Black Hill country they were disappointed with it. They were now about 90 miles from Fort Laramie. Here they made rafts and skiffs to cross the river. While they were crossing the river a party of emigrants bound for Oregon overtook them and hired them to take them over on the rafts they had made. They paid them in provisions, for taking them over, which they were very grateful for.

The main party now went on but a few men were left to row the other Mormons over who were expected to overtake them in a few days. By the 21st of June they came to the Sweet Water and the celebrated Independence Rock. From here they went on and passed through Devil's Gate. By the 25th of the month they encountered snow banks along the way and the weather was very cold. On the 27th they passed a group from Oregon who were bound for the states. They sent letters back to their families by this party.

On the 28th they met Jim Bridger and two men on their way to Fort Laramie. They gave them much information about roads, streams, etc. The following day the party crossed the Big Sandy. By the 30th they had come to Green River where they built rafts for crossing. About this time many in the party began to come down with Mountain Fever. About July 7th they arrived opposite Fort Bridger and met a party of Snake Indians.

July 9th they left the Oregon Trail and struck south. They were helped by finding a trail made by a party of emigrants who had gone to California the fall before. July 10th they met a party of men near the Bear River. They had come direct from the settlement in California. From them they got some late newspapers and obtained news of the Mexican War.

Charles Kelly gives the following account of this meeting in his book "Miles Goodyear":

"Miles Goodyear and a party of men had gone to Sutter's Fort in California to purchase some horses. Going directly eastward from Salt Lake Valley, the Goodyear Party passed through Emigration, East, Weber, and Echo Canyons until they struck the Bear River near the present site of Evanston, Wyoming. It was their purpose to be on the Oregon Trail, in order to sell their horses to emigrants who were expected that summer. While thus encamped on Bear River bottoms, they met the Mormons.

Miles Goodyear had come west in 1836 with Dr. Marcus M. Whitman and Henry H. Spaulding, missionaries headed for Oregon. He was a 19 year old orphan from Connecticut who was seeking freedom and adventure. When he was four years old, his parents had died and he was "bound out" to Squire Peck. His life had been hard and unhappy and he dreamed of the unexplored lands of the West where he could make a home for himself.

Thus he had joined up with the Whitman party and a group of men from the American Fur Company who were bound for the West. Miles accompanied them as far as Fort Hall, now Pocatello, Idaho. He worked at Ft. Hall and in the surrounding territory from then until about 1844 and '45. He spent this time conducting trading expeditions out of Ft. Hall. As the fur trade began to decline about 1840, the trappers and Indians didn't come to the trading posts, to exchange goods, so often. So the owners of these posts, sent traders out to the Indian camps with pack horses loaded with goods to trade to the Indians for furs. These traders often traveled far and spent much time among the Indians and learned much of their ways and customs. Because of this, Miles became well acquainted with this country and the Indians' habits. On these trips he often traveled into Utah and traded with the Indians as far south as the Sevier River. He became acquainted with Pomona, the comley daughter of Pe-teet-neet, a Ute chief, and married her.

Miles had come West to seek complete freedom. Always in the back of his mind, he carried the idea of someday settling down in some peaceful mountain valley where he could be absolute master of everything within vision--where he could be entirely free and independent of the rest of the world. As yet no white man had made a permanent home in the Great Basin.

In his travels, Miles frequently passed the shores of the Great Salt Lake. On the Weber River, which emerges from a deep canyon to enter the lake, Miles found a beautiful valley which seemed to answer all his requirements. Each time he passed through it, he became more infatuated with its advantages and scenic beauty. The soil was rich; on the wide delta of the Weber River were thousands of acres of rich pasture land; there was an abundance of good water and plenty of timber along the stream. He determined to settle there some day. But first he must continue trading until sufficient property and goods had been acquired to open a trading post of his own. Unlike most mountain men, of that period, he saved his hard earned cash.

In 1845 he at last built a trading post on the Weber River and named it Ft. Buenaventura. He built a cabin, some cut buildings, for livestock, and planted a garden on the spot that is now Ogden, Utah. He was the first white man to make a permanent home in the state of Utah, and was the only one living there when the Mormons arrived. He went to Santa Fe and purchased cattle, sheep, horses, and goats to stock his place. Here, in this beautiful mountain valley, he dwelt with his wife, Pomona, and his two children Mary Eliza, and William Miles, until the coming of the Mormons in July of 1847.

On July 10th, 1847, he and his men, who were on their way home from Sutter's Fort, stopped for the night and camped on the bottoms along the Bear River where the grass was knee deep. The evening was pleasant. Some of the men gathered dry cottonwood logs and started a fire. The smoke rose straight into the air and was visible for miles. Frying pans were brought out and the remains of some deer, killed further back on Beauchemin's Fork, set on the fire,

Suddenly a horse grazing nearby raised its head and snorted. Miles quickly glanced up and down the river, but nothing of an unusual nature was visible. He then glanced toward the river bank above him. Coming down the steep embankment was a white man on a horse.

Subconsciously Miles observed every detail of the stranger's appearance and accoutrements. He carried a rifle, of course; he guided his horse with his knees like an Indian; his hair was long like a mountaineer; he wore buckskin pants and moccasins; but he wasn't packing any "possibles" and there was something about his flat felt hat that bespoke an emigrant. As he approached he waved a hand in greeting.

"Howdy, stranger," said Miles, "light'n set." The rider dismounted and approached the fire. Miles noticed he was wearing a pair of new Colt's six-shooters and a Green River knife. He approached without verbal greeting, his eyes taking in everything about the camp with quick, jerky glances.

"Where y' from, an' where y' goin'?" Miles asked--the usual mountain question.

"Well," began the stranger deliberately, "my name's Porter Rockwell, and I'm scouting for a train o' wagons. We're camped yonder by the sulphur springs. Saw your smoke and thought I'd mosey down this way and see if they were any Indians about."

"Emigrants?" queried Miles. "More emigrants comin' over this trail? Hell's bells, stranger, best thing you can do is to turn tail and hit back for Bridger. You're way off your route."

Just then three more men rode up. One, who was tall and thin seemed to be the spokesman. They introduced themselves as George Albert Smith, Erastus Snow, and Norton Jacobs. They didn't have the rough appearance of the scout and seemed to be men of some property. They were wearing the same sort of flat felt hat.

"My name's Miles Goodyear," said Miles, acknowledging their introduction. "Everybody in the mountains calls me Miles. I left the Goodyear part back east."

"Been out here long?" asked Smith.

"Well, I ain't what you'd call one of the old timers, but I been in the mountains goin' on eleven years, an' been about quite a bit."

"Trapper?" asked Snow.

"Yes, I've trapped some; but the beaver's about played out in these parts, so I been tradin' mostly. I've got a post down below on Weber River about 75 miles from here. Got some horses, cattle, goats, and such-like, and a little patch of garden sass."

"A garden?" queried all three at once. "A garden in Salt Lake Valley?"

"'Taint what you'd call much of a garden back in Missouri, but I got beans, peas, and turnips and such like growin' right well down there on the bottoms. It's the only garden between Ft. Hall and Ft. Sutter."

"Can you raise corn down there?" asked Norton almost breathlessly.

"We've got some corn a growin'," Miles replied, "but it don't mount to much, Frost comes too soon. You ain't figurin' to locate out here, be yu'?"

"Yes," said Smith, "that's what we plan to do. We're Mormons, you know, and we've been driven out of Ohio, Missouri, and Illinois by the Gentiles. Now we're looking for a place in the mountains where we can settle and live in peace."

Miles began to do some quick thinking. No doubt this colony would settle somewhere in the Salt Lake Valley. In that case, he would soon be surrounded by neighbors and his own beautiful isolation and freedom would be gone. Perhaps he could induce them to settle in his beautiful valley on the Weber. He would sell at a handsome profit and go elsewhere in search of solitude.

"If you're lookin' for a place to settle and farm," began Miles, "there ain't no better place in the whole country than right where I'm located. The soil's rich and there's plenty of timber an' water an' grass, and the winters are always mild. It's true we ain't raised seed corn there yet, but Capt. Wells, who lives with me, says it's just a matter of gettin' it acclimated. We've got some Spanish corn growin' this year that'll probably make seed. Any other kind of grain will grow fine, and vegetables just pop right out of the ground. Yes, sir, Weber River is just the place for you."

"How far is it from here, and how do we get there?" asked Snow.

"It's about seventy-five miles from where we are right now, and the best way is to go down by Weber Canyon after you come out of Red Fork. There's a wagon road down there right now, made by some California emigrants last year, and I'll be glad to go with you in the morning and put you on the trace."

"We are obliged to you Mr. Miles," said Smith, "and if it's agreeable with your plans, Porter Rockwell, our scout, will accompany you to look out the road. From the description, I believe we have found the place we are looking for."

"What's the news from California?" asked Jacobs when he learned Miles had just come from there.

"Here 's some papers I brought with me," Miles replied digging into his saddle bags. "You're welcome to 'em."

"What was this you were telling Brother Porter about being on the wrong road?" queried Smith.

"Well, of course I thought you were headed for California. A fellow Hastings, piloted a party over this road last year, but half of them starved to death in the mountains. (The party who starved was the Donner party.) I passed their camp on the way, and I hope I never see another such sight. Bones and mangled bodies lyin' about in the melted snow--logs or arms cut off--skulls sawed in two--you know they starved there and some of them had to eat the dead bodies of their companions. We passed the camp as fast as we could, but found bones scattered along the trail for twelve miles."

"God's retribution," muttered Smith looking at his companions.

"How's that?" queried Miles who didn't understand the remark.

"Some of that company were from Missouri--persecutors of the Saints. I say it's the punishment of God."

"Don't know about that," Miles replied, "All the survivors I heard about were from Springfield, Illinois--but as I was saying, if you're headed for California, turn back and go by way of Ft. Hall. But if you're fixin' to settle in the mountains, there ain't a better place than Weber River."

The three men returned to their camp at the sulphur springs to convey their news to Brigham Young who lay sick in bed in his wagon. He listened intently to the story but hesitated to make a decision until hearing from Porter Rockwell on the condition of the road through Weber Canyon.

Rockwell remained at Miles' camp that night. The next morning they started toward the Weber River. When they reached the forks of the road at what is now Henefer, Miles turned right and went down Weber Canyon. The canyon soon narrowed so that a wagon road would have to be cut out of the sides of the mountain. Sometimes it followed down the river bed, swollen with melted snow, or crossed half a dozen times in a mile. In some places the wagons would have to be hauled laboriously up almost perpendicular slopes with a windlass. The farther they traveled the worse it became. At last Porter had seen enough and turned abruptly.

"It's no use, Miles," he declared, "Hell, the Old Boss would never take wagons over such a damned trail."

So they rode back to the Mormon camp at Sulphur Springs. After hearing Porter's report, Brigham Young gave the word to continue over the left hand road--the one made by the Donner Party in 1846. Thus it was that Salt Lake City, instead of Ogden, became Utah's capitol.

By the 14th they were forced to stop and rest and camp because President Young and others in the party were too sick to continue on. On July 16th they went down the main fork of the Weber River.

By July 19th President Young decided that it wasn't advisable to wait any longer for him because of his ill health so he sent George A. Smith, and Richards to overtake Orson Pratt and company that he had sent on ahead and to tell them to halt at the first suitable spot after reaching the Lake Valley and to put in seed potatoes, and buckwheat, etc. regardless of where the final location was going to be. Some of the Twelve Apostles remained with the sick and the rest of the party went on.

They passed down a canyon and came to a branch of the Weber and named it Canyon Creek. They had to cut a road through the thick brush here. By now some of the people in George A. Smith's group were too ill to travel so he sent Uncle Erastus on ahead to overtake Orson Pratt, and told him to get Orson and for the two of them to go on on horseback and search for a suitable place to put in seed.

Wednesday, July the 21st Uncle Erastus started on. He went to the mountain pass and obtained his first sight of the Utah Valley. The road down the west side of the mountain was very steep and ran through good timber of maple and quaking aspens. He overtook Pratt and the two of them left the company and made their way on down the valley. They then made their way up an exceedingly steep mountain onto a butte that commands the view of the Salt Lake Valley. Uncle Erastus says that as they reached the butte where the lake loomed into sight they both involuntarily gave a shout of joy as they realized that it was the

place they had been searching for. The broad bosom of the Great Salt Lake spread before them in the sunshine. They were the first two of the Mormons to see this valley.

Note: About 1637 Roger Williams and Ann Hutchinson were driven from Massachusetts Colony because of their religious beliefs. They went into the wilderness among savages and established the colony of Rhode Island where man might worship as he chose. Approximately two hundred years later, the Mormons were driven from Nauvoo, Ill. and they too went into a wild unsettled land among hostile Indians in order that they might worship God as they saw fit. It is interesting to note that the first two of this Mormon band, to enter the Salt Lake Valley, were Erastus Snow, an eight great-grandson of Roger Williams, and Orson Pratt Sr. an eight great-grandson of Ann Hutchinson.

They descended the slope toward the center of the valley where they found several of the streams flowing from the mountains. They traveled about 10 or 12 miles on into the valley then returned to the company where they arrived about nine o'clock at night and reported what they had found. The group were overjoyed to learn that their journey was almost to an end.

July 22nd Uncle Erastus, Pratt, and seven others went out to make further explorations of the valley while the rest of the company made a road down the creek and into the valley.

The Mormon poet-historian Orson F. Whitney graphically describes the valley as it appeared to the Pioneers of 1847. He writes:

"It was no garden of the Hesperides upon which the Pioneers gazed that memorable July day. Aside from its scenic splendor, which was indeed glorious, magnificent, there was little to invite and much to repel in the prospect presented to their view. A broad and barren plain, hemmed in by mountains, blistering in the burning rays of a midsummer sun. No waving fields, no swaying forests, no verdant meadows, to rest and refresh the eye, but on all sides, a seemingly interminable waste of sagebrush, bespangled with sunflowers,--the paradise of the lizard, the cricket and the rattlesnake. Less than halfway across the baked and burning valley, dividing it in twain,--as if the vast bowl, in the intense heat of the Master Potter's fires, in process of formation has cracked as under--a narrow river, turbid and shallow, from north to south in many a serpentine curve, sweeps on its sinuous way. Beyond, a broad lake, the river's goal, dotted with mountain islands; its briny waters shimmering in the sunlight like a silver shield.

From mountains, snow-capped, scamed and craggy, lifting their kingly heads to be crowned by the golden sun, flow limpid, laughing streams, cold and crystal clear, leaping, dashing, foaming, flashing from rock to glen, from peak to plain. But the fresh canyon streams are far and few; and the arid waste they water, glistening with beds of salt and soda and pools of deadly alkali, scarcely allow them to reach the river, but midway well nigh swallow and absorb them in its thirsty sands. Above the line of gray and gold, of sage and sunflower, the sloping hillsides and precipitous steeps, clothed with purple and dark green patches. These, the oakbrush, the squaw berry and other scant growths, with here and there a tree, casting its long shadow on hill or in valley; a wire-grass swamp, a few acres of withered bunch grass, and the lazily waving willows

and wild rose-bushes fringing the distant streams, the only green thing visible.

Silence and desolation reign. A silence, unbroken, save by the cricket's ceaseless chirp, the roar of the mountain torrent, or the whir and twitter of a passing bird. A desolation of centuries, where hermit Nature, watching, waiting, weeps, and worships God amid eternal solitude."

Saturday July 24th President Young and the rest of the company arrived. By that night they had the creek dammed up and several acres of potatoes and corn planted. By the 31st they had 55 acres plowed and planted into grain and garden stuff, and had made a road into the mountains to get timber for their homes.

Uncle Erastus says that he and a number of others went bathing in the lake and found that they floated like corks and couldn't sink. When they got out they found that their hair and skin was covered with fine salt.

On the 28th they laid out the city and surveyed it, and began to make log and adobe houses. On August 8th the entire company were re-baptized. The next day Uncle Erastus says that he began to get out timber for two houses. This same day, President Young sent James Brown and a party to explore the country to the north. About forty miles from Salt Lake Valley, they found Miles Goodyear's fort, and were more than pleased with the fertile soil of this valley.

As Brigham Young had brought the Mormons west to Utah to get away from the gentiles, his plans were blasted when he found Goodyear living so close to Salt Lake. As Miles, too, had come to this valley to be alone, his dream also was shattered when he found himself in danger of being hemmed in by Mormons. As James Brown had just returned with some of the men that had belonged to the Mormon Battalion, they had some of their army pay checks. So paid \$2,000 of it to the church for tithing. President Young had Brown take this money and go to Ft. Buenaventura to see if they could induce Miles to sell his fort. Miles claimed that he owned the whole of Weber County because of a land grant he had obtained from the Mexican government. So Miles finally agreed to sell the entire county to the Mormons for \$1,950.00. Later the Mormons found that Miles didn't even own the land and never had. But by then it was too late to do anything about it because Miles had gone to the "Happy Hunting Grounds" to join Pomona, his Indian wife.

It might be interesting to the reader to know what Miles did with this money. During the Mexican War, horses had been bringing high prices at Ft. Leavenworth. So Miles decided to take the money he had received from the sale of his place and go to California, where horses were selling for \$3.00 and 4.00 a head, and buy up a band of them and take them to Ft. Leavenworth and sell them to the army at a handsome profit. In California, he bought the band of horses, and with his brother Andrew's help, he drove them up the Old Spanish Trail and across the continent a distance of 2,000 miles to Missouri. When he arrived, he found the war over and there was no sale for horses. Undaunted, he bought up some blooded horses and mules and added to the band he already had, and headed straight for Sutter's Fort in California. He learned gold had been discovered there and there was a great demand for horses by the men who were in a hurry to get to the gold mines. When he reached Sutter's Fort, he sold the horses to the gold seekers and realized a small fortune from the sale. Some of his blooded horses brought as high as \$1,000 a piece.

August 23rd they named the city Salt Lake City and also named a river West Jordan and organized a stake.

August 26 Uncle Erastus, with a company of men, left the Salt Lake Valley about noon on a return trip to Winter Quarters to tell the Mormons waiting there they had found a place to settle at last. When they left, about 30 log houses were finished. Aug. 29th they met Ezra T. Benson, who had a company of pack mules. He and his party had been sent back before to see how many Mormons were following this first party. He brought some mail and reported that 560 teams, divided into nine companies, were following and expected to arrive that fall.

Sept. 3rd. they crossed the Green River and met the first company of saints on the Big Sandy. They met two more companies at Sweet Water who stopped and gave them a good meal. Sept. 8th. Uncle Erastus met his brother-in-law J. B. Noble and Uncle Willard Snow who were each in charge of a company. He decided to stop and camp with them in the midst of the Sweet Water Hills. He also met Aunt Mary Gates and her husband Jacob Gates Sr. in one of these companies. Uncle Willard's and Noble's companies were the last coming out that fall. While the group were camped here together, President Young appointed a group of men in Uncle Willard's company to be a High Council. Their duty was to observe the principle which had been instituted in the Stakes of the church for the government of the church, and to pass such laws and ordinances as they thought necessary for the peace and prosperity of the city for the time being, if such were needed. Uncle Willard Snow was a member of this council. This High Council was the ruling authority in Salt Lake City from Oct. 3, 1847 until President Young returned Sept. 20, 1848. Even then it held considerable power for another year.

On the return trip to Winter Quarters, the Indians stole some animals from the company. Oct. 30th. the company crossed the Elkhorn River and were met by a large company of men from Winter Quarters with fresh horses and provisions to help them get home. The next day they arrived at Winter Quarters and were welcomed by their families and friends.

Uncle Erastus learned that all of his people were well but he says that he was saddened to learn that during his absence his little girl, Mary Minerva, had fallen asleep Aug. 9th. never to awaken again. He learned that during his absence his sister Aunt Lydia Lewis had had a son, Amos, born June 7, 1847. Amos later became a doctor. He was born at Montrose, Iowa.

Dec. 10, 1847 about 45 or 50 of the Mormon Battalion arrived at Winter Quarters coming by way of San Francisco and Salt Lake. They brought letters from the families in Salt Lake. The people were glad to learn from them that all of the Mormons who had gone west that fall and summer had arrived by October 18th. before the cold winter months set in.

December 19, 1847 Erastus married Elizabeth Ashby and the Snows all gathered and had a party for them. In March Lydia Lewis had another son, Taylor, born at Montrose on the 8th. of the month in 1848. Both of Willard's wives also had babies that winter in Salt Lake valley. Susan had a daughter, Susan, born Jan. 25, 1848, and Melvina had a pair of twins, the first pair of white twins born in Utah. They were born Feb. 8, 1848 and were named Helen and Ellen.

The latter part of the summer of 1848 Erastus returned to Salt Lake with his families. He went in the same company with Brigham Young who was also moving his things and the rest of his family. They arrived there Sept. 20, 1848. Dr. Jeter Clinton and Aunt Melissa also went to Salt Lake that summer.

February 12, 1849 Erastus was made one of the Twelve Apostles in the church. All of the people wintered in the Old Fort that first winter, and most of the people slept in wagon boxes. In the spring of 1849 the people began to move out onto their farms and lots. Erastus built two houses for his wives that summer. One house was log and the other adobe. Each man had to go into the mountains cut logs, and haul them in with ox teams, and build his own house. Aunt Melissa Snow Clinton taught the first school in the state of Utah. They began school as soon as possible after arriving in the valley. This first school was located in what is now known as the 13th Ward. Dr. Clinton was called on a mission soon after the people came to Utah. While he was gone Aunt Melissa taught school and made the adobe for a house for herself. When he returned, she had the house completed.

Soon after arriving in the valley, Erastus was made a member of the board of the Perpetual-Emigration Fund. They were to collect funds to assist poor people to come to Utah who couldn't pay their own way. These people later paid the money back and the funds were used to help more come. He was also made a member of the first Legislative Council of the Territory of Deseret. Utah was called Deseret for many years.

From the time the Mormons entered the state, until 1896 Utah had a territorial form of government most of the time. It was known as the government of the State of Deseret until April 1, 1851, then merged into the Government of the Territory of Utah. Erastus, Zerubbabel, and Lorenzo Snow were members of the committee that drew up the first constitution for the territory to be used until Utah became a state. When the committee returned with the constitution they had drawn up, it was read before a convention. Uncle Willard Snow made the motion that it be accepted. After a few changes it was adopted.

Willard was one of the judges of election at the first election held to form the territorial government. He was made Speaker of the House when the legislature met in 1849. When the General Assembly met on Jan. 9, 1849 the legislature approved a bill providing for the organization of the judiciary. Uncle Willard helped to draw up this bill.

Uncle Willard was now also made a member of the board of the "Perpetual Emigrating Fund." President Young was president of this board. It helped thousands of people to come to Utah.

At October conference 1849 Erastus was called to open the Scandinavian Mission. In 1850 he landed at Copenhagen and held his first meeting Aug. 12, 1850. He baptized fifteen people. The first woman he baptized was Anna Beckstrom, whom he later married. The first year he spent most of his time learning the Danish language and translating the Book of Mormon and some hymn books into the Danish language. This was the first time the Book of Mormon was ever translated into a foreign language. He learned the language quickly and so could soon begin on the translation.

While Uncle Erastus was on this mission Uncle Willard was called on a mission to Europe in 1851. In 1852 they called him to preside over the Scandinavian Mission and let Uncle Erastus come home. Uncle Erastus returned to Salt Lake arriving Aug. 20, 1852. He found his families still sleeping in wagon boxes because the houses weren't completed. He also found that his oldest son, James, had died Feb. 1850.

Grandfather William Snow had hoped to go west with the rest of his family but President Young had asked him to remain and raise crops for

the saints who were coming west all the time. After the rest of the family moved to Salt Lake he moved back across the river to Council Bluffs where he remained until 1850. Here he built a home and had a farm.

After Uncle Erastus moved his families to Salt Lake in 1848, Uncle Charles V. married that fall. He married Sally Etoline Mann Sept. 10, 1848 at Irish Grove, Atchison County Missouri. He was married by the Rev. H. E. Sitten. Jan. 14, 1849 Zerubbabel's wife had a daughter, Delila Rebecca, born at Canton, Ohio. Evidently Uncle Zerubbabel must have left the church because the Utah Historical Quarterly 1940 says, "Zerubbabel Snow was rebaptized into the church 1849." During 1849 five more children were born into the Snow families. Uncle Erastus' wife, Minerva, had a son, Erastus White, born Jan. 27, in Salt Lake; and his wife, Artemisa, had a daughter, Artemisa, born Feb. 8th at Salt Lake. William's wife, Sally, had a daughter, Julia Maria, born at Council Bluffs, on Feb. 20th. Charles had a son, Oliver Kirk, born July 3rd at Irish Grove. Melissa Clinton had a son, Charles V., born Oct. 16th at Salt Lake.

In the summer of 1850 William was appointed Capt. of a hundred in one of the emigrant companies headed for Salt Lake. Just before he left, John Rogers and his family arrived from Wales on their way to Salt Lake. The church authorities advised John to remain in Council Bluffs and raise wheat before coming on to Salt Lake. John and his family became well acquainted with William's families so when William left for Salt Lake, John bought his house and farm. It was here that William first met John's daughter, Ann, who later became his wife. (She was my grandmother.)

William, with his wife Sally and three little girls now started for the Salt Lake Valley. The trip was long and hard. Abigail 13 and Sariah 7 often trudged along behind the wagon. They arrived in Salt Lake Oct. 6, 1850.

In William's company was a young widow, Jane Maria Shearer Wines. She was born Feb. 12, 1819 in Lyons County, New York. In 1835 she had married Mr. Wines, by whom she had three sons, Leonard, Norman, and Ira. Her husband was well to do, and Maria had had a good education and trained to be a schoolteacher. About 1844 her husband had died. Soon after this she joined the Mormon Church and moved to Council Bluffs. There she became acquainted with William Snow's family. A week after arriving in Salt Lake, she and William were married Oct. 13, 1850. On Nov. 25 Charles and his wife had a daughter, Mary Lucitta, born at Irish Grove.

Sept. 20, 1850 Uncle Zerubbabel, who was still living in Ohio, was appointed Associate Justice in the Territory of Utah by President Fillmore. He arrived in Salt Lake with his family July 19, 1851 to take his oath office. He was reelected to the same office again in 1852.

From the time the Mormons first entered the state, the Snows took part in government affairs. In 1850 in a joint session of the House and Senate, the records say, "On motion of Willard Snow, \$2,000 was appropriated out of the public treasury to repair the roads to Black Rock and repair the bridge over the Jordan River." When the 8th session of the General Assembly was again held at City Hall in Salt Lake, members elect were qualified by Justice Jeter Clinton. Erastus was a Circuit Judge in 1862 and '66. He was also a member of the Assembly in 1868 from Washington and Kane Counties. Lorenzo Snow, a distant cousin, was Rep. from Weber and Box Elder Counties at the same time. When the county governments were formed, William Snow was

appointed a magistrate. When Salt Lake was incorporated, he was appointed an alderman. He was a member of the first Territorial Legislature in 1851-52, 1855-56, and again in 1868-69. He helped compile the first laws of Utah.

Whitney's History of Utah says, "Judge Zerubbabel Snow presided at the first murder trial in Utah. It took place in the District Court of Salt Lake City. Howard Egan, a pioneer, had shot James Monroe for seducing his wife, and Egan was tried and acquitted." He opened the first U. S. court held in Utah.

Zerubbabel Snow was a member of the first Board of Regents of the University of Utah, originally known as the University of Deseret, which received its charter Feb. 1850.

Soon after Uncle Erastus returned from Denmark, the family were sorry to receive word from Uncle Charles V. back in Irish Grove, saying that his wife, Etoline, had died Oct. 9, 1852. She had had a daughter, Lucina Etoline, born Feb. 9th of that year, who had died July 25, 1853. He was now left with two children a boy three years old, and a girl two.

While Erastus had been in Denmark, Dr. Lewis and Aunt Lydia had had a daughter, Iowa Ann, born March 5, 1851 at Montrose, Iowa. Between then and 1855 she and the Dr. moved to Rockport, Missouri. On April 18, 1851 Aunt Lucina's ten year old son, Arthur, died at Janesville. Aunt Melissa and Uncle Jeter Clinton had had a son, James E., May 24, 1851 at Salt Lake, and William and Jane Maria, had a son, William Jr. Aug. 28 at Salt Lake. William and Sally had had Sarah Sophronia March 4, 1852 at Salt Lake.

In Aug., 1853 the Snow families were shocked and saddened to learn of Uncle Willard's death. He died on the North Sea in route from Denmark to England August 21, 1853. They were 80 miles north of Hull, England. He was just 41.

Nov. 11, 1851 Uncle Erastus and F. D. Richards were sent to Cedar City, in southern Utah, to take over the Iron Works and organize the Deseret Iron Company for the purpose of manufacturing iron for the people of Utah. Two settlements had been established there the year before for mining and smelting iron but the enterprise had not been very successful so Pres. Young wanted a new company organized. Uncle Erastus was placed at the head of this new company. The new company was never very successful and it closed down in 1857. Oct. 1853 Uncle Erastus and George A. Smith were asked to take 50 families down and strengthen these two settlements. Half of the company left at once and the rest went the next spring. This company and the old one both made good pig iron but couldn't make good malleable iron because there was too much sulphur in the coal. As soon as the Union Pacific came across the continent, it was cheaper to ship iron from the east.

During 1853 the stork again made frequent visits to the Snows. William and Maria had a daughter, Maria, Feb. 25; Erastus and Artemisa had a son, Erastus Boman, May 10; Dr. and Lydia had a daughter Jane, July 5; Erastus and Minerva had a son Willard Nov. 16; and Zerubbabel and Mary had a daughter, Adelaide Louise Dec. 22. Grandmother Lucina must have felt like Abraham, whose posterity was as the sands of the sea.

John Rogers took sick and died Aug. 1850 shortly after he had bought William Snow's farm back in Council Bluffs. He had left Wales Jan. 1849 with his wife and six children. On the way to Council Bluffs, two of the girls died and one of the boys was killed supposedly shortly after the father's death. The other son had remained back in St. Louis. At John's death he left his wife and her one child, Mary, and Ann, a child by his first wife, who had died in Wales when Ann was two years old. The wife now decided to sell the farm and come on to Utah with the two girls. Ann walked and drove an ox team most of the way from Council Bluffs to Salt Lake. Their wagon was the last one in the train. They were caught in a snow storm just outside of Salt Lake. A wheel came off their wagon and they were left behind. So Ann walked in alone for help. Because she had known the family of William Snow in Council Bluffs, she went there for help. Soon after settling in Salt Lake, Ann's step-mother married again. As Ann had never cared for the woman and things grew worse after the second marriage, she decided to work out for a living if she could. She went to work for William Snow's wife, Maria, who had a new baby. She told Maria her troubles, who in turn told them to Grandpa William. So Grandpa told her to suit herself. He told her she could live at his home like one of his children and he would care for her as long as she needed it, or she could marry him if she wished. She told him she had promised to marry a boy in Wales who was coming to America. She had promised him she would wait for him three years in America. So she lived at the Snow's while she waited. When the three years were up and she never heard from the boy in Wales, she decided to marry Grandpa. She married him March 12, 1853. Three months later she received a bundle of letters from the boy in Wales, and he was on his way to Salt Lake. (When I used to sleep with Grandma, she told me this story. I asked her if she was sorry she had married Grandpa. She replied, "Heavens no child. I did cry when I got those letters that he had been writing to me all the time after I left Wales when I thought what they would have meant to me after my folks died and I was making that long dreary trip to Utah and felt so alone in the world, but I was never sorry I married your Grandpa. Why child, he was as good a man as ever lived. He was always so good to me that I was never sorry for a minute I married him. Why, my children alone were worth all I ever went through.") I once asked Grandma how she felt being married to a man with other wives and if they ever quarrelled and were jealous. She said, "I can never remember of anything coming up but once in all the years I lived with your Grandpa. Aunt Sally never had good health and was in bed a good deal of the time, so she was never able to get out and do rough heavy work like the rest of us were. One day Maria and I had had an extra hard day doing some heavy outdoor work. Maria came over to my house and we were talking. While we were sitting there your Grandpa came in and we complained to him about us always having to do the heavy work. He just looked at us and smiled and said, "Well, you girls must remember a crying baby will be tended. After he went out Maria and I decided that maybe things were harder for him than they were for us so nothing more was ever said that I know of."

On the same day that William married Ann he married Roxana Leavitt Huntsman, a girl he had known in Vermont and who had lived near his old home. She had married and she and her husband had joined the church and moved to Nauvoo. He had died at Mt. Pisgah, leaving her with two small daughters. She came to Salt Lake and William married her. During 1854 she taught the Snow family school. Ann's first child, Willard, was born Dec. 9, 1853.

During the years of 1854-55 the stork was doing business on an incubator scale for the Snows. That year the following children were born:
Erastus and Artemisa had a son, Franklin Richards, Sept. 21, 1854 at

Salt Lake.

Erastus and Elizabeth had a daughter, Elizabeth Ashby, March 24, 1854 at Salt Lake.

Zorubbabel and Mary had a son Zorubbabel Levi July 26, 1854 at Salt Lake.

Melissa and Dr. Jeter had a daughter, Lucina, 1854 at Salt Lake.

William and Roxana had Melissa Jan. 22, 1855 at Lehi, Utah.

Lydia and Dr. Lewis had Adelaide at Rockport March 11, 1855.

Charles and his new wife Margaret had Alexander E. March 25, 1855.

William and Maria had Erastus Sept. 24, 1855 at Salt Lake.

William and Ann had Jeter Dec. 21, 1855 at Lehi, Utah.

In 1854 Erastus was made president of the Western States Mission with headquarters at St. Louis. On the way to his work he found Charles V. with a new wife, Margaret Skoon. They had been married March 20, 1854 by Rev. Jessie R. Allen in Irish Grove, Mo. While at St. Louis, Erastus published the "St. Louis Luminary" and superintended the emigration of Mormons across the plains. Erastus returned from this mission Sept. 1, 1855.

About 1854 William was called to Fort Supply, Wyo. to establish a station to assist the emigrants. He took Maria with him and left his other families in Salt Lake. At Fort Supply he built a one room log cabin. As they had no glass, they used an oiled piece of muslin for a window. The winter was so cold that the vegetables froze hard as rocks. They had one cow to help out for food. While they were living here, word came that the U. S. Government was sending Albert Sidney Johnston, with an army, against Utah. There were rumors that the army intended to take control of the state. President Young advised the people to leave Salt Lake and go south before the army could get there. With William gone, the wives in Salt Lake became very much alarmed. People were loading wagons all over the city ready for the move. William was called home with instructions to burn their log cabin so as not to leave anything for the army. The company at Fort Supply was also advised to set fire to the grass to delay the march of the army by destroying food for the army mules and horses. When William got back to Salt Lake, he found the people preparing to move south, so he joined in the move and took his families to Lehi. He then returned to Salt Lake as he was one of the men left to set fire to the houses if the army tried to enter the city.

The new Governor, Mr. Cummings, was with the army. When he entered the city and saw what the people were preparing to do, he soon had things settled peaceably and ordered the army to march past Salt Lake to Camp Floyd, and make a permanent camp there.

After William moved his families to Lehi, Roxana had her daughter, Melissa, and Ann had Jeter. They were both born in the old mud fort. President Young had advised the people there to build a fort and build their homes; store their crops, and keep their animals inside of it. The reason for this was they were having trouble with the Indians who turned their ponies in on the white men's crops. The fort walls were built of mud and brush, being about 12 ft. high and 6 ft. wide.

April 11, 1856 Erastus married Julia Josephine Spencer in Salt Lake. Eleven days later he left for another mission in the East. He crossed the Missouri River and took the train. The railroad had just come that far west. He says that he now glided swiftly over the rails on the "Iron Horse." He went to Washington D. C. and other eastern states.

Dec. 22, 1856 he went from New York to New London on a steamer,

then by rail to Worcester, Mass. then on to Woonsocket, Rhode Island. He arrived Christmas day and says he was cordially received by his brother Levi Mason and family. Shipley and his wife had come down from Stanstead because they knew he was going to be there.

He says, "Shipley is a little more than two years my senior, and I had not seen him since the spring of 1842 almost 15 years. I had the satisfaction of visiting with my brothers and other relatives for one week, during which time I conversed freely and testified boldly concerning polygamy in connection with the general principles and progress of the Latter Day Saints; showing them the abuse of women in the gentile world and consequence degeneracy of our race through lust; that God was endeavoring to reform those abuses among the saints and regenerate our race and raise up a holy people. Brother Shipley now received my testimony with much candor and promised to close up his business and come to Utah. (He never came.) My Aunt Belinda Arnold and her children, whom I visited at Pawntucket, were very kind to me. (She was Grandmother Lucina's sister.) May the Lord gather them into his fold in due time."

The latter part of January 1857 he started for home. When he passed through Chicago, he decided to visit his sister Lucina who lived at Janesville, Wisconsin. He started for there Jan. 26, 1857. Twenty miles out of Chicago they encountered snow drifts so deep that the train could neither go forward or backward. The passengers all climbed out and spent two hours digging themselves out. Later they came to another drift. This time they backed the train up a half mile and took a full charge with both engines which forced the snow plough through, but in doing so the tender was thrown off the track and they were held up another hour. In the meantime the conductor procured provisions and the train stopped on the prairie and the whole troop of railroad hands cooked dinner and everybody ate in the baggage car. By dusk they had traveled twenty-five miles that day.

They spent the night in the train at Curry. As they were hungry, some of the passengers began to cast about for supper. Erastus and a group found three boxes of oysters and the opportunity of cooking them in a neighboring house, where they also obtained some bread. Erastus says it was the finest oyster stew he ever ate.

On the 27th he reached Janesville at 6 P.M. and spent the night at Ford House. In the afternoon he found a team to convey him to where Lucina lived, six miles north. He says, "I had not seen Lucina or any of her family since I left them in Kirtland, Ohio in June 1838. Her husband, Albert, apostatized and remained there when the rest of the Mormons moved to Misso. but my sister had still retained the faith so far as she had been instructed. They had moved from Ohio to Wisconsin in 1840 and had lived in this vicinity ever since. Two of her sons were married and lived close by them, and one daughter, Ellen was married to Willis Miles and lived at Afton 12 miles south. Albert received me very warmly, and my sister especially was exceedingly overjoyed when she found who I was, for at first she didn't recognize me. I perceived that time had made great inroads upon her. She has six children now living and has buried one. Her nervous system was much shattered and her hair turning gray. She said that she had longed and prayed much to see some of us again before she died. I concluded to remain with her over Sunday; and her sons Albert Otis and Horace Everett, who were teaching school, both came home on Friday night, and I continued to endeavour to lead the minds of all the children to consider and believe the fullness of the gospel. Their father had lost no opportunity to poison their minds against it and was not willing that even their mother should teach them our faith. They, however, listened to me with much interest.

"Sunday Feb. 1, I preached twice in a schoolhouse nearby. Albert

took me with his wife and two of the children in a sled to Afton where we spent the afternoon and night with their daughter Ellen Miles. Feb. 3rd I took affectionate leave of my sister, her husband, and children, the youngest of which, a boy of ten, so much resembled my own son Mahonri that he seemed closely entwined around my heart. My soul blesses this little Henry Franklin and I pray that my heavenly father will visit him in me and make him a joy and comfort to his mother and an honorable heir of the holy priesthood."

Erastus took the cars at Afton and went by boat to Chicago. He returned to Utah sometime that year. When he returned to Utah he found that the Angels had been dropping in on the Snows real often during his absence. The following children had arrived:

Erastus' wife, Elizabeth, had a daughter, Florence, born June 16, 1856.

William's wife, Sally had Emma Lucretia, born July 6, 1856.

Charles and Margaret had a daughter, Emma E. July 15, 1856.

Erastus' wife Artemisa had Mary Louisa, July 29, 1856. The child died the same day it was born.

Erastus' wife Minerva had a daughter, Susan, July, 1856.

Zerubbabel had a son, George Wellington, Aug. 30, 1856.

Lydia and Dr. Lewis had a son, Dan, March 20, 1857 at Rockport, Misso.

William and Roxana had a son, John Leavitt, Sept. 6, 1857 at Lehi.

The year after Erastus returned from this mission there were two deaths in the family. Erastus, the two and a half year old son of William and Maria, was run over by a wagon May 5, 1858 at Lehi and was killed. Great-grandmother Lucina Snow died of pneumonia after a short illness, November 9, 1858 at Salt Lake at the age of 73. She and the little boy, Erastus, were buried side by side in the Salt Lake City Cemetary.

Grandmother Lucina lived long enough to see her youngest son Charles V. graduate from medical college. He went to school and took his degree after he was married. He graduated from Rush Medical in Chicago Feb. 17, 1858.

From 1858 to 1861 Levi and Lucina had the following grandchildren born:

Charles and Margaret had a son at Auburn, Nebraska March 1, 1858. He was named Charles O. Snow and later became Judge of Nemaha County, Nebraska.

Erastus and Artemisa had a son, Moroni, May 13, 1858 at Provo, Utah.

William and Sally had a daughter, Chloe Louisa, Jan. 12, 1859 at Lehi.

William and Ann had a daughter Celestia, March 12, 1859 at Lehi.

Lydia and Dr. John Lewis had a daughter, Mary Helen, born Oct. 18, 1859 at Rockport, Misso.

Erastus and Elizabeth had a daughter, Josephine, July 19, 1859 at Salt Lake.

William and Jane Maria had a daughter, Mary Lorená, Jan. 3, 1860 at Lehi.

Charles V. and Margaret had a son, Zeno, April 27, 1860 at Auburn, Neb.

Erastus and Artemisa had a son, Orson Pratt, March 28, 1860 at Salt Lake.

William and Sally had Lucy Almira at Lehi, March 25, 1861.

William and Ann had Charles May 12, 1861 at Lehi.

Charles and Margaret had a son, Rodell, at Auburn Aug. 8, 1861.

Erastus and Minerva had a son, Levi, March 10m 1861 at Salt Lake.

In the spring of 1861 the family received word from Uncle Albert Warner back in Janesville that Aunt Lucina had died there April 1, 1861, at the age of 56. She was buried there. After her death, her husband married the mother of Ella Wheeler Wilcox.

(7) Erastus Snow as a Colonizer

At Oct. conference 1861, Erastus was called with George A. Smith and Orson Pratt to head what was known as the "Southern or Dixie Mission". I shall digress and give a brief sketch of the history of Southern Utah from the time the Mormons first began to explore it until Erastus was called here in 1861 so the reader will have an idea of what he was coming to.

When the Mormons first landed in Salt Lake in 1847, Pres. Young planned to colonize a large territory out in the west and make the people self-supporting as soon as possible. Soon after their arrival he sent out exploring parties and colonizers all over the state to locate community sites, make colonies, and search for natural resources. In 1849 he sent a party, under Parley P. Pratt, to the southern end of the state to explore. They came as far south as the present town of Santa Clara where the Santa Clara Creek joins the Rio Virgin River, on Highway 91 that connects Salt Lake and Los Angeles. When they returned Pratt reported that the country, around what is now Parowan, looked favorable for iron. Dec. 1850 Pres. Young called George A. Smith to lead a company down to that vicinity, make a town, and establish an iron foundry. They arrived Jan. 13, 1851 and started the first town in Southern Utah, Parowan. Later they found iron closer to Cole Creek and so started the town of Cedar City there, and set up an iron foundry. This was the iron company that later became the Deseret Iron Company under Erastus' supervision. These mines are now owned by "Columbia Steel" and they supplied the "Geneva Plant" at Provo during World War II. These two towns were both in Iron County.

1852 John D. Lee left Parowan and came south into what is now Washington County. He located about 20 miles north of the Rio Virgin River and started the town of Harmony, the first town in Washington County.

At October conference 1853, Pres. Young called a group to come to Harmony and do missionary work among the Indians. This party, under Rufus C. Allen, arrived at Harmony in May, 1854, where they found Lee and 15 more families. Due to the lack of water and (harmony in Harmony) Jacob Hamblin and other went south in December and started the town of Santa Clara. In the fall of 1855 Isaac Riddle, Jehu Blackburn, and Robert Ritchie came from Harmony and put up a sawmill in the Pine Valley canyon at the headwaters of the Santa Clara and started the town of Pine Valley. In the summer of 1856 Dave Tullis, Amos Thornton, and Richard Robinson left Harmony and went 14 miles north of Pine Valley and located at what is now Pinto, a settlement on the "Old Spanish Trail". In 1857 William (Gunlock Bill) Hamblin left Santa Clara and went up the creek and took up a farm and thus Gunlock was started.

Because of the extremely warm climate President Young decided they could grow cotton and semi-tropical fruits in Southern Utah, so he called a group of converts from the Southern States to come down and establish a town for the purpose of raising cotton. They came and located at the present town of Washington. They arrived in May 1856. In 1858 a few more came to raise cotton and settled at Heberville a few miles south of St. George. Four more small towns were settled in this region viz. Toquerville and Virgin in 1848, and Harrisburg and Grafton in 1859.

By 1861 the above mentioned towns were all that were in Washington County. In the spring of that year, President Young and a party of church authorities came south to visit these settlements. At the time, according to the Journal of James G. Bleak, Historian, there were 79 families in these towns south of the rim of the Great Basin. Pres.

Young wished to establish a chain of towns from Salt Lake to California. As many converts to the church were flocking to Utah from the Eastern States, Canada, and Europe, he wished for a number of things. One was settlements to locate them in, and a cheaper and easier route to bring them to Utah. He decided that a water route around South America or over the Isthmus of Panama to the Calif. coast then up the "Old Spanish Trail" to Utah would be better than the long trek across the continent by ox team. At that time railroad rates were so high that only a few could afford them. In none of these towns in Washington County did there seem to be enough room to establish a large central city for the area.

So at October conference 1861 President Young called for over 300 families to come to Southern Utah. He had several things in mind when calling this group. One, he wanted more cotton grown, another the towns already here needed to be strengthened for protection against the Indians, and last he wanted one large town in this region. So Erastus, with George A. Smith and Orson Pratt, were called to lead this group south and start the town of St. George.

V Of all the territories colonized by the Mormon Church this Dixie Mission was by far the most difficult. Of all the God-for-saken lands that any human beings were even asked to carve a town out of, that Dixie country was it. It was a hole bounded on the north by red sandstone cliffs, on the east and west by hills of black lava rock, and on the south by the muddiest dirtiest river imaginable. A river that meandered its muddy lazy course part of the year and became a raging ferocious torrent, sweeping everything before it the rest of the time. The country was hot and dry. The temperature from April to October ranged from 80° to 112° and 116°. The floor of the valley was red sand and alkali over which hot dusty winds blew. The only plant life was cactus, mesquite, and sage brush. The animal life was rattlesnakes, lizards, gila monsters, and the coyote. It was into this land that Erastus was sent with his flock to carve out a town. They were to cultivate the soil and irrigate it by damming off this muddy river and directing the water to the land through canals. Time after time, floods came sweeping down through "Zions Canyon" and took the dam out just as the crops most needed water. In the end, these hardy pioneers, under Erastus' direction, developed a form of irrigation that had never been used in America before. Since then it has been copied by nations all over the earth and the world has made billions of dollars from it. (When Pres. Young moved the Mormons west, he said that he was going to choose a spot that no one else on earth wanted so that they could live unmolested. When he chose the Dixie country, he certainly succeeded. Of all the spots on earth that no one else would want, that took the crotcheted fire shovel.)

It took people with courage, faith, initiative, and stability to carve homes out of such a wilderness. The church didn't just call for volunteers to come as they had in most cases. They were hand picked and the list of names chosen were read off in conference. Among this group two members of the Snow family were called, Uncle Erastus and Aunt Mary Snow Gates and her husband Jacob Sr. No one knew in advance that he was being called; he had no idea until he heard his name read off in conference. Many of them had worked hard to build homes in the north and were getting property around them and would soon have been well-to-do. They sold their property at a great loss. My own grandfather Harrison, who was called in the Parowan group, had a case that was typical of many of them. He owned what is at present the Walker Block on Main Street in Salt Lake City, and sold it for an arm chair and an ox team and wagon. Such a thing as refusing the call never entered their heads. If the President of the church told them to do it, they figured it was their duty to obey.

When they got here, they were to settle wherever those in charge told them to. After the list had been read off in church, Uncle Erastus rose and gave the following talk in response to the call.

"I feel to speak encouragingly to my brethern, so far as our removal from this to the southern part of the Territory is concerned. I feel to go body and spirit, with my heart and soul; and I sincerely hope that my brethern will do the same; for so long as we strive to promote the interest of Zion at home and abroad, we shall be happy and prosperous; and what seems to be a temporary leaving and losing of present comforts that we have gathered around us, will be like bread cast upon the waters, which after many days shall be gathered like seed that brings forth much fruit. If any suppose we are making a temporary sacrifice, let them come before the Lord and claim a hundred fold. But he that receiveth a commandment with a doubtful heart, and keep it with slothfulness, the same is damned. They who complain of their condition are miserable, and their reward lurketh from beneath and not above. God forbid that this should be the case, with any that are called to go on this southern mission. We will accomplish more good for the Territory and enjoy much more happiness than we could by staying here. To you who think you cannot bring your feelings to go upon this mission like men, so far as I am concerned I will vote to release you.

I wish to say a word more to our brethern who are expecting to accompany me south; I do not feel that it will be wisdom for us to load ourselves down with household furniture, but if a woman wishes to take her rocking chair along, why, let her take it, for that will probably make her more comfortable than any other article of household furniture; but leave the heavy furniture behind, and go with that which will be useful to you.

I want to know if we have a good turner attached to this mission; if we have not, I want the privilege of selecting one. In reference to timber to make our bedsteads and other articles of furniture, we can find plenty of it. But I will tell you what I wish our brethern to understand, that it will be their business to supply themselves with good tools to work the ground, such as spades, shovels, picks, and also a general supply of quarry tools will be wanted. If we have any on hand we want to take them along; all kinds of tools suitable for splitting and dressing rock, and, if we haven't the means or the tools, let it be made known. We want every mechanic to take with him his tools; and, if for want of a team, he cannot take them along, let it be reported, and we will have them taken along, for it is the tools and not the manufactured good that we want.

There is a good sawmill in Pine Valley, Washington County, but this will not supply us. We expect two or three new sawmills will be operating there before next spring, for we shall take the irons along with us this fall. Those brethern who can, will do well to take along tents, particularly those with large families.

I wish further to inform the brethern that the President says that it is his intention to allow the tithing grain in the southern part of the Territory to be exchanged so as to give all a chance of getting a little. All kinds of choice seeds should be taken along, particularly those adapted to that part of the Territory.

There is a mill in Washington County that grinds wheat, but perhaps it cannot be depended upon to do all our grinding.

All of you who can, take along a few sheep, for we will need to raise wool as well as cotton. We expect to have a carding machine there by next spring. I hope also that the musicians who are called

will take their instruments with them. If you haven't instruments, it is my wish that we procure some for you if possible. Also take your music books.

I also wish you to take school books along. I do not know if there are any there or not, but I think it rather improbable. It is my desire to have our children in school soon after we get down there; and if we have not school houses, we will pitch our tents and set our sisters to work to teach them. Take along necessary books, writing materials and every kind of apparatus requisite to prepare for schooling our children."

From the time Erastus entered Dixie until his death, he was a colonizer, both in southern Utah and adjacent territory. A scouting party went ahead of the main group to search for a suitable place for the settlement location along the Rio Virgin. From Cedar City to the site chosen, they had only a trail to follow so had to make their own roads as they went. At one place, since known as "Peter's Leap" the place was so rough and steep that some unloaded their wagons and took them apart and let them down piece by piece with ropes. They arrived Dec. 4, 1861 and settled north of the Rio Virgin at the present site of St. George.

When they reached Cedar City, George A. Smith returned to Salt Lake. When they got to the Forks of the road below Toquerville, Orson Pratt went up the river with one group from the party, and helped establish towns just below "Zion's Canyon". So Uncle Erastus was now left in charge of the group at St. George.

A meeting was called and some families were chosen to go to the towns already located in this section and help strengthen them, and the rest were to remain in St. George. Uncle Erastus and Aunt Mary both remained in St. George. The people made one street and pitched tents and wagons on each side until they could lay the city out in blocks. Uncle Erastus and Aunt Mary both pitched their tents on the west side of this street. Aunt Mary and Uncle Jacob had an extra large tent so it was used for the "Executive Mansion," where the council meetings were held. Asa Calkins, who was later sent to run a grist mill in Pino Valley, camped on the east side of the street and his tent was used for a school house.

Two days after they arrived, Uncle Erastus established a council to handle all government affairs.

They had scarcely arrived when the worst rain that has ever been recorded in this region started. It rained approximately forty days. Many homes and barns in the settlements along the Santa Clara Creek and the Virgin were washed away. The new camp site was a sea of mud. No lives were lost, in the Dixie region, during the flood but three births took place.

No sooner had they arrived than they set men to making roads to the closest timber, clearing land, and damming the Rio Virgin, and digging canals so the river could be used for irrigation. J. W. Olsson says of Erastus, "Everything in this section began to grow and move when President Snow emerged on the scene of action. He was to all this southern section, including eastern Nevada and northern Arizona, what Pres. Young was to the entire Great Basin; its founder and colonizer."

Nine days after they arrived, Uncle Erastus had the people petition the legislature for funds for a road. Again in 1866 another appropriation for roads was made in Washington County. One was \$1200 for a road

from St. George to Cedar City by way of Pine Valley. Each man over fourteen years of age had to work so many days a year building roads.

The first summer after they arrived Erastus built a home in Pine Valley and moved his wives Julia and Artemisa there. Here he and Robert Gardner, and Eli Whipple ran a sawmill to help furnish timber for the building up of these southern towns. He also built a grist mill at Doge's Spring. Julia taught one of the first schools ever held in Pine Valley.

May 1869, at conference, President Young said, "The people in Washington County have expended four-fifths more labor on their roads than the people of the north have with the same amount of means."

The secret of Uncle Erastus' success in colonizing was his ability to make a friend of every person he met. (Author's note: His grandson, Glenn Edward Snow, President of the Dixie College, has the same trait.) People loved to be with him no matter where he was, or what he was doing. Milton R. Hunter historian says of him: "Like the Great Nazarene, he worked with and for his followers--not as one who domineered them. His method was 'How many will come with me?' He never sent men, his rule was come. According to reports, he had all the men he wanted, pay or no pay."

He accomplished more road work on a given appropriation than any other person as noted in Pres. Young's comment, because he led men. He would say, "Never travel without a shovel no matter where you are going, and if you see a rock that should be moved, why, move it, - if a hole needs to be drained of water get out and make an opening and drain it. If you see a low place that needs to be filled, why, throw in some dirt."

One of the greatest problems that the people had to face in this new country was fighting the Virgin River to keep a dam in. High water brought floods in the spring and the river bed was of quick sand. Thirty years they fought before they subdued the elements of nature. Year in and year out just as the crops were growing nicely and needed water a flood carried the dam out and the crops wilted and died. Many grew disheartened and at last some could stand it no longer and left to find homes elsewhere. Uncle Erastus' motto was always, "Remain and conquer, don't be conquered." No matter what obstacle he met he fought it to the finish. If one type of dam didn't hold, he tried another. He kept many from going away by his words of encouragement. There was, and still is, a shortage of water all over this country. Year after year drought caused poor crops. Food was scarce and prices soared sky high. During the winter of 1863 and '64 prices went the highest ever known in Dixie. Flour was \$20 per hundred.

Before 1861 mail came as far south as Cedar once a month. It took ten to twelve days to get mail from Salt Lake. Erastus helped to get mail through semi-weekly and saw that a telegraph system was installed. Within a month after the people arrived, Uncle Erastus proposed that the first permanent building should be a school house and all agreed. His first aim was to see that this new home should be a place of culture and refinement. He laid the cornerstone for this new building March 22, 1862 after their arrival in December. This building was used for education, religious purposes, and entertainment at first. He tried to uplift, not only St. George, Utah, but every little village and hamlet in his mission.

Under his direction and at his request, a tabernacle was built. It was patterned after the architecture he had seen in New England.

Today it is classed as one of the finest pieces of architecture in America. Tourists, who pass through St. George, are often attracted by it. The windows in it were brought from the eastern coast of the U.S. by water around South America to the California coast. There they were loaded onto wagons and brought by ox team over the deserts to St. George. The building cost the people \$110,000. Most of it was built by the people of the communities donating their time and efforts. In this group were many workmen who had come from Europe and were masters of their trades. It was a masterpiece of art when completed. The first meeting was held in it March 1869 just eight years after the people arrived in the valley. Through President Snow a cotton factory was established for making their cotton into cloth.

The first Mormon Temple erected in the Rocky Mountains was under his direction and cost the church one-half million dollars in blood, tears, sweat, and starvation. It is also classed among the world's fine architecture.

Erastus formed a militia as protection against the Indians. He became a Maj. Gen. in this organization. Orson Pratt was called on a mission now so Erastus had to care for the settlements up the river now as well as his own. He was now placed in charge of all the Mormons in Utah south of the present town of Fillmore, those in northern Arizona, and eastern Nevada. He was 300 miles from Salt Lake and had to travel over a tractless waste to get there. He had to keep sending men and teams, who were badly needed at home, to help immigrants from the East who were coming to Utah.

The Navajos frequently crossed the Colorado River to drive off stock of the settlements or kill the people. He decided the best way to handle the Indians was not to fight them but to civilize and convert them. A year after they arrived in Dixie, he called missionaries to go to the Mogui Indians. Jacob Hamblin was the main Indian Missionary and did much to make peace with them. However in spite of this, it was sometimes necessary to use drastic measures in handling the Indians who frequently persisted in harrassing the settlers. To those Indians caught in the act of stealing he recommended the death penalty as a warning to all others. By 1862 they succeeded in baptizing a whole tribe of Indians. At the time, Uncle Erastus gave them a lot of food and clothing. So ten years later, they came back to be baptized over again to get more food and clothing.

In 1865 the church began to send colonists to northern Arizona and Nevada to establish communities there. Uncle Erastus was placed in charge of this colonization. Later they crossed the Colorado and established towns in central Arizona. One of these towns, Snowflake, was named for him.

After moving to St. George, Uncle Erastus had the following children:

Artemisa had a son, George Albert, Oct. 31, 1863.

Minerva had a daughter, Louisa White Snow, July 6, 1863. She died Aug. 10, 1864.

Minerva had a son, Alden, May 26, 1866 who died July 8, 1867.

His wife Elizabeth had the following children:

Georgiana, June 23, 1862. She was the first white girl born in St.

George. Bryant, April 3, 1864. He died the following Dec. 23, 1864.

Martha, Sept. 27, 1865. Ashby, Sept. 19, 1867. Arthur E. Feb. 13,

1870. Herbert H. June 19, 1872 who died at the age of nine, on April

1881. Dr. Clarence born Oct. 31, 1874.

His wife Julia had in St. George the following:

Edward Hunter, June 23, 1865. William, July 21, 1867. He was injured

internally by a horse rearing backward with him, and died a few days after, on Sept. 28, 1892. Amelia, born Jan. 15, 1871 and died at the age of fifteen on Jan. 13, 1886. Joseph S. was born Feb. 11, 1873. Mary Brown was born Oct. 8, 1876 and died at the age of 17 in 1893. Maud Rosemond, born March 14, 1879.

The Mormons had received considerable criticism by the non-Mormons for the practice of plural marriages from the time they first began to practice it. But after the beginning of the Dixie Mission, bitterness and quarreling became intense. So in 1862, Congress passed the Anti-bigamy law. This law was not put into effect at once because President Lincoln's policy had been "let the Mormons alone". The Mormons ignored the law claiming that it was unconstitutional as the constitution guarantees religious freedom. Finally a test case was brought into court and the man was pronounced guilty by the courts of the Utah Territory. He appealed the case to the U.S. Supreme Court. That court handed down a decision unanimously confirming the former sentence of the Utah court and declared the law to be constitutional, saying that the word religion embodies a relationship between man and a being out of this world while marriage was a relationship between beings of this world so had nothing to do with religion.

Federal officers went out to hunt down the men with more than one wife. Great persecution followed. Fathers and mothers were sent to prison and many homes were broken up. So in 1890, Wilford Woodruff, president of the church, issued the "Manifesto" forbidding Mormons to practice plural marriage after that date. The people voted on it in conference and all agreed to uphold the new law.

During the period of persecution over the practise, many were forced to go into hiding to escape going to jail. This was known as the "underground." Especially were the Federal deputies trying to get the church officials. Some of them went to Old Mexico to escape the officers. The deputies tried to make them give up their children and wives. After the "Manifesto" was passed, the men agreed not to marry any more women but refused to desert the wives and children they already had. The two main deputies that came into Southern Utah were Armstrong and McGeary. The people in the Dixie Mission found employment for one of their members in the telegraph office at the Silver Reef, where the travelers stopped on their way to St. George. When the deputies arrived at Silver Reef, the operator at the telegraph office sent word to St. George "Send me one, two, or three chairs". This was to let the people know how many deputies were coming. From St. George word was sent out to the surrounding settlements to keep a lookout for the deputies.

Some of the men changed their names to escape the officers. For a while Uncle Erastus dropped the Snow from his name and went by the name of Erastus Fairbanks. While Uncle Erastus was on the "Underground" in Mexico, his family addressed his letters to Mr. John Smith. His small son, Joe, who was having a child's quarrel with some of his young brothers and sisters, wrote to his father to tell his troubles and ask his father to settle the difficulties. He put "Dear Mr. John Smith" at the head of the letter but signed it "Your loving son Joseph S. Snow." When Uncle Erastus replied, he said, "Son, when you write to a man John Smith, never sign 'Your loving son Joseph S. Snow at the end of it.'"

Grandfather William and Uncle Willard escaped this trouble with the federal officers by dying a few years before it started. As Uncle Zerubbabel didn't live with his second wife very much, they probably let him alone. I wonder if Uncle Erastus, as he sat reminiscing, in

cobwebby cellars and dusty attics, over the advantages and disadvantages of having more than one wife, while he was in hiding, didn't often wish that he were with William and Willard swapping tales over on the south side of the "Pearly Gates" or a barefoot lad again strolling over the Green Mountains of Vermont.

Years later when Uncle William J. and Edward H. Snow, sons of William and Erastus, called on Uncle Shipley in Canada, they were telling him about the trouble the men had trying to escape the officers. Uncle Shipley enjoyed it immensely and was very much amused at the idea of men, as mild and meek as he knew his brothers to be, to be fleeing from federal deputies. He said, "Yes, that is just like them. Erastus would change his name if he had to to escape the officers, but William would have sat in the state penitentiary and rotted before he would have said that his name was anything but William Snow."

In the early days of the church, everybody paid their Tithing in produce instead of money, as the latter was very scarce. People, who needed these things, would go to the Tithing office and buy the goods or exchange others for them. The church officials were allowed to draw things from here to help support their families as they spent much or most of their time doing church work. Once President Young came to Dixie and chastized Uncle Erastus roundly for using so much out of the Tithing Office. He asked him why he didn't get out and get to work and make a living for his families instead of expecting to take it from the Tithing. Uncle Erastus never said a word. He just went to his farm and let the church affairs go. The next time President Young visited the Dixie Mission, he found the church work in a jumble and Erastus was no where to be found. President Young flew into a rage and wanted to know where President Snow was. When he learned that he was down to his farm a mile or so below town, he scrambled into his buggy and stormily drove off in a cloud of dust. Arriving at the Snow Farm, he strode angrily across the field to where Uncle Erastus was working, and furiously demanded an explanation as to what Uncle Erastus meant by neglecting the church work and leaving it in such a mess. Uncle Erastus meekly replied, "You told me to get out and make a living for my families. I can't do that and the church work too." President Young, without any hesitation, decided that Uncle Erastus better attend to the church duties and take what he needed for his families from the Tithing.

In 1882, Uncle Erastus was called to Old Mexico to plant colonies there. While he was on this mission to Mexico, his wife, Artemisa, died Dec. 20, 1882. He went to Mexico City and purchased land from President Diaz for the Mormon Church. He started a house at Juarez, Mexico.

July 1887 he received word that John Taylor, who was then president of the church, wasn't expected to live. So he returned to St. George for the winter. In the spring he went to Salt Lake to attend to some business before returning to Juarez, and while there, he took sick and died May 27, 1888.

His body lay in state in the Salt Lake Tabernacle from 8 A. M. until noon Wednesday, May 30. A vast congregation then assembled to pay their respects to this missionary, pioneer, and colonizer. Apostle Lorenzo Snow presided over the funeral services, at which the following extracts of tribute appear:

President A. O. Smoot said:

"There is no man whose society I have more greatly enjoyed than that of Erastus Snow, and I know of none that have been more powerful in council or that command the attention which he did."

Apostle John W. Taylor said:

"When a man, who would stand by his post was wanted to go to Southern Utah, Erastus Snow was chosen. When, in more recent years, a man of wisdom and experience was wanted in Mexico, he was selected. He has always been with the outposts."

Daniel Wells said:

"My first recollection of this man was concerning a speech he made in Mo. in defense of his brethren in jail. It was as capable a speech as was ever uttered by a lawyer, though he had never studied law. A prince has fallen this day."

Apostle F. D. Richards said:

"Erastus had shortly before been arrested in Mo. so ably did he defend himself that his talent was a marvel to the attorney." (He was 21 years old at the time.)

Apostle Moses Thatcher said:

"Erastus Snow is dead. How few even among the Latter-Day-Saints-- how few indeed, of his immediate associates, comprehend his worth, or fully appreciate his generous, useful disposition. He was great because he was good. An intellectual giant, yet humble as a child. Into what listening ear and sympathetic heart shall the troubled now pour their story of distress? Who now will console the forsaken, or comfort the grief stricken, as he has done? The poor came to him freely, and the sick and the weary laid their burdens upon his shoulders without hesitation. Who will bear them now?"

Joseph F. Smith said:

"As a legislator or statesman, he was the peer of any of his associates, among whom were the builders of this commonwealth. One of the marked peculiarities of his character was continuity and perseverance in whatever he undertook to do, until his object was attained and his purpose accomplished. Nothing could turn him aside from the discharge of his duty."

Uncle Erastus was never in a hurry. He always had time to listen to other people's problems. He never interrupted while they were talking. After they had finished, in his slow deliberate way, he would give advise as sincerely as a father. He was late for every meeting and appointment he ever made because he was always intercepted by someone who had pressing problems which needed his approval, which always made him late. He was never in too big a hurry to stop and listen. For the same reason, his own personal interests were neglected. If he ever started to the field, he was generally stopped a half dozen times by people who wanted his advise, and so never arrived at the field. He was very interested in young people, especially those of the neighborhood that associated with his own children.

He made regular trips around the Southern Mission to visit the people in these settlements and learn their needs and problems and give them all the help he could. People in these outlying towns used to place a red cloth on a tall post as a signal for him to drop in.

He was very absent minded. His family used to say that he often rose from his knees, after family prayer, and answered a question his wife had put to him the day before, as though she had asked it just before the prayer. He often removed meat or bread from the plate of the person seated on either side of him at the table, entirely unconscious of the fact that he wasn't helping himself from the main platter in the center of the table.

He was greatly loved by most of the people who came under his influence. Among the many men who came to the Rocky Mountains with Brigham Young, none were better qualified for the arduous task than Erastus Snow.

The environment of any family largely determines the scope and direction of its development. Children reared in a city, where educational advantages are available, are more likely to take advantage of these facilities than are children reared in an undeveloped or rural community. The families of both Uncle Erastus and Grandfather William Snow were reared under the latter conditions. They were over three hundred miles from Salt Lake City and five hundred from Los Angeles. They lived in one of the poorest sections of the state, where there were no natural resources. Everything required had to be produced by hand, hard work, and application. During the first years in the Dixie Missions, the people's whole time was spent in building homes, clearing land, fighting famine, floods, and disease, and barely eking out an existence. Under such conditions, the older members of the families were deprived of the advantages of higher education. However, some of the first people to ever leave the Dixie country and go to schools of higher learning were descendants of Uncle Erastus and Grandfather. After the first few members of the family had blazed a trail to the Universities, they were followed by an endless stream of neices, nephews, and grandchildren.

Uncle Erastus reared a large and honorable family. Mahonri "Uncle Hon," being the oldest son, was one of those denied an education. He was one of the sterling men of the community. All during the early days of the Dixie Mission, he had the job of securing and disposing of the tithes of the people. These tithes were paid in produce. He was affectionately known as "Honest Hon Snow." He also ran a hotel. His sister, Sarah, married George Thurston and lived in Cache Valley. While living there, she had a daughter stolen by the Indians. (See page 81) After this tragic event, she moved to Laguna Beach, California where she reared a family of fifteen children, and went through untold hardships. (The story of her life can be found in the book, "Laguna Beach of Early Days" written by her son Joseph S. Thurston.) Artemisa, the next daughter, married Frank Woolley. He was killed while freighting from San Bernardino to St. George. He left camp to round up his horses one morning and failed to return. When his companions went in search of him, they found he had been killed by the Indians. Artemisa later married, as a plural wife, Dan Seegmiller. His first wife, Ella, died and Artemisa raised her family. The next son, Erastus B., filled a mission to England and was a prominent Church and business man. He was a member of the St. George Stake Presidency. Franklin R. was a clerical student, kept books during his long business life, filled a mission to Mexico, and was a successful business man. He helped build the Consolidated Machine Co. of Salt Lake City and the Boyle Furniture Company of Ogden. Maroni was a good student and became well educated. He was of a retiring disposition and spent the greater part of his life in literary activities. George Albert, another son, was an outstanding business man who organized the Consolidated Machine Company in Salt Lake City, made a great success of it, and merged it with the Consolidated Wagon and Machine Company. The above mentioned children all belonged to Uncle Erastus' wife Artemisa. Minerva's three sons, Erastus W., Willard, and Levi, all left Dixie and settled in Provo, Utah where they were associated for a number of years in the furniture business. Erastus W. died young and Willard went to Ogden and associated himself with the Boyle Furniture Company. Their sister, Susan married Arta DeCrista Young, a son of Brigham Young.

Uncle Erastus' daughters, by his wife Elizabeth, were all fine women and married outstanding men. Elizabeth, the oldest, married Apostle A. W. Ivins a member of the first presidency of the Mormon Church. Florence married Edwin D. Woolley a prominent business man. Josephine married J. M. Tanner a professor at the Brigham Young University. Georgia married Moses Thatcher, an Apostle in the Mormon Church. Martha married Dr. Walter Keate, and was an outstanding school teacher for many years. She was the first woman in Washington County Utah to graduate from College.

Uncle Erastus' sons by his wife Elizabeth received more formal education than most of the other children. His son, Arthur E., was the first man from Dixie to go East to college. There he attended the Mass. Inst. of Tech.. He received his B. S. and E. M. degrees from Michigan College of Mines. After graduation, he went to work for Calumet and Hecla Mining Co. at Calumet, Michigan. Later he returned to Utah where he became a successful mining engineer. In Oct. 1913 he went to Michigan and was employed by the L. D. S. Church and Inland Crystal Salt Company where he remained until 1934. He is now actively engaged in business and church activities. Clarence went to the Lawrence Scientific School of Harvard, then spent several years teaching at the Utah Agricultural College, but concluded that his Electrical Engineering education wasn't what he wanted so he went to Ann Arbor to study medicine. He became one of the outstanding doctors in the state of Utah, and was one of the organizers of the Salt Lake Clinic. Associated with President George Thomas, he as chairman of the Board of Regents built the University of Utah into one of the best universities of the country. Ashby was a successful business man in St. George and was manager of the St. George Co-op before he was 20 years old. Upon the return of Arthur and Clarence from the East, Ashby declared that if his younger brothers could go East to school so could he. So he sold his business and home and went to Ann Arbor to study law. There the dean of the law school told him that there had never been a student in the school with a keener mind than Ashby's. After graduation, he returned to Salt Lake City where he became an outstanding lawyer in the law firm of R. W. Young, John M. Cannon, and Ashby Snow. There he got into the banking business and became the financial advisor of the L. D. S. Church and saved many of their institutions. He became one of the wealthy men of the state.

Julia Spencer was the last wife of Uncle Erastus. Maude Rosemond was her only daughter who lived to maturity. Aunt Maude was the second woman, in Washington County, Utah, to graduate from College. She taught English in Dixie College for many years; then went to Los Angeles where she taught until shortly before her death. Most students were frightened stiff of her. She was an outstanding teacher. When a student completed one of Aunt Maude's English courses, if he or she didn't know English, everyone concerned agreed that the case was hopeless. Aunt Julia's son, William, became a school teacher, but taught only a short time because he was accidentally killed by a horse falling on him when he was a young married man. Joseph, another son, was a trusted and successful business man in St. George. He was a Representative in the state legislature.

Edward H. became a leader of men. Although he had little formal education, he was well educated, a great reader, and a true scholar. He was president of the St. George Stake, the St. George Temple, and the Washington County School Board. He was the youngest member of the State Constitutional Convention being twenty-nine years old at the time. He is the youngest member that ever served in the State Senate. Following in the foot-steps of his father, he has done much for the development and progress of Southern Utah such as being the main instigator in

bringing into this end of the state the first Academy, Normal Schools, and colleges; the first telephones and water systems, bank, and power plant. He was the leader in consolidating Washington County schools, and in setting up an equalization program for the schools of Utah. As a tax expert, he was chairman of the State Tax Commission at the time of his death in 1932. He was very quiet and retiring, a helper of those in need but doing it in such a way that the public never knew about it. His brother Levi, who had neither wife nor family, was a cripple and confined to a wheel chair for years. Uncle Edward provided for his care until his death. His entire life was devoted to the service of his fellowman.

"A Stolen Child"
Taken from
"Pioneer Stories"
by Preston Hibley

(The Author of the following story is unknown but is thought to have been Orson F. Whitney. The author says that he was present the day the child was stolen.)

Sarah Snow Thurston, the eldest daughter of Erastus Snow, married George W. Thurston, and they resided in Cache County Utah where they owned and ran a grist mill a short distance from the little town of Mendon. About two o'clock one afternoon in the year 1868 the Thurston children were playing in the dooryard, when a sudden burst of wind and rain drove them into the house. Shortly after, Mrs. Thurston noticed that Rosa, the youngest of the flock was missing. Rosa was a child of about three. When the mother inquired of the children where Rose was, they replied that she came in with them. But upon looking, they discovered that she wasn't there. Hastily stepping to the door, Mrs. Thurston called the child but received no answer. She went out side and began calling and looking for Rosa. When she received no answer nor found any trace of her, she became alarmed and called to her husband. Quickly he stopped the mill wheel and joined the anxious search with the mother and children who visited every spot frequented by the children in their play; but no where could they find any trace of the child or hear an answering cry to their anxious calls.

As the minutes flew swiftly by, their wonder changed first to anxiety then to indefinable dread. Where could the child be? How could she so suddenly disappear and leave no trace behind, vanishing apparently from the earth, in the short space of not more than five minutes at most? Swiftly they flew about searching and calling in vain. The muddy edge of the mill-pond disclosed no trace of the child's footprints, and they remembered that she had always avoided it through fear. Could she have fallen into the mill-race from the foot bridge that spanned it? A thorough search down the mill-race revealed that her body wasn't there. Then they thought that perhaps a sudden gust of rain and wind might have dazed the child and she had fled from the house instead of toward it, and thus wandered away.

While the rest of the family ran hither and thither among the sage brush, wildly calling for the child, the father hurriedly flew to Mendon for help before the chill of night should fall and more effectually hide the child. The men of Mendon responded on the instant, and soon more than a score of them, with lanterns, had joined the search. All night they searched through the chilly winds and darkness but not a trace of the child did they find.

When morning came, and it became known that the child still wasn't found, many others joined the search. It was thought that perhaps she might have wandered toward the mountains. A more systematic form of search was adopted; the men placing themselves in a line facing the mountains and a few yards apart, so that in their forward march not a foot of ground would be unscanned. Thus the line slowly moved forward until the base of the mountains was reached, without the slightest sign of the child's presence being discovered.

They now decided to drain the mill-pond, but found nothing there. For two more days and nights the search went on, until it became a certainty that she was not to be found. The search by the town was discontinued and the men returned to their homes wondering at so complete a disappearance--one that seemed almost a miracle.

Neighbors said that the child's mother was like one turned to stone, as she waited and watched day and night. Not a word passed her lips nor a tear dimmed her eye. She hardly touched food for days as she stared into space as if she had lost both sight and hearing. The child's father searched long after the rest had given up. He rode night and day following up every possible and impossible rumor, and using up his little wealth in a vain effort to obtain some tidings of the child.

At length a man was found, who said that on the day that Rosa disappeared, he was traveling up the road, and saw two Indians, riding upon one horse, approaching; that they turned out of the road a considerable distance before meeting him, and made a wide detour in passing, and returned to the road a quarter of a mile away. He noticed that the two men sat some distance apart, on the horse, and that a single blanket was wrapped around both. He had thought nothing of this at the time, not knowing of the little girl's disappearance. But since he had heard of it, he thought the Indians might have had the child between them, the blanket being so disposed as to keep her from view.

This gave the family a new idea, and they did their best to follow it up, offering a large reward to any Indians, who would restore the child or give them some tidings of her--offering what would make beggars of the family but make an Indian rich. The child's grandfather Snow too came forth and made every offer to the Indians that he could think of. But this too failed. From time to time rumors would float through the country that a white child had been seen with a band of Shoshones in Wyoming, or with the Bannocks in Idaho, or with some wandering Utes; but each long and tedious hunt for the band spoken of resulted in disappointment. They never saw the child again.

The belief grew with the people that the child had been stolen by the Indians in revenge for the alleged killing of an Indian, a few months previous, by a white man.

If the family could have been sure that the child was dead, peace would have come to their souls; but the thought that she might still be alive and suffering from Indian barbarity, was always with them. Finally heartbroken, the family could endure the scene of their sorrow no longer and so moved to Southern California and made their home at Laguna Beach.

About four years after the disappearance of the child, an Indian revealed the following story:

He said that a squaw was near the mill, on that fatal day, gathering berries in a clump of bushes. When the children ran into the house to escape the storm, Rosa lingered behind the others for a moment; and was seized by the squaw, who darted into the bushes, with her hand over the child's mouth, and delivered her to the two Indians, afterward seen upon the road. They placed her between them, hid her from view by the blanket, and thus carried her away to their homes, and left the Territory. The child became sick; the squaws stripped her clothing off and put it upon their own papposes; and the other children abused her. She cried incessantly for her parents. They thought she would die, and so started to take her to her people and obtain the reward, of which they had heard; but on the way home, she had died and they had left her body beside the trail.

Note: I checked the above story with the one told by the Thurston and Snow Family, and they do not agree. The family say that they did learn that the child was stolen by the Indians in revenge for an Indian being killed by a white man, but they never heard that the child died. In fact they never heard any more until many years later.

About 1900 the Mormon Church sent a group of people from St. George and surrounding settlements to colonize the country south of Ely, Nevada. When the "Movies", in Hollywood, staged the picture show "The Covered Wagon", they went into the desert by Ely, Nevada to take some of the pictures. Many people in the surrounding settlements, being curious, went out to watch them make these films. Among the cast of players was a group of Indians that had been hired. A chief, in this Indian band, was married to a white woman. The idle onlookers commented on how strange it was that a white woman would marry an Indian. As the idle talk went on, someone in the group, who had known the Snow family back in St. George, made the comment on how much this white woman looked like the Snows. Someone, in the party of onlookers, suddenly remembered about the Thurston child being stolen and began to do a little mental arithmetic and arrived at the conclusion that the woman appeared to be about the age that the stolen child would now have been. So word was sent back to the Snow family with the suggestion that they contact this white woman if possible and see what they could learn about her.

When the Movie Company returned to Hollywood, George A. Snow, a brother of Sarah Thurston's, went out to the studios and asked if he might see this white woman and talk to her. When he met her, he told her the story of his sister's child being stolen by the Indians and asked if she knew who she was and how she happened to be married to an Indian. She told him that as far back as she could ever remember she had always lived with the Indians and hadn't the faintest idea who she was. She had asked them but they would never tell her. She said that she had been raised in the home of an Indian Chief and that they had always been very good to her, and she had known no other life; that when she was grown she had married their son and now had a family of her own. She told him she would contact some of the older members of the tribe and see if she could learn who she was. She made an appointment to meet George A. the next day and let him know what she had been able to learn.

The following day when George A. went back to meet her, the people at the Studios told him that the entire cast of Indians had disappeared during the night and they had been forced to hire another band of them to finish the picture. As a result, he never saw the woman again. But it left the family wondering. He said that she resembled the Snow family very much and especially her hands in both looks and mannerisms.

LEVI MASON SNOW (7)

Uncle Levi Mason moved from St. Johnsbury, Vermont to Woonsocket, Rhode Island. He was at Woonsocket by 1840. He and his wife, Lydia Aldrich, had three children, Susan, Frank, and a daughter whose name I was unable to learn. Frank had one son. Susan married a man by the name of Whipple and had no children. She lived at Diamond Hill, Rhode Island. She taught school and became an officer in the National Education Association. After Uncle Erastus made his last visit to Woonsocket, I can find no trace of Uncle Levi Mason's family until 1900. Then Uncles William J. and Edward H. Snow called on Susan while they were on a mission in the Eastern States. They found her very much worried about the Snow family name. She said that Uncle Shipley had no children and that her own father had one son only, who in turn had one son. She was afraid that the Snow name was going to die out entirely. When she learned that her father's five brothers, Willard, Zerubbabel, William, Erastus, and Charles V. together had 48 sons, she calmed her fears. In 1915 she came to Utah and visited her relatives here. I was unable to learn more of that family after that date.

LUCINA SNOW (7)

Aunt Lucina, with her husband and three children Albert Otis, Oscar Willard, and Lucina Ellen, left St. Johnsbury in 1836 and came with her father's family to Kirtland, Ohio. There she and her husband remained when the rest of her father's family went on to Missouri. They remained in Kirtland until 1840. While living there, her third son, Horace Everett, was born. In 1840 the family moved to Janesville, Wisconsin. There they took up a farm about six miles from the town. Here she had three more children Arthur Gay, who died at the age of ten, Juliette, and Henry Franklin. Her sons Albert and Horace and her daughter Juliette became school teachers. After leaving Kirtland, she never saw any of her father's family again except once. Uncle Erastus called on her once while on a mission in the East. She died April 1st, 1861 at the age of 57 and was buried at Janesville. After her death, her husband married the mother of Ella Wheeler Wilcox. Soon after Aunt Lucina's death, the Civil War broke out. Three of her sons fought in it. They were all in Company E, 22nd Wisconsin Infantry. Albert Otis died Aug. 20, 1864 from wounds received in action at Atlanta, Georgia. Oscar Willard died in service at Nicholasville, Kentucky Feb. 7, 1863. Horace Everett lost an arm in this war. Horace married Ann Jane Riggs, the daughter of Rev. Stephen R. Riggs, one of the early missionaries to the Sioux Indians. He translated the Bible and compiled a dictionary of the Dakota language. Horace was a militant opponent of War long before it became fashionable to take that attitude, and published a small book "The Ethics of Force." By choice he was a writer and had many articles and stories published in various magazines. He also published a book of poems "The Cricket's Song." By current judgement he was classed as a "minor poet." Someone has said that the minor poets are like the leaves which fall to the ground unnoticed and enrich the soil from which the major poets spring.

ZERUBBABEL SNOW (7)

When the Snow family left Ohio in 1836 and came to Missouri, Uncle Zerubbabel remained in Kirtland with his family. He taught school, engaged in business, failed and with difficulty paid his debts in full. He studied law and October 1839 he was admitted to the bar of the Supreme Court of Ohio. After the death of his first wife, Susan, on March 14, 1841, he married Mary Augusta Hawkins on August 25, 1841. She was an 18 year old pupil in his school.

September 9, 1850 the Territory of Utah was formed. So Uncle Zerubbabel applied for a judgeship in the Territory. September 30, 1850 President Fillmore appointed Lemuel G. Brandebury of Penn. Chief Justice, and Perry E. Brocchus of Alabama and Zerubbabel Snow of Ohio as Associate Justices. They were the first Federal Judges in the State of Utah. Uncle Zerubbabel and his family came to Utah by ox team and were a little over four months on the way. They arrived in Salt Lake July 19, 1851, and he took his oath of office. He opened the first court held in the state.

Soon after their arrival, Brandebury and Brocchus deserted their posts and returned east, so for some time Uncle Zerubbabel was the only Federal Judge in the Territory.

Creer's History of Utah says: "Sept. 22, 1851 President Young (Gov. of the Territory) called the legislature to assemble. The roll was called and the members qualified before Judge Snow. At the first session of his court in Oct. 1851, Judge Snow reviewed the proceedings of Governor Young and declared them "legal" though somewhat informal." Judge Snow reported his findings to Sect. Webster of the Department of State."

Creer's History of Utah says: "March 1852 a party of Mexican tradres came into the San Pete Valley, trading horses for Indian children and firearms....By virtue of his authority as Governor and Supt. of Indian affairs, Brigham Young forbade all such trading and told the Mexican leader, Pedro Leon, that their license from New Mexico wasn't valid in Utah Territory and ordered them to leave the Territory. Leon and his men ignored Gov. Young, whereupon Leon and seven of his men were arrested and tried before a justice of the peace at Manti. Subsequently they were brought before Judge Snow in the District Court in Salt Lake. Judge Snow decided against the Mexicans, and a squaw and eight children were set free."

Uncle Zerubbabel was reelected to the same office again in 1852. Sept, 1854 his commission expired. He presided at the first murder trial held in Utah. This was held Oct. 1851. "Howard Egan, one of the pioneer band, returned from California to find that his wife had been seduced by James Monroe, formerly a Mormon. Egan, a typical frontiersman, proceeded eastward to settle the score, as best he could, by putting a bullet through the wrongdoer, who was returning with a load of merchandise for John and Enoch Reese. United States Attorney Seth M. Blair conducted the prosecution in this first murder trial, while the defendant was represented by George A. Smith and W.W. Phelps. The following is an excerpt from Smith's address to the Jury. "I argue that in this Territory, it is a principle of common mountain law, that no man can seduce the wife of another without endangering his own life....What is natural justice with this people?"

Does a civil suit for damage answer the purpose, not with an isolated individual, but with this whole community? No it does not. The principle, the only one that beats and throbs through the heart of the entire inhabitants of this territory, is simply this: The man who seduces his neighbor's wife must die for it, and her nearest relative must kill him." POUND's comment on the character of law seems pertinent: "What is law in the books is largely determined by history. What is law in action is chiefly determined by public opinion. This is especially true in criminal cases." Judge Snow charged the jury to return a verdict of not guilty." Andrew L. Neff's History of Utah.

Uncle Zerubbabel was a member of the first Board of Regents of the University of Deseret chartered Feb. 1850. After coming to Salt Lake, he and Aunt Mary had the following children: Adelaide Louisa, born Dec. 22, 1851, Zera Levi born July 22, 1854, George Wellington Aug. 30, 1856, Herbert Walderman born Sept. 1, 1863, and Marion Mason Elliott Snow born June 27, 1866.

After his commission as judge expired, he engaged in the mercantile business in Salt Lake. Two years later, June 1856, he went on a mission to Australia. Aunt Mary had a hard time caring for her family while he was away. He left for his mission not long before his son George Wellington was born. While in Australia, he found a medal that had been struck off to commemorate the Battle of Waterloo, having George III on one side and the Duke of Wellington on the other. He sent this home to Aunt Mary instructing her to name the new baby, if it were a boy, George Wellington. The family raised an Indian child, Ammon, who had been abandoned by his people. Ammon used to steal the medal and trade it for liquor. Every little while someone would send word to the family that they had the medal, and the family, cherishing the medal for sentimental reasons, would go and redeem it for the price of the liquor, but Ammon always managed to find it again. Uncle Zerubbabel returned from his mission Dec. 1858. He brought another wife, a Mrs. Carter. She never had any children.

In 1859 he became probate judge of Iron County and in 1862 of Utah County. He was very brilliant and was considered by the whole Snow family as having one of the keenest minds of the entire tribe. He and Orson Pratt Sr. used to while away the time on stage coach journeys by playing chess in their heads, no board, no men, just carry all the different positions of all 32 men in their heads.

Most Snows have two outstanding characteristics: They are very determined (our enemies call it stubborn) and they all believe in doing what they think is right regardless of other's opinions of them. Uncle Zerubbabel belonged to this strata of the tribe. He was an upright man and believed firmly in doing what he thought was right. Several times in court, he handed down decisions that were unfavorable to the church so of course President Young didn't like that, but Uncle Zera stuck to what he thought was right regardless of whether it favored Mormon or Non-Mormon. He believed in justice and dealt it out fair and square from his official position. One story we Snows have always enjoyed about him was the time that he and President Young got into an argument over some point of law. President Young, being head of the church figured his word should go unquestioned (as it generally did).

Uncle Zerubbabel said, "Brother Brigham, I'll see you in Hell before I'll admit you are right." At this period of church history, most of the members accepted President Young's every word as if it were the word of God wrapped in tinfoil and cellophane. * Not Uncle Zerubbabel, or any other Snow if he thought President Young were in the wrong. When Grandfather William Snow was district judge, he had the courage to put President Young's daughter in jail. When the Robert's case came before the U.S. Senate, Congressman Landis, of Indiana, said that the Snows were the most consistent Mormons of the whole bunch. Not one of Uncle Zerubbabel's decisions as a judge was ever reversed by a higher court. This showed the quality of his work.

In the spring of 1865, he was appointed Prosecuting Attorney of Salt Lake County. In 1878 he was re-elected to the same office and held the position until 1884. He also held the office of Attorney General of the Territory for two or more terms and was incumbent when it was abolished by the Poland Law of 1874. He was also city attorney of Salt Lake City, and during his incumbency of that office the corporation had several legal contests with liquor dealers. He conducted the famous Englebrecht case in 1871, which went before the U.S. Supreme Court, and the decision which wrought such revolution against the shameful McKean regime. In 1876 he aided in codifying the laws of the Territory, a great and important labor.

His integrity was without blemish and his uprightness was never impeached. He was endowed by nature with a mind that was eminently judicial and profound. His manner was urban and dignified, and his honesty rugged and invulnerable. His posterity can well be proud of him. He was a liberal independent thinker along all lines especially religion. He often said that he would rather have his children be thinking infidels than blind followers of any creed.

Just four months to the day after the death of Uncle Erastus, Uncle Zerubbabel died at Salt Lake City, Sept. 27, 1888 and was buried there. He raised a fine and brilliant family that he could be proud of. His daughter, Georgina, was the first woman lawyer in the state of Utah, and had a keen mind. His son George Wellington was an engineer. He was city engineer of Salt Lake and Surveyor Gen. of Utah. He was often called upon to give expert testimony in law-suits involving mine surveys. He helped lay out the Union Pacific Railroad. He helped to organize the first Democratic Party in Salt Lake, the first party organized outside of the church. His son, Herbert W., was a manufacturing chemist in Chicago. Another son, Marion Mason Elliott was second in his class on graduation from Annapolis and was given his choice of combat or construction. He chose the latter. He spent two years in Paris where he was sent to study Naval

* Mark Twain made the following remark upon his first visit to Salt Lake City:

"We walked about the streets of the home of the Latter Day Saints, the **stronghold** of the prophets, the capital city of the only absolute monarchy in America, Great Salt Lake City...The second day we put on white shirts and paid a state visit to the king (Brigham Young.)"

Construction. He took his young bride, Louise Carmen, with him. His two sons, Phillip and Stanley, were both born there. Phillip died and Stanley is a lawyer in Philadelphia. Elliot retired as a Rear Admiral in 1936. He was head of the contract division of the emergency fleet corporation at Mare Island during World War I. He was the superintending instructor at Camden Yards of the New York Shipbuilding Corporation, and manager of Philadelphia Navy Yards. He was also instructor at Annapolis and at M I T. His brother, Zera, said of him that "he was a regular devil when it came to math." Uncle Zerubbabel's son, Zera Levi, was a prominent lawyer in Portland, Oregon. In 1880 he was made Assistant U.S. Attorney for the Territory of Utah and held the position until he moved to Portland. There he was in partnership with Wallace McCamant. One of his notable cases involved the receivership of the Oregon Washington Railway & Navigation Co. Mr. McCamant said of him:

"He was profoundly learned in law. He had an analytical, legal mind. He was a safe counselor and able lawyer. He had high ideals as a member of the bar and however heated a legal controversy became, he was fair to the court, never contending for legal propositions which he believed to be unsound. He was noted for his intellectual honesty. He had a singular dispatched point of view and was able to maintain a just attitude toward his antagonists. As a practitioner his work was characterized by intelligence, thorough knowledge of the law, industry and absolute integrity. His character was simple, sincere, and straightforward, and these qualities made him impatient of ostentation or pretense in any form. In his discharge of his duties to his family, profession and to his community, his life commanded the fullest respect and admiration."

The following is a letter written by Uncle Zerubbabel to his son Zera after the latter moved to Portland:

Salt Lake City, Utah
Jan. 27, 1887

My Dear Son,

Your Brief in your Supreme Cases in the case of Fred Bolock versus Samantha Johnson came duly to hand. By it I see you are for the widows. Most likely Woodie (Zera's wife) has done for you what Susan S. and your mother did for me, made you honor the fatherless and widows. It was always insisted upon by Susan S. and your mother that Eve was good enough for Adam and that the commandment to visit the Fatherless and Widows ought to be obeyed."

MARY MINERVA SNOW (7)

Aunt Mary Snow married Jacob Gates Sr. in St. Johnsbury, Vermont March 16, 1833 when she was twenty years old. In June of that year Jacob was baptized into the Mormon Church by Mary's brother Zerubbabel. Aunt Mary joined the church during 1834. For the first year after their marriage, they lived in St. Johnsbury. April 11, 1834 they left for Missouri to join the Mormons there. They arrived June 30, 1834. She was the first of the Snow family to leave Vermont. They made their home seven miles west of Liberty in Clay County. In the fall of 1836 they moved 50 miles in Caldwell County.

When the Mormons began to have trouble with the mob of Missouri, Jacob was placed under guard, with some of his friends and marched to Richmond and placed in jail for three weeks. This was in 1838. After he was released from jail, he and Aunt Mary left Missouri, according to the order of Governor Boggs, and moved to Quincy, Ill. June 1843 Jacob went on a mission to New England and left Aunt Mary with her people, who now lived at Quincy.

Aunt Mary and Jacob went through the same persecutions endured by all the Mormons at that period of history. In the fall of 1847 they came to Utah with some of the first companies that followed the exploring party into the Salt Lake Valley. They arrived in October.

In 1849, Jacob was called on a mission to England. While on this mission, he met Emma Foresbury, who he later married as a second wife. They had a son Jacob Jr. who married Pres. Young's daughter Susie and the latter became the parents of the famous singer Emma Lucy Gates. In 1859 Jacob went on a second mission to Europe and returned in 1861.

In 1861 Aunt Mary and Jacob were called to Southern Utah in the Dixie Mission. Here, in St. George Aunt Mary spent the rest of her life. As she had no children of her own, she helped care for Emma's. They grew very fond of her.

She was very brilliant and well educated. Many people said that she was the "brainiest" one in the whole Snow tribe. She was very good in astronomy, and loved to study the stars. Because of the mild climate in St. George, it was possible to sleep outdoors much of the time. Aunt Mary used to keep two beds outside, one on each side of the house. Here she would lie at night and study the heavens. As the stars changed their position, she changed beds. One morning when she arose, she remarked that a new star had appeared in the heavens during the night. Someone asked her how she could tell. She retorted, "I suppose if you had a new neighbor move next door you could tell it couldn't you?"

Neighbor children tell how they used to love to go to her house because she spent hours entertaining them with stories about the stars and other things. Toward the last years of her life she grew careless, neglected her housework, and cooking, and spent much time reading in bed. Because of this Jacob ceased to live with her and lived with Emma. She died Feb. 9, 1891 in her 77th. year in St. George, Utah and was buried there in the city cemetery. Jacob died a year later April 14, 1892 at Provo, Utah and was buried there.

WILLARD TROWBRIDGE SNOW (7)

In the spring of 1834, at the age of 23, Uncle Willard left St. Johnsbury for Kirtland, Ohio with Uncle Zerubbabel. The same year they joined "Zion's Camp" in Missouri. There he had a narrow escape from death, being among the number which, while the camp rested in Clay County, Missouri, was attacked by cholera. Early in 1835 he returned to Kirtland. After this, he performed several missions in the United States preaching in various parts of the country. In 1836 he went through the Kirtland Temple, and shortly after moved to Missouri with his father's family who had come from St. Johnsbury and joined him at Kirtland.

May 14, 1837 he married Melvina Harvey at Far West. She was born Dec. 16, 1811 at Barnett, Vermont. He had known her back in Vermont before coming to Missouri. Their first child, Amanda Melvina, was born March 18, 1838 at Far West, Caldwell County, Missouri. Their next child, Leonidas, was born March 31, 1840 at Montrose, Iowa, where the family had moved to in the meantime. Leonidas died Aug. 28, 1841 when he was just a little over a year old. While still living at Montrose they had two more sons; Willard Lycrugas, born March 8, 1842 and Eugene, born March 10, 1844. The latter died at Nauvoo June 13, 1845. After moving with the family to Garden Grove, they had a daughter, Almira, born Sept. 10, 1846 who died the same day she was born.

In 1847 Uncle Willard married a second wife, Susan Harvey, a sister to his first wife. They were married in the Nauvoo Temple. While living in Nauvoo, he was one of the agents to help build the Temple.

September 1847, he with his families, came to Utah in Jedidah Grant's company of 100 wagons. He was captain over 50 of these wagons. On the trip, he lost a cow and a yoke of oxen in a stampede. When they arrived in Salt Lake, they settled on the north side of the Old Fort. There Uncle Willard and Ira Eldridge built a log cabin. The following February 8, 1848, Aunt Melvina gave birth to a pair of twins, the first pair of white twins born in the state of Utah. They were named Ellen and Helen. Two weeks later, Feb. 22, Helen died. January 12, 1849 Susan gave birth to a daughter, Susan, and the mother died soon after.

After reaching Salt Lake, Uncle Willard married a third wife, Mary Bingham, a girl from St. Johnsbury. She had only one child by Uncle Willard. The child was Mary and was born June 3, 1850. June 3, 1850 Aunt Melvina had a son, William, who died June 4, 1855.

Uncle Willard took a prominent part in the city and Territorial Governments after coming to Utah as has been stated before in this history. In addition to what has already been given, he was a member of the following standing committees in the state legislature: Judiciary, counties, and on military and civil laws. He was one of the speakers at the first Fourth of July celebration held in Utah in 1851. He was the first Justice of the Peace in Utah

At General Conference in Salt Lake City Sept. 7, 1851 he was called on a mission to Europe. Soon after, he left his wives and four children and arrived in England Dec. 29, 1851. He worked in Scotland for about three months. In

March 1852 Uncle Erastus arrived in England on his way home from Scandinavia where he had had charge of the mission there. March 18, 1852 Uncle Willard was appointed president of that mission so succeed Uncle Erastus. April 21st. he took the steamer at Hull, England and arrived at Copenhagen, Denmark on the 26th. He set to work with a will to learn the Danish language in which he was very successful. He took charge of this mission working diligently, faithfully, and **successfully** in the discharge of his duties. While addressing a council of Elders on the evening of August 15, 1853 in Copenhagen, he was so violently attacked with illness that he was unable to proceed. Later he seemed a little better, and decided to go to England. On the 18th. he took passage on board the ship Transit, but while on board he was again prostrated. He soon became unconscious, and continued to sink gradually until the evening of the 21st when he expired. Elders P.O. Hansen and H.P. Jenson were with him, but notwithstanding their earnest pleading, the captain insisted that the body be sunk in the sea. So he was wrapped in canvass and sunk about 80 miles north of Hull, England into the North Sea. He was just 41 years of age.

After his death, his wife, Mary, married Lorin Farr, a grandson of Willard's Aunt Lydia Snow Farr. Aunt Melvina cared for her own three children and the daughter of her sister Susan. She lived until she was 71 years old, and died October 24, 1882 at Salt Lake City.

Out of Uncle Willard's large family, only five lived to maturity. They were Susan, Mary, Ellen, Melvina, and Willard Lycrugas. I was unable to learn anything about the first three. Willard was a farmer at Draper, Utah and was prominent in church affairs. Melvina married Willard Bingham, a brother to her father's wife, Mary. She began teaching school when she was fifteen. As her husband had another wife, she had to work hard to help support her family. After her marriage, she continued her teaching. For pay, she took vegetables, flour etc. or whatever the parents were willing to give her. She would take her baby to school where the pupils took turns rocking it. She also **spun**, and wove cloth for clothing for her children. As she could afford only one suit of clothes for each child, she washed and ironed their clothing after putting them to bed. She did much church and public work besides.

SHIPLEY WILSON SNOW (7)

Uncle Shipley and his wife, Jean Hunter, lived in Stanstead, Quebec, Canada about 40 miles north of St. Johnsbury, Vermont. The town is on the border so that part of it is in Canada and part in Vermont. After Uncle Erastus paid his last visit to Uncle Shipley and Levi Mason at Woonsocket, Rhode Island, I can find nothing more about Uncle Shipley until he was visited by his nephews, William J. and Edward H. Snow in 1901. I am inserting an account of this visit from Edward's diary:

"Jan. 29, 1901 William J. and I left Brooklyn for Stanstead, Canada to visit Uncle Shipley Snow, the only surviving brother of our fathers. We stopped at St. Johnsbury on our way to Stanstead. We arrived there about 7:30 P.M. Tuesday night. Here our fathers had been born. We walked around the town now about 7,000 population. The night was cold 24 below zero. We imagined that in their youth our fathers had been all over the ground we were now walking on, and coasted down the hills that were covered with snow. We stopped at the Avenue House. Wednesday we called on the Editor of the St. Johnsbury Republic to whom we told our story. He treated us nicely and took a few items for his paper. He referred us to Rev. Fairbanks the historian of the town. We called on Mr. Fairbanks. He could not tell us where the old Snow farm was, but told me the probable origin of my father's name, Erastus Fairbanks Snow. There was living, at St. Johnsbury, at the time of my father's birth, a prominent man by the name of Erastus Fairbanks, who was a brother and partner of the inventor of the platform scales. Father was undoubtedly named for him.

10:45 A.M. we took the train for Stanstead, and arrived at 2:20 P.M. We met Uncle Shipley who, with his wife, was living with a Mr. and Mrs. Henry S. Hunter. Mr. Hunter was Uncle Shipley's brother-in-law.

Uncle Shipley was glad to see us. We made him guess whose sons we were. He looked and finally decided that William was the son of Erastus. We told him then that I was Erastus' son and William was William's son. We remained with Uncle Shipley until Friday the 1st. During all this time we talked and he talked. We asked all the questions we could think of and so did he. Uncle Shipley is a grand old man, 85 years old, hale and hearty, clear headed, learned in religious lore, science, and astronomy. He is honest and fearless, and beloved by everybody. For 15 years he was Mayor of Stanstead. He has lived there since he was 21. He said that he made a trip to Nauvoo in 1842 to visit his people. He is a harness maker, and has made a fairly good living but is now living for the most part on the charity of Mr. and Mrs. Hunter. He built an \$8,000 house which he had to mortgage. His wife, Aunt Jean, has been an invalid for 35 years. They have never had any children. He doesn't look like father, Uncle William, or Willard (I never saw Uncle Zerubbabel) but his mannerisms are like father's. He twitches his mouth and strokes his slender beard as he thinks out the thoughts which are sure to be worth something. He is an Agnostic I should say. He has had the Gospel preached to him by father, Uncle Zera, and Jacob Gates. He does not deny but will accept nothing that reason does not sanction. He treated us fine. So did Mrs. Hunter and her husband and daughter Fanny.

We gave Uncle Shipley a list of the names of the children that our fathers had had by their several wives. When we left, Aunt Jean cried and Uncle Shipley was quite affected. Mr. Hunter came with us to the depot. We left Stanstead at 12 on the first."

The following was taken from some papers left by Edward H. Snow and given to me by William J. Snow:

Mr. Thompson, who had formerly been an Episcopal minister in Stanstead was a very good friend of Uncle Shipley and also knew Uncle Erastus. He progressed beyond his church in thought and was accordingly fired. He followed mining afterwards yet studied assiduously. On Uncle Shipley's 83rd. birthday the town of Stanstead had a celebration in his honor and Mr. Thompson, who was a Scotchman and knew Uncle Shipley's love of Burns, wrote the following lines:

April 7, 1899

An Epistle to the young Men of Stanstead on
Shipley Snow's Birthday
Being his 83rd.

Ye Stanstead Chiels sea douce canty,
Wha' O' ye're are unco' vaunty,
And fancy its the bonniest place,
Between the pole and far Cape Race.

This fond conceit I'll no dispel,
For I hae thought the same missel,
But what makes ony place seem fair
Is those we love are living there.

There 'mang the many friends I know
I' proud to number Shipley Snow,
What social times we had together'
And aye grew fond O' each ither.

The hours slid by on silent feet,
When he and I were won't to meet,
Nor did we gab about the weather,
Nor any siccan common blather'

But science deep and learning sage
Wad still our busy thoughts engage
And whan our throats wi chat got dry,
We wat them wi' a nip O' rye.

Then hooly' how our tongues would clatter'
Discussing every mortal matter,
Faith, science, morals, good and ill,
It a' was grist to our mill.

Shipley was learned anent the stars,
Kent a' about the planet Mars,
Just when it set and when it rose,
And when "Jemima" brighter glows.

How long it takes auld "Boots" to roll,
The "Tuckle Bear" ariun the Pole,
The sun and moon perform their function,
And when they'd be in close conjunction.

On winter nights when dark but clear,
He'd show Orin's belt and spear,
The mighty "Reaper" wi' his sickle
And baith the "Wee Dog" and the "Meichle."

And "Taurua" wi' his shaggy mane,
And a' the stars that made his train,
He kent them a' and had nae doubt
About their time and of their route.

The Bible too he'd off by heart,
And could describe its every part,
Review it wi' a Critic's eye,
From Genesis to Malachi.

Name all the patriarchs bad and good,
Wha lived before and since the flood.
Kent' a 'their manners and their ways,
As if he'd known them a' his days.

Admired their love and history hoary
But cou'dna swallow the Jonah story.

It gars me great I'm free to own,
To think those happy days are flown,
And left no trace or record rare,
Except the sense that such things were.

My memory's now nae worth a preen,
I had a'maist forgotten clean,
To say what I set out to say
That this is Shipley's natal day.

So much I rejoiced to find,
That had na slipped fra ye' ere mind,
And we were bent on no condition
To let it pass your recognition.

He weel deserves A' he're respect,
And twad be mean him to neglect.
He's been a father to ye a'
And on him aye for guidance ca'.

Could safely by his council steer,
His judgement was sae soun' and clear,
Nae one in ony place I know
Is mair a man than Shipley Snow.

Ye never found him on the fence,
Aye took his side without pretense,
When once your frien' come joy and sorrow,
What he's today he'll be tomorrow.

Tell him for me he' a' my ain,
His heart in mine I'll aye retain,
Nor weel nor woe mak' change in me,
Our friendship ne'er shall broken be.

We're baith grown feeble now wi' age,
And soon must quit the mortal stage,
The curtain fall the play be owre,
And we poor actors seen no more.

If in the realms to which we go
There's any chance to make a show,
Shipley and me will play again
And lustre shed on Stanstead plain.

Toast.

May a star of prosperity arise on this the Natal day of our long tried and deeply respected friend Shipley Snow, which no cloud of adversity may be able to obscure. May he and his friends have the pleasure of seeing many returns of this auspicious occasion and as time rolls on may we be assured that nothing will ever happen to lessen our affection for this person or admiration for his character. And may the generations of the future have the good fortune to be made of as good clay as he has been. Then we need have no fear that our country will ever lack men of wisdom and judgement to guide her actions or of goodness and honesty to preside over her deliberations thus blessing our fellow men.

Uncle Shipley died in 1905 and I think was buried at Stanstead.

CHARLES VAN RENSSLAER SNOW (7)

Uncle Charles moved to Irish Grove, Atchison County, Missouri, near Rockport, just a short time before his mother, brothers, and sisters moved to Council Bluffs in 1848. He married Sally Etoline Mann Sept. 10, 1848. They were married by Rev. H. B. Sutton. They had three children and then she died Oct. 9, 1852. Their youngest child, Lucina Etoline, died the next summer, July 25, 1853.

Two years later March 20, 1854, he married Margaret Skeene. They were married by Rev. Jessie R. Allen in Irish Grove. Margaret was born Jan. 11, 1835. After they had two children, he went to Rush Medical College Chicago where he graduated with an M.D. Feb. 17, 1858. His diploma was signed by Jno. H. Kenzie, Act. President, and Grant Goodrich, Sec..

After his graduation, he and Dr. John Lewis, his sister Lydia's husband, took up the practise of medicine together. In the first of this history, I have listed all the children born to him up to 1861. After that he and Aunt Margaret had seven more children. They were: Alice born Sept. 26, 1863, William born Nov. 10, 1865, Amos E. born Sept. 9, 1869, Maggie born Sept. 9, 1871, Frank Howard born Feb. 18, 1874, Ida May born Feb. 1, 1876, and Orpha Pearl born March 28, 1878.

Uncle Charles was a member of the Missouri Legislature. The Atchison County Journal Sept. 24, 1903 published an article about him. The article seems to be from an editorial under the caption of "Forty Years With the Atchison County Journal, 1863 to 1902." The writer of the article says: "He with others, took a twenty hour trip by stage coach from St. Joseph, Missouri and then it continues__

"We arrived at our destination Sunday morning, Sept.6, at 3 o'clock . We carried a letter of introduction to Colonel A.B.Durfee from Colonel Thompson who stopped at St. Joseph on business; and the afternoon of the day of our arrival it was presented, and the following morning we were duly installed and made acquainted with the several promoters of the enterprise. In addition to Colonel Thompson, there were A.B.Durfee, Bennet Pike, Dr. Charles V. Snow, and F.M. Thompson, a quintet of as good a men as ever graced the earth, and as different in personal appearance and character as men could well be. (Then he gives a description of each one. Of Uncle Charles he says:) Dr. Charles V. Snow was a rare character. In personal appearance he was spare and very tall and slender; in intellect a Giant, and had he stepped aside from his chosen profession, he would have been widely known among men. He was a man of deep thought, tender and sympathetic as a woman, and well fitted for his profession. He was incorruptable and his integrity was never questioned. He represented Atchison County in the legislature of 1876-77 and was a zealous and effective worker. He was a Union Democrat. He departed this life April 11,1879 at the age of 59 after residing in Atchison County for over 30 years. The men of his profession said of him that he stood high in his profession. He was a member of the Disciples of Christ Church, and died in that faith."

April 7,1879 Uncle Charles' eighteen year old son, Rodell, died. Four days later Uncle Charles himself died at Auburn, Nebraska leaving his wife with a large family to raise. Her youngest child was not quite a year old. She lived and cared for her family until they were all grown. She died May 10,1914.

The only ones of Uncle Charles's family I could learn anything about were his son Frank H. Snow who is a minister at Dunbar, Nebraska at present (1947). Another son, Charles O. Snow was Judge of Nemaha County, Nebraska for many years. He died at Auburn Dec. 28,1938.

LYDIA MASON SNOW (7)

When the Snow family moved west in 1850, Aunt Lydia and her family remained in Montrose, Iowa for some time. In 1852 they moved to Irish Grove. Two years later they moved to the Lewis homestead five miles south of Rockport, Missouri. Here in this vicinity, Aunt Lydia's husband, Dr. John Lewis, and her brother Dr. Charles V. Snow, practised medicine for a number of years. After moving to this new home, Aunt Lydia had six more children. They were Jane, born July 25, 1853, Adelaide, bor March 11, 1855, Dan March 20, 1857, Mary Helen Oct. 18, 1859, Grant March 20, 1863, and Sherman May 6, 1866.

When the Civil War broke out, Dr. Lewis became a surgeon in the Union Army with Peneck's Regiment. His headquarters were at St. Joseph, Missouri from March 1861 until the close of the war. The day he left to join his company, he was hurriedly called home to attend to his four years old son, Dan, whom they didn't think would live. Jim Doughty, a sixteen year old neighbor boy, had cut Dan's head open with a hoe because he insisted on yelling for Abe Lincoln instead of Jeff Davis, as Jim had ordered him to do. Dr. Lewis pulled Dan through to where he thought he was safe then joined his regiment as a surgeon. As a result of the accident, Dan wasn't able to go to school until he was about 8 years old.

From exposure during the war, Dr. Lewis acquired chronic sore eyes and a cold that finally terminated in consumption. During the fall of 1868, he often expressed his desire to live long enough to see General Grant elected President of the United States, which was granted him, and he was willing and ready to go in peace. Jan 22, 1869 he died at the age of 53. He was buried with Masonic honors in the Rock Port Cemetary about three miles south of Rockport, Missouri.

After his death, Aunt Lydia went forth with a courage and determination as firm as the granite of her native state and that shown by her Puritain forefathers. She was now left with eight children. She worked hard, and with their help she made a good living for them and gave them all a good education. She endured many trials and hardships. Just prior to her husband's death, she lost her six year old daughter, Mary Helen, with spinal meningitis, and her two year old son, Sherman. Two years after the death of her husband, her daughter, Iowa Ann, a girl of twenty, died of consumption.

Aunt Lydia raised a family that she could justly be proud of. Her oldest son, Perry, became a lawyer and filled many important offices. He taught school to earn money enough to attend Taber College in Iowa and the State University of Michigan at Ann Arbor. He graduated from Ann Arbor law school in 1867. In 1868 he was admitted to the bar at Rockport. He was judge of the Superior Court. He was States Attorney General for the state of Missouri for many years, up to his death. He being the oldest of the family at the time of his father's death, did much to help his mother care for the younger children. His brother, Dan, says he had a great influence for good over all of them. Amos became a doctor and druggist and was noted for his practical common sense along those lines. Her son, Dan, became a school-teacher, and was the youngest Supt. of schools that Missouri ever had. Later he became a banker. He helped to start Sears

and Roebuck. Her son Taylor was a practical farmer and stockman out in Nebraska, and made a fortune of a quarter of a million dollars before he died. Jane became a school teacher. Her son Grant stayed home longest and helped his mother run the old farm. He became a farmer.

Aunt Lydia managed her affairs with wisdom and intelligence. When she died, she left each of her children \$1800, besides a good education. Her son Dan says of her "One of her favorite expressions was 'I can but say that which I have felt and heard.' Some of her favorite songs that she used to sing and hum as she went about her work were "The Old Old Glory," "I Need Thee Every Hour," "Rock of Ages," and "Nearer My God to Thee." My father dying when I was young, perhaps these songs ringing in my ears, and the industry, thrift, economy, and genuine all round goodness and common sense of my mother had more to do in keeping me in the straight and narrow way (and prevent me from wandering into by and forbidden paths) and making a man of me, than all other influences combined; and I trust this influence will reach down and crop out in my children."

A "catty" neighbor once remarked that Aunt Lydia had the dirtiest house she had ever seen, and said that one couldn't step for dirty didies. Aunt Lydia merely laughed and said, "Tell her that Mrs. Lewis said the finest strawberries she ever ate grew out of the middle of a cow pile."

When the Snow family joined the Mormon Church back in Vermont, Aunt Lydia joined with the rest of them, and was a member of that church until her death. One of the teachings of the Mormon Church is that if a person has a civil marriage, they are married for this life only. But if they are married in a Mormon Temple under that ceremony, they are married for this life and the one after death. Through this marriage a woman is supposed to be sealed to her husband and children throughout eternity, otherwise they may be separated after death. As Dr. Lewis did not believe in the Mormon religion, he and Aunt Lydia weren't married in a Mormon Temple. Aunt Lydia believed this Mormon doctrine, it worried her greatly. So after the death of her husband, she came to Utah to visit her people. She came to Pine Valley and stayed with my Grandmother Snow. While in Utah, she went through one of the Mormon Temples and had herself and her children sealed to her sister Mary's husband, Jacob Gates Sr.. February 2, 1900 she died of paralysis at Rockport, Missouri and was buried beside her husband.

MELISSA DIANTHA SNOW (7)

When Grandfather' Levi's family left Vermont, Aunt Melissa was a little girl just 10 years old. She was the youngest of the family. She went with ther parents to Mo., Illinois, and Iowa. While living in Nauvoo, she married Dr. Jeter Clinton Jan.23,1846 in the Nauvoo Temple. Dr. Clinton was a son of John and Mary Clinton and was born at Whitewater, Franklin Co., Indiana. At the time they were married, she was 20 and he was 33 years old.

He did much to care for the sick inthe Mormon settle-ments during the years they lived in the middle states. The people were especially grafeul to him during the epidem-ic that broke out when they were living at Council Bluffs in 1846, the year so many took sick and died of cholera. He was noted for the medical work he was able to accomplish among the Indians.

I was unable to learn much about Aunt Melissa and her family. Most that I have came from cemetary records and old newspapers. The material on government came from the Utah Historical Quarterly for 1940.

Uncle Jeter and Aunt Melissa came to Utah in 1848. They had the following children, whose dates of births and deaths came from cemetary records: Charles V. Clinton born Oct. 16,1849 died Aug. 10,1924, James E. Clinton born May 24,1851 and died Aug. 20,1911, Lucina Clinton born 1854 and died May 24, 1900, Mary Augusta born Oct. 18,1859, William Frank born Feb. 17,1862, Fielding J. Clinton and Lafayette Clinton (no dates onthe latter).

After coming to Utah, Uncle Jeter was called on a mission. While he was gone, Aunt Melissa taught school and made the adobes for her house.

After coming to Salt Lake, Uncle Jeter was County Cor-oner, Police Justice, and an alderman. Jan.9,1851 Salt Lake City was incorporated. Three of the councilors chos-en were Dr. Jeter Clinton, William Snow, and Harrison Bur-gess. (The latter's son, Joseph, married William's daught-er Emma.) When the 8th. session of the General Assembly met at City Hall in Salt Lake City Feb. 23 members elect were sworn in by Chief Justice Jeter Clinton. In 1856 he brought to Salt Lake the first machine, in the state, for making buckets.

The following is taken from the "Deseret News" May 10, 1892: "CLINTON" At his residence, in the 14th. Ward, of this city (meaning Salt Lake,) at 7 o'clock this morning, after a lingering illness of over one year; Elder Jeter Clinton, in his 80th. year died. The funeral will be held in the 14th. Ward Assembly room at 2 P.M. on Thursday 12th. Friends are invited to attend.

In another part of this same issue of the paper it says: Dr. Jeter Clinton, an old and well known resident of Utah, who has, in the history of this city, occupied a number of official positions, died this mroning. He was for several terms a member of the municipal council, and active for several years as Police Justice. He possessed many estim-able qualities, being noted for his genial disposition and uniform affability of disposition." Ann Rogers Snow said of him that he was one of the best men that ever lived. She named a son for him.

"DESERET NEWS" Aug. 17, 1903 says:
PIONEER WOMAN GONE. ONE OF UTAH'S OLDEST SETTLERS CALLED
HOME AT THE AGE OF 77 YEARS.

There passed away in this city last night, Mrs. Melissa D. Clinton, wife of the late Dr. Jeter Clinton, at the ripe age of 77 years. Mrs. Clinton was one of Utah's earliest settlers, having come here in 1848. She took an active part in all that pertained to early day Utah and taught the first school in the state, this having its location in what is now known as the 13th. Ward. In all that she was called upon to do, she manifested commendable zeal and her life's work was devoted to betterment of all with whom she came in contact. The deceased was a sister of the late Apostle Erastus Snow and was the mother of a large family, six of whom are left to survive her. They are in order of their ages: Charles V., James E., Eielding J., William F., Mrs. Mamie Shurtliff, and Lafayette Clinton. The funeral will be held at the residence, 134 East 5th. South Street at 2 o'clock tomorrow. Friends are invited to attend.

Deseret News Aug. 16, 1911 says: " James E. Clinton died Aug. 15, 1911. He was born May 24, 1861 at the homestead on 2nd. East and 1st. South Street. He was ex-County Commissioner. He went to Nephi and became president of the Nephi Plaster Company. He was widely known."

The date on Aunt Melissa's tombstone doesn't agree with the News Paper. It says she died Aug. 18, 1903. NOTE: Whitney's History of Utah says the first school teachers in Utah were Julian Moses and Mary Jane Dilworth, who taught in the Old Fort the winter of 1847.

WILLIAM SNOW (7)

The first year after Grandfather William moved his families to Lehi, the people lived in log houses inside of the Old Mud Fort that had been built as protection against the hostile Indians. As Grandfather and his family had moved from Salt Lake on a moment's notice, the house in Lehi had to be hurriedly built so it was not weather proof and let in the wind and storm. While living in this house, Ann's son Jeter was born Dec. 21, 1855. The night he was born, the cold December wind blew across the floor. The midwife warmed blankets at the open fireplace to wrap around the mother and baby. When morning came the wind had died down and the midwife swept a tubful of snow from the floor where it had blown in during the night.

Grandfather and his families lived in this fort for six years. While living there the following children were born to the family. To Ann was born Jeter Dec. 21, 1855; Celestia March 12, 1859; and Charles May 12, 1861. To Grandfather's wife Sally was born Chloe Jan. 12, 1859; Lucy Almira March 25, 1861. To his wife Maria was born Mary Lorena Jan. 3, 1860, and Mason Levi Jan. 17, 1862. To Roxana was born a son John Leavitt Sept. 6, 1857, and Melissa Jan. 21, 1855.

As the settlers became more numerous and the Indians more friendly, Grandfather decided to build a new home outside of the fort. He built a long log house with a roof of poles covered with willows, straw, and dirt. It held its own with the wind and sun but was no match for the rain and snow. Inside, each wife had one large room and a small one. In the large one, was an open fireplace where the family meals were cooked, and where a cheerful fire burned to warm the house in cold weather. While living in this house, two more children were born. To my Grandmother, Ann, was Frank Oct. 12, 1863, and two days later, October 14, 1863 Aunt Sally gave birth to a daughter, Maryetta.

About 1864 President Young sent word to William to get ready to move south to the Dixie Mission. So the family began to make preparations. Ann's two small boys, Willard and Jeter, husked corn on shares for a neighbor to get enough to fatten the family pigs so that Grandfather could save his corn to take south for seed. About this time Grandmother, Ann, received \$300 from her brother, John, in Wales who had sold some of the family property there. This was like a God-send to the family who were going to the southern tip of the state and would be hundreds of miles from the source of many important supplies. Grandmother took the money and made a trip to Salt Lake to buy the things that she most needed for the long trip and to use when they got to their new home. She bought a cook stove, bolts of cloth, and a complete sewing outfit, as she made clothes for her family and many of the neighbors. (She had taken a tailor's course before leaving Wales.) She bought two luxuries, a cane bottomed chair, that the horses ate the bottom out of on the first night out on the trip, and a Mother Goose, the first one ever taken into Pine Valley and the only one for many years. (Sell Bracken told me that every child in Pine Valley learned to read his Mother Goose stretched out on the floor in front of Grandmother's living room fire with one of her children.) It took a lot of planning and much preparation to prepare for this long trip. They had to move across a wild unsettled state over which roved bands of Indians, sometimes friendly, sometimes hostile, but never to be depended upon.

Butter was put down in large jars, and pigs were killed and cured. These, with other provisions as corn for animals, and seed for planting, were placed in the wagon of Jode Cox, an about to be son-in-law, who was helping to move the family south. Aunt Sally's household and personal things belonging to her family, were placed in another wagon. Then Grandmother's things were placed in a third.

One fine November morning, they told Aunt Maria and Aunt Roxana goodbye. They were going to remain in Lehi and care for things there until the others had a home prepared in the south. Grandfather William, with Aunt Sally and her family, headed the train. Grandmother Ann, with her son Willard, who was just 12, driving the oxen, followed in a second wagon with her family. Jode Cox, in a third wagon, brought up the rear. Grandmother's ten year old son, Jeter, rode a horse and drove the cattle.

The weather was fine and they might have had a good trip if they had gone straight through. But a man down in San Pete, who was also going south, wanted them to wait a few days for him so he wouldn't have to travel alone. As a result, they were caught in a snowstorm on the latter end of the trip. They stopped at a few settlements along the way to bake bread and wash clothes.

Before they got to Cove Fort, it began to snow and turn cold. Grandmother said between trying to help Uncle Willard keep the team on the road, keep the baby, Frank, on her lap and the other two children from freezing, and worrying about Jeter struggling through the snow drifts with the tired cattle, she thought she would lose her mind. It might be added that she was pregnant besides. Just before they got to Cove Fort, they could see a team in the distance slowly plodding north. When they drew closer, they were happy to learn that it was Uncle Erastus on his way to Salt Lake. It was the first time they had seen each other for two years. So they stopped to get caught up on the family gossip. It was the duty of Uncle Erastus to tell each new family in the mission where to locate. I am sure that God must have been hovering near just then. Because of all the choice spots in the Dixie Mission, Pine Valley was it. It was located in a beautiful mountain valley surrounded by pines, maple, and quaking asp. The soil was rich, black, and fertile, and the summer climate couldn't be surpassed. Even the winter climate wouldn't bother a son of Vermont who was already used to the cold and snow of the New England winters. It was this spot that Erastus sent Grandfather with his family. He said that he had a house there where Artemisa and Julia had been spending the summers some of the time. Uncle Erastus owned in one of the sawmills there. He told Grandpa to take his families to this house because it would give them shelter until they could build a house of their own in the spring. Grandfather's descendants have always been extremely grateful to Uncle Erastus for sending our Grandfather to this spot. Uncle Erastus gave them directions about the road, and they parted and each continued on his way.

The family stopped at Cove Fort and spent the night. Then they continued on their journey. When they got about 3 miles outside of Pine Valley, they found that there was no road broken since the recent storm, and the snow was so deep they couldn't get through. They were forced to send into town for help. So while the weary group waited, Jode Cox

took one of the horses and rode into town for help. William Gardner and Bennett Bracken came out with three yoke of oxen and helped the weary teams through the snowdrifts. When they got into the valley, there was three feet of snow on the level. They arrived on Christmas Eve. They were taken to the home of Eli Whipple whose wife had a good hot supper ready for them. This was greatly appreciated after so many days of eating over a campfire in the cold. After supper, Grandfather secured some pitch pine knots, which were plentiful around the valley, and built a roaring fire in the fireplace of the new home Uncle Erastus had sent them to. When the house was good and warm he brought the family into it. Grandmother always said that was the most beautiful sight she ever saw in her life was when she took her shivering little family into that warm cozy room out of the cold bitter night and saw the flames leaping up the chimney back. The house had four rooms so each family used two.

The next day Grandfather took the older boys and hauled wood from the nearby canyon. Then he went to one of the sawmills in the valley and got a load of lumber and set to work making furniture for the house. He cleaned the snow away from the sunny side of the house and set up a workbench. The bedsteads he made were morticed together. Then ropes were woven back and forth to serve as springs as well as hold the bed more tightly together. When straw and feather ticks were placed over them, they made warm comfortable beds. He next went to the nearby mountain and got out logs. The next summer he rented a sawmill and sawed lumber to build a new house. At the time the Snows arrived, the people were in the process of moving from the foot of the mountain to build homes out in the lower valley. When the town was first built it was for lumber only, but in the meantime people began to move out in the valley below to farm. Grandfather built the fourth house in the lower town. He built a six roomed house and fastened it together with wooden pegs, that he cut by hand, because they couldn't get nails. At first, both families moved into the house and each had three rooms. As soon as he could, Grandfather had the house plastered and made more comfortable inside. Grandmother said it seemed like heaven after living in log houses with the wind whistling through, and with roofs made of dirt that always leaked in stormy weather. Now she could whitewash her freshly plastered walls and make carpets for the floors. A few years later, a new house, across the street, was bought for Aunt Sally and her family. Grandmother remained in the first house built until she died. Two years later, Grandfather returned to Lehi and moved Aunt Maria and Roxana down. He bought a house for Aunt Maria on the corner south of Grandmother's. As he was made Bishop of the Pine Valley Ward, soon after coming to Pine Valley, his business often took him to St. George where the center of the stake was located. So he bought a house for Aunt Roxana there.

The June after they arrived in Pine Valley, Grandmother had a baby girl, Bernella Elizabeth (Aunt Nellie) born June 26, 1866. That summer the people built a log school house in the lower town and Grandfather taught the school the following winter. The building was on the corner north of where Maggie Calkins now lives.

Upto the time of the arrival of the Snows, Pine Valley had not had a regular ward in the church but had been under a presiding elder. The following summer they were organized into a ward and Grandfather was made Bishop of it July 6, 1867. In 1870 he was made probate judge of Washington County.

An amusing incident took place while he was judge. Pres. Young's daughter, Susie, was brought into court over an affair she was having with her husband, Dr. Dunford. Susie had fallen for Jacob Gates Jr. and was getting a divorce so she could marry him. She wanted to keep the two children she had had by Dunford. So she had someone hide them. When she was asked where the children were and when and where she saw them last, she said that she couldn't remember. Grandfather told her that perhaps a night in jail would freshen her memory. It did. That was a pretty daring thing at that stage of church history. But Grandfather was like that. It wouldn't have made any difference to him whose daughter it was. He would have done the right thing regardless. Years later when Grandmother went to Salt Lake to get a set of false teeth, Dr. Dunford asked her if she were any relation to Judge Snow. When she replied that she was his wife, he told her that no wife of Judge Snow's could pay him for a set of false teeth, because he had gotten such a "wallop" out of what Grandfather did to Susie.

Grandfather was faithful in his duties as a bishop. He even walked to St. George to conference, 37 miles away, when he didn't have a way to ride. When he went to St. George, he spent most of his time running errands for the members of his ward. At this time, there was no store in Pine Valley so the people did most of their shopping at the Tithing Office in St. George. Often when people asked him to shop for them, they failed to give him the money to do it with, He got their things just the same even if he never were paid back, which was oftenthe case. Uncle Erastus once told him he was so darn good he wasn't good for anything. He replied, " Well, you're my stake president and I'm just following your example. I notice that you are never able to do the real business of your office until after the old men, women, and children have all been put to bed."

Later the church formed a chain of Co-op stores throughout the towns of Utah. Each bishop was placed in charge of the one in his ward. The people of the town bought stock in the store in their ward. Grandfather built the Pine Valley store on the corner of his lot. Grandmother used to take the bolts of denim from the store and make overalls and "jumpers" for the men of the town. At first the store paid well because the mines in Pioche and Silver Reef were running and many people hauled lumber from Pine Valley sawmills to these mines and sold it. People began to run accounts, and Grandfather, with a heart of gold, couldn't turn anyone, in need, down. The mines closed and the store went broke. When it went broke, many of the people who had put money in it, now demanded their money back. As Grandfather was in charge of it, he felt responsible to the people so paid the claims back out of his own pocket although it worked a hardship on him because he had a large family. He was honesty personified, and so were his wives. His son, Willard, once said that none of his children would ever die rich because no one who lived up to the standards and example of honesty that he set before them could ever do anything but scratch a poor man's back for the rest of his life. He said that he always

used that as a test to tell if the Snows he met were relation to him. He would ask them if they were poor. If they said yes, then he knew they were relation. If they said no, he knew they were no kin. Someone has said "An honest man is the noblest work of God."

He was an extremely kind and fatherly person. Every child he had grew up thinking that he or she was the favorite child in the family because he made them feel that way. Aunt Maria's sons, that she had by a former marriage, said that he treated them just like he did his own children. They thought the world of him and did all they could to help him make a living for his families. The members of his ward always felt free to go and unburden their souls to him.

After moving to Pine Valley, three more sons were born to the family. Grandmother had Orrin Henry April 17, 1869, and George Nov. 4, 1871. The latter died when he was three years old Dec. 15, 1874. Aunt Sally had William J. April 16, 1869.

1878, Thursday Dec. 5, 1878. at a session of the county court of Washington Co. held today a petition of William Snow and 53 residents of Pine Valley was read praying for discontinuation of licensing saloons in Pine Valley petition granted."

In April 1879 the family received word from Uncle Charles's family, in Nebraska, that their 18 year old son, Rodell, had died on April 7th. Just four days later, April 11, 1879 Uncle Charles also died. May 7th of the same year Grandfather took sick. Surrounded by his family and friends, he called his sons together. As a patriarch, a position he had recently been ordained to, he gave each of son a blessing. His last words were, "My friends in the gospel." He died May 19, 1879 leaving four of his wives still living.

Andrew Jenson, church historian, said of him that he was keen, fearless, and practical minded. Apostle John Henry Smith said, "There never was a more honest man living. He was absolutely loyal and true to his church, his brethren, and his God." When they buried him in the Pine Valley cemetery, Uncle Erastus bowed in humble reverence at the graveside and said, "My dear Brother William, how I envy you. This grave is far too small for your great soul."

Years later, when Uncle William J. called on Uncle Shipley in Canada, they were talking about the family. Uncle Shipley said, "My brother Erastus had a Daniel Webster intellect. He would have been a leader in any organization, institution, or state; but my brother William was absolutely without guile."

All of Grandfather's sons were farmers and stockmen. Some of them later went into other occupations. William Jr., with his half brothers, made a fortune raising cattle out in Ruby Valley, Nevada. Later, he sold his property and moved to Spokane where he made another fortune running a hotel. His sons, Mason, Charles, John, and Orrin all did some mercantile business along with their cattle raising and farming. The salesmen who used to do business with Uncle Charlie, used to marvel at how much of his bookkeeping and store accounts he kept in his head instead of on paper. They said when they

took his orders for goods, he could figure the whole thing up in his head and wait on a half a dozen customers while they were trying to figure it out with pencil and paper. Grandfather's youngest son, William J., farmed for a short time then sold his property and went to school. He received his Ph.D. from the University of California at Berkeley, and taught history for over 30 years at the Brigham Young University at Provo, Utah. He is an authority on Western history. All of Grandfather's sons and most of his daughters took part in civic and religious affairs of the town. All of them were keenly interested in education. Most of them served on school boards and a number of them taught school. His daughter Bernella (Aunt Nellie), who is crippled with arthritis and has been in a wheel chair for 30 years, operated a store and post office and did more public work than half of the entire town put together. She did much of this after she was crippled. She always had a houseful of neighbor children. She always found time to tell us stories, make paper dolls, help us put on plays, make candy, freeze ice cream, and spread us pieces of bread and jelly. She was never too busy to help us with valentines and the dying of Easter eggs. She would let us have parties at her house when all the other mothers couldn't be bothered. She never scolded us for making a noise and told us to go outside and play. She never makes a comment about her health unless some one asks her. She is well read, interesting, pleasant, calm, and comfortable to be around. She and her brother, Uncle Jeter, both ran free hotels in Pine Valley all the years they lived there. Every old tramp, orphan, or poor needy family that ever entered the valley, could find shelter under their roofs.

Grandfather reared a good, honorable, intelligent family that I am proud to be a member of. All of his children made exceptionally good parents. They were quiet, soft spoken, and kindly. They were very considerate, sympathetic, and tolerant, and could see things from a child's point of view. They were never the strict, stern, domineering type. They led instead of forcing their children. They were the sort that were always going to "cuff" or "thump" their children but seldom did it. They were very companionable, the sort of parents that children turn to with their joys, problems, and sorrows. They had a comforting word for both the child with a broken doll and the grownup with a broken heart. They were the kind of parents that children could sit down and visit with. They enjoyed people, books, and world problems so had something to talk about besides gossip and petty affairs of life. (Oh, they talked about those too.) All of them had their children's admiration, love and respect. If I could stroll through the "heavenly gardens" today and choose my ancestral tree, I would still choose the one I came from, that of Levi and Lucina Streeter Snow.

MORAL: Family trees shouldn't be like potato vines with the best part under the ground.

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