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ISRAEL IVINS

A BIOGRAPHY

BY

KIMBALL STEWART ERDMAN

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Israel Ivins

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INTRODUCTION

For many years there has been a need for a comprehensive treatment of the contributions of Israel Ivins, one of the prominent figures in the Dixie Mission in southern Utah. I have enjoyed the opportunity to study the life of this dedicated man and to present herein the varied facets of his life. I am deeply appreciative of all those who have helped me in the completion and printing of this history.

Israel Ivins was interested and active in many things: his church for which he gave most of his life; his occupation which as a surveyor took him to many parts of Utah and Nevada; his mining claims which proved to be a great source of frustration; his doctoring whereby he aided many in southern Utah; his hunting which provided diversion; and finally his large family whom he taught the gospel of Jesus Christ. Truly his family was his greatest contribution. Although the late Anthony W. Ivins of the First Presidency of the Church of Jesus Christ of Latter-day Saints was the best known of his children, all of them strove to uphold and live the exemplary life of their father. We who are the descendants of Israel are proud to honor him and to preserve the story of his life.

ISRAEL IVINS — BIOGRAPHICAL SUMMARY

- 1815 Born at Toms River, Ocean, New Jersey, son of Anthony Ivins and Sarah Reeves Wallin
- 1838 Baptized into the Church of Jesus Christ of Latter-day Saints
- 1842 Short mission into southern New Jersey
Visit to Nauvoo, met Joseph Smith again
- 1844 Married to Anna Lowrie Ivins by Jedediah M. Grant
- 1845 Birth of Caroline Augusta at Toms River
- 1847 Birth of Georgiana at New York City
- 1848 Death of Georgiana
President of the Toms River Branch
- 1851 Death of Israel's father, Anthony Ivins
- 1852 Birth of Anthony Woodward at Toms River
- 1853 Emigration to Utah
- 1854 Endowment and sealing to Anna
County Surveyor
- 1856 Rescue of the Willey Handcart Company
- 1857 Plural marriage to Julia Hill
Rebaptism during the Reformation
Winter in Echo Canyon during the Utah War and exodus to Provo
Birth of Israel Hill Ivins at Salt Lake City
- 1858 Served on the Police Force in Salt Lake City
Death of Israel Hill Ivins
- 1859 Birth of Julia Ann Ivins at Salt Lake City
- 1860 Assistant secretary to the Council-Legislature
- 1861 Birth of Sarah Emeline Ivins at Salt Lake City
Called on the Dixie Mission
Journeyed to St. George
Member of Camp Council
- 1862 Surveyed St. George
County Surveyor
Death of Sarah Emeline Ivins
- 1863 Death of Israel's mother, Sarah Reeves Wallin Ivins
Birth of Miriam Emily Ivins at Salt Lake City
- 1864 Death of Miriam Emily Ivins
- 1865 Called to Salt Lake City to survey new lands on the market
- 1866 Birth of William Howard Ivins at St. George
Surveyed in northern Utah and engaged in mining in Little Cottonwood Canyon
- 1868 Birth of Margaret McKean Ivins at St. George
- 1871 Birth of George Franklin Ivins at St. George
- 1873 Birth of Edith May Ivins at St. George
Death of George Franklin Ivins
Called back to Salt Lake City for surveying work
- 1875 Surveyed in northern Utah
- 1881 Sealed to Anna's three children
- 1888 Still did doctoring in St. George and vicinity
- 1891 Blindness developed
- 1895 Death of his second wife, Julia Hill Ivins
- 1896 Death of his first wife, Anna Lowrie Ivins
- 1897 Death of Israel Ivins

ISRAEL IVINS

PART I – NEW JERSEY

The spring of 1815 brought much relief to a war weary nation. Another war with Great Britain had just been brought to a victorious close, for the thirty-nine-year-old republic. James Madison was finishing his eight years as President, soon to be followed by James Monroe. Only ten years had elapsed since Lewis and Clark had opened the way across the continent to the Pacific and there was increased settlement in the Mississippi and Ohio River Valleys. The wilderness of the east coast had largely disappeared, except for the most mountainous regions and the famous Pine Barrens of New Jersey. Even today this region of New Jersey's coastal plain is relatively uninhabited and undeveloped. This wilderness of bogs, swamps, sluggish streams, and forests was tapped in 1815 only by the estuaries of the principle rivers and a few lonely coach roads and trails. Here and there were small settlements, some of which had been founded in the early 1700's. One of these, Toms River, on an estuary of the river by that name, was a thriving community based on the salt and charcoal industry.*

Anthony Ivins was a prosperous merchant in Toms River and already the father of two daughters and a son. He had been married for ten years to Sarah Reeves Wallin. Late in the spring, on the 19th of May 1815, Sarah gave birth to her second son, Israel Ivins. When Israel was seven, in 1821, the family was complete with the birth of Edward. He grew up

**Federal Writers Project. 1939. New Jersey.*

with two older sisters and three brothers, a fourth died in infancy.*

Anthony owned large tracts of timbered land in the Pine Barrens and had a thriving charcoal business. Most of his products were shipped to New York and other points along the coast, in his own vessels. Having his own shipping concern, opened the way for an additional thriving mercantile business. Israel and his brothers spent their youth in these surroundings. There was much to be learned in their father's store and in the wood lots. As Israel grew older he went on his father's ships and learned the ways of handling them. He had many opportunities to travel throughout the nucleus of the young nation. During an alert youth, he received special training as a surveyor.**

Anthony thoroughly enjoyed hunting and fishing in the wilderness surrounding their home, taking great pride in his hounds and horses kept for such purposes. Israel and his brothers always were eager to go with their father and became quite proficient hunters. These hobbies were to be a source of enjoyment for Israel the rest of his life.***

During these years, the religious tempo of the less populated areas of the country was increasing. Revivals and missionary efforts were very common. New sects were springing

**All references to births, deaths, marriages, baptisms, etc. are based on family group records now on file in the Archives of the Genealogical Library, Salt Lake City, Utah, and will not be footnoted hereafter.*

***Ivins, Anthony W. Unpublished Journal, edited by Stanley Ivins. p.1.*

****Ibid.*

up as men searched for answers, dissatisfied with traditional Christianity. When Israel was just fifteen, he might have heard of the strange "Golden Bible" that had come forth in the backwoods of New York and of the new sect called "Mormons." Perhaps he heard of the outrages against these people in 1833 as they were driven from their homes in Jackson County, Missouri. It was not long until missionaries were preaching the restored gospel of Jesus Christ in nearby New York and Philadelphia, the first missionaries to preach in New Jersey being Benjamin Winchester and Samuel James, in 1837. The Kirtland temple had just been dedicated the previous year and now the "Mormons" were being driven out of Kirtland. By late 1837, the Elders had gathered a small but active congregation at Toms River. Israel and his family, all of Quaker ancestry, heard the message of the Restoration and pondered it. Israel was the first to make the decision. On March first or fourth 1838, he was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints, by Benjamin Winchester.*/ **

About this time the members of the church decided to form their own community on the south side of the river. Here a small church was built without the use of metals or nails. It served as the meeting-house for the branch until 1853 when it was abandoned as the saints moved westward, serving later as the first courthouse of Ocean County. While it is no longer in existence, by 1939 there were still some old

**Ibid.*

***Fourth Ward Records, St. George.*

“Mormon” homes and a graveyard in South Toms River.*

About a year after Israel’s conversion, his older sister, Margaret, and two of his second cousins, Anna Lowrie Ivins and Rachel Ridgway Ivins, were baptized. Israel’s mother was baptized on April 10th, 1840. This year was a real highlight for the saints of New Jersey for the Prophet Joseph Smith and Sidney Rigdon were touring the missions. This was just after the settling of Nauvoo and the Prophet had gone to Washington, D.C., to try to get redress for the sufferings of his people in Missouri. Israel became acquainted with the Prophet during his brief stay in Toms River and the surrounding neighborhood. He related to his children an interesting experience which occurred at this time.

Charles Stewart had a son, Joseph, who was lame because of a “white swelling” in his leg. Hearing that the Prophet was nearby, the boy expressed a desire to be administered to. The family sent for Joseph Smith. When he arrived, he prayed, anointed the boy’s leg and blessed him. After the administration, the boy went out to play, still using his crutches. Soon his sister ran in, saying that Joe had thrown his crutches away and didn’t need them anymore. His parents were alarmed and tempted to scold him but soon saw that indeed he had been healed. The miracle had little effect on Joe’s parents. Miracles are not the foundation of a testimony but the result of one.**

After the visit of Joseph Smith, the church in New Jersey

*Federal Writers Project. *op. cit.* pp.556-557.

**Ivins, A. W. *op. cit.* pp.1-2.

grew steadily under the inspired direction of missionaries such as Erastus Snow and Jedediah Morgan Grant.* In 1842, Lorenzo Wasson, the nephew of Emma Smith visited Toms River as a missionary and took Israel with him as his companion for four weeks. Together they went into southern New Jersey, where they were the first to proclaim the gospel.**

Later in 1842, Rachel Ridgeway Ivins and several of her cousins, including Israel, decided to visit Nauvoo. Already the city was famous throughout the country. It was only three years old and had a population in the thousands, with well laid-out streets and fine homes. The temple was rising on the hill and the endowment ceremony had just been introduced to certain of the faithful.

After a few weeks in Nauvoo, Israel and his second cousin, Anna, returned to New Jersey. Rachel stayed behind as did other cousins who established residence there. Their home, still standing was thought to be the home of Present John Taylor. However, recent work done by the Nauvoo Restoration Incorp. has indicated that actually this was the home of James and Charles Ivins.*** Rachel became well acquainted with the Prophet and was approached by him to

*Judd, Mary Grant. *Jedediah M. Grant*. Deseret News Press, Salt Lake City, Utah, 1959.

***Journal History of the Church* (hereafter referred to as JH). Church Office Building. 30 July 1842.

***According to Dr. T. Edgar Lyons, James and Charles ran the ferry from Nauvoo to Montrose. Later they became dissatisfied with the Church and participated in publishing the *Nauvoo Expositor*. Eventually they left Nauvoo. Charles built a hotel across the river in Keokuk, Iowa. This old building, site of Mark Twain's first after dinner speech, is still standing at the corner of Johnson and First.

be a plural wife. She steadfastly refused. Rachel returned to New Jersey after the death of Joseph Smith, when the question of succession of the Presidency had been settled. Many years later she reconsidered the Prophet's proposal and was sealed to him vicariously.*/**

On March 19th, 1844, Israel Ivins and Anna Lowrie Ivins, his second cousin, were married in Hornerstown, Monmouth, New Jersey, by Jedediah M. Grant, who was in the east on a mission.*** Israel was 29 and Anna 28. They then made their home in Toms River, where they lived intermittently for the next nine years.

While Israel and Anna did their best to carry out their responsibilities in the church, they were troubled by the increasing rumors of happenings in Nauvoo. The storm that was gathering against the church finally culminated in the martyrdom of Joseph and Hyrum Smith, on June 27th, 1844. The news spread quickly throughout the nation. Israel's mother first saw it in the newspaper and told Israel, as he came into the house. He was stunned and bewildered. Helplessly he walked out to the front porch. He had heard those rumors of polygamy in Nauvoo.

"Perhaps Joseph Smith had been doing something wrong and the Lord had taken him," he thought as he went down the porch steps. As these thoughts came, he seemed to be envel-

*Roberts, B. H. 1930. *Comprehensive History of the Church.*
Deseret News Press, Salt Lake City. Vol. 5:482-483.

**Letter from T. Edgar Lyons of Nauvoo Restoration Inc., in possession of Kimball S. Erdman.

***Judd. *op, cit.*

oped in a thick cloud of darkness, which penetrated all of him and blinded him. Israel realized that he had accused the Prophet falsely. He groped his way around the corner of the house and prayed for forgiveness. He promised the Lord that if He would remove the veil of darkness, he would never speak or think evil of the Prophet again. Gradually the darkness and depression faded. He had no doubts about the truth of the fulness of the gospel. He knew for a surety that Joseph Smith was truly a righteous prophet of God. He continued strong in this testimony until his death, always bearing witness to this experience and others he had received.*

Israel's first child, Caroline Augusta, was born about a year later in Toms River on the 22nd of April 1845. At this time, Israel was assisting his father in his numerous businesses. This necessitated trips into nearby states and for a short time Israel and his small family resided in New York City. Here his second child, Georgiana, was born on the 6th of November, 1847, but did not survive the winter.**

After the death of their daughter, Israel and Anna returned to Toms River where they remained for the next five years. During this period, Israel was President of the Toms River Branch, the most prominent congregation of Latter-day Saints in the state of New Jersey. During this time or later he was ordained a High Priest.***/**

**Lamoreaux, Edith Ivins. Story recorded in temple record book in possession of Kimball S. Erdman.*

***Ivins, A. W. op. cit. p.2.*

****Bennett, Archibald F. 1957. Finding Your Forefathers in America. Bookcraft, Salt Lake City. pp.330-332.*

*****Early Church information file, SLC Genealogical library.*

In April of 1851, Israel's father was baptized just before he died. Israel's brother, Anthony, was baptized that same year on December 14th. In the latter part of 1852, September 16th, Anna gave birth to their son, Anthony Woodward. Little did they realize that this infant would some day be an apostle and prophet of the Lord and serve many years in the First Presidency of the Church.

PART II – GATHERING TO ZION

Although by 1852 the main body of the Church had moved westward to the Great Basin, under the leadership of Brigham Young, there were still many small bodies of Church members scattered throughout the eastern United States, including such places as Council Bluffs. Brigham Young was encouraging all the saints to gather in the tops of the mountains. Thus the little community of South Toms River, New Jersey, was a scene of great activity during the winter of 1852-53. Under the able direction of Israel, the little group of saints made ready for a tremendous undertaking. Salt Lake City was 3000 miles to the west across mountains, plains, and deserts. It was imperative that they start as early as possible in the spring to avoid the hazards of fall weather in the western mountains.

On the first day of April 1853, the company started on its way. Nearly the entire branch moved westward and there has not been a branch of the church in Toms River since then. The party included at least Israel, then 38, Anna 37, their two children, Caroline who was 8, and Anthony, 2; Israel's mother Sarah, who made the great trek safely in spite of her sixty-five years; Israel's brother Anthony; and his sister-in-law, Rachel Ridgeway Ivins.*/**

Between August 11th and 19th, the weary band made their way down Emigration Canyon, then a well traveled wagon

*Roberts. *op. cit.* Vol. 6:482-483.

**Lamoreaux, Edith Ivins. *Notes in possession of Kimball S. Erdman.*

road, and out onto the bench southeast of Salt Lake City. It had taken them about 140 days to make the 3000-mile trek from the Atlantic coast and at last Zion lay before them.*

Israel settled near the present site of the Oregon Short Line Depot (or the Union Station). This area in the western part of the city was then known as the 15th Ward. Shortly after their arrival, Caroline Augusta was baptized.**

On November 13, 1853, Israel and President Brigham Young spoke at an afternoon meeting in the tabernacle on Temple Square. (This was not the tabernacle of later fame, but one of its smaller predecessors).***

A few months after their arrival in Salt Lake City, Israel and Anna took out their endowments in the old Endowment House. Four days later, on the 7th of February, 1854, they were sealed as husband and wife for Time and Eternity. Their children, however, were not sealed to them at this time.

During the winter and the months that followed, Israel was busy in survey work, lumbering in the nearby canyons, and fishing at Utah Lake, where quantities of fish were obtained and sent northward to the saints in Salt Lake City.**** A large portion of the Great Basin was then officially the Territory of Utah, with Brigham Young as Governor. In the fall elections of 1854, Israel was elected, without opposition, as

*Ivins, A. W. *op. cit.* p.2.

**Ivins, Stanley. 1943. *The boyhood of Anthony W. Ivins. The Instructor.* Vol. 78:568-569.

***JH 13 Nov. 1853.

****Ivins, A. W. *op. cit.* p.2.

county surveyor. In this capacity, he surveyed much of Salt Lake City and vicinity.*

In 1856, an unusual experiment was initiated by the President of the Church to facilitate the movement of poorer saints across the plains. It was felt that the cheapest, fastest and possibly the best way to travel would be by handcarts. These would be drawn by from 4 to 6 individuals who would bring with them only a limited amount of their possessions. The first companies arrived in safety and the experiment was heralded as a great success. In the late fall, however, news came with President Franklin D. Richards, as he arrived in time for the October Conference, that there were two companies with a total of a thousand people on the plains desperately in need of assistance. Their strength had been sapped by sickness, lack of food, cold and early fall storms. Among these saints was a young English girl, later to be the mother of eight of Israel's children.**

The impact of this report cast a sobering influence over the 12,000 saints gathered in Salt Lake City for Conference. Israel was possibly in the assembly that Sabbath morning as Brigham Young arose.

"I will now give this people the subject and the text for the Elders who may speak today and during the Conference," he announced; *"It is this . . . many of our brethren and*

*JH 3 Aug. 1854: JH 7 Aug. 1854.

**Hafen, Leroy. 1960. *Handcarts to Zion. The Arthur H. Clark Company, Glendale, California. pp. 119-141. Appendix M. p. 290.*

*sisters are on the plains with handcarts and probably many are now seven hundred miles from this place, and they must be brought here, we must send assistance to them. The text will be, 'to get them here'.***

President Young called for immediate action and within two days the first rescue party of 16 wagons and 27 hardy young men were on their way. This was just the beginning. For days there were new caravans of wagons setting out with loads of food and clothing. By late October there were two hundred and fifty teams on the road for the relief of the suffering Saints. Israel had responded to President Young's call and by then was somewhere in the snowy wastes of Wyoming.**

The Willey Handcart Company was several days ahead of the larger Martin Company and Israel devoted his efforts to them. Among the survivors were two young English converts, Julia and Emily Hill. Julia, worn out by the rigors of the journey, had all but succumbed to the onslaught of storm and exposure. Her life was saved by the timely arrival of the rescue teams. Perhaps she noticed Israel as he assisted the saints, perhaps personally helping her. At any rate a friendship was formed which blossomed into romance.***

The Willey Company arrived in Salt Lake City on November 6th, 1856, 67 out of 400 had died along the way. Brigham Young insisted that the weary people be taken into the homes

**Ibid.*

***Ivins, A. W. op. cit. p. 2.*

****Lamoreaux, Edith Ivins. Notes in possession of Kimball S. Erdman.*

of the saints and there be cared for through the winter.*
Julia probably went to Israel's home. Three months after arriving in Utah, Julia became Israel's second wife, with the approval of Anna, his first wife. Julia was 24, 17 years younger than her husband.**

Late in the summer of 1856, as the first handcarts had entered the valleys of the mountains, the meeting houses of the church were ringing with the admonitions of Jedediah M. Grant calling the saints to repentance and to renew their covenants through re-baptism. Jedediah was now Israel's brother-in-law, after his marriage to Rachel Ridgeway Ivins. Since his call to the First Presidency, Jedediah had been most zealous in trying to increase the saint's awareness of their responsibilities. This movement was known as the "*Reformation.*" President Grant was very effective in his call for repentance, but the strain was too much for him and he succumbed to illness at the end of the year. During the last hours of his life, his family was called in with the doctors and close friends. Israel was there as he died, leaving Rachel a widow with a new born son, Heber J. Grant.***/**

Although President Grant was gone, the "*Reformation*"

**Hafen. op. cit.*

***The date of this marriage is given in the obituary of Israel Ivins, Deseret News, 28 Apr. 1897. (The obituary is also JH entry for 16 Apr. 1897.*

****Judd. op. cit.*

*****Cowley, Mattias F. 1909. Wilford Woodruff, His Life and Labors as recorded in his Daily Journal. Deseret News Press, Salt Lake City. p. 374.*

continued and in the early months of 1857, Israel and his family responded to the call. He and his daughter "Caddie" were re-baptized on March 7th, 1857 by N. Davis and T. Callister. Anna was re-baptized and confirmed by the same men two weeks later.*

The year 1857 was very eventful for the saints. The relationship between the territorial and federal governments had rapidly deteriorated because of lies and rumors spread in the east by bigoted territorial officials, who had abandoned their positions in Utah. President Buchanan, led to believe that there was a rebellion in the territory, resolved to subdue the Mormons by force. On the 28th of May 1857, troops were assembling at Fort Leavenworth and preparing to march to Utah.** News of the coming army reached Brigham Young on the 24th of July while he and many of the saints were celebrating the tenth anniversary of their arrival in the tops of the mountains. Determined not to be driven out of their homes, the saints immediately began preparations to resist the entry of the troops.

On September 15th, Brigham Young issued a proclamation denouncing the invasion, forbidding the entry of the troops and declaring martial law. All able-bodied men of the territory, between the ages of 18 and 45, were members of the Nauvoo Legion and thus liable for service in defense of Zion. Anthony W. Ivins later recounted vivid memories of watching

**Early Church Information File, SLC Geneological Library.*

***Furniss, Norman F. 1960. The Mormon Conflict, 1850-1859. New Haven, Yale University Press.*

his father, Israel, mold bullets for the "Utah War" in preparation for his service with the legion.*/**

By late September, the Nauvoo Legion had moved to the head of Echo Canyon and had begun to harass the federal army by burning the range lands and destroying supply trains. Israel participated in these maneuvers.

It was deemed necessary by the officers to destroy Fort Bridger and Fort Supply lest they fall into the possession of the enemy; the famous structures were burned October 3rd.*** W. W. Riter, who was present at Fort Bridger just prior to its destruction, recalled years later that Israel had been there and implied that he was involved in the burning. While aspects of Riter's story disagree with other accounts, it does give us some insight into the event. Riter recalled that a scout had ridden in one evening with reports of the army in the near vicinity. A hasty retreat was ordered. Riter could not find his bridle and was still looking for it while all the others of his party rode off. While looking in the stable, Israel Ivins came in. Riter asked, "What are you doing here?" Israel answered, "I came here because I wanted to and I am not going to leave till I get ready." Riter found his bridle and rode west after his companions. About a mile from the fort, he looked back and saw it in flames. Israel did not join his companions until several days later. When Riter asked him where he had been, he replied

*Roberts, op. cit.

**Ivins, A. W., op. cit. p. 2.

***Roberts, op. cit.

that he had been attending his own business.*

By mid-November, as Johnston's Army approached the ruins of Ft. Bridger, Israel was serving on Reconnaissance missions with Col. McCallister. On one of their forays in the hills south of the Mormon Trail, McCallister and his men stopped in Spring Valley (now in Uinta County, Wyoming) and inscribed their names on a large juniper tree.**

Many years later, Israel's son Anthony was waiting for a train in Spring Valley. He took a short stroll up a hollow which opened into the valley opposite the railroad station. About half a mile up he found a dead juniper tree on which had been carved:

IN GOD WE TRUST THE MORMON BOYS COL. T. CALLISTER
I. IVINS C. TAYLOR L. BALIF W. N. MORRIS
Nov. 17, 1857

The resistance movement was very successful and, without loss of life, the federal troops were slowed down so that it was necessary for them to encamp for the winter around the ruins of Ft. Bridger. While most of the militia returned to Salt Lake City, Israel spent the winter with a small group of men in Echo Canyon guarding the trail into the Salt Lake Valley. Late in the winter Israel returned home. His son, Anthony, vividly remembered how he appeared when he arrived, "*ragged and shoeless with arms in his hands.*"***

Throughout the winter negotiations continued between

**Ivins, A. W. op. cit. p. 285.*

***Ibid.*

****Ibid. p. 2.*

the federal government, Johnston's Army, and Brigham Young. As spring neared, Brigham Young adopted a new plan of action. The saints, if necessary, would destroy their homes and flee southward into the desert valleys where, perhaps, they could find more lasting refuge. As a preliminary measure, the saints in Salt Lake City and northern valleys were urged to move south and await further directions.

On April 1st, while Alfred Cumming, the new governor of the territory, was journeying from Fort Bridger via Weber Canyon to Salt Lake City, the exodus began with the families of the First Presidency leaving Salt Lake City for Provo, with their possessions in fifteen wagons. Soon others followed, among whom were Israel's wives and children.

As Governor Cumming rode south from Ogden to Salt Lake City the road was crowded with people from the northern settlements. Their wagons were piled high with all the possessions they could take with them. Great herds of cattle, sheep, horses and pigs were driven before them.*

Many of the men, including Israel, remained behind at the deserted homes waiting for the orders to destroy them and leave a desolate waste for the army. Governor Cumming and Col. Kane, a great friend of the Mormons, worked earnestly for a peaceful settlement and, largely through their efforts, the hostilities were ended. The army proceeded peacefully through Salt Lake City and on out into Cedar Valley about forty miles southwest.

**Roberts, op. cit.*

On June 30th, it was announced in Provo that all who wished to return to their homes could do so. This was a great relief to Israel's family, camped under primitive conditions in Springville, near Utah Lake. They joined the throngs moving up from the more southern settlements and soon were re-established in Salt Lake City. The exodus had been very hard on Julia and her new born son. About a month after their arrival in Salt Lake City, Julia's first born, Israel Hill Ivins, passed away at the age of eight months.*

Life in Salt Lake City was no longer the same. The lawless element which had come with the army now caused considerable unrest in the city. Israel was called to serve on the police force and, at times in the winter months, served alone.** During this time Julia's second child, Julia Ann, was born on December 2, 1859. Later Israel served as secretary to the council legislature of the Territory from December 1860 until October 1861.***

**Ivins, A. W. op. cit. p. 2.*

***Ibid. p. 3.*

****JH. 12 Nov. 1860; JH. 10 Sec. 1860.*

PART III – THE DIXIE MISSION

When the Saints assembled together for the October Conference in 1861, there were reports of new colonies to be opened up in the southern part of the territory. Some of the Saints had probably already been called to labor there and it is likely that this new endeavor was one of the most common topics.

Israel's family had increased by Julia's third child, Sarah Emeline, born Oct. 5th just as conference was convening. If he had any thoughts about going to the southern colonies before that fateful day, they are not recorded. Instead, there is evidence that he was contented with his home and occupation in Salt Lake City. The Lord, however, had another mission for Israel.

As Brigham Young watched the rapid developments in the east which were leading to the Civil War, he realized that many of their supplies, such as cotton, would be cut off and the Saints must become even more self-sufficient. With great inspiration, he outlined a daring and far-sighted colonization project which would open up the more southern wilderness valleys and allow crops like cotton to be grown. This came to be known as the Cotton Mission or the Dixie Mission.*

While the Saints knew something was coming, the announcement in the general conference session of Oct. 8th caught many by great surprise. The names of some 300 families were read off and many of these people then learned for the first time of

*Mortensen, A. R. Editor. 1961. *Utah's Dixie, the Cotton Mission. Utah Historical Quarterly* 26: No. 3.

their new responsibilities.

“When a messenger from President Brigham Young’s office called at the Moody home on an October day in 1861, a neighbor, Tony (A. W.) Ivins, gathered with the Moody children to hear the news.

“The message was a shock to him, and he took off for home as fast as his nine-year-old legs would carry him.

“Bursting into the house he exclaimed, ‘Brother Moody is called to go to Dixie.’”

“Another shock awaited him, ‘So are we,’ his sister sobbed.

*“His mother said nothing, but tears were welling in her eyes. She had already given up one comfortable home at the church’s call. Eight years before, she and her husband Israel had left Toms River, New Jersey, for Utah. Anthony Woodward was just a baby at the time. Now they would have to start all over again in southern Utah....”**

Brigham Young had selected the families for this great project with much care and thought to insure not only spiritual unity and strength but also balanced communities. There were farmers, business men, educators, carpenters, masons, blacksmiths, etc. It was a self-contained community with tentative city plats already drawn up. Israel was one of the foremost surveyors in the region and his skills were of utmost importance in laying out the new settlement, so he too was called.**

**Editorial Page, Church News Section of the Deseret News.
**Mortensen. op. cit.*

October was a busy month for the Ivins family. Julia and her new baby and little children would stay behind until Israel and Anna were well settled and conditions more stable.

The rest of the family arranged the details ready for the big move south. Teams and wagons had to be secured, belongings packed, loaded or disposed of. This was a life-time mission call. For Israel's family there would be no returning. Amidst all the preparations, Israel had training sessions to attend at Brigham Young's private school house behind the Eagle Gate. Here the heads of families and others were carefully briefed by President Young as to the nature and purpose of their call and the hardships, trials and responsibilities they would encounter. Israel and several others were appointed to leave ahead of the main group and make a preliminary survey, but he was unable to settle his affairs in time to do so.*

By the first of November, all was in readiness. The eventful day was Sunday, November 3rd, 1861. All their belongings were loaded into an old prairie schooner drawn by two yoke of oxen and a wagon drawn by one large horse, all of which Israel had obtained in exchange for all his accumulated property. There were five in the little party: Israel, then 46; Anna, 45; Caddie, 16; Anthony, 9; and a young man to drive the ox team.**

Caddie kept a brief diary account of their trip to Dixie. This follows in full, with supplementary notes taken from the

*JH. 17 Oct. 1861.

**Ivins, A. W. op. cit. p. 3.

writings of Anthony.

*"Sun. Nov. 3. About 11 o'clock we started for the cotton country. Uncle Anthony and Aunt Libbie came a little ways with us. (Anthony had also received the call but didn't feel inclined to accept it at the time.) * We camped at Philander Bells.*

Mon. 4th. Started early, took breakfast at Porter Rockwell's (the famous body-guard of the Prophet Joseph Smith). Started from there at 11 o'clock. Took supper in Lehi at Mrs. Stondrings, came on to American Fork, stopped at Elbert Eastmands. I went to a party in the evening.

Tues. 5th. Noon on Provo Bench. Stayed the night with Isaac Robbins in Provo.

Wed. 6th. Started early. Reached Springville about noon. Stayed there until the next day. Mother and I stayed all night at Mrs. Wordsworth's.

Thurs. 7th. Left Springville late, did not reach Spanish Fork until after dark. Broke one of the shafts, stopped to mend it. Went on as far as Brother Beck's. Stayed there all night.

Fri. 8th. Took breakfast at Brother Beck's, came on to Summit Creek and camped. Took supper at Mrs. McBride's.

Sat. 9th. Very windy, our horse strayed away, took Pa some time to find him. Got a late start and camped early.

Sun. 10th. Started early, traveled as far as Nephi, camped

**JH. Oct. 1861.*

at Brother Sutton's.

Mon. 11th. Took breakfast at Brother Sutton's. Started early. The wind blew very bad. Got about a mile from Nephi, the dust blew so we could not travel. Stayed there all day. Towards night Smith Thurston came up, brought a book for mother. The wind blew until 9 o'clock at night.

Tues. 12th. Started early, Bro. Nebiker overtook us. We all camped together at Chicken Creek Springs. Brother Moss brought me a letter from Martha and Helen Bassitt.

(This camp at Chicken Creek proved to have profound meaning in the life of Caddie's brother, Anthony. As he explains: 'We traveled along and got down as far as Chicken Creek in Juab County, just south of where Nephi now is. There was a spring there and a little creek running down along the side of the road. Soon after we made camp a couple of wagons came along and camped on the south side of the creek. In the morning when we got ready to start, a span of mules came over and commenced to feed at our wagons. We thought they must be lost, but we found that they came from the camp across the creek, and presently a man came up who was looking for them. I was standing by the wagon tongue when a little girl.....came up by the wagon and I looked at her and she looked at me, and I thought then she had the most beautiful eyes I ever saw...' * (Years later this little girl became Tony's wife.)

*Ivins, A. W. 1934. Unpublished story told on his 82nd birthday. Copy in possession of Kimball S. Erdman.

Wed. 13th. Started about 9 o'clock. Traveled till three. Stopped at the crossing of the Sevier, got supper and went about 4 miles and camped for night.

Thurs. 14th. Started early, traveled about 5 miles then stopped and got breakfast. Camped at night at Cedar Springs.

Fri. 15th. Started late, reached Fillmore a little after noon. We went to Bishop Calister's to supper, after supper we went to the wagon expecting to start. The wind blew and it commenced to rain so we could not go any farther. Mother and I stayed all night at Bishop Calister's.

Sat. 16th. Started early, nooned at Meadow Creek, camped for the night at Charles Hopkins' at Corn Creek.

Sun. 17th. Left Corn Creek about noon and made a dry camp.

Mon. 18th. Mother's birthday. Just as we was about starting it commenced to snow. Snowed all day. About noon we started and went as far as Cove Creek.

Tues. 19th. Traveled about five miles and made a dry camp in Wildcat Canyon.

Wed. 20th. Started early. Stopped at Indian Creek to water the cattle. Brother Pratt camped there. Went on to Beaver and stopped at John Phillip's.

Thurs. 21st. Stayed at Beaver all day. At night mother and I went down to the school house to a party. Danced by firelight. Stayed long enough to dance twice.

Fri. 22nd. Left Beaver about 10 o'clock. Pa traded cattle. Camped at night in Iron County Valley.

Sat. 23rd. Started early. Passed Bro. Pratt's camp about noon. Camped at night at Little Creek.

Sun. 24th. Left Little Creek about 10 o'clock. Camped at night at Summit Creek.

Mon. 25th. The horses strayed off. Did not get started until noon. Camped at night at Cedar City.

Tues. 26th. Stayed all day at Cedar. I wrote to Martha.

Wed. 27th. Started early, camped at night at Kanarra Springs.

Thurs. 28th. Started late. Bro. Dogette broke his wagon tongue crossing the Black Ridge. Camped at night at Ash Creek. I went over to Cannon's camp for a dance."

The Black Ridge was the biggest hurdle on the whole journey. As Israel's family crossed the ridge, they had their first view of the Virgin Basin, their new home. As Parley P. Pratt described it:

"..... the country southward opening to the view for at least 80 miles and showing no signs of water or fertility ... but a wide expanse of chaotic matter presented itself, consisting of huge hills, sandy deserts, cheerless, grassless plains, perpendicular rocks, loose barren clay, dissolving beds of sandstone ... lying in inconceivable confusion; in short a country in ruins dissolved by the pelting of the storms of the ages and

turned inside out, upside down by terrible convulsions in some former age.” *

“Fri. 29th. Started early. Brothers Nebiker, Long, Dogette and Woodward left us at the fork of the road for Toker. (Toquerville) We came to Grapevine Springs and camped.

Sat. 30th. Started late, camped at night at the second crossing of Cottonwood Creek.

Sun. December 1st. Started late, come to Washington. Took supper at Bro. Right’s.

Mon. Dec. 2nd. Left Washington about noon, arrived at St. George about 3 o’clock after a journey of 29 days.” **

It had taken Israel and his family almost a month to travel the 300 miles from Salt Lake City. They were the third family to arrive on the site of St. George.***

Anthony Ivins records the arrival of his father’s family. “We pitched our tents and unloaded our wagons and put our things into the tent. Soon a number of wagons came in and among them were those people who had camped near us (at Chicken Creek) and pretty soon I saw that same little girl (A. W.’s future wife) come out of their tent. I did not dare go near her I was so bashful.”****

*Mortensen, *op. cit.* p. 6.

**Pace, *Caroline A. Ivins, Diary*. Copy of the trip account in possession of Kimball S. Erdman, original in possession of Mrs. Phoebe Esplin, St. George, Utah.

***Larson, A. K. 1961. *I Was Called to Dixie*. The Deseret News Press Salt Lake City.

****Ivins, A. W. 1934. *op. cit.*

Within the next few days many other settlers had arrived. The first camp was established about a half mile east of the present day Temple Street and below Tabernacle Street. By the 6th of December there were 700-800 people temporarily settled in the "old camp."

*"Here a ditch was plowed out by William Carter – he used the same plow which had marked the first furrow in the Valley of the Great Salt Lake – into which the waters of the East Spring were directed. On either side of this ditch the wagons were ranged facing each other, and toilet facilities were set up according to patterns adopted as they crossed the plains, 'gents to the right and ladies to the left.' The large Sibley tent owned by Asa Calkins was put up back from the water and near the center of the line; a central meeting place where community activities could be carried on until the people could move on to the townsite."**

There was much to be done in the winter months before the town could actually be established. From the various journals and records, we learn that Israel played an important role in the leading councils that winter. Two days after Israel arrived, the Camp Council Committee was appointed to ascertain the best way to get water from the Virgin River. Israel Ivins and five others made up this committee. ** On the next day, Dec. 5th, the Church High Council was formed with Israel as one of its members. *** He and others were in

**Mortensen, op. cit. p. 19.*

***JH. 5 Dec. 1861.*

****JH. 5 Dec. 1861.*

charge of the city government until the city elections were held on April 7th, 1862. These incidents demonstrate the remarkable character of such pioneer settlements. Here in the midst of tents and wagons in a camp only a few days old, several hundred people arranged for election of officers of a city as yet existing only on paper.

By the 6th, Israel and his committee had found a place to take water out of the Virgin. On the 9th, the community decided that there should be better mail service so Israel and two others sent a request in behalf of the citizens of Dixie suggesting the route and time of the new mail runs.*

The rest of the busy days in December have been described by Robert Gardner in his journal. *"The weather was very fine. It seemed that summer lasted until Christmas. On Christmas day we had a meeting and dance on the wire grass bottom at our camp. About the time the meeting was dismissed, it began to rain and (we) began to dance, and we did dance, and it did rain. We danced until dark, and then we fixed up a long tent, and we danced. The rain continued for three weeks, but we did not dance that long. We were united in everything we did in those days. We had no rich and no poor. Our teams and wagons and what was in them was all we had. We had all things in common and very common too...."***

Israel's children attended school in a tent during these weeks and his son, Anthony remembers how the boys could

*JH. 9 Dec. 1861.

**Mortensen, op. cit. p. 19.

run away whenever they wanted to.* This possibility prompted the Saints to have better educational facilities, so in January a subscription list was drawn up for the construction of a school. Almost everyone, including Israel, pledged twenty dollars.**

About this time the people drafted a petition under the direction of a five man committee including Erastus Snow, leader of the colony, and Israel Ivins, asking that St. George be given a charter from the territorial legislature.***

Near the end of the three weeks rain which had caused considerable damage in some of the other camps and older settlements in the Virgin River Valley, Israel began the survey of the new city. He directed the other surveyors as they laid out the streets according to the original plat furnished by President Snow. This project took a lot of time and the area was not ready for settlement until early March. During this time, other men attended to the camp needs, explored the mountains to the north for timber, worked on roads and other similar projects.****/*****

As the survey neared completion, the heads of families decided to draw numbers from a hat to determine which lot they could settle on. They could trade with each other if they wished, or even secure additional land. Israel's new

*Ivins, A. W. 1934. *op. cit.*

**JH. 9 Jan. 1862.

***Mortensen, *op. cit.* p. 55.

*****Ibid.* p. 20.

*****JH. 15 Jan. 1862.

homestead was to be on the corner of 1st West and 4th North. No one could move onto the city plots until the given date, March 2nd, 1862. Many families had packed up the night before and were ready early in the morning for the move, eager to be the first in the city.*

The elections were held on April 7th, a month later, as planned. Israel was now county surveyor and his time was divided between building up of his homestead and the many surveying projects in St. George and other parts of the valley. By the fall of 1862 he had completed a map of St. George.

Anthony writes that "*... in the spring we moved onto the townsite ... and began to clear away the brush, and prepare the ground, to build fences, to get out the water, and to plant gardens. That was the beginning of our life in Dixie.*"**

The next year in September 1863, Israel's mother, who had remained behind in Salt Lake City with her son Anthony and Israel's wife, Julia, died. President Brigham Young preached her funeral sermon. As recorded in Wilford Woodruff's journal, President Young spoke of our attitudes toward death, that it is not wrong to cling to life if it is because of our desires to fulfill our duties and obligations. However it was wrong if the motive was for earthly things and values. We should be satisfied with ourselves each night and then we will not be lacking when we die. He also spoke of the power of the

*Mortensen, *op. cit.* p. 20.

**Ivins, A. W. 1934 *op. cit.*

priesthood and its healing influence. Then President Young spoke of Sister Ivins. *"She was ripe and ready and now she is in paradise. As to where her actual spirit was, no one could be sure, perhaps here on this earth, perhaps in this room."* He indicated that he had never met with her when she hadn't manifested a good, kind, contented spirit. *"She was a woman of faith and good works, worthy of the confidence and respect of all. We shall meet her in the resurrection. She has been well treated by her children and by all the family and I feel to bless them for it."*

President Young then discussed the extent of God's influence and how men needed to resist the evil spirits present which strove to destroy the Church. He concluded by emphasizing the value of a testimony over worldly wealth and chastised the Saints for often choosing the latter.*

Although living conditions in St. George were quite improved, part of Israel's family still resided in Salt Lake City. Here Julia was raising her small family with only occasional visits from Israel. This was a time of great trial for Julia, for not only was she separated from her husband for long periods of time, but she also had to bear alone the deaths of her two youngest children: Sarah who was born at the time of the Dixie Mission, and Miriam Emily, who was born two years later. After the death of Miriam in the fall of 1864, Israel brought Julia and her one surviving child to St. George.

**Woodruff, Wilford, Unpublished Journal in Church Historian's Office. 30 Oct. 1863. Also partially recorded in Cowley, Mattias F. 1909. Wilford Woodruff, History of his Life and Labors as Recorded in His Daily Journals. Deseret News Press, Salt Lake City. pp. 430-431.*



Anna Lowrie Ivins



Julia Hill



Israel Ivins



Home in St. George

PART IV – EXPANDING BUSINESSES

Although Israel and his family were now permanent residents of St. George, his home life there was often interrupted by long surveying trips to distant parts of Utah and neighboring states. In 1865, he was called by Brigham Young to Salt Lake City.* New laws respecting land ownership in the territory had been established by the federal government. The system of townships was extended to include Utah and other western areas. Since Utah had been settled many years before under a different system, there was considerable confusion. There was a threat of losing much of the land already cultivated because of the new laws which demanded residence of the owner on the land for certain periods of time. Few pioneers in Utah actually resided on their farm lands because of the village system instituted by the prophets.** So during this time of concern and trouble, Israel spent many months in the vicinity of Salt Lake Valley helping in the new surveys. Also during this period, he directed the survey of portions of southern Idaho and parts of Lincoln County, Meadow and Paranaget Valleys in Nevada.***

In 1864, rich finds of silver-bearing ore were discovered in Little Cottonwood Canyon. By 1868 scores of claims had

**Ivins, A. W. Journal pp. 3-4.*

***Nelson, Lowry. 1952. The Mormon Village. U of Utah Press. Salt Lake City.*

****Collett, Carol Ivins, Family Record.*

been established in the vicinity of Alta. Among them was the famous Emma Mine. In the next four or five years \$2.5 million worth of silver was produced before the rich lode was lost and an international scandal resulted. * The "silver fever" generated by the development of the Emma Mine was caught by Israel's brother, Anthony, in Salt Lake City. He encouraged Israel, while he was in the city on surveying business, to invest money in some of the new mines. Together they obtained additional funds from their brother, Thomas W. Ivins, of New Jersey, who later came out to Utah with Curtis Davis, another investor. These men bought the Titus and South Star mines. On one of their trips from Salt Lake City up to the mines, Israel's son, Anthony, accompanied them and later wrote of an experience along the way.

"Our trip up the canyon was a pleasant one but on our return while ^{near} ~~between~~ the mouth of the canyon, we were exposed to one of the most severe thunder storms I have ever experienced, and I have been out in a great many. The thunder rolled and the rain fell in torrents. Huge granite boulders were loosened from their moorings and came crashing down the mountain sides. The bottom of the canyon was filled with a raging torrent of muddy water and the crashing of the great boulders as they smashed together in the mad rush of water

*Arrington, Leonard J. 1963. *Abundance from the earth, the beginning of commercial mining in Utah. Utah Historical Quarterly* 31: 192-219.

*combined to make a scene at once fearful, yet awe inspiring because of its great grandeur.***

After Thomas and his friend returned to New Jersey, Anthony died, leaving Israel the responsibilities of supervising their mining interests. He arranged with Apostle John Taylor to sell the South Star Mine for \$25,000, but through some irregularity the deed to the property was given and no payment made. Israel lost the mine and all his investment. This later proved to be one of the richest claims in the canyon. Israel tried for several years to re-obtain possession of it or his investment. For a time it looked as though the courts would rule in his favor. However, the Vallejo Mining Corporation with abundant assets had bought the mine and succeeded in persuading the courts in their favor.**

Israel loved to hunt and an account of one of his hunting trips of this period has been preserved by his son Anthony. During the visit of Thomas W. Ivins, Israel arranged for a hunting trip up Coon's Canyon in the Oquirrh Mountains. After all the preparations were made, Thomas backed out, convinced that it would be a fruitless adventure. This didn't deter Israel. He, his son Anthony, or Tone, and his brother Anthony left early one morning and camped in the Oquirrhs that evening. The next morning Israel had seen two deer

**Ivins, A. W. Journal. p. 4.*

***Ibid. pp. 4-5.*

grazing on the mountain side and was certain that they were resting in a grove of aspen. Tone and his uncle were to climb above the grove and wait there until Israel drove the deer to them. An hour later everything was ready. Israel frightened the deer which bounded out of the grove and up past Tone. Although this was his first deer hunt, he killed both of them. A short time later Israel *"came puffing up the hill to where we stood. The dead deer, as they lay in the high grass and weeds, were not visible. 'Did you shoot?' asked my father. 'Yes,' I answered. 'Did you hit anything?' 'Yes, I think I did.' My father was very angry. He thought that after all his labor to drive the deer to us we had allowed them to escape. He started to follow the tracks as he said, 'It's just as I expected. I thought if you hit one at all you would shoot it in the tail.' A few steps and he found the first deer. He was delighted and when he found the other and learned that I had killed them both, he was almost as pleased as I."**

While Israel's chief duty in the Utah communities was that of surveyor, he contributed significantly as a physician. He was largely self-trained, although he had considerable experience from assisting Dr. Benedict, a prominent doctor in Salt Lake City.**

He served as one of the first doctors of St. George and

**Ibid.* pp. 4-5.

***Wilson, Anna Ivins. 1939. (Unpublished) A Sketch of the Life of Israel Ivins.*

did much in this capacity, especially in his later years when there was less need for long surveying trips. Not only did Israel practice in St. George and the nearby villages, but also in remote settlements and in the Indian camps. The St. George Stake had assumed responsibility for the Lamanites in the area and in the records of the stake is found a receipt dated 17 July 1888, of 35 dollars paid to Israel Ivins for the treatment of a whole Indian camp for measles and other ailments.*

Israel was an excellent nurse and often sat up all night with his patient. He felt strongly about the utilization of time and, thus, when it was practical during such vigils, he read very extensively. Eventually, through this fine practice, he became one of the more learned men of the southern communities.**

In 1961 while the author was working in Zion National Park, he had the opportunity of visiting George Miles, the aged patriarch of St. George Stake, then 94. He had come to Dixie in 1878 when he was thirteen and remembered the Ivins family well. He vividly recalled one occasion when he got the "chills" and sent for "Dr." Ivins. He came in with a big blue bottle of quinine, set it down strongly on the table, and stood shaking his head, saying, "If that won't cure you,

*Larsen, *op. cit.* p. 543.

**Wilson, *op. cit.*

*I'll give you something that will.***

Israel's special interest in herbs and medicines let him into the drug store business with his son-in-law, Aaron McDonald. After business was thriving in St. George, they opened a second store in Silver Reef, a booming mining town a few miles east. Today Silver Reef is a ghost town and only a few buildings remain, among which is the ruins of one of the two drug stores.**

*Erdman, Kimball S. 1961. *Interview with George Miles of St. George.*

**Mortensen, *op. cit.* p. 38.

PART V – A GROWING POSTERITY

In 1864, Israel's two families were finally reunited in St. George. Anna had been living there since 1861 with her two children, Caddie, now nineteen, and Anthony, twelve. Julia had just moved to St. George after the death of her last baby. Of her four children, only Julia, age five, had survived early childhood. The two wives and their children lived harmoniously in the home on 1st West and 4th North. There, on Dec. 18th, 1866, Israel's third son, William Howard, was born to Julia. Three years later, Julia gave birth to Margaret McKean on the 30th of March, 1868. Julia's seventh child was George Franklin, born June 11th, 1871. He did not live much past his second birthday. The advent of the last child, Edith, created quite a stir in the home, for most of Julia's children were old enough to appreciate and remember the event. Israel was remodeling the house, and because of the confusion and the crowded conditions there, he rented rooms in the back of President Young's home across the street. Here, on Sunday morning, June 8th, 1873, the youngsters ran across the street just before Sunday School to see their baby sister.*

When President Young came to Dixie, he visited Julia and Edith in her part of the house, and left his blessing with the family. Renovations were necessary in President Young's

**Lamoreaux, Edith Ivins. Unpublished Life Story.*

home before Israel had finished remodeling his own, so he moved Julia and her family to the early home of George A. Smith which was vacant. During their stay there, Edith drank concentrated lye and nearly died. After careful nursing in Salt Lake City, she recovered and Israel brought her and Julia back to the completed home. Here Israel and his wives finished out their lives.*

In the late 1880's the struggle over polygamy reached their climax. Federal agents swarmed over Utah seeking polygamist men. The high officials of the church, including President Taylor, were forced to go into hiding as were so many other heads of families. Even in remote communities like St. George, there was trouble and the inhabitants evolved ingenious ways to cope with the federal marshals.

Joseph Charles Bentley, who later married Israel's daughter Margaret McKean, used to work as a telegraph operator in Silver Reef, a gentile mining town, about twenty miles from St. George on the road to Salt Lake City. The federal marshals sent to enforce the new anti-polygamy laws would always stop in at the saloons in Silver Reef for the night before going on south. If there were two or three marshals, Joseph Bentley would telegraph in his quiet hours, to St. George, that two or three wagons of red muslin were on their

*Ibid.

way. This was the signal and all the polygamist men would head for the hills, especially the lava and broken rock hills northwest of town. Israel, now in his seventies would go to his hideout in the rocks about the city and wait until his wives hung a white sheet in the upstairs window, the “*all-clear signal*.” Life then would go back to normal until the next raid was attempted.*

Israel’s younger son, William Howard, married Sarah Della Redd on the 16th of Dec. 1891 in St. George. They moved for a short time to the Mormon colonies in Mexico, but returned by 1894 to Dixie.

Israel now had many grandchildren, all of whom had fond memories of him in later years. Anna Ivins Wilson, daughter of Anthony, recalled that the Ivins home had become a very attractive one, especially to a child. The tall, ivy-covered house stood in the center of a large lot filled with beautiful shade trees, and all kinds of fruit and almond trees. There were lush grape arbors and fine flower gardens. As a child, she loved to hide herself in the cool vine-covered summer house, sample the raspberries and currants along the wall, and watch her grandfather as he sat in the shade of a grape arbor hulling almonds to be stored for winter use. He was always so kind and understanding. Anna especially remembered his patient

**Bently, Anthony. 1964. Story recounted to Kimball S. Erdman.*

attention whenever any of the grandchildren were ill. Even though he was in his eighties, he was always the one who tended them and calmed their fears.*

Antoine R. Ivins, Anna's brother recalled other facets of his grandfather's later years. Israel always had candy in his pockets, a great delight to the children. He was fond of it too, a result of his struggle in earlier years to overcome the tobacco habit. One of the great treats the children had with Israel was the capturing of young mocking birds and raising them on worms and grasshoppers.

In the last years of his life, his health declined steadily. As his eyesight dimmed, Antoine used to lead him around as he walked with a cane in the garden. But even then he longed to read and would often carry a large book on medicine.** His youngest daughter, Edith, then in her teens, spent many hours reading to him, since he could no longer see for himself.

It was a great shock to the whole family when his wife Julia passed away suddenly on the night of Feb. 3rd, 1895. She was only 63 and far stronger, so it seemed, than Israel or his ailing wife Anna. Julia had been largely responsible for tending Israel and the family duties while Anna worked in the temple.***

*Wilson, *op. cit.*

**Erdman, *Kimball S.* 1963. *Interview with Antoine R. Ivins.*

***Ibid.

In 1895, Anthony W. Ivins was called to go to Mexico to preside over the newly organized Juarez Stake. This was a great shock and trial to his aged parents. Israel was 80 and Anna 79. They dreaded the thought of this separation from their son who was one of their mainstays in their old age. While Anthony was on his first trip to Mexico to prepare for the move, his mother, Anna Lowrie Ivins, passed away on the 11th of January 1896.* Anthony returned home as soon as he heard of his mother's illness, but it was too late. After Anthony left, Israel was in the care of his daughters Julia and Edith. Israel now was very feeble from a partial stroke and was practically blind. Edith had the opportunity to go to Logan to school, which bothered Israel greatly because he leaned on her so heavily to read to him and entertain him. She was not gone long when she received a telegram from Julia that their father had suffered another stroke and that her own health was not equal to the responsibility of caring for him. Edith returned and a short time later Israel passed away peacefully. It was the morning of April 16th, a month before his eighty-second birthday. Anthony and others of the family returned for the funeral.**

The funeral was held in the St. George tabernacle on April 18th, 1897. Elder George Woodward was the first

*Wilson, *op. cit.*

**Lamoreaux, *Edith Ivins. Unpublished life story.*

speaker and said that Brother Ivins had spent all of his life striving to do good and assist in building up the Church and the Kingdom of God on the earth. President D. D. McArthur of the St. George Stake and his counselor Erastus B. Snow also spoke and bore testimony to Israel's sincerity and honorable life and counseled everyone to follow his worthy example.

Elder Heber J. Grant, then of the Quorum of the Twelve, and a nephew of Israel, said in his remarks, "*Were it not for the knowledge that we have of the gospel and its glorious privileges and blessings, we might consider that we had lost a brother and a friend. But the gospel teaches us that a death here is a birth into another sphere.*" He spoke of Israel's integrity in the cause of Christ and his long and useful life. While some who were called to the Dixie Mission had failed to fill it and in some cases had made money, yet Israel had stayed and had done his duty. He made a success of life and raised an honorable family who would always revere his memory.*

Israel was buried in the St. George cemetery in Lot 87 with his wives and several children.** Years later, Anthony told of a dream he had had of his parents and friends who had been buried in the cemetery at St. George. He was blessed to

**Obituary for Israel Ivins, Deseret News 28 Sept. 1897. (Also recorded in JH for 16 Apr. 1897).*

***Register of deaths, St. George Cemetery.*

witness the resurrection of these fine people and commented that the ceremony which called them forth was just as natural and logical as the rites performed when their bodies were laid away.*

Truly Israel and his two fine wives, Anna and Julia, had tried with all their diligence to be worthy servants of the Lord, and to be prepared to come forth in that glorious resurrection.

**Lamoreaux, Edith Ivins. Unpublished notes.*

GENEALOGICAL DATA

1. Family of Anthony Ivins and Sarah Reeves Wallin. Anthony Ivins was born 28 Sept. 1781 at Creamridge, Monmouth Co., New Jersey, son of Israel Ivins and Margaret Woodward. Anthony married about 1805 and died 22 Apr. 1851 at Toms River, Ocean Co., New Jersey. His wife, Sarah Reeves Wallin, was born 31 Mar. 1788 at New Egypt, Ocean Co., New Jersey, daughter of Thomas Wallin and Elizabeth French. Sarah died 26 Sept. 1856 in Salt Lake City, Utah.

Children: (All born at Toms River)

1. Margaret Ivins, b. 6 Sept. 1806, died 11 Apr. 1886. Immigrated to Utah and married Washington McKean.
 2. Thomas Wallin Ivins, b. 5 Mar. 1809, died 8 Mar. 1877. Married Mary A. Lippincott.
 3. Emeline Ivins, b. 7 May 1811, died 26 Sept. 1855. Married Daniel W. Bills.
 4. Israel Ivins (see data below)
 5. Anthony Ivins, b. 15 Aug. 1817, died 2 Oct. 1817.
 6. Anthony Ivins, b. 29 Sept. 1818, died 23 Nov. 1870. Immigrated to Utah and married Elizabeth D. Coward.
 7. Edward Wallin Ivins, b. 20 May 1821, died 3 Feb. 1880. Married Matilda Cook.
2. Family of Israel Ivins. Israel was born 19 May 1815 at Toms River, Ocean Co., New Jersey, son of Anthony Ivins and Sarah Reeves Wallin. He died 16 Apr. 1897 in St. George. His wives and children were as follows:

1st wife: Anna Lowrie Ivins, born 18 Nov. 1816 at Philadelphia, Pennsylvania, married 19 Mar. 1844 at Hornerstown, Monmouth Co., New Jersey, died 10 Jan. 1896 in St. George, Washington Co., Utah.

Children:

1. Caroline Augusta Ivins, b. 22 Apr. 1845, Toms River, Ocean Co., New Jersey, d. 2 Feb. 1884. Married 29 June 1873 to John Ezra Pace.
2. Georgiana Ivins, b. 6 Nov. 1847, New York City, New York.
3. Anthony Woodward Ivins, b. 16 Sept. 1852, Toms River, Ocean Co., New Jersey, d. 23 Sept. 1934. Married Elizabeth Ashby Snow.

2nd wife: Julia Hill, born 15 Jan. 1833, Warminster, Wiltshire, England, daughter of Thomas Hill and Elizabeth Slade. Julia married Israel 12 Feb. 1857 at Salt Lake City, Utah, and died 3 Feb. 1895.

Children:

1. Israel Hill Ivins, b. 22 Dec. 1857, Salt Lake City, Utah, d. 12 Aug. 1858.
2. Julia Anna Ivins, b. 2 Dec. 1859, Salt Lake City, Utah, d. 17 Jan. 1900. Married 1st: 12 Jan. 1881, Aaron Johnson McDonald; md. 2nd: Aug. 1888, John Ezra Pace.
3. Sarah Emeline Ivins, b. 5 Oct. 1861, Salt Lake City, Utah. d. 16 Oct. 1862.
4. Miriam Emily Ivins, b. 5 Oct. 1863, Salt Lake City, Utah. d. Aug. 1864.
5. William Howard Ivins, b. 18 Dec. 1866, St. George, Utah, d. 5 May 1937. Married 16 Dec. 1891 to Sarah Della Redd.
6. Margarette McKean Ivins, b. 30 Mar. 1868, St. George, Utah. d. 14 Jan. 1928. Married 30 June 1886, Joseph Charles Bentley.
7. George Franklin Ivins, b. 11 June 1871, St. George, Utah; d. Nov. 1873.
8. Edith Ivins, b. 8 June 1873, St. George, Utah; d. 18 July 1953. Married 15 June 1899 to Walter Sparks Lamoreaux.