

NAUVOO PERIOD ANCESTORS

— of —

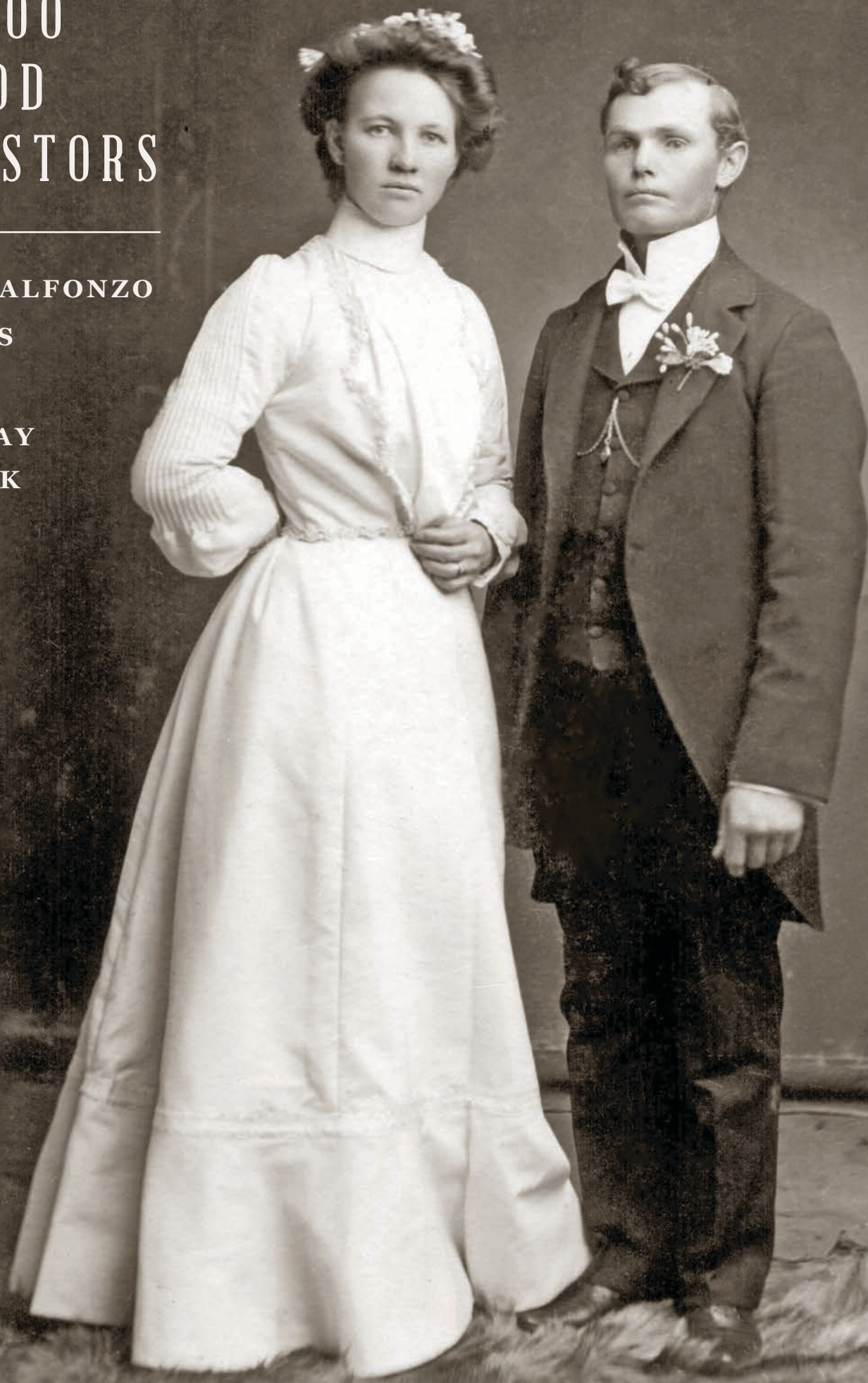
JASPER ALFONZO

RAWLINS

and

CORA MAY

BURBANK



NAUVOO PERIOD ANCESTORS

— of —

JASPER ALFONZO RAWLINS *and*
CORA MAY BURBANK



Jasper Alfonzo (Alf) Rawlins and Cora May Burbank
Married March 5, 1902
Logan, Utah Temple

DEDICATION

WE DEDICATE THIS BOOK to our ancestors who found the Church of Jesus Christ of Latter-day Saints during the Nauvoo period. (Craguns, Lindsays, Burbanks, Frosts, Rawlinses) We feel a connection and love for all our ancestors who made the sacrifice to join the Church. All because they heard the message of Joseph Smith and Jesus Christ and could not deny its truth. Many of them had property and were some of the wealthier people in their areas. They left it to be persecuted by mobs, to die in Winter Quarters, to die or bury a child on the plains and take the difficult path from Nauvoo to Utah.

Why would they make such a sacrifice? They could not deny their own testimonies; the testimonies of hope and faith in the Lord Jesus Christ, the Book of Mormon, and Joseph Smith's visions of Christ and our Father in Heaven. They were all Christians but this new message rang true.

We appreciate their sacrifice for us so we, their descendants, could be raised in the Church of Jesus Christ of Latter-Day Saints in a place of peace.

Elder Hales in the October 2014 General Conference encouraged us to have our foundation in Christ; "That sure foundation is Jesus Christ. He is "the rock of Heaven." When we build our house upon Him, the rains of the latter days may descend, the floods may come, the winds may blow, but we will not fall. We will not fail, for our home and our family will be founded upon Christ."

We will forever be grateful that our ancestors made such huge sacrifices to join the Church and bring to us the foundation of our testimonies. We love our Savior, the Gospel and hope to find our path back to Him.

We hope our descendants will find their own testimonies in the sacrifice and testimonies of their ancestors.

With love,
from the grandchildren of Alf and Cora Rawlins

Compiled by the grandchildren of Alf and Cora Rawlins
Printed June 2016

Many of the documents used in this book are available on www.rawlinshistory.com If you find any corrections, please email info@rawlinshistory.com

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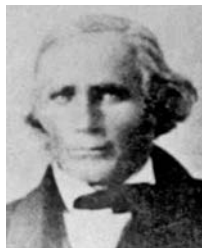
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ANCESTRY & POSTERITY OF ALF RAWLINS AND CORA BURBANK

James Rawlins
1794–1874



Jane Sharp
1794–1858



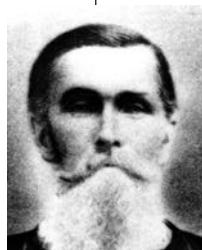
McCaslin Frost
1785–1874



Pennina Smith
1791–1869



Harvey McGalyard
Rawlins
1825–1913



Margaret Elzira Frost
1830–1920



Jasper Alfonzo (Alf)
Rawlins
1872–1935



Cora May
Burbank
1879–1937



Aerial Alfonzo Rawlins
1902–1997



Owen Woodruff Rawlins
1904–1967

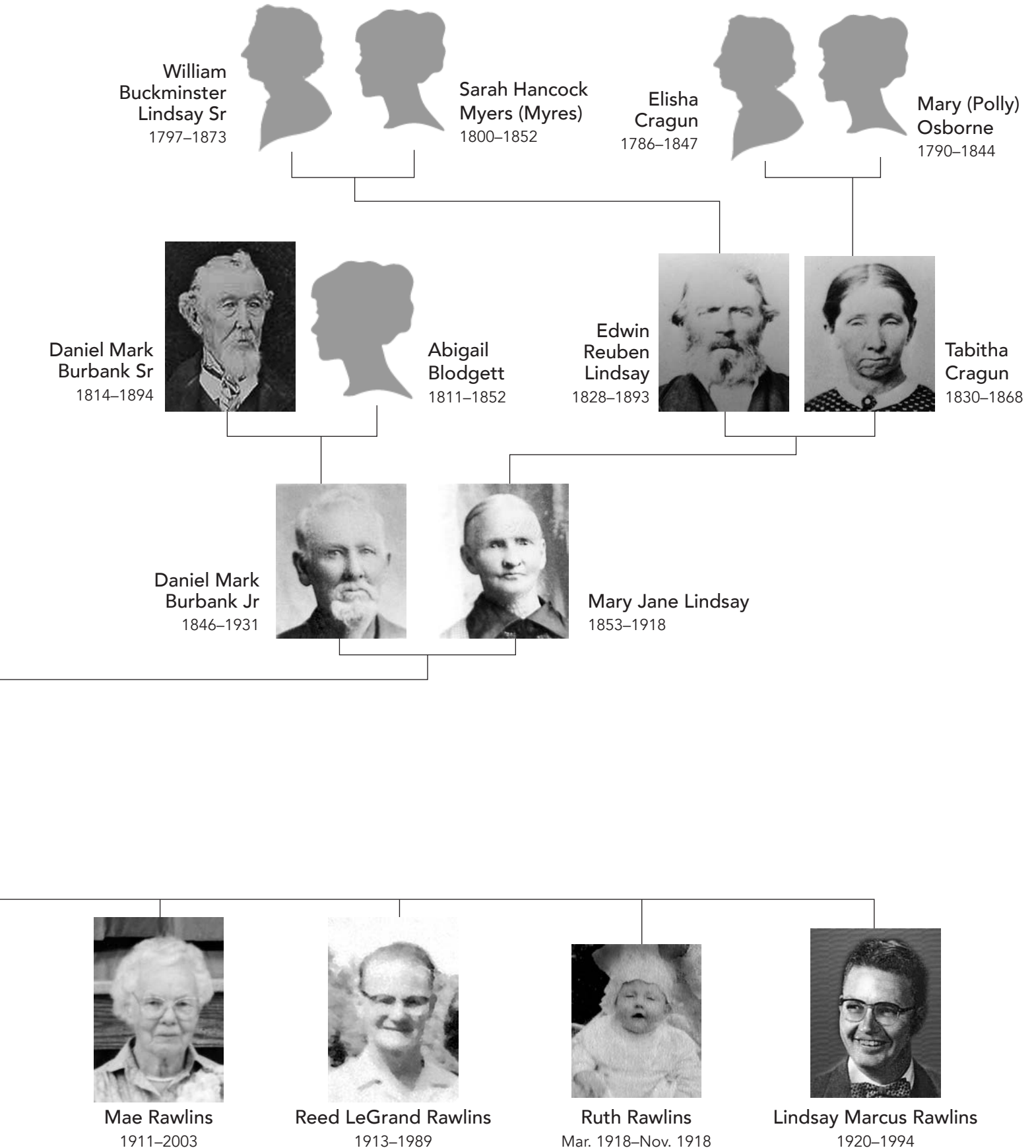


Horace Burbank Rawlins
1907–1985

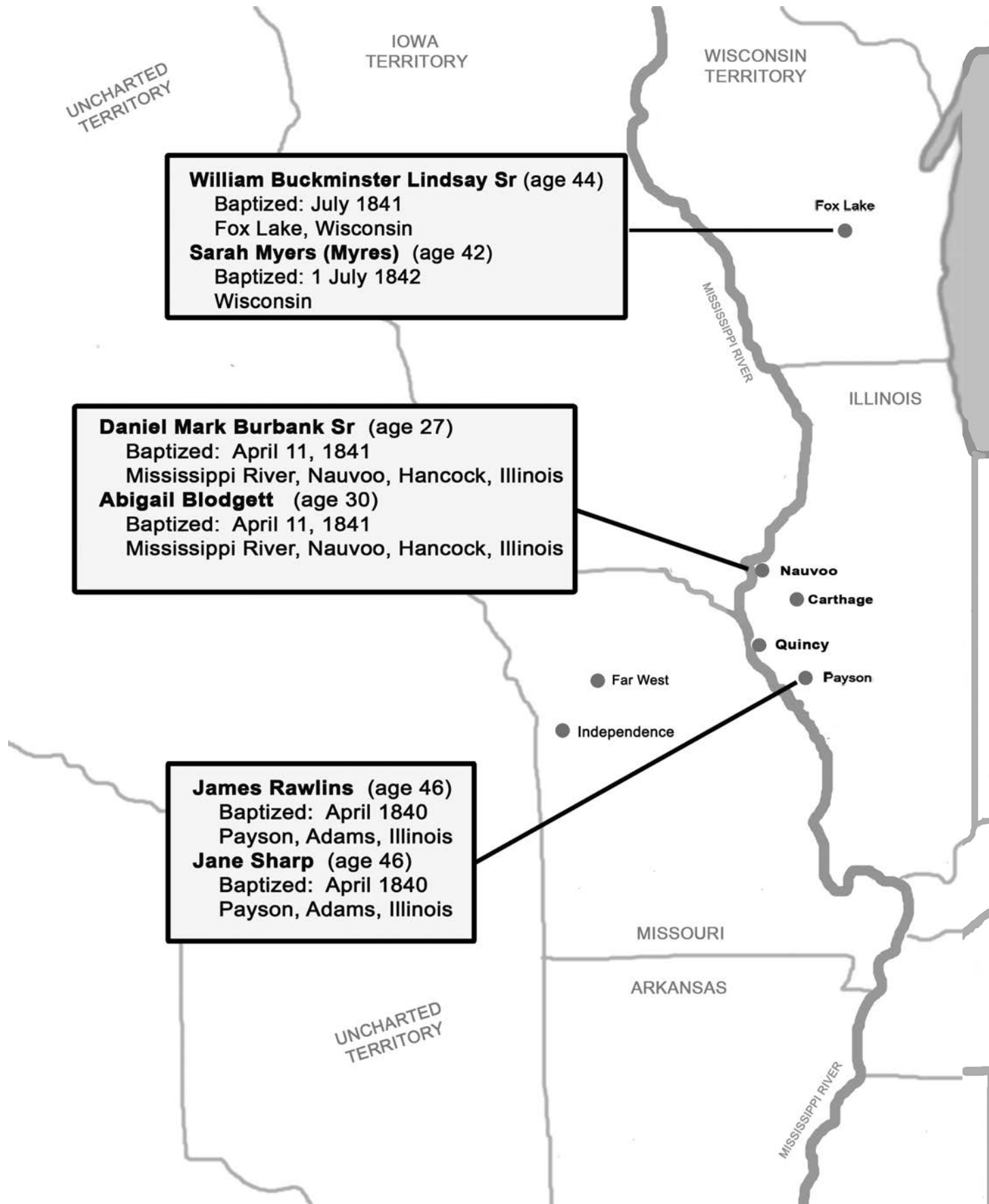


Howard Frost Rawlins
1909–1965

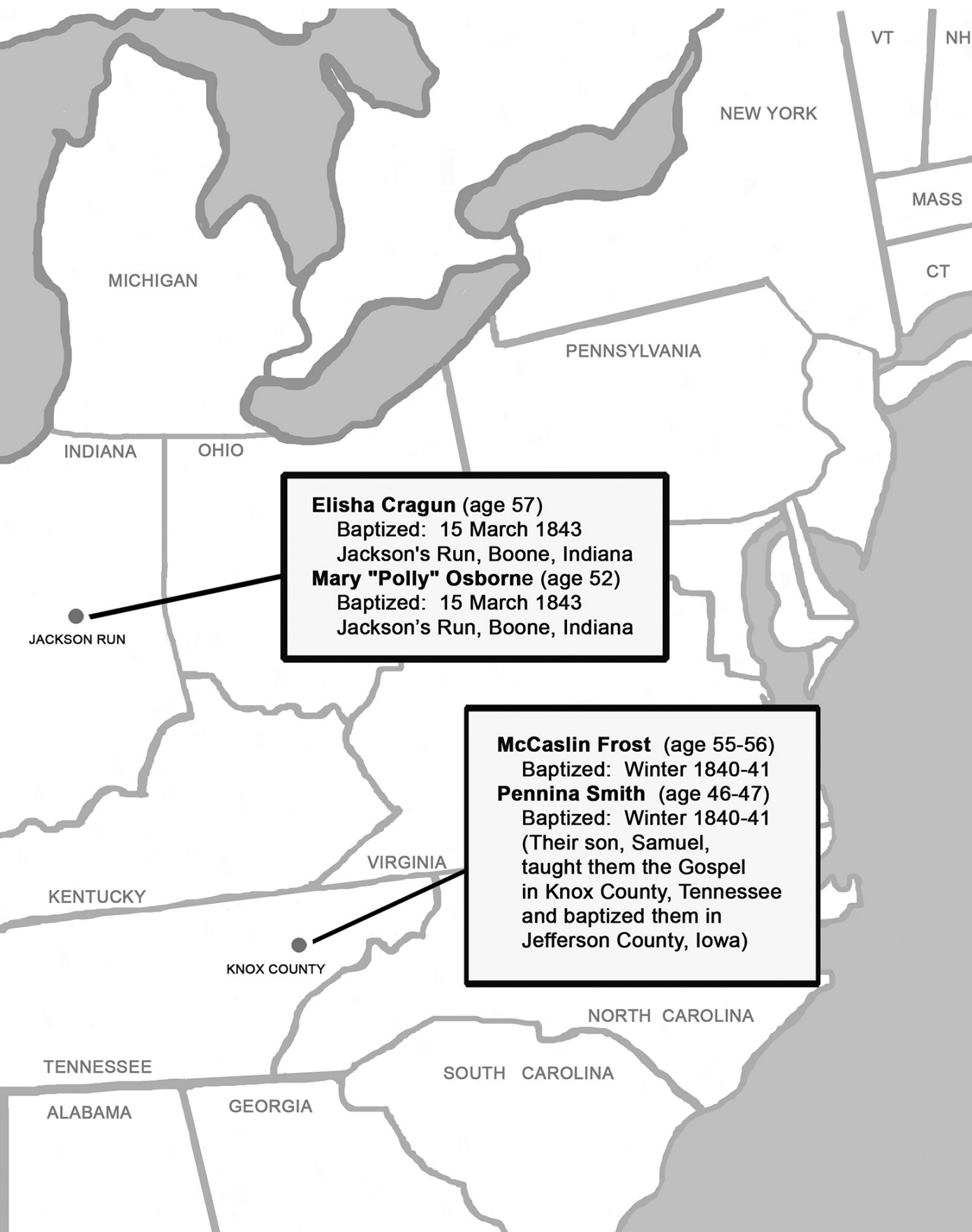
Nauvoo Period Ancestors of Jasper Alfonzo Rawlins and Cora May Burbank



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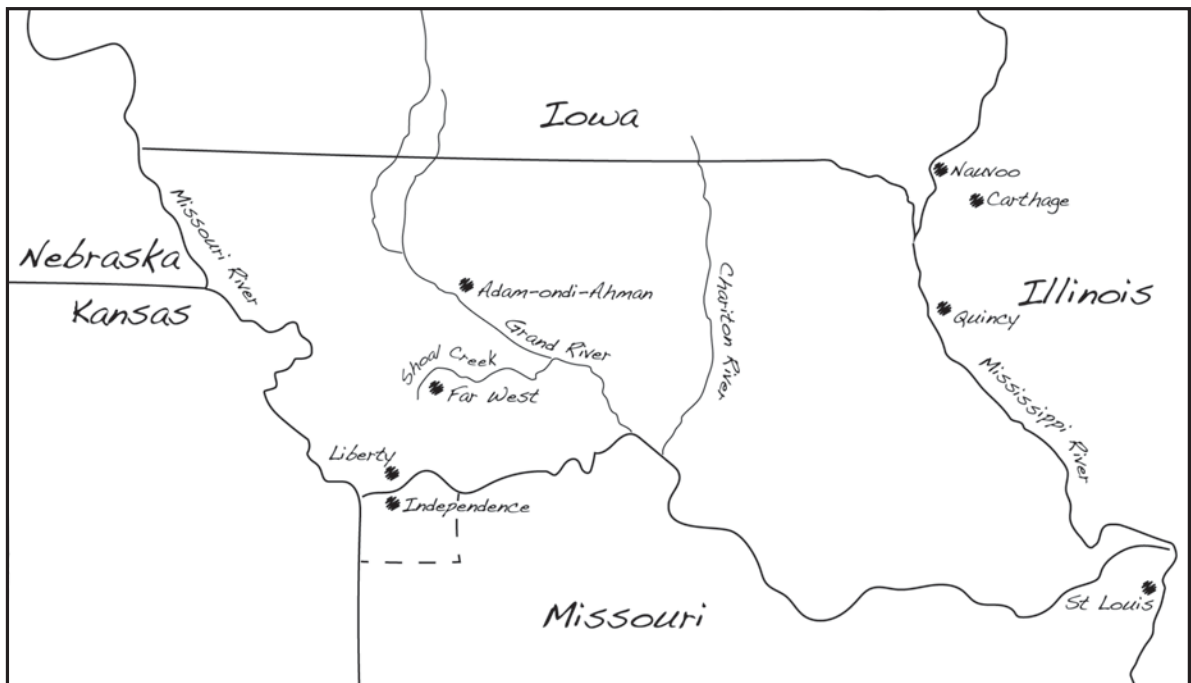


TORS EMBRACED THE GOSPEL



SECTION I

FORCED EXODUS FROM MISSOURI



HISTORICAL NOTES

Judy Rawlins Ball

MISSOURI

THE YEARS OF 1838-1839 were a bleak time in the history of the Saints. Mobs were burning homes and barns and killing members of the Church. Old settlers of Missouri were afraid of losing political power at the polls and a few unarmed Mormon men were attacked when they tried to vote.

In October 1838, Governor Boggs of Missouri issued the Extermination Order. "The Mormons must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good." Between 300 and 400 Mormons were murdered. In addition, men, women and children died from exposure, starvation and injuries during this terrible time.

Anti-Mormon forces continued to gather and surround Far West in preparation for an attack. The mob outnumbered the Mormon forces by a ratio of 5 to 1. On the evening of October 31, General Lucas of the anti-Mormon militia sent a white flag of truce. Colonel George Hinckle,* the leading officer of the Mormons, met with General Lucas and secretly agreed to surrender leaders of the church. He also agreed that Mormon property would be confiscated to pay for the costs of the "Mormon War" and that the Saints would surrender their arms and leave Missouri.

Hinckle then told Joseph Smith and the other leaders of the church that General Lucas wanted to talk to them in a peace conference. When the church leadership got to the meeting, they were surrounded by thousands of mob members—many of whom were dressed like Indians and shrieked throughout the night. That night a secret and

illegal court martial was held. Joseph Smith and the other leaders were sentenced to be executed in the public square of Far West the next day.

When General Alexander Doniphan received the order to execute Joseph Smith and others, he replied, "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning, at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God." The prayers of the Saints were answered.

Joseph Smith and the other leaders would spend the next six months in prisons (including Liberty Jail) and illegal court proceedings.

**"IT IS COLD-
BLOODED MURDER.
I WILL NOT OBEY
YOUR ORDER."**

—GENERAL ALEXANDER DONIPHAN

"November brought heartbreak for all Saints in Far West. ...all men in the city had to surrender their arms. The next day, Missouri troops brought Joseph and Hyrum Smith and five other prisoners into town in wagons to pick up personal effects and say good-bye. Then three hundred militia-men escorted them away to face trial and prison. That same day Latter-day Saint men assembled at the town square at bayonet point and, one by one, signed deeds that gave their land to the state of

Missouri to pay the costs of the “Mormon War.”¹

In Missouri that winter, conditions were destitute. Most Saints had been forced to relocate to Far West. They were surrounded by the Missouri militia. Most crops were unharvested and potatoes still in the ground were “froze solid.” It is estimated that the Saints lost nearly thirty thousand bushels of corn because of the militia takeover.

John Greene wrote, “we have been robbed of our corn, wheat, horses, cattle, cows, hogs, wearing apparel, houses and homes, and indeed, of all that renders life tolerable.”

“Many could not get into houses and had to take shelter in wagons, tents, and under bedclothes and while in this situation we had a severe snow storm, which rendered their suffering intense.” (Newel K. Knight)

Church leaders delayed as long as possible hoping that the Legislature would overturn Governor Boggs’ extermination order. They waited in vain and the mobs increased their attacks.

The first men to escape were members of the Mormon Militia. The Missouri militia were trying to capture them. John Butler escaped from his home having to leave his wife and four children to fend for themselves. Slipping through “the guard,” he had to cross the creek by taking off all his clothes and wading through the “bitter cold” water hiding to avoid capture.

Most of the Saints were destitute when they fled. The terrible winter conditions and their lack of food, clothing and shelter made for extreme suffering. It was about 180 miles to Quincy, Illinois.

The Prophet Joseph was still imprisoned in Liberty Jail. A neighbor helped Emma Smith and her four young children leave on February 7, 1839. When they reached the Mississippi River, Emma had to cross the thin ice carrying her two youngest children with her two older children hanging on to her skirts.

Emma also carried with her the manuscripts of Joseph’s translation of the Bible carried in two cotton bags and tied under her long skirt, which she received from Ann Scott. Ann had received the manuscripts from the Prophet’s secretary James Mulholland.

LIBERTY JAIL

THE PROPHET JOSEPH SMITH, ALONG with the First Presidency of the Church, were falsely imprisoned in Liberty Jail for almost six months. It was such a difficult time that Joseph Smith penned the words,

“O God, where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?”

“Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them.”

...Then the Lord’s response, “My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.” (D & C 121:1-7)

These powerful scriptures written in Liberty Jail (D & C 121, 122, 123) have comforted many of us during our own times of suffering.

ENDNOTES

¹ Hartley, William G., 1839: The Saints’ Forced Exodus from Missouri, <http://rsc.byu.edu/archived/joseph-smith-prophet-andseer/saints-forced-exodus-missouri-1839>

*In April 1839, when the Saints held a conference in Quincy, Colonel Hinckle was excommunicated.

FORCED EXODUS FROM MISSOURI

The following history is about Permelia Charlotte Ann Blackman Lindsay—sister-in-law to our ancestors, Edwin Reuben Lindsay and Tabitha Cragun. Permelia married William Buckminster Lindsay Jr in Council Bluffs, Iowa in 1850. Permelia was a child through the terrible times in Missouri.

LIFE HISTORY OF PERMELIA CHARLOTTE ANN BLACKMAN LINDSAY

*Written by Permelia's grandchild—
name unknown*

"MY GRANDMOTHER, Permelia Charlotte Ann Blackman Lindsay, was born in Leeds, Upper Canada, May 22, 1831, the daughter of Stephen Blackman and Deborah Ann Barnum Blackman. Her parents embraced the Gospel and moved to Missouri, where they went thru many persecutions and were finally driven out with the rest of the saints. Grandmother was baptized when she reached the age of eight years.

One time while living near Crooked River in Missouri, a mob came and set fire to their home with torches, The family hardly had time to get out of the house before it was completely enveloped in flames, This occurred in October when snow covered the ground, just after the family retired for



*Permelia
Charlotte Ann
Blackman Lindsay*

the night. There was no time to dress the children so they were wrapped in blankets and carried out of the house into the woods where they watched their home and all earthly possessions burn to the ground. They had to stay on the snow covered ground until morning, it was all they could do to keep the children's feet from freezing. As soon as possible, a tent, a little bedding and enough clothing to get by with, were secured. A buffalo hide was tanned to use for bed covering. The Saints were being driven out of this part of the country and the Blackmans had to take refuge on property of Mr. Haun, a non-member, but in sympathy with the Mormons.

Mr. Haun offered a place of refuge to the persecuted Saints, on his land. Grandmother's family had only been camped at Haun's Mill, on Shoal Creek, about 10 or 15 days when Colonel William O. Jennings and Captain Nehemiah Comstock with 240 State troops came riding full speed toward the settlement and without warning, started to fire upon the people. Some of the men and boys were out in the fields, a few were attending to odd jobs close where the tents were pitched; while the women were doing their household duties and the children were playing on the banks of the river.

The stricken people fled for the nearest shelter, most of the women rushed with their children into a nearby thicket. The men and boys near, rushed into an old building which Mr. Haun used for a blacksmith shop. The cracks between the logs of the shop were so wide the men on the outside could take aim and shoot the occupants. This was the human butchery recorded in history as the Haun's Mill massacre. Grandmother was in hiding close

enough to hear the terrible cursing and boasting made by the men after they had come out of the shop where; they not only killed 17 men and boys, but where they had also robbed and slashed the bodies with knives. After the troops finished their slaughtering in the blacksmith shop they went to the tents and robbed and plundered everything of value, At the Blackman tent the new buffalo robe was taken, there was little else of any value to the troops in this tent but everything in the tent was kicked, knocked down and trampled on.

Once more the Blackmans had to “move on.” Winter was upon them, they were scantily clothed: could not remain in safety and had no place to go because the country all around was filled with the troops bent on carrying out the orders of Governor Boggs to “Exterminate the Mormons.” The winter was spent in a tent: they lived with hopes of either regaining their property or selling it for enough money to help get settled in another place. After suffering at the hands of mobs time after time, they finally settled in Nauvoo.”¹

I WAS THERE

The following section contains journal notes which are not from our ancestors. It's hard to imagine how grim the conditions were without these first-hand accounts. These terrible persecutions set the stage for our ancestors, James and Jane Rawlins and their family to join the Church in the Quincy area.

CIRCUMSTANCES IN MISSOURI



John Riggs

“I helped to move the Saints during the time the mob was burning the Saints’ houses. I was in Adam-on-Diahman with the Prophet and drove his baggage wagon. I returned to Far West and was in the company to go to Hauns Mill to help the Saints, but a messenger arrived bringing the bad news of the massacre.

“I was...in the Crooked River battle nearby when Paterson O. Danyon (Patrick

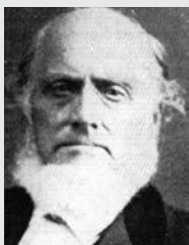
O’Bannion) fell, then David W. Patten...I was in company with one hundred and twenty horsemen at the time George M. Hinckle turned traitor. I was guard at the time that the Prophet, P. P. Pratt,...and others were...delivered over to the mob... The next morning we were all marched out on the public square...and then and there we had to lay down our firearms and were turned over as prisoners of war...A terrible time it was.”²



Nathan Tanner

He “had been forced to leave his wife and child at home, the baby so sick that his wife had dug a grave for it under the hearthstone. His father had come through the line the night before the surrender, so covered with blood that Nathan had recognized him only by his voice.

“His helplessness and worry only increased his anger as ‘the gards of our enemy...were turned loos to tantalize us what they pleased. A table was set out on the publik squair and papers made out to deed all of our lands away to pay the exspence of those that drove us.’ He signed the deed, but balked when they ordered him to raise his hand and swear that he was acting of his free volition. Sarcastically, ‘I rased my hand and waved it over the beyanets and said it looks like a free volantear act and deed at the point of the beyanet.’ One of the guards struck him senseless and he was dragged back into the compound.”²



Albert P. Rockwood

“...more than 6,000 men have been in Far West in 1 week, with orders from the Governor to exterminate the Mormons. The Brethren are hunted as wild beasts & shot down. Several have been Shot in Sight of the City.” Later that month he wrote again: “All the Mormons in Caldwell and Davis

Cos. Have been taken captive unless we would deny the faith. Those that deny... have gone clear.”³



Edward Stevenson

Driven from his home in Daviess County with only “one wagon-load of products from my 40 acres.” The main support of his widowed mother, totally unrecompensed for his land and improvements, he commented with tough understatement: “I thought this rather hard, but it did not convince me that my religeon was not true.”²

THE EXODUS IN THE DEAD OF WINTER



Albert Rockwood

“We had snow and rain every day but 2. We had heavy loads, were obliged to walk from 2 to 8 miles a day thro mud and water, camped out on the wet ground 3 nights before we arrived at the River... The river froze over & we were obliged to camp close to the river 3 days and nights before we could cross in the boat, 6 wag-gons were with us at the time.”⁴



Mosiah Hancock (age 5)

“The snow was deep enough to take me to the middle of the thigh, and I was bare footed and in my shirt tail.” They hitched their horse ‘old Tom’ to the cart and father drove the horse and carried the rifle on his shoulder. Mother followed the cart carrying my little brother, Francis Marion in her arms.” Barefooted Mosiah “tried to follow in her tracks.” A little girl, Amy, rode in the cart and felt bad that the others had to “tramp through the snow.” At the Mississippi River they camped. And “Oh! What a cold night that was!”

“The next morning the river was frozen over with ice—great blocks of frozen ice all over the river, and it was slick and clear. That morning we crossed over to Quincy, Illinois. I being barefooted and the ice so rough, I staggered all over. We finally got across, and we were so glad, for before we reached the other side, the river had started to swell and break up. Father said, ‘Run, Mosiah,’ and I did run! We all just made it on the opposite bank when the ice started to snap and pile up in great heaps, and the water broke thru!”⁴



Elizabeth Haven

Elizabeth Haven, one of the thousands driven out of Missouri wrote to a cousin after she got to Quincy. She said that the persecutions reported in the papers had opened many doors to missionaries. “God moves in a mysterious way his wonders to perform. Many have been sifted out of the church, while others have been rooted...in love and are the salt of the earth... We are to be tried (every one who inhabits the celestial kingdom) like gold seven times purified.”²

ENDNOTES

¹ Permelia Charlotte Ann Blackman Lindsay <https://familysearch.org/photos/documents/991713>

² Anderson, Lavina Fielding, “Like Gold Seven Times Purified” Early Saints in Missouri, *Ensign*, April 1979.

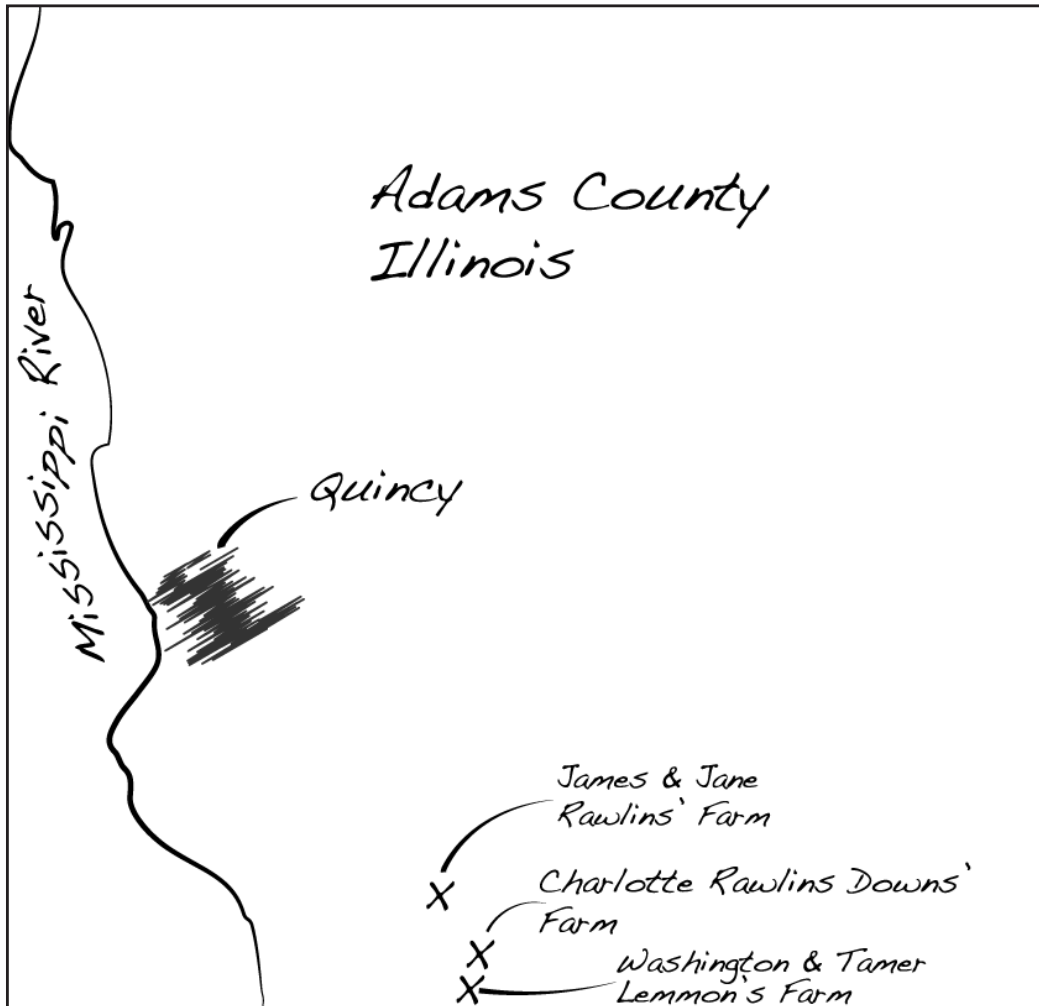
³ Parkin, Max H., Missouri’s Impact on the Church, *Ensign*, April 1979.

⁴ Hartley, William G., 1839: The Saints’ Forced Exodus from Missouri, <http://rsc.byu.edu/archived/joseph-smith-prophet-andseer/saints-forced-exodus-missouri-1839>

SECTION II

A PLACE OF REFUGE

QUINCY



HISTORICAL NOTES

Judy Rawlins Ball

IN FEBRUARY 1839, THE FIRST Saints began arriving in Quincy. The town of Quincy, Illinois had compassion on these persecuted people and took them into their homes to clothe and feed them. Local residents hired the destitute Saints to work for them and allowed them to rent farms. The town only had about 1,600 residents and the estimates are that 8,000-10,000 Saints fled into their area.

Many of the Saints were unable to cross the Mississippi when they reached it. During the months of February and March, many Mormons were camped in terrible conditions on the west side of the river. The Mississippi was frozen with ice chunks which made it too dangerous to do ferry crossings. A few canoes ventured across the river in harrowing crossings. A few times the river froze over with a thin sheet of ice and people gingerly crossed hoping that the ice was sufficiently frozen.

The people of Quincy “donated liberally, the merchants vieing with each other as to which could be the most liberal. They soon had the contributions together, which filled a large canoe with flour, pork, coffee, sugar, boots, shoes and clothing, everything these poor outcasts so much needed.” (Wandall Mace) The Quincy residents then made the dangerous river crossing to offer relief.

“Citizens of Quincy disregarded religious differences and embraced downcast Mormons crossing the Mississippi River. The solicitous reception

by Quincyans during the winter of 1838-39 is unparalleled in the annals of Mormonism and has never been forgotten. It has become a legacy that epitomizes all that is good in people.”¹

An account by Wandle Mace in the Quincy area shows the very crowded conditions. He wrote,

**“THE SOLICITOUS
RECEPTION BY
QUINCYANS...IS
UNPARALLELED IN
THE ANNALS OF
MORMONISM AND
HAS NEVER BEEN
FORGOTTEN.”**

—SUSAN EASTON BLACK

“Very many nights the floors, upstairs and down, were covered with beds so closely it was impossible to set a foot anywhere without stepping on a bed.”

During this time period, Joseph Smith and other church leaders were still imprisoned in

Liberty Jail. Also, other Mormon men were jailed in the Richmond jail. During this terrible time, their families had to escape without them.

As the town of Quincy filled with refugees, Saints sought shelter throughout the county. Our ancestors lived about 12 miles southeast of Quincy. James and Jane Rawlins took in Mormons. Also, Charlotte Rawlins Downs (James Rawlins' sister) and her family took in five families. We know that Washington Lemmon (stepson of Amy Rawlins, James' sister) and his wife Tamer lived in the same area. We suspect that they also took in Saints as they joined the Church.

In April, Joseph Smith and his friends were allowed to escape while they were being transported from Liberty Jail. He arrived in Quincy on April 22, 1839.

While the Saints were in the Quincy area, they held church meetings and had a Quincy Stake.

The Saints were in Quincy for a brief time.

Joseph Smith arranged for the purchase of land in the area of Commerce, Illinois (later renamed Nauvoo) which was located 50 miles north of Quincy. The first Saints began moving to Nauvoo in May 1839.

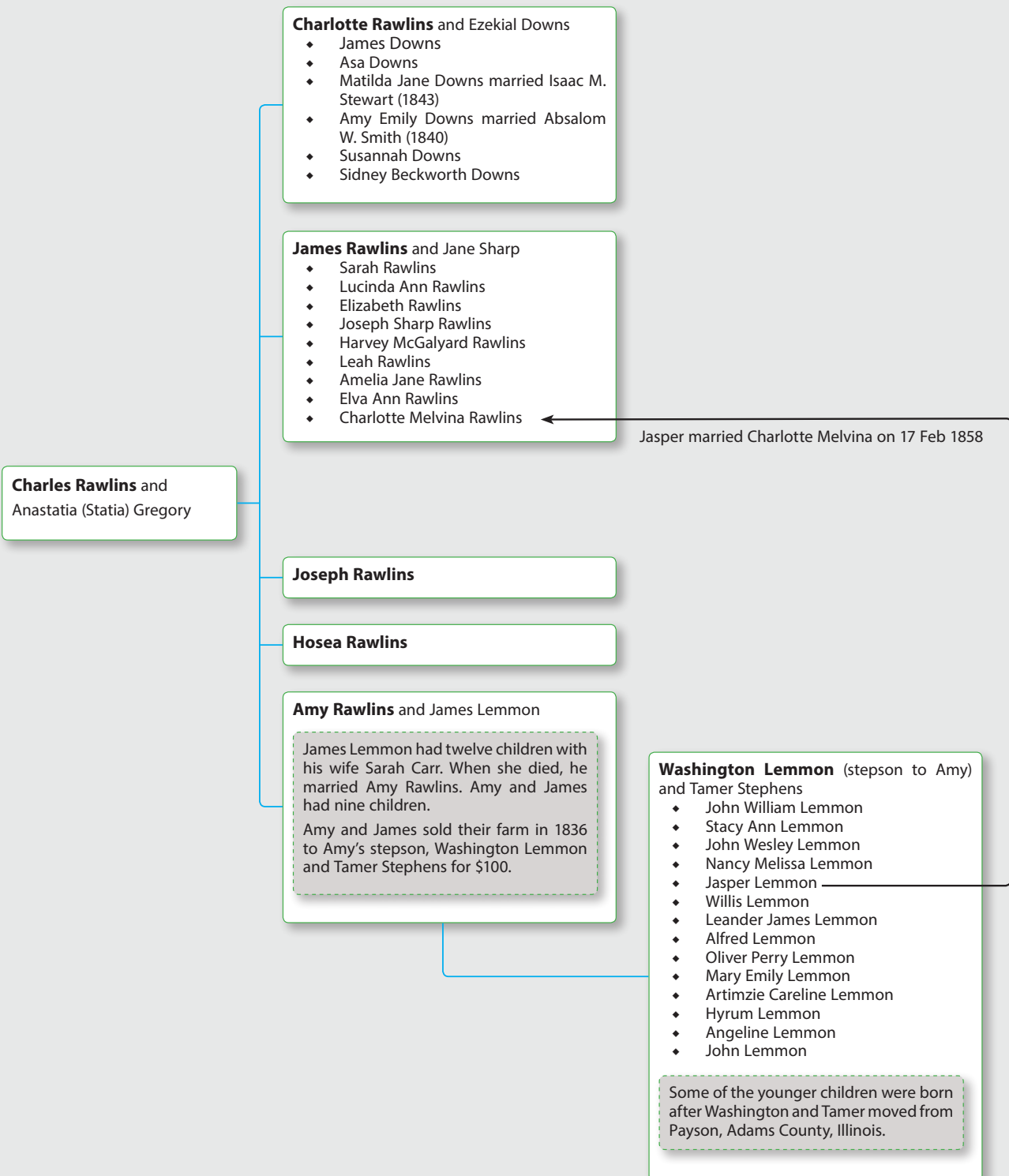
Our ancestors and their relatives were baptized by Bishop David Evans who with the rest of the Saints had fled Missouri. Out of the terrible tragedy of Missouri our ancestors were taught the Gospel. We have the blessings of the Gospel in our lives because of the heartbreaking circumstances of Missouri.

The Prophet Joseph Smith said that "in our time of deep distress, (Quincyans) nobly came forward to our relief, and like the good Samaritan poured oil into our wounds, and contributed liberally to our necessities." We are so grateful to our ancestors and their relatives who were the good Samaritans and received the incredible gift of the Gospel in return.

ENDNOTES

¹ Black, Susan Easton, *Quincy—A City of Refuge*, <http://mormonhistoricsites.org/wp-content/uploads/2013/05/MHS2.1Black.pdf>

James Rawlins and His Sisters in Adams County, Illinois



THE RAWLINS, DOWNS AND LEMMON FAMILIES OFFER SANCTUARY

Judy Rawlins Ball

We are really grateful to James Downs for this first-hand account of their farm and his account of helping the Saints. James farmed with his parents and was about 24 years old when they took in the Saints. They lived on a farm close to James and Jane Rawlins.

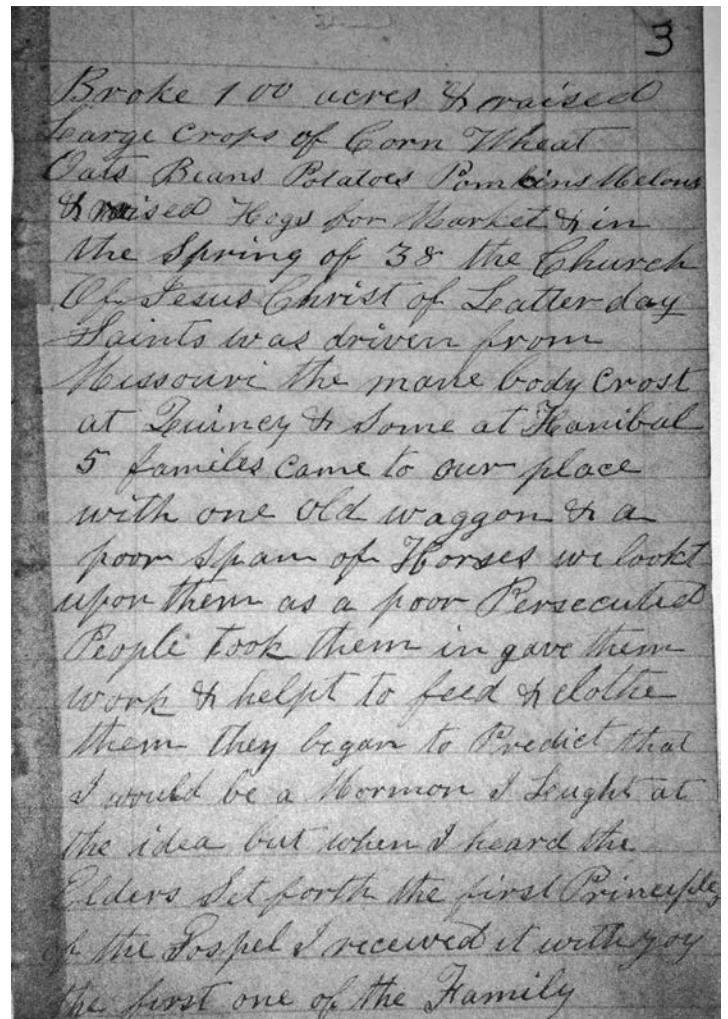
JAMES DOWNS' AUTOBIOGRAPHY

(Nephew of James and Jane Rawlins)

We emigrated to Illinois in the fall of '28 and settled in Adams County in the spring of '29, 12 miles below Quincy, one of the most beautiful countries I ever saw. The land was very rich, the prairies interspersed with beautiful groves of timber with singing birds and the country abounded with wild game, wild fruit, fish, and honey.

My father bought calves and raised for market, bought land, fenced 160 acres, broke 100 acres and raised large crops of corn, wheat, oats, beans, potatoes, pumpkins, melons, and raised hogs for market.

And in the spring of '38 ['39] the Church of Jesus Christ of Latter-day Saints was driven from Missouri. The main body crossed at Quincy and some at Hannibal. Five families came to our place with one old wagon and a poor span of horses. We looked upon them as a poor persecuted people, took them in, gave them work and helped to feed



3
Broke 100 acres & raised
large crops of Corn Wheat
Oats Beans Potatoes Pumpkins Melons
& raised Hogs for Market & in
the Spring of '38 the Church
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5 families came to our place
with one old wagon & a
poor span of Horses we lookt
upon them as a poor Persecuted
People took them in gave them
work & helpt to feed & clothe
them they began to Predict that
I would be a Mormon I laughd at
the idea but when I heard the
Elders set forth the first Principles
of the Gospel I received it with joy
the first one of the Family

James Downs' Journal

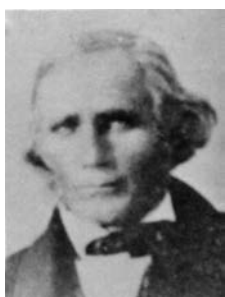
and clothe them. They began to predict that I would become a Mormon. I laughed at the idea, but when I heard the Elders set forth the first principles of the gospel I received it with joy, the first one of the family.

I was baptized in October 1840 by Bishop David Evans and confirmed and had manifestations of the truth of what I had received from time to time.¹

JAMES AND JANE RAWLINS

JAMES AND JANE RAWLINS moved to Adams County, Illinois (about 12 miles southeast of Quincy) in 1828. They lived in the Payson area. In a history of Adams County² it states that of the four original families in Payson Township--James Rawlins and Ezekial Downs (Charlotte Rawlins' husband) were two of the first four families.

Here James and Jane bought and sold several farms. Based on the land records, we believe they lived in the area marked R3, R4 and R10 on the



James Rawlins



Jane Sharp Rawlins

map included in this section when they took in the Saints. Their youngest children Amelia (Millie) Jane, Elva Ann, and Charlotte Melvina were born in Adams County.

In 1839, they along with other relatives took in destitute Mormon Saints. Their families were taught the Gospel by Bishop David Evans who baptized many of them.

JAMES RAWLINS was baptized in April 1840.

JANE SHARP RAWLINS has no record of her baptism. However, we believe it to be the same date.

SARAH RAWLINS was a member of the Church. We don't know when she was baptized. We know that she joined the Relief Society in Nauvoo in June 1842, and she died

in September 1842. Could Sarah have joined the church at the same time as her parents?

LUCINDA RAWLINS was baptized November 20, 1840.

ELIZABETH RAWLINS. We also don't know about her baptism.

JOSEPH, HARVEY, LEAH, AMELIA (MILLY) JANE, ELVA ANN AND CHARLOTTE

MELVINA were baptized after they moved to Bear Creek, Hancock County, Illinois (outside of Nauvoo).

LUCINDA RAWLINS was married to Andrew Cunningham by Bishop David Evans on April 22, 1841.

In the spring of 1839, James and Jane took in a boarder, Absalom W. Smith. The spring of 1839 is also when they took in Saints. Had the Saints moved to Nauvoo by then? We have read that conditions were very crowded. Absalom had moved to the Payson area with his sister. It's possible that he moved in with the Rawlins' family because he had his eye on their niece, Amy Emily, who lived on a neighboring farm. Absalom states,

*"In 1839 Dot Nelson, a sectarian minister of the Nelson Institute near Burton, a small town eight miles west of Quincy, challenged Joseph Smith to a debate on doctrinal points, taking the word of God for Fair guidance. Joseph Smith accepted it and arrangements for a debate in Quincy were made in a large chapel, but finding the crowd to be too large for the hall they moved the meeting to a grove in the east part of town. It was there I first saw the Prophet."*³

We wonder if James and Jane also attended this debate. The following year Absalom would marry James' and Jane's niece, Amy Emily Downs.

CHARLOTTE RAWLINS DOWNS AND EZEKIAL

(Charlotte is James Rawlins' sister.)

C HARLOTTE AND HER FAMILY took in five Mormon families and helped clothe them, feed them and give them work.

JAMES DOWNS was baptized October 1840 by Bishop David Evans

AMY EMILY DOWNS married Absalom W. Smith on November 5, 1840. On Family Search, it states that Amy was confirmed on August 1, 1842. Absalom's history states that he was baptized in August 1843 by Isaac Stewart (his soon to be brother-in-law) in Adams County.

SUSANNA DOWNS was baptized in May 1843.

CHARLOTTE RAWLINS DOWNS was baptized in the fall of 1843.

MATILDA JANE DOWNS married Isaac M. Stewart on December 5, 1843. We don't know when she was baptized.

EZEKIAL DOWNS. It's not known when he was baptized.

WASHINGTON LEMMON AND TAMER STEPHENS

(Washington Lemmon is Amy Rawlins Lemmon's stepson.)

I N 1836, **WASHINGTON AND TAMER** purchased a farm for \$100 from Washington's father and stepmother, James Lemmon and Amy Rawlins Lemmon (James Rawlins' sister) who were moving to Texas. This farm was close to the farms

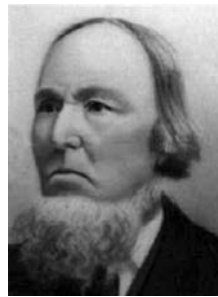
of James and Jane Rawlins and Charlotte Rawlins and Ezekial Downs. This put them in the Payson area when the Saints were driven from Missouri. We don't know if they also took in Saints, but we believe it was likely.⁴

TAMER STEPHENS LEMMON was baptized in October 1840 by Jacob Meyers.

WASHINGTON LEMMON was baptized in March 1841 by Bishop David Evans.

DAUGHTER, STACY ANN LEMMON, was baptized October 1841.

SON, JAMES WILLIAM LEMMON, was baptized May 15, 1842.



Washington Lemmon Tamer Stephens Lemmon

Washington and Tamer Lemmon would come to Utah with the Saints and settle in the Millcreek area. They would live in the same ward as James and Jane Rawlins. James was in the Bishopric there and when he was released, Washington Lemmon was called to the Bishopric. On February 17, 1858, James' and Jane's daughter, Charlotte Melvina would marry Jasper Lemmon, the son of Washington and Tamer.

BISHOP DAVID EVANS

AS I HAVE LEARNED ABOUT Bishop David Evans who taught the Gospel to my Grandparents and their families, he has become one of my heroes.



*Bishop David
Evans*

David Evans and his wife, Mary, were baptized into the Church on April 6, 1833 (the third anniversary of the Church). He then sold his farm and began doing missionary work. He served several missions. He served in Zion's Camp and was in the School of the Prophets.

He moved with his family and friends (many of whom he had taught the Gospel) to Shoal Creek, Caldwell County, Missouri. This was two miles from Haun's Mill. He and his wife suffered several heartbreaking tragedies in Missouri. In 1836, they had a young daughter die. Then again in the fall of 1838, they had a newborn daughter who lived just a month and died October 1, 1838.

Against this personal tragedy, there was increasing mob action from the Missouri mobs. David negotiated a truce for the Haun's Mill area. After the extermination order was issued, there were 240 armed men on October 30, 1838 who rode to Haun's Mill and began slaughtering the people. Bishop David Evans ran out of the blacksmith shop waving his hat crying for peace. He was unable to stop the massacre.

In a few months, they would complete the treacherous journey across Missouri in the dead of winter and end up in Payson, Adams County, Illinois where our grandparents, James and Jane Rawlins lived. I've wondered if James or Charlotte or Washington (our relatives) took his family in.

At a time of such personal tragedy, David Evans shared the Gospel and baptized 31 people

in Payson including our ancestors.

Bishop Evans stayed in Payson, Illinois for several years. In 1841, he was called on a mission. However, Bishop Evans had to return home to Payson when his wife died on June 20, 1841 leaving him five young children. Bishop Evans then married Barbara Ewell, one of the people he had baptized earlier in Missouri.

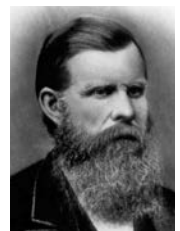
In 1842, Bishop Evans was asked to be the Bishop of the Eleventh Ward in Nauvoo. At this time, he sold his farm in Payson and moved to Nauvoo.

He later led a wagon train to Utah and settled in Lehi where he became the first Mayor and Bishop of that area.⁵

We are so grateful to Bishop David Evans who during his own time of terrible tragedy and grief shared the Gospel with our ancestors and their relatives.

HARVEY MCGALYARD RAWLINS

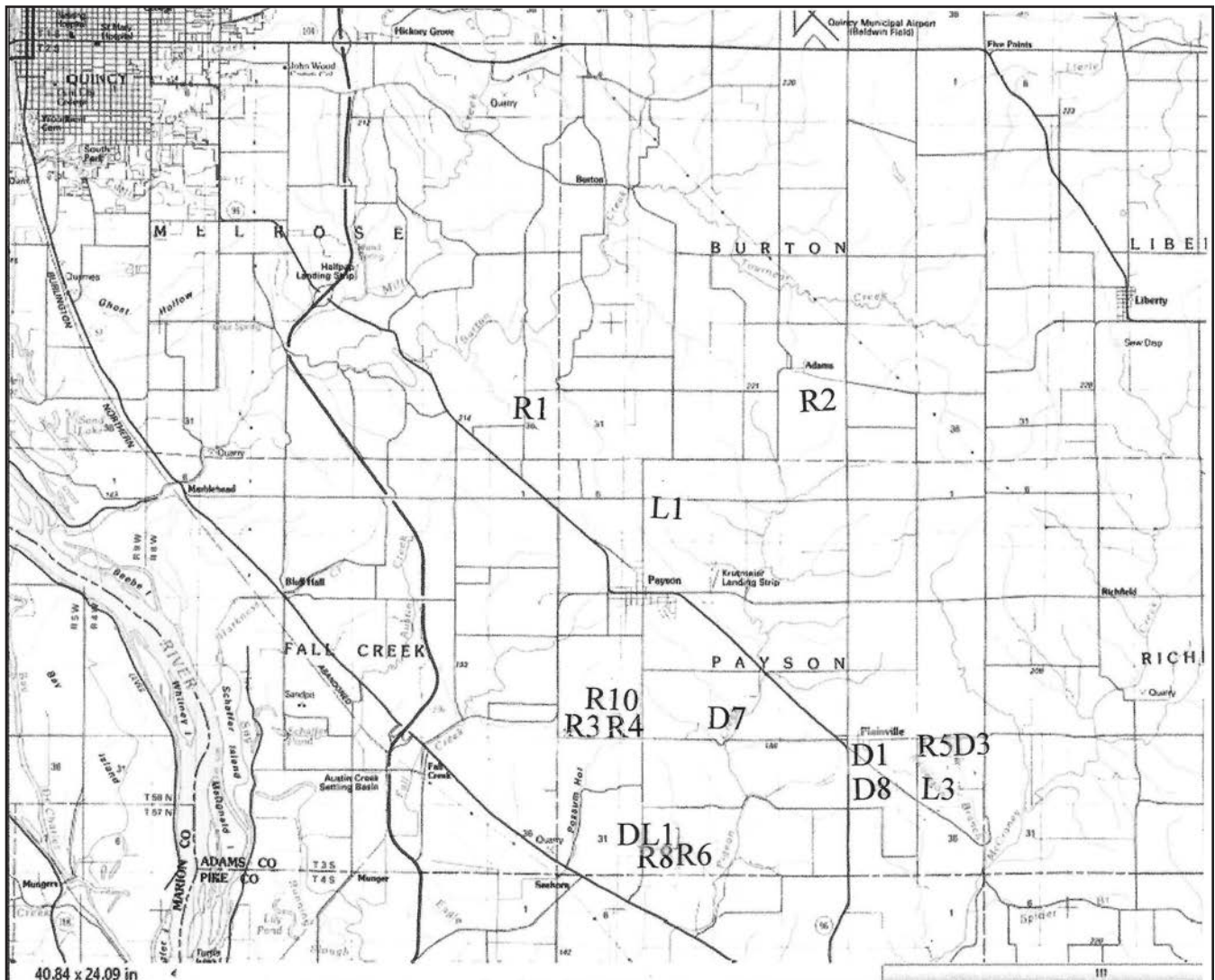
IN HARVEY'S HISTORY HE STATES that "his father, James Rawlins, traded farms with a man named Richard Wilton, thus making it necessary for the family to again move, this time to Bair Crick (Bear Creek), Hancock Co., Illinois where they lived for four years."



*Harvey
McGalyard
Rawlins*

The land records show that on April 11, 1842 James and Jane Rawlins sold their Adams County farm to Richard Wilton for \$900. Land records in Bear Creek, Hancock County, Illinois show that they purchased a farm from Richard Wilton on April 20, 1842 for \$1,000. Also, on October 18, 1842, James and Jane purchased another piece of property from Richard Wilton for \$300. In essence, they "traded farms."

PROPERTIES BOUGHT AND SOLD IN ADAMS COUNTY, ILLINOIS BY THE RAWLINS, DOWNS & LEMMON FAMILIES



Thanks to Steve Rawlins for preparing this map.

ENDNOTES

- ¹ History of James Downs (familysearch.org KVVQ-KSB) <https://familysearch.org/photos/stories/1954663>
- ² *The History of Adams County, Illinois—Portraits of Early Settlers and Prominent Men.*
- ³ History of Absalom Smith (familysearch.org KWNL-4DL) <https://familysearch.org/photos/stories/958372>
- ⁴ History of Washington Lemmon (familysearch.org KWJB-VMM) <https://familysearch.org/photos/stories/7033811>
- ⁵ History of David Evans (familysearch.org LHWV-D7Q)

SUMMARY OF TRANSACTIONS OF FAMILY FARMS IN ADAMS COUNTY, ILLINOIS

Prop #	GPS Coordinates	Date	Book	Page	Seller	Buyer	Price	Description
R1	39.85744,-91.26785	26 Apr 1833	B	281	Rawlins, James (Jane)	Fruit, Alexander	\$100	NE 1/4 of Sec 36, Twp 2S, Rng 8W
R2	39.85628 -91.20801	9 May 1833	B	287	Walker John (of Greene Co.)	Rawlins, James (Jane)	\$80	NE 1/4 of Sec 33, Twp 2S, Rng 7W (Also includes the property below)
R1	39.85744,-91.26785	9 May 1833	B	287	Walker, John	Rawlins, James		NE 1/4 of Sec 36, Twp 2S, Rng 8W
D1	39.78323 -91.23712	17 Oct 1835	C	434	Downs, Ezekiel	Herring, James	\$300	NW 1/4 of Sec 29, Twp 3S, Rng 7W
R3	39.79046 -91.25592	3 Jan 1835	D	24	Ralstin, James G (Admin)	Rawlins, James	0	S 1/2 of E 1/2 of the SW 1/4 of Sec 19, Twp 3S, Rng 7W (Lands of deceased Asher Anderson)
DL1	39.76874 -91.23710	20 Feb 1835	D	129	Downs, Ezekiel	Lemmon, James	\$60	E 1/3 of NW 1/4 of Sec 32, Twp 3S, Rng 7W
L1	39.83399 -91.19958	14 Jan 1835	D	328	Lemmon, Washington	Lock, Uriah	\$150	SW 1/4 of the SW 1/4 of Sec 3, Twp 3S, Rng 7W
L1	39.83399 -91.19958	14 Jan1835	D	329	Lemmon, Hardin (Ann)	Lock, Uriah	\$50	NW 1/4 of the SW 1/4 of Sec 3, Twp 3S, Rng 7W
R4	39.79047 -91.24652	10 Sep 1835	E	139	Munn, Stephen B.	Rawlins, James	\$250	SE 1/4 of Sec 19, Twp 3S, Rng 7W (Stephen B. Munn of New York and James Rawlins of Adams County, IL.)
R5	39.78322 -91.25591	9 June 1834	E	454	Shinn, Abel W.	Rawlins, James	\$55	Start at a stone 108 or 109 poles E of the NW corner of NW 1/4 of Sec 30, Twp 3S, Rng 7W, S to black oak.10 inches in diam etc
L3	39.76150 -91.22770	20 Feb 1836	E	486	Lemmon, James	Hutson, Damaris	\$125	Part of the E 1/2 of the SE 1/4 of Sec 32, Twp 3S, Rng 7W (40 Acres)
DL1	39.76874 -91.23710	20 Feb 1836	E	487	Lemmon, James (Amy)	Lemmon, Washington	\$100	2 20-acre parcels. Part of E 1/2 of NW 1/4 of Sec, 32 Twp 3S, Rng 7W
DL1	39.76874 -91.23710	19 Apr 1836	F	126	Downs, Ezekiel (Charlotte)	East, Edward	\$350	W 1/2 of NW 1/4 of Sec 32, Twp 3S, Rng 7W
D3	39.78322 -91.24651	28 Aug 1837	J	237	Downs, Ezekiel	Shinn, Solomon	\$340	NE 1/4 Sec 30, Twp 3S, Rng 7W

*Thanks to Steve Rawlins for researching these properties
and preparing this information.*

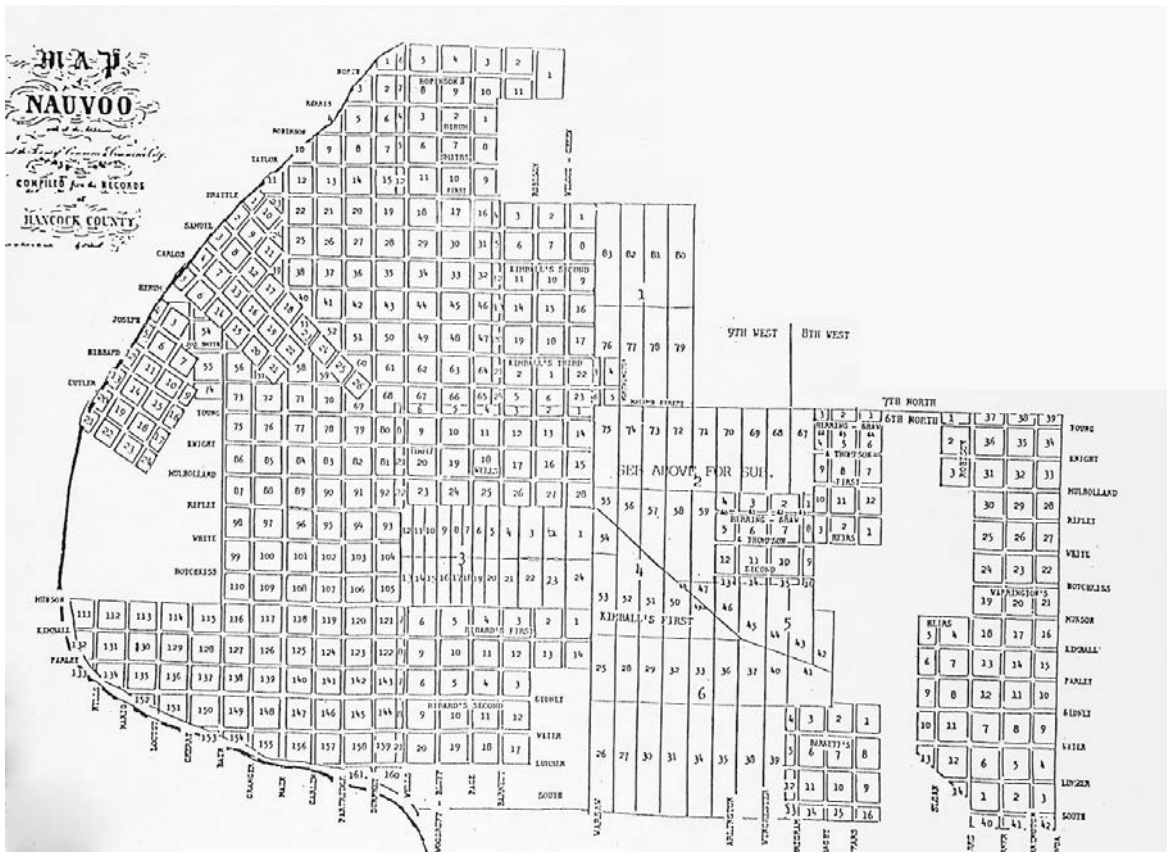
Nauvoo Period Ancestors of Jasper Alfonzo Rawlins and Cora May Burbank

Prop #	GPS Coordinates	Date	Book	Page	Seller	Buyer	Price	Description
R6	39.76150 -91.22770	15 Mar 1831	O	351	Rawlins, James	Phillips, Andrew	\$50	Start at NE corner of NW 40 acres of the SE 1/4 of Sec 32, Twp 3S, Rng 7W, S 40 rods, W 40 rods, E 40 rods to start (10 acres)
R9	39.76150 -91.22770	11 Oct 1841	R	475	Richards, G. C.	Rawlins, James	\$300	SE 1/4 of the SE 1/4 of Sec 32 Twp 3S, Rng 7W
D3	39.77598 -91.24650	8 Mar 1842	S	285	Downs, Ezekiel	James Hasslwood	\$300	Start at SW corner of the SE 1/4 of Sec 30, Twp 3S, 7W thence N 96 rods, W 20 rods, S 16 rods, W 60 rods, S 80 to start. (42 ac)
R8	39.76149 -91.23709	16 Apr 1842	S	537	Rawlins, James	Collier, Perry	\$75	The NW 10 acres of the NW 40 acres of the SW 1/4 of Section 32, Twp 3S, Rng 7W
R6	39.76150 -91.22770	14 Jan 1842	T	458	Rawlins, James	Dennison, J.F	\$100	S 1/2 of the NW 1/4 of the SE 1/4 of Sec 32, Twp 3S, Rng 7W
R10	39.79047 -91.24652	11 Apr 1842	U	93	Rawlins, James (Jane)	Wilton, Richard	\$900	90 acres off the S part of the SE 1/4 of Sec 19, Twp 3, Rng 7W. (Wilton is from Hancock Co.)
R2	39.85628 -91.20801	9 March 1843	U	126	Rawlins, James (Jane)	Wright, John C.	\$200	NE 1/4 of Sec 33, Twp 2S, Rng 7W
D1	39.78323 -91.23712	13 Jan 1845	W	647	Downs, Ezekiel	Downs, James	\$1,000	NW 1/4 of Sec 39, Twp 3S, Rng 7W.
D1	39.78323 -91.23712	12 Apr 1845	X	223	Downs, James	Walker, Eli	\$2,500	NW 1/4 of Section 29, Twp 3S, Rng 7W
D3	39.77598 -91.24650	9 Mar 1846	Y	475	Shinn, Solomon	Downs, Asa	\$50	Part of the NE 1/4 of the SE 1/4 of Sec 30, Rng 3S, 7W (9 acres)
D7	39.79050 -91.20894	18 May 1846	Y	476	Hunsaker, Jadob. T.	Downs, Asa	\$400	The balance or remainder of the SE 1/4 of Sec 21, Twp 3S, Rng 7W after taking off 80 acres
D8	39.77599 -91.22772	1 Jan 1847	Z1	259	Hunsaker, Jacob T.	Downs, Asa		SE 1/4 of 29, Twp 3S, Rng 7W (Documents a Mortgage)
D3	39.77598 -91.24650	12 Jan 1847	Z1	300	Downs, Asa	Seahorn, Alfred	\$700	Start at SE corner of SE 1/4 of sec 30, Twp 3S, Rng 7W. Containig 49 acres.

Adams County, Illinois Index to Deeds FHL, Film 967,530

SECTION III

CITY OF JOSEPH NAUVOO



HISTORICAL NOTES

Nada Rawlins Wilkins

THE SPRING OF 1839 found the Saints with the merciful souls in the city of Quincy since they had been driven from Missouri. Supplies of food were running out. Joseph was there briefly after his confinement in Liberty Jail. Joseph Smith was able to purchase land about 35 miles north of Quincy along both sides of the Mississippi. The area was called Commerce but was soon renamed Nauvoo.

Nauvoo quickly became a thriving city. Gardens and farms were planted, and homes were built. They had built a city of hope and relative peace. Many were sick with ague. (It was a disease similar to malaria.) Joseph Smith raised from his sick bed, and using the power of the Priesthood, he healed himself and those in his family. Then he went from tent to home all over the city to bless the Saints. It was a day of faith and healing.

Even though they hadn't been in Nauvoo long, missionaries were sent out to places around the world starting the fall of 1839. This left many women alone to feed, clothe and school their children. The men that were left in Nauvoo had to work extra hard to help support their own family, the widows and the families of the missionaries.

Here the Saints first published the writing that came to be known as the Pearl of Great Price. Now they had the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price--known today as the standard works of the Church.

In 1840, they started to build a Temple. These families were poor and struggling; yet, they contributed to the building of the Temple. The Saints sold their precious things and animals and donated the money to the temple. The men donated every tenth day to work on the temple. Some worked full time on building it. They had to guard the temple. They worked around the clock at times.

At this time, Saints were arriving in Nauvoo from all over the world. Most of the twelve apostles were serving missions. Yet, it was a bustling city. The Saints also had to deal with illness and persecution, which added to the difficulties of their lives.

Then, to the horror of the Saints, Joseph Smith and his brother, Hyrum, were martyred in Carthage on June 27, 1844. The Saints were grief stricken. At this time the city was renamed "The City of Joseph."

The persecution of the Saints only intensified after the martyrdom. Now in addition to their other duties, they had to prepare to leave and go West and abandon their beautiful city.

ENDNOTES

Our Heritage: A Brief History of the Church of Jesus Christ of Latter-day Saints

Anderson, Lavina Fielding, "They Came to Nauvoo" *Ensign*, September 1979.

FAMILY HOMES IN HANCOCK COUNTY, ILLINOIS

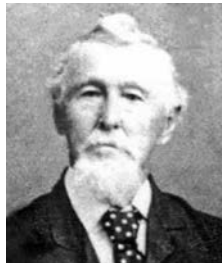
Judy Rawlins Ball

DANIEL MARK BURBANK AND ABIGAIL BLODGETT—NAUVOO

In Daniel's autobiography, he said they lived three blocks north of the Temple.

The Nauvoo Land and Records Office has records stating Daniel lived on Block 17. This is not close to the description Daniel gives in his autobiography. The Nauvoo Land Office acknowledged that sometimes errors were made when the records were originally transcribed. They recommended searching the Carthage Court House records to see the original documents.

In the fall of 1845, Daniel and Abigail moved to a farm 3 miles north of the city



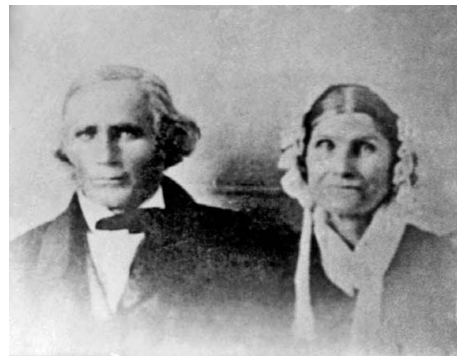
*Daniel Mark
Burbank Sr*

JAMES RAWLINS AND JANE SHARP RAWLINS—BEAR CREEK

James and Jane moved to Bear Creek (approximately 20 miles south of Nauvoo) in April 1842.

Their unmarried children Sarah, Elizabeth, Harvey, Leah, Amelia (Millie) Jane, Elva Ann and Charlotte lived with them.

James and Jane had several married children in the Bear Creek Branch. It's unknown if they lived on James' property or had their own farms. Their married children were: Joseph Rawlins (wife, Mary Frost) and Lucinda Rawlins Cunningham (husband, Andrew Cunningham).



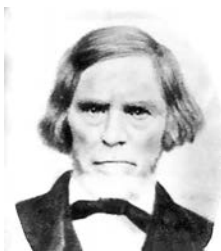
James Rawlins and Jane Sharp Rawlins

**MCCASLIN FROST AND PENNINA SMITH—
“FIVE MILES FROM CARTHAGE”**

In McCaslin’s history, it states that he rented a farm five miles from Carthage. Bear Creek is five miles from Carthage. Their youngest daughter Margaret was not married at this time and appears in the Bear Creek Branch records.

Their married daughter Ferreba Frost Barger (husband, William Barger) appears in the Bear Creek Branch records in February 1845.

There is more information about the Frosts in the Bear Creek Section of this book.



McCaslin Frost



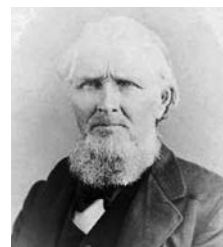
*Pennina Smith
Frost*

**BROTHERS, EPHRAIM AND WILLIAM
BUCKMINSTER LINDSAY JR**

Their parents joined the Church in Wisconsin and stayed there until the Saints went to Winter Quarters where they joined them. But Ephraim and William Jr came to Nauvoo, married there and worked to build up Nauvoo. We don’t know where they lived in Nauvoo.



Ephraim Lindsay



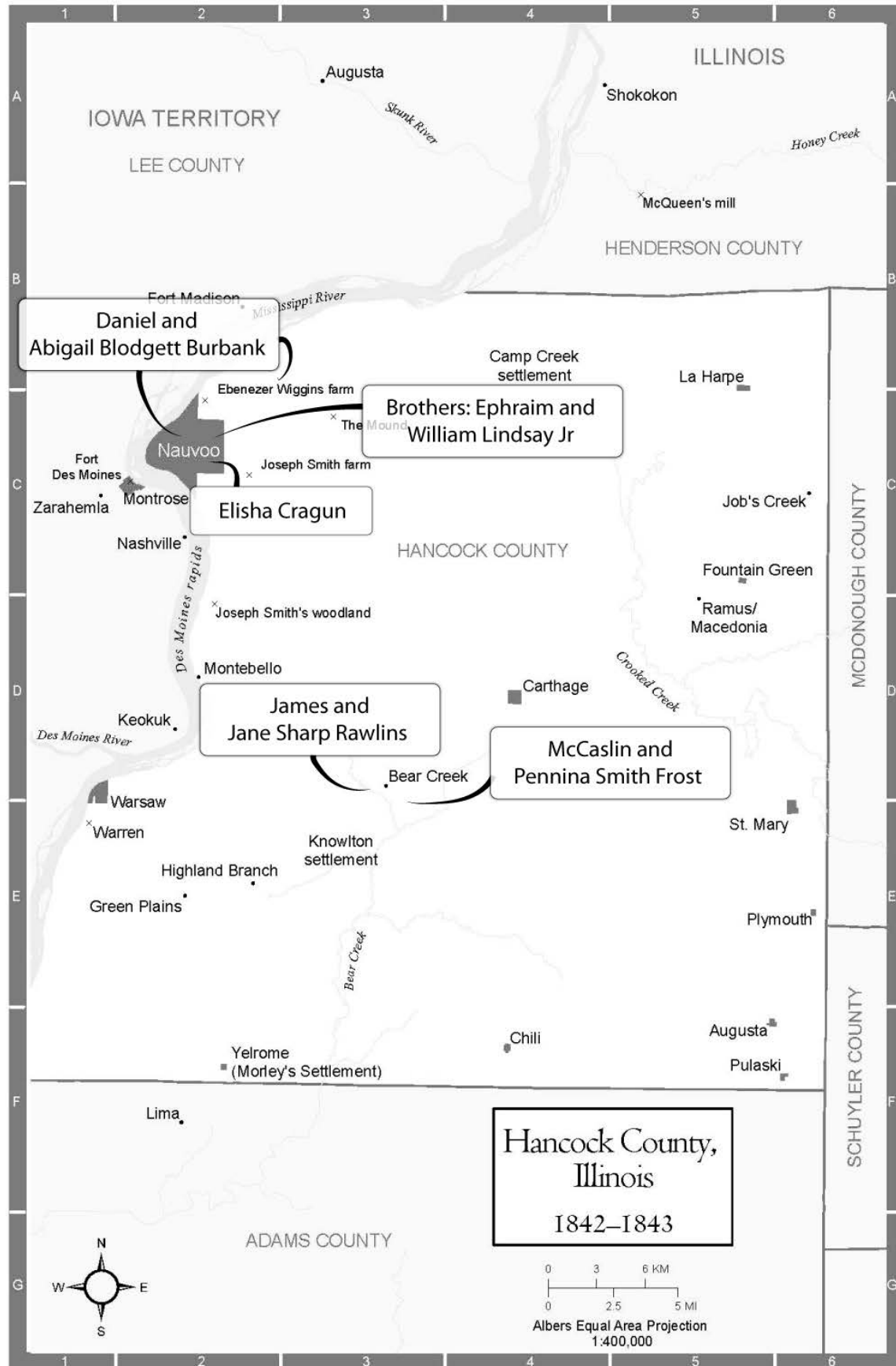
*William
Buckminster
Lindsay Jr*

ELISHA CRAGUN

It’s unclear when Elisha moved to Nauvoo. One account states that his wife and daughter died in December 1844, then he sold his farm in September 1845. It is known that he received his patriarchal blessing in November 1845 in Nauvoo.

In his granddaughter’s account [Martha Cragun Cox], it states Elisha’s wife and daughter died in the spring of 1844 and then he came with his son, James, in the spring of 1844.

We do know that Elisha and his unmarried children as well as his married son, James, and his wife, Eleanor, lived with the Saints in Nauvoo and then went to Winter Quarters.



RESEARCH: Brandon Plevie
CARTOGRAPHY: Derek Farnes, Tyler Jones, Vania Hernández, BYU Geography

I WAS THERE

NAUVOO BEFORE THE MARTYRDOM

Jane Parrish Lindsay

“In about the year 1841, we moved to the beautiful city of Nauvoo. There we made our home not far from the Temple for father and my brother Joel worked on the Temple, and Joseph Smith and Joel being together so much. Oh, how happy we were for the church and the Gospel, and to have a Temple of the Lord. I can remember how it filled our hearts with joy. The wonderful spirit that dwelt there in that city and with the people, words cannot express it. Those that associated with the Prophet Joseph Smith. The heavenly feeling pure and holy was the spirit that dwelt with him.”¹



*Jane Parrish
Lindsay*

Sarah Southworth Burbank

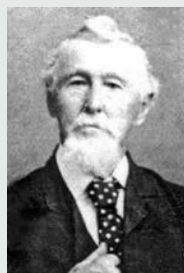
“When I lived in Nauvoo I went to a braiding school to learn to braid straw hats. I sewed them for one dollar a piece. After I got married I made hats for my children and for many others for years and sold them. I learned this trade in Nauvoo and made and sold hats on steam boats that were on the Mississippi River.”²



*Sarah Southworth
Burbank*

Daniel M. Burbank Sr

“We were married at Naples and lived at this place until in the spring of 1841 and then moved to Nauvoo, Illinois, being about ninety miles west on the Mississippi river, on its eastern bank. We lived at a place called Nauvoo House, in the north west part of the city, three blocks from the temple, until the fall of 1844 we moved north west three miles on a farm. These were very hard times in Nauvoo for the Saints to live while building the Temple. Our labors were great, for we had to labor days and guard the temple at night. There were many attempts made to burn the Temple, sometimes by false brethren seeking to kill the prophet Joseph Smith also kidnap him and run him into Missouri, and there hang, burn or otherwise destroy him. Many times we had to turn out and take him away for a time and then bring him back when times were better.”³



*Daniel Mark
Burbank Sr*

Chester Southworth

“In March of 1839 we moved to Warsaw [south of Nauvoo], here I was ordained an Elder by John E. Page who had been ordained an Apostle the 19th of December 1839 by Brigham Young and Heber C. Kimball. We lived in Warsaw only a short while before moving to Nauvoo, Hancock, Illinois where we lived neighbors to the Prophet on Mulholland Street. The 26th of March 1840 Mary Emily was born, in Nauvoo, Hancock, Illinois. Chester was born 22 August 1842, also in Nauvoo, Hancock, Illinois. I was away and Mary was taken to the public house which the Prophet had set apart for the protection of the women. Sarah Zurviah was baptized the 10th of February 1843 by Chauncy West and was confirmed by Lorin Farr.



*Chester
Southworth*

The 9th of September 1843, the Nauvoo Legion was organized and on the 19th of December 1843 it was mobilized. On 27th of June 1844, I was ordained a Seventy in Nauvoo by P. Alexander. This was the same day the Prophet Joseph Smith and his brother Hyrum were murdered, at 5:00 p.m.

The 9th of February 1846, John E Page was disfellowshipped. This was quite a disappointment to me as he had played such an important part in my life from the baptism, confirmation, the ordaining me an Elder and our association throughout our many hardships. While living in Nauvoo we endured the hardships and persecutions inflicted upon the saints during those perilous and trying times. On Saturday the 27th of June John E. Page was excommunicated from the Church.”⁴

NAUVOO AFTER THE MARTYRDOM

Martha Cragun Cox

“On the way to Nauvoo word reached my father’s company that the Prophet Joseph Smith and Patriarch Hyrum Smith had been martyred at Carthage jail. This did not make them turn back but filled them with more determination to press on.

There was great confusion in Nauvoo when our people arrived. Saints were swarming in from every quarter, pursued by mobs. Every shelter that could be found was taken by the fugitives. My father secured a little old lopsided log cabin, dirt covered and containing but one room. It was one of the very first houses built in the city. It stood in a low damp place and during much of the winter and spring the mud was so deep in the yard that stepping stones had to be laid from the door



Martha Cragun Cox

to the street. The roof leaked, and every time it rained, which was very often, the mud and slush came down upon them.

The room was so small my mother had to make her children's bed underneath her own. She describes those times as the busiest she ever saw. Companies were preparing to leave Nauvoo, cross the river and start for the west. The sound of the hammer and saw were heard all night long preparing the wagons; women scarcely knew when the Sabbath came 'round. Wagon covers were made and others mended; others improvised from carpets and quilts."⁵

**"THE SOUND OF
THE HAMMER
AND SAW WERE
HEARD ALL
NIGHT LONG
PREPARING THE
WAGONS;"**

—MARTHA CRAGUN COX

Julia Parks Lindsay

"My father made arrangements to go to the main body of the church but as I was living with my brother at that time and had to depend upon my own labor as my father had quite a large family to support, I thought it would be better for me to stay with my brother. I was not sure of getting a place where I could earn anything. I did not go to Nauvoo til after the death of Joseph and Hyrum. As soon as I heard of their death, I felt determined to go and I began to arrange my affairs to leave all of my brothers and my young associates and go to father. If I could get employment there I would stay. I bid farewell and took the steamboat and landed in Nauvoo on 14 July 1844....Shortly after I arrived in Nauvoo I found plenty of work and accordingly I stayed. In the course of time I became acquainted with a young man by the name of William B. Lindsay [Jr]. On February 19, 1845 we were married. In the spring he went back to his father in Wisconsin as he felt he could do better there. He wished me to go with him but I did not feel willing to go away from the main body of the church. I was willing to stay and do the best I could until he returned. There was not much work to be had in Nauvoo and we had to prepare to leave. There was considerable excitement as we expected the saints would have to find a home in some other land. It would require considerable means to prepare for the journey. Accordingly he went and returned sometime in June." [The lead mines in Wisconsin offered employment.]⁶



*Julia Parks
Lindsay*

WHILE LIVING ALONG THE EAST SIDE OF THE MISSISSIPPI RIVER NEAR LOUISIANA, MISSOURI

This account did not actually take place in Nauvoo. The Parks' Family was on the way to Missouri when the Extermination order was given. They stopped on the east side of the Mississippi and worked until the Saints found a place to live in Nauvoo.

Julia Parks Lindsay

"One day as we were seated around the table, I happened to look out and as our house stood facing the river I saw a man about a rod from shore walking out into the river. I knew the water was very deep as the steamboats always came quite close to the shore. We all left the table and stood on the doorstep. I called the neighbors close by to come and

see this man walking right out into the river.

As the ferry boat had started out we knew it

would pass right by him and we had hopes they would pick him up. But they did not take any notice of him and we watched him til he got to the other side and saw him go up out of the water and get over a fence and go into the timber and was soon out of sight.

My father inquired of the ferry men if they saw anybody walking on the water as they passed by him but they said they did not. But this was no imagination. There was eight of us that saw him plain as could be. He seemed to be in the water about ankle deep and the water rippled behind him as he walked. He had on a frock coat and a stovepipe hat. The people all laughed at this and said the Mormons had seen old Joe Smith walking on the water."⁷



Julia Parks
Lindsay

**"MY FATHER
INQUIRED OF
THE FERRY
MEN IF THEY
SAW ANYBODY
WALKING ON
THE WATER AS
THEY PASSED BY
HIM BUT THEY
SAID THEY DID
NOT."**

—JULIA PARKS LINDSAY



*Bridge and creek in Nauvoo
Courtesy of Tim Taggart, June 2015*

ENDNOTES

- ¹ Histories of Jane Parrish Lindsay <https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
- ² History of Sarah Southworth Burbank https://rawlins.org/histories/html//burbank_sarah_s.html
- ³ Daniel M. Burbank Autobiography <https://familysearch.org/photos/stories/1451062>
<https://familysearch.org/photos/stories/1899837>
- ⁴ History of Chester Southworth
<https://familysearch.org/photos/documents/14675980>
- ⁵ Cox, M. (1985). *Face Toward Zion* (Vol. 1, p. 274). Francis N. Bunker Family Organization and Isaiah Cox Family Organization, Martha Cragun Branch.
- ⁶ History of Julia Parks Lindsay
<https://familysearch.org/photos/stories/4338036>
- ⁷ History of Julia Parks Lindsay
<https://familysearch.org/photos/stories/4338036>



*Joseph and Emma's first home in Nauvoo, called the Homestead.
Courtesy of Ray Rawlins, June 2015*

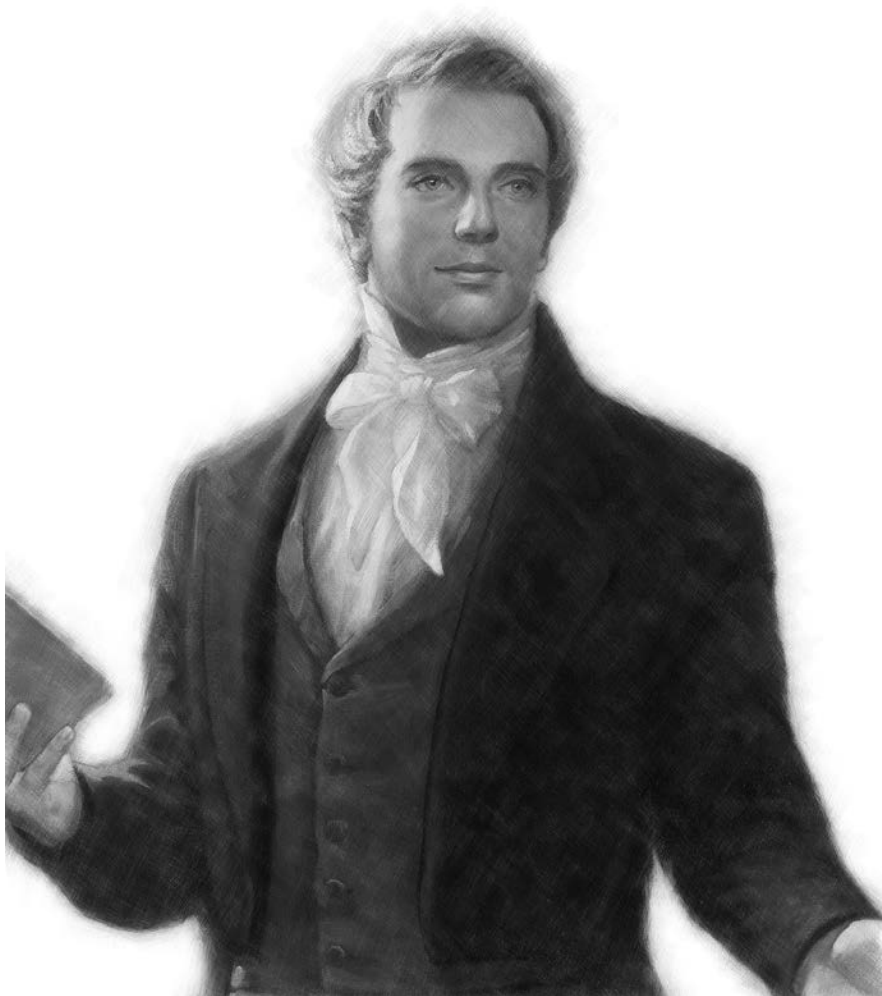


*Joseph and Emma's home in Nauvoo, called the Mansion House.
Courtesy of Ray Rawlins, June 2015*

SECTION IV

I KNEW THE PROPHET

JOSEPH



HISTORICAL NOTES

Nada Rawlins Wilkins

JOSEPH SMITH WAS BORN 23 December 1805 in Sharon, Vermont to Lucy Mack and Joseph Smith Sr. His life was short, but was a great example for us.

First, he is an example of courage when he was 7 years old having his infected leg operated on without anesthetic. Refusing to be tied down or drink some wine. He says; “I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out.”

Second, he is an example of faith when he wanted to know which church to join and was reading the Bible and read James 1:5 which reads: *“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.”* He then knelt and prayed knowing his question would be answered.

Third, he is an example of honesty when after the First Vision despite the ridicule, he honestly says, *“I had actually seen a light, and in the midst of the light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true.”* (Joseph Smith History 1:25)

Fourth, he is an example of patience when as a teenager he had to wait three years for the angel

Moroni to start teaching him. Then he had four years of training.

Fifth, he is an example of diligence when after years of visits from the Angel Moroni, he started the huge task of translating the Gold Plates. The translation of the Book of Mormon took all of his waking moments, and consumed his every thought. He translated more than 500 pages in less than ninety days.

Sixth, he is an example of missionary work.

Seventh, he is an example of obedience to what the Lord commands.

Eighth, he is an example of loving others unconditionally.

You will see how our ancestors saw these traits in Joseph Smith.

ENDNOTES

There is a great article about Joseph Smith by President Thomas S. Monson in the *Ensign* June 1994 called, “The Prophet Joseph Smith: Teacher by Example.”

I WAS THERE

THE PROPHET JOSEPH TAUGHT DANIEL THE GOSPEL

Daniel Mark Burbank Sr

Daniel's son, Brigham Burbank, tells the following story: "In the spring of 1841, my father, Daniel Mark Burbank, captain of a riverboat, was traveling North on the Mississippi River and had gone past Nauvoo, Illinois, when he was informed that the brick lining of the furnace had deteriorated to such an



*Daniel Mark
Burbank Sr*

extent that the fire had to be put out. Father decided that they should drift back down the river to Nauvoo as they had a wharf there where the repairs could be made. After father had given the instructions for the repairs, he asked one

of the men on the wharf if he knew Joseph Smith and the man replied that he did; and as he was going in that direction, he would escort him there.

When they arrived his escort knocked and Emma came to the door and asked him what they wanted. Father said they wanted to see Brother Smith. So he came to the door and while standing at the door, his escort informed the prophet that Brother Burbank had asked to see him to find out for himself if the Mormons were the rascals some people were saying they were.

My father said he looked him in the eye and they seemed to pierce his very soul. He slowly looked down to his feet and my father

said it seemed that the fluid of his body seemed to flow out of his body. Brother Smith slowly raised his eyes and looking father in the eye made the following odd statement, "Brother Burbank. I can see that you are thirsty for the want of water. Meet me down on the banks of the Mississippi River and you will be baptized into the Church of Jesus Christ of Latter Day Saints," Brother Smith then asked father into the house and they talked for a great length of time. Brother Smith told him of his experience in the grove and father was converted that day.

...Father went forth from the Prophet with great joy in his heart and converted his wife and they returned to Nauvoo. On 11 April 1841 they were baptized in the Mississippi river by William Smith, brother of the Prophet Joseph Smith."¹

SEEING THE PROPHET

Margaret Elzilah Frost Rawlins

"She was about thirteen years old when she first saw Joseph Smith. She remembered seeing him several times but had never had the opportunity to speak to him or shake his hand. She remembered seeing Joseph and his wife, Emma, riding horseback while drilling together for a parade. Emma, who was a very handsome woman, was dressed in a pretty bright red riding suit. Her skirt hung below the horse's body. The Prophet was dressed in his uniform. It was a pretty sight to watch."²



*Margaret Elzilah
Frost Rawlins*

Sarah Southworth Burbank

"I was eight years old when I first saw the Prophet Joseph Smith. I have been in his store and bought things for my parents. We lived not far from his house on Mulholland Street. I have heard him preach, also his brother, Hyrum. I have shaken hands with him in Sunday school... In a grove by the Prophet Joseph Smith's house I have seen his first wife, Emma Hale Smith, and his mother, Lucy Mack Smith. The Prophet's father's name was Joseph. He was the first Patriarch in the Church of the Latter Day Saints.

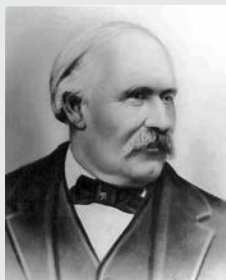


*Sarah Southworth
Burbank*

I have seen Joseph in his regiment suit on his black horse, named Charlie, drilling his soldiers, sword in hand as they marched with drums and fifes, I with many people, sat on the green watching him, his big feather flying on his hat. He looked grand."³

Henry Eastman Day

"He then went to Cincinnati Ohio where he got work. While there he heard a Mormon Elder



*Henry Eastman
Day*

preach the Gospel of Jesus Christ of Latter-day Saints, for the first time. On 3 Sept 1842 he started for Nauvoo in company with a member of the Mormon Church by the name of Elisha Turner. They arrived 1 Oct 1842. He was there hired to work in a livery stable, often grooming the horse that the Prophet Joseph Smith used to ride. He often

**HE HAD SOME
SORT OF
MAJESTY AND
IMPOSING
GRANDEUR
ABOUT HIM
THAT SEEMED
TO INSPIRE
THOSE WHO
SAW HIM.**

remarked that he certainly made a noble figure mounted on a horse. He had some sort of majesty and imposing grandeur about him that seemed to inspire those who saw him."⁴

Jane Parrish Lindsay

"I have seen Joseph and Joel play ball together. Saw them go out back of the barn and throw the ball against the wall and catch it for practice."⁵



*Jane Parrish
Lindsay*

HEALING THE SICK

Permelia Blackman Lindsay

“She witnessed many cases of healing which strengthened her firm testimony. Permelia’s mother Debora Ann was suffering from rheumatism in her arm. She was not able to use it at all. For one year she had not seen the inside of her hand. Debora’s husband asked the



*Permelia
Blackman Lindsay*

Prophet to come and give her a blessing. The Prophet was busy so he blessed his silk handkerchief and sent it home. They wrapped it on her arm. When she arose the next morning and sat at the table she found herself using her knife and fork and could turn her hand over. She was

so happy she cried for joy. The family all knelt in prayer thanking their Father in Heaven for his blessing.”⁶

“With her parents she became intimately acquainted with the Prophet Joseph Smith and had an opportunity of seeing many cases of healing and miracles performed at his hand. One case of healing was that of her father who was raised almost from the dead.”⁷

LISTENING TO THE PROPHET SPEAK

Jane Parrish Lindsay

“One day in summer, it being Friday, and Joseph Smith just returned from a long trip, we were all very anxious to hear him talk, so he arranged for a big bowery to be erected for that purpose to hold the meeting in. There was a very large crowd gathered together. While Joseph was talking it began to rain and

thunder and lightning. There came a cloud burst. The people became frightened. But Joseph feared not. He stated to the people, “If you people can sit here and listen to me talk, the storm will not hurt you.” Soon the storm was forgotten, all but Joseph and his wonderful sermon. When the people arose to go, water was running in a stream down the road, but the rain never came near the bowery. The people were astonished.”⁸



*Jane Parrish
Lindsay*

Charlotte Melvina Rawlins

“She said she could remember many times of riding horseback with her mother to Nauvoo, to hear the Prophet Joseph Smith speak.”⁹



*Charlotte Melvina
Rawlins*

WORKING FOR THE PROPHET

Permelia Blackman Lindsay

“When a young girl, grandmother [Permelia] worked for the Prophet Joseph Smith and his wife Emma, helping take care of their children. Frequently the Prophet commended her for the work she did. One day she was filled with great joy when the Prophet Joseph placed his hand on her shoulder, looking deep into her eyes as if he was reading the depths of her soul, said, ‘Bless you child, you shall grow up to be a noble woman, one of the stalwarts in the church.’”¹⁰



*Permelia
Blackman Lindsay*

BRETHREN SERVE AS BODY-GUARDS TO THE PROPHET

Sarah Southworth Burbank

“My husband, D. M. Burbank, used to guard his [Joseph’s] house and took him out in the country and hid him away from the mob. He dressed himself in his mother’s old dress and bonnet and took her cane and basket, bent over and walked past the mob and got away. My husband guarded



*Sarah
Southworth
Burbank*

the Prophet just before he was taken to Carthage where he was put in jail.”

The men of the Church took turns guarding the Prophet Joseph. James Downs, Isaac Stewart and Andrew Cunningham were body guards of the Prophet.

TESTIMONY OF THE PROPHET

Sarah Southworth Burbank

“Then the Saints knew he was our Prophet, Seer, and Revelator. I bear my testimony that he was a Prophet of God, raised up to lead the people in these last days.”¹¹

ENDNOTES

¹ Burbank, Henry DeLore, *The Ancestors and Descendants Lieut. Daniel & Mary (Marks) Burbank*, Williamstown, Massachusetts, p. 26, 1983. Daniel Mark Burbank Family Association.

² Margaret Elzilah Frost Rawlins
http://rawlins.org/histories/html/rawlins_margaret_e_hist_2.html

³ Sarah Southworth Burbank
<https://familysearch.org/photos/stories/2837366>

⁴ Henry Eastman Day
<https://familysearch.org/photos/stories/14695557>

⁵ Jane Parrish Lindsay
<https://familysearch.org/photos/stories/4338036>

⁶ Permelia Blackman Lindsay
<https://familysearch.org/photos/stories/4187646>

⁷ Permelia Blackman Lindsay
<https://familysearch.org/photos/stories/4187646>

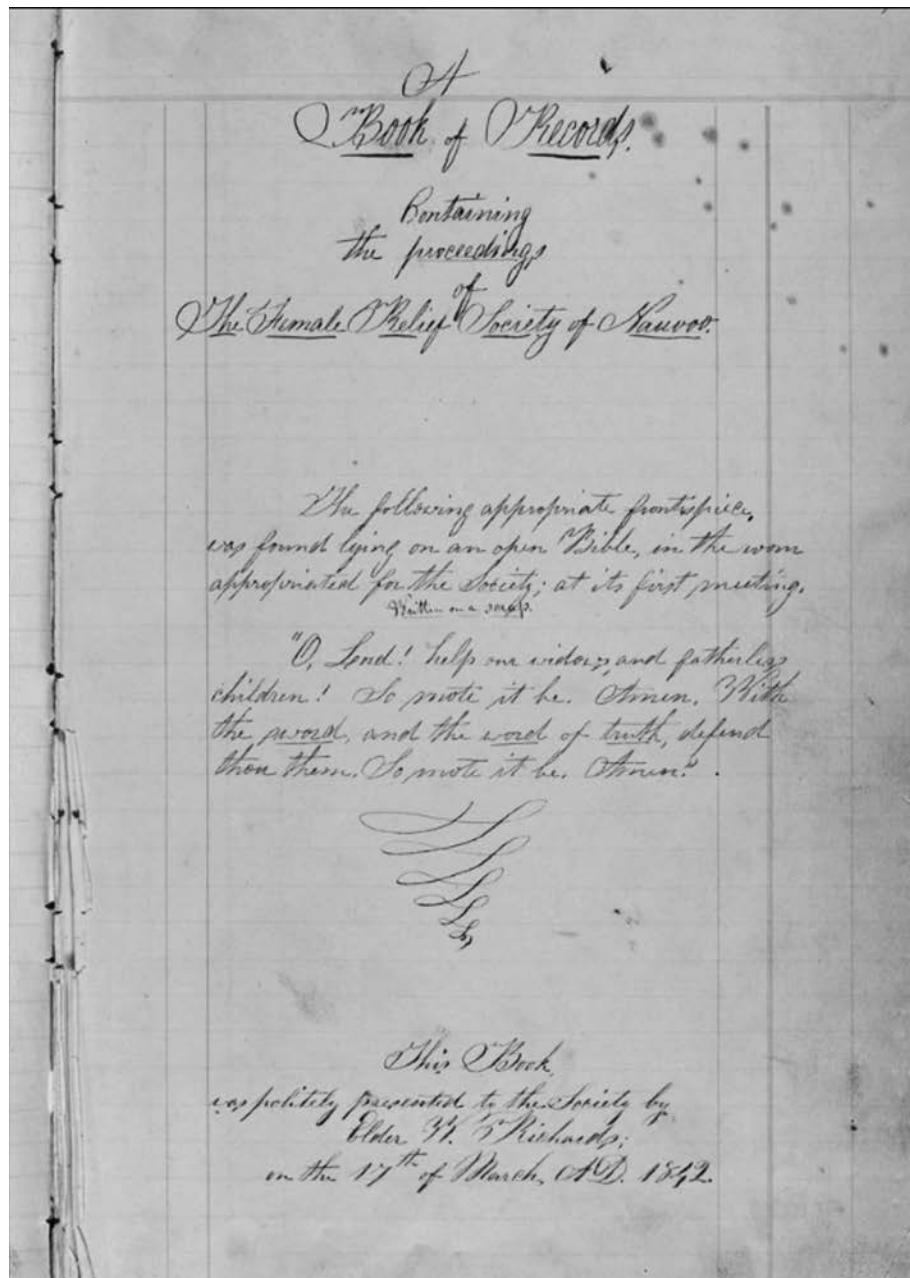
⁸ Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>

⁹ Charlotte Melvina Rawlins Lemmon
<https://familysearch.org/photos/stories/11940419>

¹⁰ Permelia Blackman Lindsay
<https://familysearch.org/photos/stories/4187646>

¹¹ Sarah Southworth Burbank
<https://familysearch.org/photos/stories/2837366>

FEMALE RELIEF SOCIETY OF NAUVOO



HISTORICAL NOTES

Judy Rawlins Ball

IN 1842, SISTERS WERE trying to help provide assistance for Temple workers and families in need. They decided to organize and asked Eliza R. Snow to draft bylaws and a constitution. When she presented them to Joseph Smith, he told her that the Lord had something better in mind for the

**"THESE SISTERS...
CONSECRATED
THEIR LIVES...TO
HELP FURTHER
THE CAUSE OF
ZION."**²

sisters. They met the following week on March 17, 1842 and the Prophet Joseph organized the Female Relief Society of Nauvoo with Emma Smith as president.

"They visited the poor, assessed their needs and solicited donations to help them. Cash donations and proceeds from the sale of food and bedding provided schooling for needy children."¹ Goods were donated to help those in need.

The Prophet Joseph spoke at six of their meetings. Sisters had to petition to be accepted into the Relief Society, and their petition had to be signed by several current members. Then the Relief Society would put each name to a vote: "aye" or "no". Eliza R. Snow kept detailed minutes which are available at www.josephsmithpapers.org

In the early days of the Relief Society, Emma Smith said "we are going to do something extraordinary." The good that has been done by women around the world as members of the Relief Society over the past 160 years has been immeasurable.

Many of the sisters helping each other through the Relief Society were in very difficult circumstances themselves. Many had lost everything when they were driven out of Missouri or left their homes to move to join the Saints.

"These sisters prayed for each other, strengthened each other's faith and consecrated their lives and resources to help further the cause of Zion."²

ENDNOTES

¹ *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* 1996 www.lds.org

² *Ibid.*

RELIEF SOCIETY MINUTES

Judy Rawlins Ball

Our grandmothers and their daughters forged new ground as they joined this fledgling Relief Society that over time would fill the earth. They were accepted into membership, their names were recorded in the minutes. Here are their names:

Abigail Burbank

Nancy (Frost) Kerr

Sarah Rawlins

Pennina Frost & daughter Martha Frost Akes

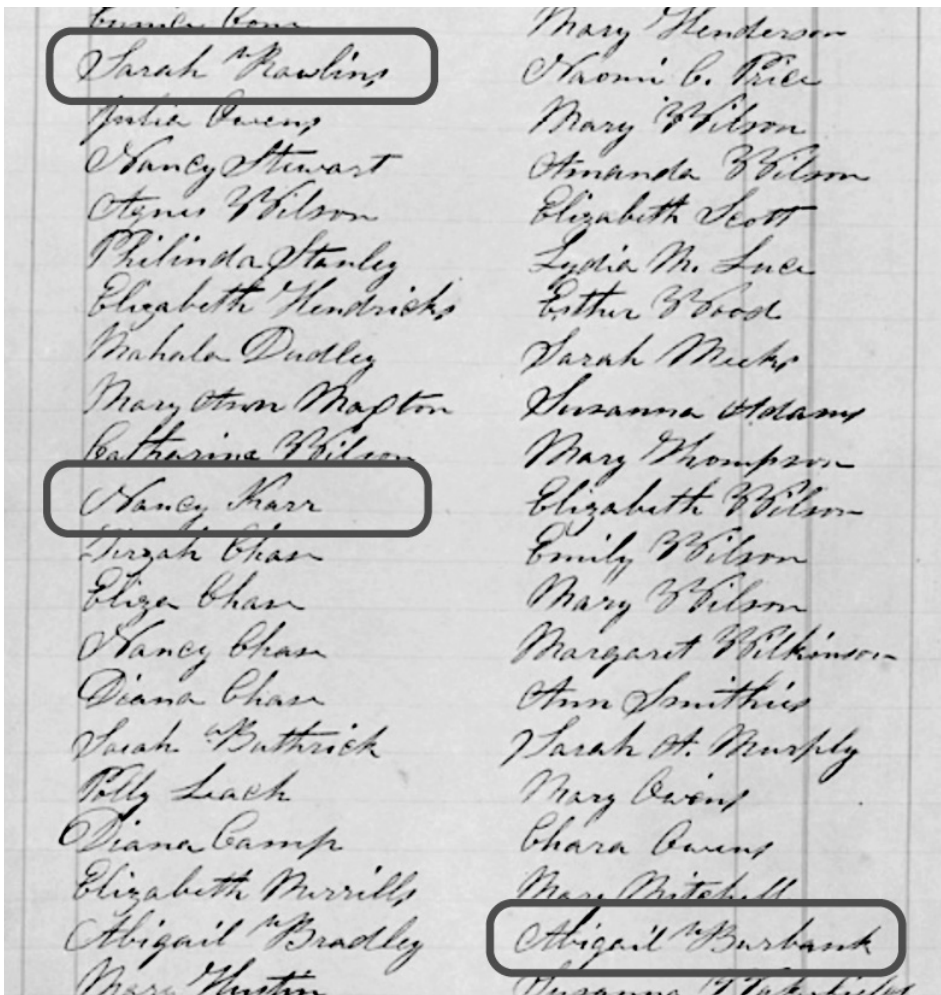
Jane Rawlins & daughters, Lucinda Rawlins

Cunningham & Leah Rawlins

On (Thursday) 9 June 1842 in the Minutes of the Eleventh Meeting of the Society held in the Grove, the names of Sarah Rawlins*, age 25 (James and Jane Rawlins' oldest daughter); Abigail Burbank, age 31 (wife of Daniel Mark Burbank) and Nancy (Frost) Kerr, age 29 (daughter of McCaslin and Pennina Frost) were accepted as members of the Relief Society.

**We know very little about Sarah Rawlins the oldest daughter of James and Jane Rawlins. After joining the Church, the Rawlins family moved to Bear Creek*

(25 miles from Nauvoo) in April of 1842. Sarah (age 25) joined the Relief Society on June 9, 1842. Then a few months later Sarah died in September 1842. We don't know the cause of her death or much about her life so it was exciting to see her name handwritten by Eliza R. Snow.



*Minutes of the Female
Relief Society of Nauvoo
6 June 1842*

In August 1843, Pennina Frost (age 52) and her daughter Martha Frost Akes (age 18) along with Jane Sharp Rawlins (age 49) and her daughters Lucinda Rawlins Cunningham (age 24) and Leah Rawlins (age 16) were admitted to the Relief Society. As they tried to help the poor and needy, they

faced their own trials and joys. Lucinda had a baby born that month. Martha Frost Akes (age 18) had buried her two oldest children the previous year. Just a year after joining the Relief Society, she would bury both her husband and her third child.

Meeting of the Female Relief Society
of the Third Ward

Commenced singing "The Glorious day
is rolling on" Prayer by Sister Peck -

The following names or members were received
by unanimous vote

Ann Hunter	Jane Rawlins
Margaret Downing	Mary Graham
Almira Palmer	Sarah Wellery
Polly A Sabins	Mary Hinckley
Julia A Hampton	Lucinda Cunningham
Abigail C Owens	Fannah Smith
Eliza Evans	Leah Rawlins
Polly Canclin	Lusan Wingas
Clara Miller	Ester Murallette
Martha Akes	Emily Weston
Pennina Frost	Lavinia Haze
Maria Banzel	Elyabete Wilker
Daunaa Kimball	Jane Atcher
	Isaiah Kust

counsella Whelmy spoke of the disappointment
on account of Sister Emma Schump

Mrs Billings spoke of the case of a little girl
who live with Mrs Shinn

Miss Frost spoke of the sick said Mrs Burgess &
Hunt were distressed

Minutes of the Female Relief Society of Nauvoo August 1843.

TRANSCRIBED MINUTES

These are some of the minutes from the Nauvoo Relief Society that show some of the good works these ladies did.



Excerpts from the 16 June 1843 minutes:

Mrs. Granger willing to do anything, knit, sew, or wait on the sick, as might be most useful.

Miss [Hannah] Ells said she had felt willing to go out and solicit donations &c.

Mrs. Angell said she was willing to repair old clothes if necessary when new material cannot be obtain'd.

Mrs. Smith propos'd getting wool and furnish old ladies with yarn to knit socks to supply the workme[n] on the Temple next winter.

Sis. [Polly Knight] Stringham offered to make men's clothes and take work on the Temple .

Sis. Felshaw proposes to give some soap.



Excerpts from the 7 July 1843 minutes:

Mrs. Pratt mentioned the needy circumstances of br. Henderson, a widower with nine children she-recommended him as an industrious, and worthy person &c.

Sis. Geene said she has some coarse linnen which will do for pantaloons, which she will donate, also thread to make it.

Coun. Whitney spoke of a young man from England, who had been sick for a year-now at her house-he came from Mr. Ivan's, who said he had sooner pay his board than keep him. Mrs. W. said she wished to do all in her power, but her family being large, thought perhaps he might be better accommodated at another place. She said bishop W. [Newel K. Whitney] was soliciting means for his support.

Sis Jones said she is willing to take the sick man to her house if it is thought wisdom that her house is not so still as desirable for a sick person.

Sis. Snow said she will do knitting & sewing

Sis. Granger is willing to do any thing that is needed

Sis. [Olive] Farr has flax which she will contribute

Sis. Kelsey proposes to spin said flax upon shares.

Sis. Farr has tow more than she needs.

Sis. Smith proposes to spin said tow, which the sisters think advisable to make into pantaloon cloth.

Sis. Lyons will give one Bunch cotton yarn and Sis. Wooley one to, to fill the tow on, for sd. cloth,

Sis. Overton will weave said cloth as a donation.

Sis. Geen will give some flax and

Sis. Chase will spin it.

Sis Turner will donate in work when needed.

Sis. Jones said Miss Fulmer wished needlework and proposed giving to Society one third of the price of making pr. pantaloons which Sis. Jones furnished her to make.



Excerpts from the 5 August 1843 minutes:

Sister Joshua Smith found many sick in the 4 ward & some destitute in want of things to eat and to use went and visited Sister McEwen and Sis Modley found them and their families in suffering want they kneed attendance every day

Sister Meeum visited Nehemiah Harmons found them poor sick & distressd and no bedding nothing comfortable entirely destitute

Sister Far [Olive Farr]	a calico Dress and cape		
Sister B Ammer	a peck of onions 1 lb sugar		
Sister Clayton	14 lb flowr	\$	52
Lydia Moon	one Shirt	00	50
Margaret Moon	one Shawl		

Sarah Mendanhall	a pr of pillow slips	00	25
	one toweel one Shirt	00	50
Ester Ann Geen	3 pillow slips		
	bolster slip		
	2 little shirts		
	2 mens shirts		
	one dress		
	2 small dresses	2	50
	2 aprons		
	tape and thead		
Abagail Forges	2 lb sugar	00	14



I am grateful for our women ancestors and their daughters' sacrifices as they gave to others. Thank you for so much from your examples of caring. I have seen much of this same caring and sacrifice from the sisters of today as they help others through hard times, sad times and happy times. (Nada Rawlins Wilkins)

ENDNOTES

www.josephsmithpapers.org



*Red Brick Store where the Relief Society was organized in the Upper Room.
Courtesy of Ray Rawlins, June 2015*

SECTION VI

BAPTISMS

FOR THE
DEAD



*Aerial Photo of the Mississippi River
Courtesy of Ray Rawlins 2002*

HISTORICAL NOTES

Judy Rawlins Ball

"ALL WHO HAVE DIED without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God...For I, the Lord, will judge all men according to their works, according to the desires of their hearts." (D&C 137:7, 9)

On August 15, 1840 Joseph Smith spoke at the funeral of Seymour Brunson. The Prophet announced the doctrine of baptisms for the dead. One sister, Jane Nyman, immediately following the funeral asked to be baptized for her dead son. She was baptized by Harvey Olmstead in the Mississippi River.

The Saints began being baptized in the Mississippi River for their loved ones. We know that our ancestors Daniel Mark Burbank, Abigail Blodgett Burbank, James Rawlins, Jane Sharp Rawlins, McCaslin Frost and Pennina Smith Frost were among those doing baptisms.

Initially, baptisms were done in the Mississippi River until Joseph Smith said on October 3, 1841 that no more baptisms would be done until they could be done in the Temple. Baptisms ceased in the Mississippi River until a font could be constructed in the basement of the Nauvoo Temple. On November 8, 1841 Joseph Smith dedicated the font.

**FOR I, THE LORD,
WILL JUDGE ALL
MEN ACCORDING
TO THEIR WORKS,
ACCORDING TO
THE DESIRES OF
THEIR HEARTS.**

—D&C 137:9

The font was used for baptisms for the living, for health, for remission of sins and for the salvation of the dead.

The font was in such demand that baptisms for the dead also resumed in the Mississippi River. By January 1845 there had been 15,722 baptisms for the dead recorded.

The first baptismal font was wooden. Later the wooden font was removed and replaced with stone oxen and a granite font.

BAPTISMS FOR THE DEAD

Compiled by Judy Rawlins Ball and J'Lene Rawlins

OUR MOTHERS, JULIA W. RAWLINS AND VELMA W. RAWLINS spent many, many hours researching our Rawlins ancestors. We cannot read this information without thinking of them and knowing how much this information would have meant to them and how many hours this would have saved them.

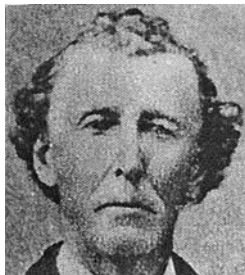
Baptisms for the Dead were done in the

Mississippi River from August 1840 until October 2, 1841. They were halted until the wooden baptismal font in the basement of the Nauvoo Temple was completed on November 21, 1841. Then baptisms began there.

However, some baptisms continued in the Mississippi River including baptisms by Joseph Smith.

ABIGAIL BURBANK (PROXY)		
NAME	RELATION	BAPTISM DATE
Bela Blodgett	Sister	1841
Charlotte Blodgett	Sister	1841
Hannah Blodgett	Sister	1841
Elijah H. King	Husband	1841

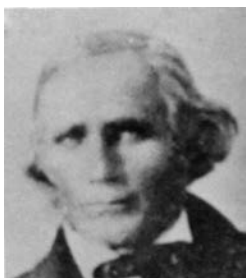
DANIEL BURBANK (PROXY)		
NAME	RELATION	BAPTISM DATE
Asa Burbank	Brother	1841
Avaline Burbank	Sister	1841
Daniel Burbank	Father	1841
Lydia Burbank	Wife	1841
Mararet* Burbank	Sister	11 August 1844
Margaret Burbank	Mother	1841
Samuel Burbank	Brother	1841
Sophia Burbank	Sister	1841
Electa Pynchon	Aunt	11 August 1844
George Pynchon	Uncle	11 August 1844
Lois Pynchon	Aunt	11 August 1844
Nathan Pynchon	Uncle	11 August 1844
Theophulis Pynchon	Uncle	11 August 1844



Daniel Burbank

BAPTISMS FOR THE DEAD

JAMES RAWLINS (PROXY)		
NAME	RELATION	BAPTISM DATE
John Crompton	Uncle	
Rachel Crompton	Aunt	
Emma Gregory	Grandmother	
Joseph Gregory	Grandfather	
James McIntyre	Uncle	
Luprecia McIntyre	Aunt	
Charles Rawlins	Father	10 September 1844
Hosea Rawlins	Brother	10 September 1844
James Rawlins	Grandfather	10 September 1844
Priscilla Rawlins	Grandmother	10 September 1844
Statia Rawlins	Mother	10 September 1844
Joseph Richardson	Uncle-in-law	
Nancy Richardson	Aunt	
Rebecca Tabor	Aunt	
Elizabeth Williams	Aunt	
George Williams	Uncle-in-law	
John Wright	Uncle-in-law	



James Rawlins

JANE RAWLINS (PROXY)		
NAME	RELATION	BAPTISM DATE
John Forgie	Grandfather	
John Forgie	Uncle	
Rachel Forgie	Grandmother	
Rachel Forgie	Aunt	
Elizabeth McNary	Sister	18 June 1843 (afternoon)
Adam McPherson	Uncle	
Jane McPherson	Aunt	
Samuel Morrow	Brother-in-law	18 June 1843 (afternoon)
Elizabeth Sharp	Mother	18 June 1843 (afternoon)
James Sharp	Grandfather	
James Sharp	Brother	18 June 1843 (afternoon)
Margaret Sharp	Grandmother	
Robert Sharp	Father	18 June 1843 (afternoon)



Jane Rawlins

MCCASLIN FROST (PROXY)		
NAME	RELATION	BAPTISM DATE
Sarah Avery	Sister	1841
James Frost	Son	1841
John Frost	Uncle	1841
John Frost (John died after the proxy baptism.)	Brother	1841
Jonas Frost	Uncle	1841
Joshua Frost	Uncle	1841
Nicholas Frost (Nicholas died after the proxy baptism.)	Brother	1841
Simeon Frost	Uncle	1841



McCaslin Frost

PENINA FROST (PROXY)		
NAME	RELATION	BAPTISM DATE
John Smith	Father	1841
Margaret Smith	Mother	1841
Feriby Wigs	Aunt	1841



Penina Frost

ENDNOTES

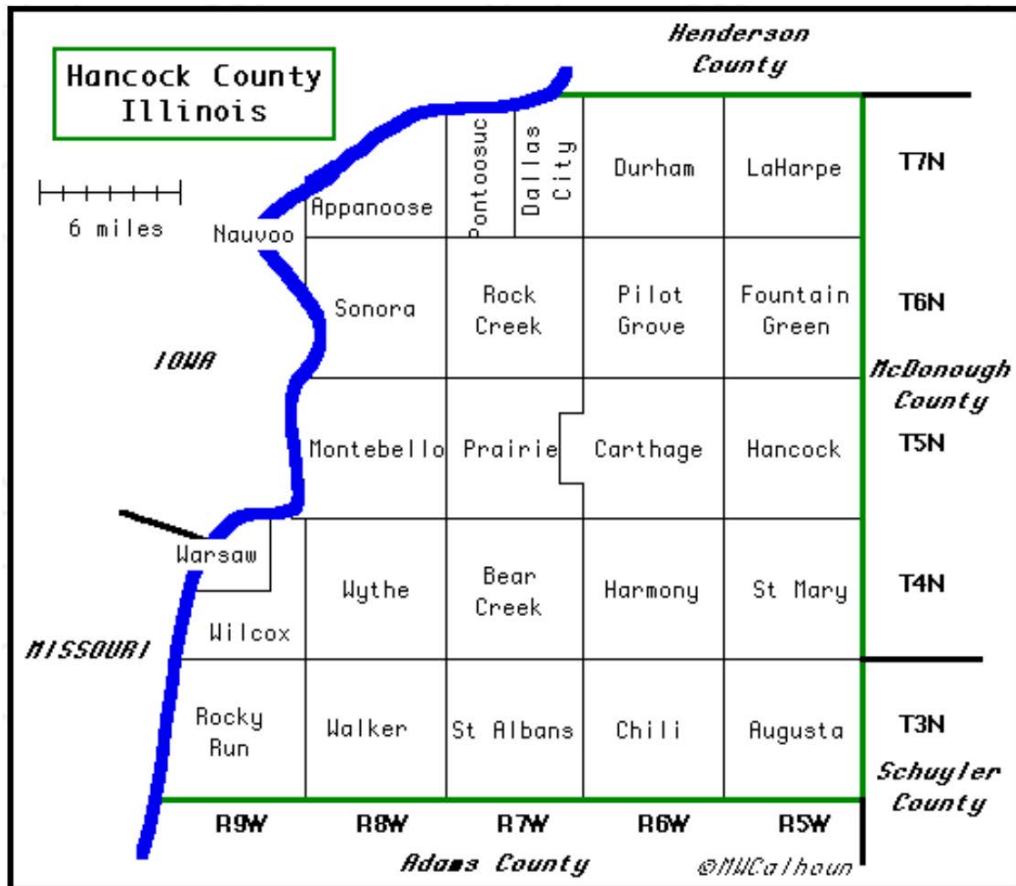
Black, Susan Easton; Black, Harvey Bischoff, *Annotated Record of Baptisms for the Dead 1840-1845*, Nauvoo, Hancock County, Illinois, Vol 1 A-B; Vol 2 C-F; Vol 5 P-Sm.

*In our family records, Daniel Mark Burbank has a sister named Margaret. However, in this baptismal record, her name is listed as Mararet. I suspect this is a transcription error that occurred when this record was typed from the handwritten copy. (Judy Rawlins Ball)

SECTION VII

THE FROST AND RAWLINS FAMILIES

BEAR CREEK



THE FROST AND RAWLINS FAMILIES IN BEAR CREEK

Judy Rawlins Ball

THE FROST FAMILY IN BEAR CREEK

There were quite a few Frost families living in the Bear Creek area when James and Jane Rawlins and family moved there. Our families would become very intertwined when Joseph Sharp Rawlins married Mary Frost in Bear Creek. Then again, when Harvey McGalyard Rawlins married Margaret Elzira Frost in Nishnabotna, Missouri.

SAMUEL BUCHANAN FROST

McCaslin and Pennina Frost's son, Samuel Buchanan Frost and his wife, Rebecca, had a farm in Bear Creek which they sold on May 7, 1841 for \$500.¹ We don't know when Samuel and his wife, Rebecca, bought their farm in Bear Creek. I wonder if they lived here when Samuel went to Tennessee to teach his family the Gospel though they may have been living or staying in Jefferson County, Iowa.

In 1842, Samuel was serving a mission in

Jefferson County, Iowa. He wrote a letter to his wife, Rebecca, from Jefferson County, Iowa where he was teaching his sisters, Fereba Frost Barger and Isabelle Jones. He also taught at George Washington Langley's home (who would later marry his sister, Martha Frost Akes.)

Samuel and Rebecca are not listed in the Bear Creek Branch records of 1845 though the marriage of Mary Frost and Joseph Sharp Rawlins was performed by him the previous year.

MCCASLIN AND PENNINA SMITH FROST

In their history, it states that they rented a farm five miles from Carthage. Bear Creek is five miles from Carthage. Their unmarried daughter, Margaret Frost, is listed in the Bear Creek Branch records of 1845 as well as their married daughter, Fereba Frost Barger. However, McCaslin and Pennina are not listed in the February 1845 Bear Creek Branch

Conference. The listing of names seems to be a “roll” rather than actual membership. Could it be that McCaslin and Pennina were unable to attend that day?

In Margaret Elzilah Frost Rawlins’ history, she states that one of her school teachers was Rebecca Frost.

Martha Frost Akes was baptized in February 1841 in Bear Creek. The account of her baptism says that they had to cut a hole in the ice which was 2 feet thick. This would have been a few months before Samuel sold his Bear Creek farm. Martha was not listed in the 1845 Bear Creek Branch records.

OTHER FROSTS

Mary Frost and her brother Layfayette lived in Bear Creek. Mary would marry Joseph S. Rawlins, and Layfayette would go with them to Council Bluffs where he would join the Mormon Battalion and die in California.

Other Frosts in the 1845 Bear Creek Branch Records include Nancy Frost. One family history states that Mary’s mother was Nancy Frost and her father, John Frost, a cousin to McCaslin. (Note: McCaslin also had a brother named John.) A history states that Mary’s father John Frost died in Illinois in full fellowship, but that Nancy left the church. Another account states that John died in 1843 in Iowa. One source states that Nancy died in Iowa.

There are several other Frost mysteries. Benjamin Frost and Margarette and several children appear to be actively involved in the Bear Creek branch. However familysearch.org shows that their family moved to Texas and died there. Abner Frost is also a mystery. Abner is shown as being Benjamin’s father.

JAMES AND JANE RAWLINS

James and Jane joined the church in the Quincy [Payson], Illinois area in 1840. In April 1842, they “traded” farms with Richard Wilton of Bear Creek, Hancock County, Illinois.²

James and Jane brought their children with them including their married daughter Lucinda Rawlins Cunningham and son-in-law Andrew. Andrew was a witness to the purchase of the Bear Creek Farm.

Their unmarried children: Sarah, Elizabeth, Joseph, Harvey, Leah, Millie Jane, Elva Ann and Charlotte Melvina came with them.

NIECE AND NEPHEW OF JAMES AND JANE

In the February 1845 Bear Creek Branch records, it shows that James Downs, Matilda Downs Stewart and Isaac Stewart are accepted as members.

THE MARTYRDOM

When our families in Bear Creek heard about the martyrdom, Harvey McGalyard Rawlins and his



*Aerial photo of Bear Creek
Courtesy of Ray Rawlins, 2002*

cousin-in-law, Isaac Stewart went to investigate and saw the terrible aftermath there. Andrew Cunningham was also away where he was one of the body guards of the Prophet. Andrew and Lucinda's baby died on the same day as the martyrdom.

THE BURNING OF BEAR CREEK

Glen Leonard in his book, *Nauvoo*,³ states that in September of 1845 the attacks and burnings began first in Morley Settlement. Within a week all of Morley Settlement had been destroyed. Then the attackers went to Lima, Adams County. "The self-appointed regulators then moved ten miles northeast to Bear Creek Settlement."

The new sheriff of Hancock County, Sheriff Backenstos, who tried to prevent the burnings and enlisted some Mormons to help fight "reluctantly disbanded Mormon volunteers he had enlisted at

Bear Creek" at Brigham Young's request.

House burnings continued and on September 16, Backenstos led his Nauvoo posse south from Carthage to Knowlton Settlement in Bear Creek precinct and on toward the Highland branch, where they "found the mob burning houses. We gave chase, killing and wounding three men, then returned home." Another Nauvoo resident said he "went with eight well armed and mounted men under command of Colonel Markham to Bear Creek to arrest the house burning men but they all fled into Missouri."

This must have been very nerve-wracking for the Rawlins and Frost families. Harvey talks about riding with the troops as does Daniel Burbank.

Luckily the Rawlins' farm escaped torching, and they were able to sell it to help get provisions for their move West.



*Bear Creek
Courtesy of Ray Rawlins, June 2015*

ENDNOTES

- ¹ Black, Susan Easton; Black, Harvey B.; Plewe, Brandon, *Hancock Property Transactions in Nauvoo, Hancock County, Illinois and Surrounding Communities (1839-1859)*, Volume II C-F
- ² Black, Susan Easton; Black, Harvey B.; Plewe, Brandon, *Hancock Property Transactions in Nauvoo, Hancock County, Illinois and Surrounding Communities (1839-1859)* Vol V N-R.
- ³ Leonard, Glen M., *Nauvoo A Place of Peace, A People of Promise*, Deseret Book 2002, p. 525-532.

IMPORTANT EVENTS IN BEAR CREEK

BIRTHS

- **NANCY JANE RAWLINS** born to Mary Frost Rawlins and Joseph Sharp Rawlins on 5 Feb 1845 and blessed on July 6, 1845.
- **JAMES ALMA** born to Lucinda Rawlins Cunningham and Andrew Cunningham on 14 June 1842. (We are unsure whether he was born in Payson or Bear Creek.)
- **ADAM JETSON** born to Lucinda Rawlins Cunningham and Andrew Cunningham on 15 August 1843.
- **ANDREW HOMER RAWLINS** born to Lucinda Rawlins Cunningham and Andrew Cunningham on 9 July 1845.
- **JAMES ZELRILON** born to Matilda Downs Stewart and Isaac Stewart blessed on July 6, 1845.
- **WILLIAM JASPER, SUSANNA, ABRAHAM LAYFAYETTE AND PERINA (PEN-INA?) L.** children of William Barger and Feraba Barger blessed on July 20, 1845.

DEATHS

- **SARAH RAWLINS** (age 25) died in September 1842.
- **ADAM JETSON CUNNINGHAM** (age 10 months) died on June 27, 1844 the same day as the martyrdom of Joseph and Hyrum Smith. His father, Andrew Cunningham, was away as a bodyguard for the Prophet Joseph. Lucinda sadly buried the baby without her husband.

MARRIAGES

- **JOSEPH S. RAWLINS TO MARY FROST** on February 1, 1844. They were married by SB Frost (Samuel Buchanan Frost—McCaslin's oldest son.)

BAPTISMS

- **MARTHA FROST AKES**—February 1841
- **JOSEPH SHARP RAWLINS**—June 4, 1844
- **HARVEY MCGALYARD RAWLINS**—June 1844
- **LEAH RAWLINS**—1844
- **MILLIE JANE RAWLINS**—July 1842
- **ELVA ANN RAWLINS**—July 1842
- **CHARLOTTE MELVINA RAWLINS**—June 1 or 2, 1845

JOINING THE RELIEF SOCIETY

- **JANE RAWLINS AND HER DAUGHTERS;** Sarah, Lucinda Rawlins Cunningham and Leah —June 6, 1842 and August 1843
- **PENNINA FROST AND HER DAUGHTERS:** Nancy Frost Kerr and Martha Frost Akes —June 6, 1842 and August 1843

ORDINATIONS

- **JAMES RAWLINS**—seventy
- **JAMES RAWLINS**—High Priest August 23, 1845

PATRIARCHAL BLESSINGS

- **JAMES RAWLINS**—August 23, 1845
- **JANE SHARP RAWLINS**—August 23, 1845

ENDOWMENTS WHILE LIVING AT BEAR CREEK IN NAUVOO TEMPLE

- **JAMES AND JANE RAWLINS**—December 24, 1845
- **MCCASLIN AND PENNINA FROST**—January 5, 1846
- **WILLIAM AND FEREBE FROST BARGER**—February 6, 1846
- **ISAAC AND MATILDA DOWNS STEWART**—February 6, 1846

BEAR CREEK BRANCH RECORDS, 1845

Feb 10, 1845

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LR 4272
21

1. Record of The Bear Creek Branch of the Church of Jesus Christ of Latter Day Saints met in conference by appointment on 22 of Feb. When (James Downs) (Isaac Stewart) & (Matilda his wife) were rec'd into Fellowship by a recommend, and Lorenzo Tubs and Mary his wife by the voice of the branch. After which the conference proceeded to a reorganization of the branch Choosing Frederick M Van Leuven for Pres. & A. Phindrez clerk.

After which a conference being now opened by prayer from F M Van Leuven: A request was made for a recommend from Samuel A. Lewis, which was once objected to on objection being removed a letter was then proceeded to organize the Branch into several quorums beginning with the high Pri

Seventies

1. James Tomlinson
2. Wm H. Barger
3. John Stokes
4. Isaac M. Stewart
5. Perry Keyes

Seventies

1. James Tomlinson
2. Wm H Barger
3. John Stokes
4. Isaac M Stewart
5. Perry Keyes
6. James Walker
7. Edwin Morris
8. Russel Hyde
- 9.
- 10 Erastus H Derby
11. Levi Grayhill

Teachers

1. Abner Frost
2. James Rawlins

Deacons

1. Andrew Cuningham
2. Jacob Bigler

Teachers

1. Abner Frost
2. James Rawlins

Deacons

1. Andrew Cuningham
2. Jacob Bigler

the Branch at Present

Elders

1. A. J. Lindsey
2. Thomas Morris
3. Thomas Lewis
4. John Phelps
5. Lorenzo Tubs
6. Benjamin F. Pendleton
7. Benjamin Frost

Elders

1. A J
2. Thom
3. Thomas Lewis
4. John Phelps
5. Lorenzo Tubs
6. Benjamin M Pendleton
7. Benjamin Frost
8. J D Winegar
9. Clark Lewis
- 10 James S Kimble
- 11 S A Knowlton

Priests

1. James Downs
2. Wm Stokes
3. Wm Burk

Priests

1. James. Downs
2. Wm Stokes
- 3 Wm Burk

entered into and unanimous vote of the Brethern (Layfayette Frost, James Kimble, Joseph Rawlins, Thomas Morris, and Benjamin Pendleton) worthy of an ordination in the name of the Brethern James S Kimble, James Rawlins, Thomas Morris & Benjamin Pendleton in the Quorum of High

led to the lesser Priesthood. of the confusion of the Record all the members belonging to

Dated Feb 10, 1845

BEAR CREEK BRANCH RECORDS, 1845

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And found to be as follows.

1. Sarah Phelps
2. Andrew Cunighan
3. Lucinda Cunighan
4. James Walker

2. Andrew Cunighan.
3. Lucinda Cunighan.

- 11 Mary Phelps
- 12 Sarah Phelps
- 13 Mary Phelps
- 14 Phebe Phelps
- 15 John Smith
- 16 Sarah Smith
- 17 Hannah Smith
- 18 Henry Smith
- 19 Elisabeth Smith
- 20 James Walker
- 21 Elisabeth Welker

22 James W Welker

23 John Welker

- 24 Polly Greybill
- 25 Wm M Graybill
- 26 Levi Graybill
- 27 Patience Graybill
- 28 James Rawline
- 29 Jane Ralins
- 30 Elizabeth Rawlins
- 31 Milly Jane Rawlins
- 32 Leah Rawlins
- 33 Ella Ann Rawlins

28. James. Rawlins.

29. Jane. Rawlins.

30. Elisabeth. Rawlins.

31. Leah. Rawlins.

32. Milly Jane. Rawlins.

33. Ella Ann. Rawlins.

- 48 Joseph Fletcher
- 49 Armilla Fletcher
- 50 Sylvestes Fletcher
- 51 Christiona Houghton
- 52 Calvin C Fletcher
- 53 Joseph C Fletcher
- 54 Rachel Fletcher
- 55 John Fletcher
- 56 Philander Fletcher
- 57 Benjamin F Pendleton

- 59 Wm
- 60 Pe

- 61 Lucinda
- 62 Wm H Barger
- 63 Ferrybe Barger
- 64 Jacob Biglar

- Emeline Biglar
66. Sarah Biglar
- 67 A C Biglar

69 M P

68 B H

70 Tho

71 Edw

72 Tal

73 Nap

74 Re

75 Joseph Rawlins

76 Mary Rawlins

77 Harvey N Rawlins

78 Michael S Graybill

79 Mary Ann Graybill

80 Lydia Smith

81 Benjamin Frost

82 Nancy Frost

83 Margaret Frost

84 Laygaette M Frost

85 Era

86 Rah

87 A J

88 Eli

89 Wil

90 Eva

91 Pie

92 Jos

93 Rub

94 Sarah

95 Abn

96 Jos

97 Mary

98 Sydney A Knowlton

99 Harriet Knowlton

100 Ephriam Knowlton

101 Mary Ann Knowlton

102 John Knowlton

103 George W Knowlton

104 Wm Burt

105 Assenath Burt

106 James S Kinble

107 Ruth B Kimble

108 Charles Kimble

109 Hazen Kimble

110 Derinda Kinble

111 Thomas Lewis

112 Prusilla Lewis

113 Bransen Lewis

114 Ebenezer Brown

115 Phebe Brown

116 Gurnsey Brown

62. Wm. H. Barger

63. Ferrybe Barger

64. Jacob Biglar

65. Joseph. Rawlins.

66. Mary. Rawlins.

67. Harvey. N. Rawlins.

68. Michael S Graybill

69. Mary Ann Graybill

70. Lydia Smith

71. Benjamin Frost

72. Nancy Frost

73. Margaret Frost

74. Laygaette M. Frost

75. Sydney A Knowlton

76. Harriet Knowlton

77. Ephriam Knowlton

78. Mary Ann Knowlton

79. John Knowlton

80. George W Knowlton

BEAR CREEK BRANCH RECORDS, 1845

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117 Norma L Brown
 118 Lydia Brown
 119 Rhoda Brown
 120 Martin Chipman
 121 Russel Hyde
 122 Mary Ann Hyde
 123 Eunice Hyde
 124 Hester Meredith
 125 Lorenzo Tubs
 126 Mary Tubs
 127 Frederick Winegar
 128 Soderman Winegar
 129 Edward Winegar
 130 James Downe
 131 Isaac Stewart
 132 Matilda Stewart
 ✓ 133 Frederick M Van Luvan (note spelling)
 ✓ 134 Lydia Van Luvan
 ✓ 135 Louisa Van Luvan
 ✓ 136 Pulver D Van Luvan
 ✓ 137 Patience Vn Luvan
 ✓ 138 Opaen Van Luvan
 139 Henry Munroe
 140 Lovinnia Munroe
 141 Samuel T Winegar
 142 Johanna Graybill
 143 Mary Phelps
 144 J L Heywood

After which the minutes being read and adopted the conference adjourned until the last Sat in Sept 1845.

A J Lindsey Clerk

145 Oliver Stratten by voice of the Branch March 1845
 146 Harriet Stratten " March 1845
 147 Andrew Burnham by Baptism April 6
 148 R Burnham " "

149 Charlotte M Rawlins by Baptism June 1 or 3?

150 Seth C Child	"	"
Elizabeth M Child	"	"
John Frost	"	"
Est	"	"
154 John Frost	"	"
155 James S Norton	"	"
156 Lucretia Lewis	"	"
157 J L Shrum by letter		June 9
Elizabeth Ann Shrum by letter		"
159 Ann Welker by letter		July 15
160 Hester Ann Phelps Baptism		July 1 or 2
161 Hannah Child	"	July 27

Names of Members dismissed from Branch

1. Willis, Evelin and Tiercy Banks by letter March 29 1845
 4 Joseph Armilla Sylvester Calvin Joseph C Rhilandes by letter June 1 1845
 Rachel & John Fletcher " "
 Christiana Houghton by letter June 1 1845
 Wm Stokes, Almira stokes by letter June 19 1845

Copied from Betty Wall notebook

BEAR CREEK BRANCH RECORDS, 1845

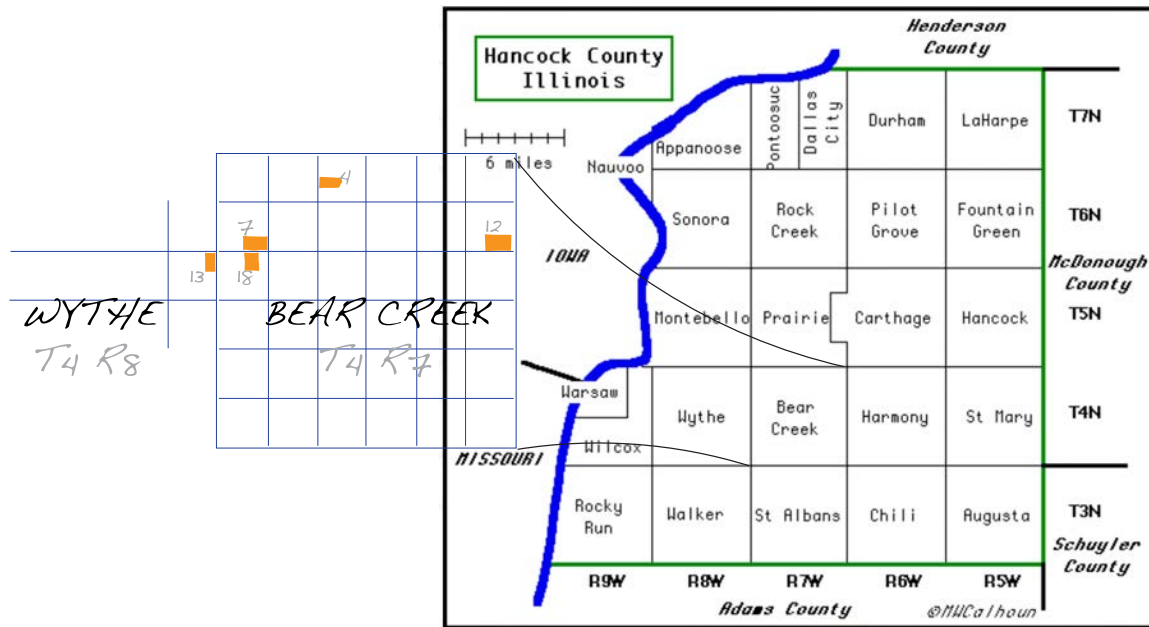
Bear Creek Branch			
1845	Name of Child	Parents Names	Elder
June 30	Son blessed Melon Lowry Jacob Conklin	Benjamin & Margarette Frost	Name? F M Van Luvuan & Thomas
	Adelbert son Asenath daughter	Seth C & Elizabeth Child	Moros
	MerthaAnn Sarah Maria James Rosel	Rosel & Mary Ann Hyde	" " "
	J L Haywood clerk Protem		"
July 6	James son Mary daughter Elisse Ann	Lorenzo & Mary Tubs	Benjamin Frost
	James Zelrilon son	Isaac M & Matilda Jane Steward	James Tomlinson
	Nancy Jane	Joseph S & Mary Rawlins	Benj. Frost James Tomlinson
July 20	Prentes son Dowel Mormon Burt died Nov 4 & was buried in Bear Creek Grave yard	Wm & Asenath Burt	F M Van Luvuan Isaac M Steward
	Wm Jasper son Susanna Daughter Abraham Layfaette Perina L	Wm & Pheabey Barger	F M Van Luvuan & Isaac M Steward
	Elenner Harriet	A J & Elizabeth Linsey	F M Van Luvuan Isaac M Steward
July 27	Celesta Ann Benjamin F	Benjamin F & Lavira Pendleton	F M Van Luvuan Ebenezer Brown
	Andrew Bresham Clerk Protem		
Aug 10	Addison Bishop	James & Sarah Tomlinson	F M VanLuvuan James Tomlinson
	Squire Thomas Dorman Zephaniah	Thomas & Pricilla Lewis	F M Van Luvuan James Tomlinson
	Lucy Alma	John & Mary Phelps	F M Van Luvuan James Tomlinson
Aug 21	Benjamin Sidney Hannah O	F M Van Luvuan and Lydia his wife	Benjamin Frost Wm Borger

By the voice of the Branch Thomas Lewis was elected
Clerk in A J Lindsey place

Aug 10 1845[?] Thomas Lewis Clerk
F M Van Luvuan President

Copied from Betty Wall notebook Bear Creek Branch Church, 1845[?]

Properties of James & Jane Rawlins in Bear Creek



GPS	Date	Seller	Buyer	Price	Prop #	Description
40.34371 -91.25200	20-apr-1842	Wilson [Wilton], Richard & Elizabeth	Rawlins, James	\$1,000	R1	SE 1/4 of SW 1/4 of Sec 7, Twp 4N, Rng 7W (32.47 Ac)
40.34371 -91.25200					R1	W 1/2 of SW 1/4 of Sec 7, Twp 4N, Rng 7W (54.24 Ac)
40.33647 -91.25199					R2	NE 1/4 of NW 1/4 of Sec 18, Twp 4N, Rng 7W (31.43 Ac)
40.33647 -91.25199					R2	W 1/2 of NW 1/4 of Sec 18, Twp 4N, Rng 7W (62.87 Ac)
40.34371 -91.25200					R1	NE 1/4 of SW 1/4 of Sec 7, Twp 4N, Rng 7W (63.40 Ac)
40.33647 -91.24726					R3	SE 1/4 of N 1/4 of Sec 18, Twp 4N, Rng 7W
40.34371 -91.25200	13-aug-1842	Rawlins, James & Jane	Joseph Smith LDS Church	\$1	R1	North End of SW 1/4 of Sec 7, Twp 4N, Rng 7W (40 AC)
40.33909 -91.26061	18-oct-1842	Wilton, Richard & Elizabeth	Rawlins, James	\$300	R4	East Side of NE 1/4 of Sec 13, Twp 4N, Rng 8W (90 AC)
40.34371 -91.25200	22-dec-1842	Rawlins, James & Jane	Turner, Elisha	\$300	R1	S 1/2 North 80 AC of SW 1/4 of Sec 7, Twp 4N, Rng 7W (40 Ac)
40.34633 -91.26061	14-jan-1843	Marshall, Samuel	Rawlins, James	\$100	R4	SE 1/4 of Sec 12, Twp 4N, Rng 8W
40.33647 -91.25199	20-feb-1846	Rawlins, James & Jane	McGee, Samuel	\$1,225	R2	NW 1/4 of Sec 18, Twp 4N, Rng 7W
40.34371 -91.25200					R1	South Side SW 1/4 of Sec 7, Twp 4N, Rng 7W (5 AC)
40.33909 -91.26061					R4	NE 1/4 of Sec 13, Twp 4N, Rng 8W (70 Ac)
40.34633 -91.26061	20-feb-1846	Rawlins, James & Jane	McGee, Samuel	\$350	R4	SE 1/4 of Sec 12, Twp 4N, Rng 8W
40.33909 -91.26061	20-apr-1846	Rawlins, James & Jane	Butler, Richard	\$50	R4	NE 1/4 of Sec 13, Twp 4N, Rng 8W (8 Ac)
40.33909 -91.26061	20-apr-1846	Rawlins, James & Jane	Main, Charles C	\$80	R4	NE 1/4 of Sec 13, Twp 4N, Rng 8W

James Rawlins “is remembered for offering as tithing the South / 2 of Section 12.”

Grantor: James Rawlins and Jane, wife

Residence: Hancock County, Illinois

Grantee: Joseph Smith, trustee-in-trust, The Church of Jesus Christ of Latter-day Saints

Residence: Nauvoo, Hancock, Illinois

Transaction Date: 13 August 1842

Considerations: \$1.00, Love and Good Will

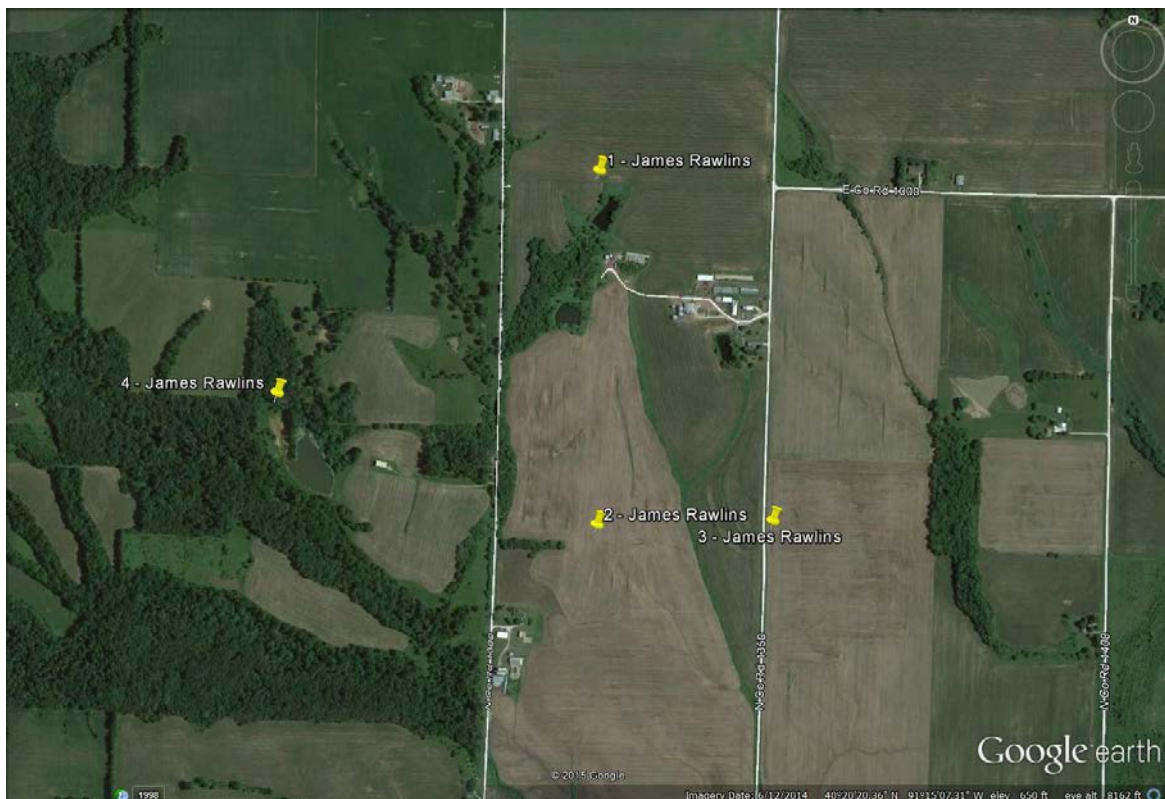
Land Parcel: North end Southwest/4 Section 7 Township 4 North Range 7 West (40 Acres)

Acknowledged: 22 August 1842, N. K. Whitney, Justice of the Peace, Hancock County, Illinois

Source: Hancock County Deeds, book U page #383-84 entry #12004 (5 June 1848)

Black, Susan Easton; Black, Harvey B.; Plewe, Brandon. Property transactions in Nauvoo, Hancock County, Illinois and Surrounding Communities (1839-1859), Vol V N-R.

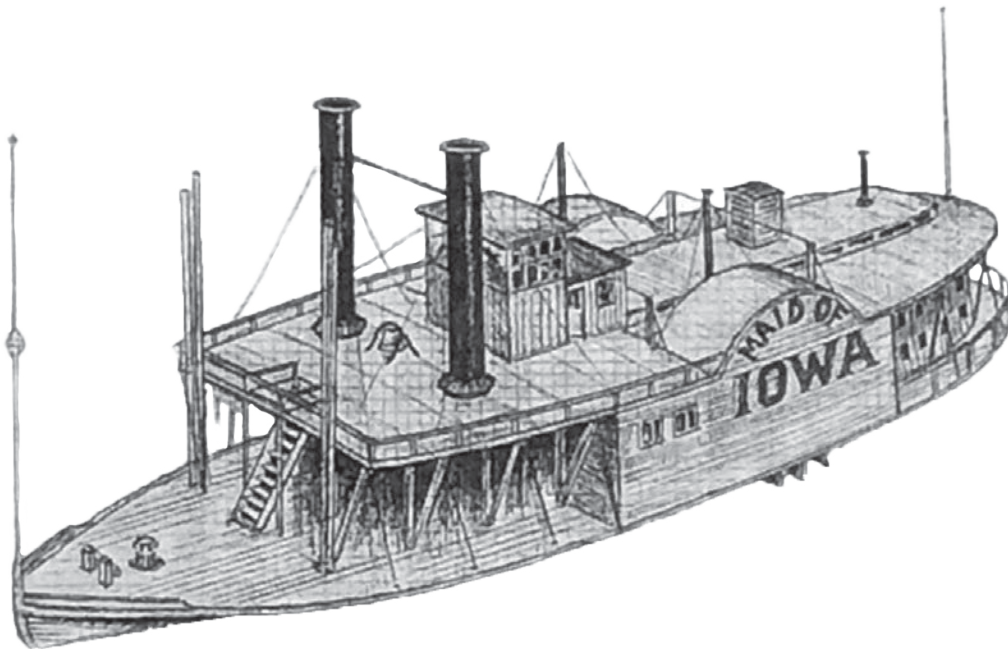
GOOGLE EARTH MAP OF BEAR CREEK PROPERTIES



SECTION VIII

ATTEMPTED RESCUE OF THE PROPHET
JOSEPH SMITH BY THE

MAID OF IOWA



HISTORICAL NOTES

Judy Rawlins Ball

DANIEL M. BURBANK— RIVERBOAT PILOT

IN 1834, DANIEL BEGAN WORKING on a steamboat for his brother-in-law as a barkeeper at \$10.00 per month. Later that summer he became a steersman. He worked mostly on the Illinois River. In late summer, he left employment with his brother-in-law and worked as a pilot for \$50 a month.

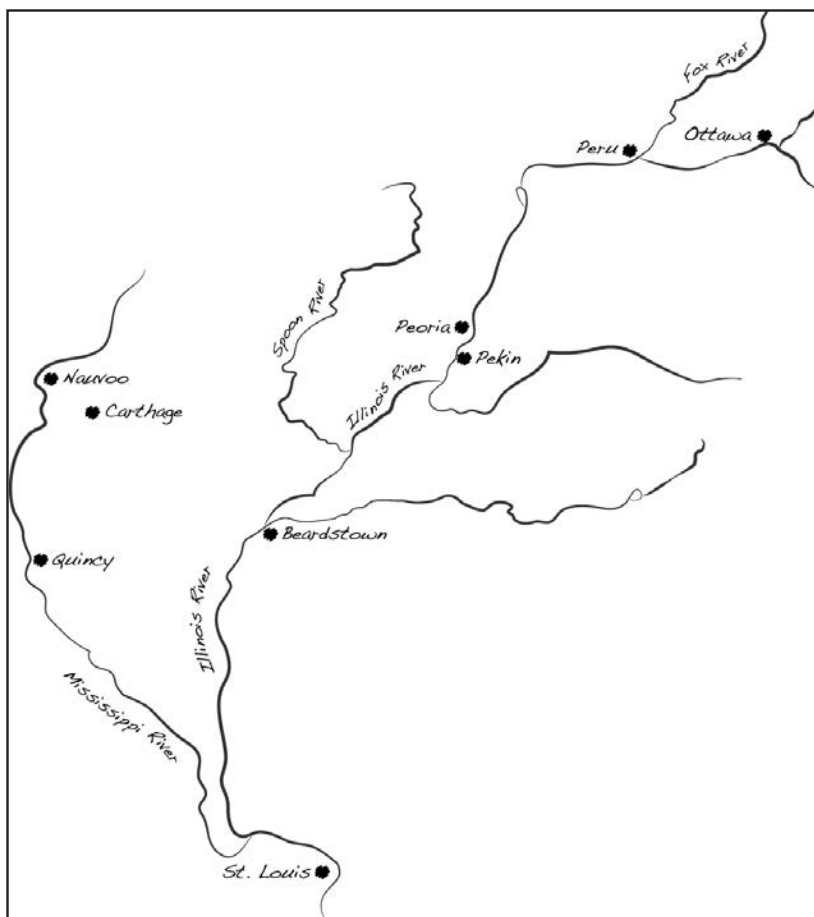
By 1835 his wages had increased to \$100–\$150 a month. At times Daniel earned as much as \$100 per week. Daniel continued working on the river.

Daniel's son, Brigham Southworth Burbank, tells that in the spring of 1841 Daniel was captain of a riverboat and had to put in for repairs in Nauvoo. After Daniel arranged for the repairs, he asked someone to show him where the Prophet Joseph lived. There the Prophet Joseph taught him the Gospel. Daniel then taught his wife, Abigail, and they were baptized in Nauvoo on April 11, 1840/1841.



Daniel M. Burbank

They then moved to Nauvoo. We don't know how frequently Daniel continued to pilot on the river. In an attempted rescue of the Prophet Joseph on the *Maid of Iowa*, Daniel was the pilot for the *Maid of Iowa*. This fascinating rescue attempt was written in the History of the Church using Daniel M. Burbank's personal account.¹



The map shows the rescue route that the Maid of Iowa took to try and rescue the Prophet Joseph Smith. The “mob sheriff” was trying to capture Joseph and “run him into Missouri.”

The mobs were “..seeking to kill the Prophet Joseph Smith – kidnap him and run him into Missouri and there hang, burn or otherwise destroy him. So many times we had to turn out and take the Prophet away and fetch him home again.”² (Daniel M. Burbank)

PERSECUTION OF THE PROPHET JOSEPH

JOSEPH SMITH WAS TORMENTED and hounded from the time of the First Vision. He was tarred and feathered, frequently arrested, falsely imprisoned and sentenced to be executed in an illegal hearing. The powers of darkness did everything to hedge up the way of the Restoration of the Gospel.

In the summer of 1843 when this rescue attempt occurs, the Prophet Joseph was illegally arrested while his family was visiting his sister-in-law near Dixon, Illinois. This was an attempt to take him to Missouri. What occurred on this kidnapping attempt was appalling. More of the details of Joseph's illegal kidnapping can be learned in the History of the Church.³

MAID OF IOWA

THE MAID OF IOWA WAS A STEAMBOAT that was built for \$4,000 and launched in 1842. It was owned by Dan Jones, the captain, and Levi Moffitt. It was smaller than most steamboats on the river and its original purpose was to work the smaller rivers that fed into the Mississippi. Transporting goods along the rivers was the most common way of moving freight. Her small size made her easily identifiable as she went up and down the rivers.

She also did trips up and down the Mississippi River including taking converts of the Mormon faith to Nauvoo.

"Nauvoo Mormons felt a good deal abused and imposed upon by the riverboats and contended that the boats levied higher than normal freight charges, delayed shipments, and harassed converts attempting to book passage to Nauvoo."⁴

In March 1843, Parley P. Pratt arranged for passage of 240 converts from New Orleans to Nauvoo. When they landed, Joseph Smith came on board. This led to a friendship between Dan Jones, the Captain, and Joseph Smith. Dan was baptized a month later.

That summer Joseph Smith purchased for the Church one-half share of the *Maid* from Levi Moffitt.

A unique aspect of the *Maid of Iowa* is that workers had "tithing" deducted from their paychecks for the construction of the Nauvoo Temple.

In April 1844, the Church purchased the other half interest from Dan Jones. The *Maid of Iowa* was purchased from Dan Jones by giving him property in Nauvoo and assuming the debts of the *Maid*. However, with the martyrdom and an early winter, the boat didn't receive a lot of use that year. In 1845, it was sold "for what could be gotten for her."

ENDNOTES

¹ *History of the Church of Jesus Christ of Latter-day Saints, Period 1, Joseph Smith, V. 5, p. 481-484.*

² *Burbank, Henry Delore, Ancestors & Descendants of Lt. Daniel and Mary (Marks) Burbank (1983).*

³ *History of the Church of Jesus Christ of Latter-day Saints, Period 1 Joseph Smith, V. 5, p. 438.*

⁴ Enders, D. L., *The Steamboat Maid of Iowa: Mormon Mistress of the Mississippi* <https://ojs.lib.byu.edu/spc/index.php/BYUStudies/article/.../5085/4735>

MAID OF IOWA — HISTORY OF THE CHURCH

The following is excerpted from the History of the Church. This account was from Daniel M. Burbank's Journal which the Church used in their history.



BURBANK'S ACCOUNT OF THE MAID OF IOWA EXPEDITION FOR THE PROPHET'S RELIEF.¹

June 25, 1843

Sunday, June 25.—The brethren were collecting through the night on the *Maid of Iowa*, and commenced making preparations for the trip, all hands uniting in loading the boat with firewood.

26th.—About half past eight a.m., President Hyrum Smith, in company with Judge Adams, came on board and instructed us to watch for the steamboats that may run up the Illinois river; and if any persons were running Brother Joseph down the river, under any pretext, whatever, as the *Amaranth* had carried the news to Missouri that Joseph Smith was going to be tried at Ottawa, and it had

been reported that a company of men were armed in St. Louis and had chartered a steamboat to run up to Ottawa, there to seize Joseph and kidnap him to Missouri; and if we saw such a boat, we were to rescue Joseph, at all hazards and bring him to Nauvoo.

President Hyrum then blessed the company in the name of the Lord, and the *Little Maid* started at a quarter-past nine a.m., down the Mississippi river, with the following persons on board--namely, Dan Jones, Captain of boat; Daniel M. Burbanks, first Pilot; Dimick B. Huntington, Mate; Jonathan Dunham, Captain of Company; George W. Langley*, Lieutenant; John Taylor, Chaplain; John M. Bernhisel, Surgeon; John S. Higbee, Isaac Higbee, Lucius N. Scovil, Enoch M. King, Lewis Dunbar Wilson, Whitford G. Wilson, Bushrod W. Wilson,

"At one time while the Prophet was at Pawpaw Grove on Rock River on a visit, the mob sheriff and posse took him and much maltreated him. Brother Hiram Smith sent out Colonel Charles Rich and Colonel Steven Markum and others, each with a party of horsemen, one to head towards the Illinois River, others by land in other directions while some thirty others went by water on board the steamboat, '*Maid of Iowa*.'"

— *Autobiography of Daniel Mark Burbank*

John Bair, Ben Rolfe, Sylvester B. Stoddard, James Aikin, Elijah Averett, Levi W. Hancock, William Meeks, Calvin Reed, Robert C. Moore, Levi Stewart, Urban V. Stewart, Allen Stout, Welcome Chapman, William S. Yocum, Thomas Briley, Henry J. Young, James Worthington, George W. Thatcher, H. M. Alexander, Elbridge Tufts, Benjamin L. Clapp, Joseph C. Kingsbury, A. Young, John Fido, John Murdoch, John Lytle, Thomas Carrico, E. J. Sabin, Daniel Avory, H. B. M. Jolley, J. F. Lane, J. H. Holmes, H. P. Palmer, Benjamin Jones, Robert C. Egbert, Tarlton Lewis, R. A. Allred, J. Foutz, H. Permain, John Binby, George W. Rosecran, and about twenty-five others whose names are not reported.

At nine p.m., the boat turned the point of the bend and started up the Illinois river. She did not stop until opposite Diamond Isle, about four o'clock on Tuesday morning, 27th, where the company learned that the *Chicago Belle* had passed up the Illinois river the day previous with a large company of men, having a swivel gun on the forecastle, as they said, with the intention of taking Joseph Smith, at all hazards, and conveying him to Missouri.

The *Maid* next hailed at the Erie landing, five miles above Beardstown, where they were told that the *Belle* was twelve hours ahead, and the company on board had left word that if the *Maid of Iowa* followed, they would send the "Mormon" boat and crew, with Jo Smith, to hell. The people advised the company on the *Maid* to return. Stayed

there half-an-hour to take in wood, and then continued our journey.

Wednesday, 28th-At an hour before daybreak, passed Pekin, and the *Chicago Belle* aground in an island chute. When she saw us coming, she backed her star-board wheel and blocked up the passage.

When the pilot (Daniel M. Burbank) of the *Maid* came near, he stopped his engine and hailed them with his speaking trumpet, requesting a passage. They inquired, "What boat is that?" and

**"STOP HER!...YOU
WILL SMASH THE
BOAT IN PIECES!"**

were told, the *Maid of Iowa*. They replied, "You cannot pass, and we will see you all d-d and in hell first." The pilot saw a little opening in the willows of about twelve feet wide on her left, and signaled for the engineer to put on all steam, and drove her through this narrow channel and a small tow head about five rods, tearing the willows down on each side with the guards and wheelhouse, the captain crying out all the time, "Stop her!-stop her! For God's sake, stop her! You will smash the boat in pieces!"

When the boat had headed round the *Belle*, and was once more in deep water, the pilot stopped the

"Then the most wonderful thing happened. The Spirit of God whispered to me, the pilot whom was at the wheel, and commanded me to go around the *Belle* through the brush channel west of the island."

– *Autobiography of Daniel Mark Burbank*

According to Brigham Southworth Burbank, the son of Daniel Mark Burbank, he said, "When we came upon the *Chicago Belle* at Pekin, Illinois, the mob had expected our passage up the river. The men had all blackened their faces and were waving their hands and cursing and swore that they would see us in hell before they would let us pass! Then Daniel Mark Burbank, the Pilot said he offered a silent prayer while standing at the wheel and asked the Lord to please let him know what to do. He heard a voice behind him say in a clear voice: 'Full speed ahead and go around by the island channel.' This channel had never been used as a passageway as it was grown up with willows. When he heard this voice, he turned around quickly to see who was speaking but could see no one in sight and he knew that the Lord had directed. He yelled down the speaking tube to put on the steam and he piloted the boat thru this channel without any apparent damage to the *Maid*."

engine and asked the captain, "What is the matter?" The captain was afraid, and said, "My God, you will smash the boat to pieces," and was answered, "All is safe, and we will go ahead," leaving the *Belle* still aground in the channel.

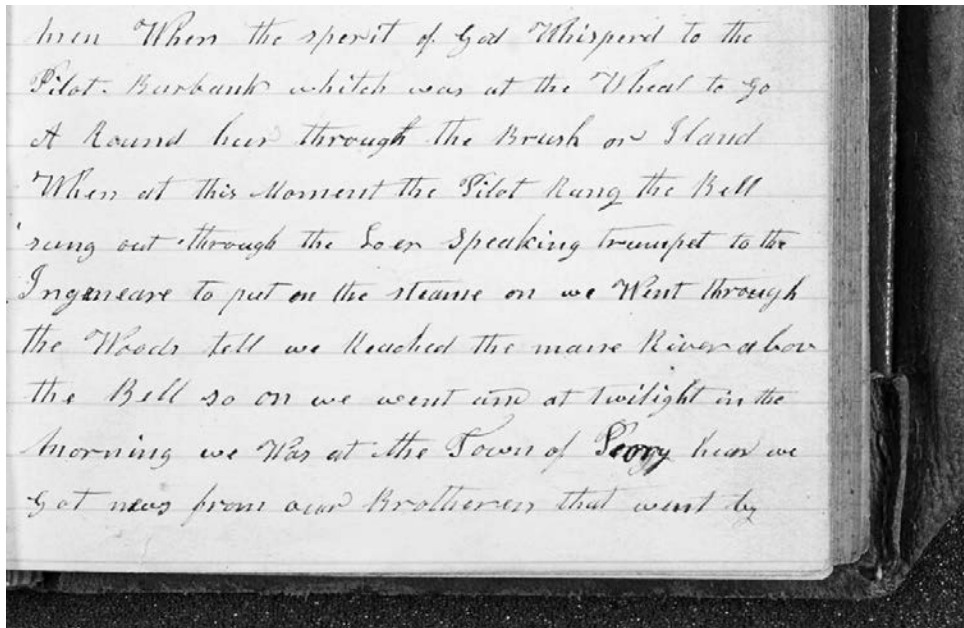
Then went to Peoria, about ten miles; found Jesse P. Harmon and Alanson Ripley, who had come from the horsemen with an express instructing the company to proceed to the mouth of Fox River. We took them on board and proceeded on our way.

Thursday, 29th.—Arrived at Peru, at ten a.m. There met William F. Lane with an express from Charles C. Rich, reporting that the company who had Joseph in charge had started from Fox River for Shokoquon, destined to run him through the Iowa territory by that route, and then into Missouri, as they had learned their way by the Illinois river was blocked up by the *Maid of Iowa*, and for the boat and company to return to Quincy, and there await further orders. We immediately turned round, and on arriving at the mouth of Spoon River, landed Ripley and Harmon, with instructions to pursue their journey by land to Nauvoo.

About one p.m., again overhauled the *Chicago Belle* at the Grand Pass while they were wooding. They hailed us to inquire "If Old Jo was on board," and were answered, "It is none of your business," when another man on the hurricane deck of the *Belle* shouted, "Hurrah, hurrah for old Jo Smith!"

We continued our journey and again arrived at the Mississippi at nine p.m. In rounding to, broke the tiller rope and came to an anchor; repaired the same, and then continued up the Mississippi.

Arrived at the island below Quincy about eight p.m., on Friday, 30th, when John Taylor, Jonathan Dunham, Dan Jones, George W. Langley*, and Daniel M. Burbanks took the yawl and went up to Quincy to learn the news and see if there was any



Page from Daniel M. Burbank's journal.

"When the spirit of God Whispered to the Pilot. Burbank which was at the Wheel to go A Round her [her] through the Brush or Iland [island]. When at this moment the Pilot Rang the Bell sung out through the Loer [lower] Speaking Trumpet to the Ingeneare [engineer] to put on the steame on we Went through the Woods till we Reached the main River above the Bell [Chicago Belle] so on we went and at twilight in the morning we War [were] at the Town of Peory..."

excitement. They found all peace, then returned to the boat, got up steam, and went up to Quincy, landing about midnight.

Saturday, July 1st.-About eight a.m., left Quincy, after steaming about eight miles. Sidney Roberts and another messenger came in a skiff with a letter from Hyrum, saying that Joseph had arrived

in Nauvoo, and was going to be tried before the municipal court, and for us to hurry home as quick as possible.

On reaching Keokuk, the engineer, Benjamin Orum (who was not a member of the Church) got dead drunk, when the first pilot turned engineer, and the second pilot took the wheel and run the boat over the rapids to Nauvoo.

ENDNOTES

¹ History of the Church of Jesus Christ of Latter-day Saints, Period 1, Joseph Smith, V. 5, p. 481-484.

*A few years after this rescue attempt occurred, George W. Langley would become a member of our family when he married Martha the daughter of McCaslin Frost and Pennina Smith. Martha Frost married Harmon Akes in 1839. Harmon died in 1844. Martha's three children also died between 1842 and 1844. On January 20, 1846 Martha was married to George W. Langley in the Nauvoo Temple; and on January 21, 1846, George W. Langley served as proxy as Martha was sealed to her first husband Harmon Akes. Interestingly they were in the same small group in the Nauvoo Temple as Daniel M. Burbank when he was sealed to his first wife Lydia Van Blaricom. Daniel's wife, Abigail was proxy. (Daniel was also sealed to Abigail on the same day.) Sealings were only performed in the Nauvoo Temple for approximately one month. Daniel was the only one of our ancestors who was sealed to his wife in Nauvoo. In a few short years, Abigail would die of cholera while crossing the plains. (Judy Rawlins Ball)

SECTION IX

FIRE AND TEARS



HISTORICAL NOTES

Judy Rawlins Ball

IT IS VERY DIFFICULT FOR US to understand how in a country founded upon religious freedom it was okay for mobs to burn barns and homes; that it was okay to shoot men, women and children if you had religious differences. It is incomprehensible that a governor could issue an “extermination order” and it would be upheld in the state legislature and not overturned by the President.

Even though the United States Constitution guarantees religious freedom, the reality in the 1800s was far from the ideal. “Tarring and feathering” was an acceptable way to disagree.

Persecution began for some of our ancestors as soon as they joined the Church as James and Eleanor Cragun learned. Their neighbors burned down their wood shop, tools and ready-made furniture and threatened James’ life.

The Saints felt the sting of “mob rule” in Kirtland, Missouri and Nauvoo.

From the time of the First Vision, Joseph Smith at the age of 14 said, “yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all

united to persecute me.” (Joseph Smith History 1:22)

This terrible persecution continued throughout Joseph’s life, and the Saints he loved suffered with him.

In August 1842, Joseph had been hiding out from the mobs who were trying to capture him and take him to Missouri where they were accusing him of having Porter Rockwell try to assassinate Governor Boggs. In an address to the Relief Society, Joseph gives this poignant description of why this terrible persecution continued to occur.

“I have come here to bless you. The Society has done well—their principles are to practice holiness—God loves you and your prayers in my behalf shall avail much—Let them not cease to ascend to God in my behalf. The enemy will never get weary—I expect he will array everything against me—I expect a tremendous warfare. He that will war the Christian warfare will have the angels of devils and all the infernal powers of darkness continually array’d against.”¹

As the Saints increased their efforts to complete the Temple, mobs began burning buildings

and destroying crops in outlying settlements. In September 1845, mobs began burning all the homes and barns in Morley's Settlement. Within a week, all property had been destroyed there. The Saints came flooding into Nauvoo.

The mobs then moved to Bear Creek Settlement. The Rawlins and Frost families lived in Bear Creek. In their journals they talk about the burnings. It is miraculous that a few months later James Rawlins' farm was still intact and that he was able to sell it to help their family move West.

This all was a huge test of their faith. Our ancestors stood strong in their faith and somehow found the courage to start again. They came to Utah and built new lives even more dedicated to their Savior, Jesus Christ.



*Memorial shows a family mourning the loss of a child
Courtesy of Ray Rawlins, June 2015*

ENDNOTES

¹ josephsmithpapers.org Relief Society Minutes p. 81.

I WAS THERE

Permelia Blackman Lindsay

“At one time, when \$1000 had been offered by the mob for the Prophet Joseph Smith, dead or alive, he rushed into great grandmother’s home and asked, “Where can I hide, the mob are after me?”

Grandmother [Permelia] said her mother motioned for the prophet to go behind a curtain hanging against a wall and used as a covering for their Sunday clothes, The Prophet had no sooner darted behind the curtain when the mob rushed in. They had seen the Prophet enter the house and they felt sure he was still within it.

The house was ransacked from one end to the other, they searched again but none of the mob seemed to even notice that curtain where the Prophet stood with his boots showing from the knees down. Grandmother said members of their family stood shaking and trembling, hardly able to keep their eyes away from those boots standing there in plain sight.”¹



Permelia Blackman Lindsay

Martha Cragun Cox

“My mother’s people so bitterly opposed the Gospel that for the sake of peace and of the threats towards my father, my mother postponed her own baptism until they came to Nauvoo.... When my father received the Gospel many of those who had been his warm friends turned against him and there were threatenings of mob violence to hinder his removal and spoil his plans. Therefore, his shop, tools, and a stock of ready-made furniture were burned and his life threatened.

My mother was a woman of quick wit and ready action...One night my father was sleeping soundly having just returned from an absence from home, my mother, who always on the alert for danger and was now sleeping with one eye open, and saw in the moonlight the shadows of four men with guns.

She arose, and moving the chairs with a little noise and speaking in a loud



Martha Cragun Cox

whisper, loud enough to be heard by the men who were listening, she called the names of her brothers and friends. She said 'Four of them are here.' 'Here's your pistol.' 'Let me hold your gun!' etc. The ruse worked and my father missed his tar and feathers."²

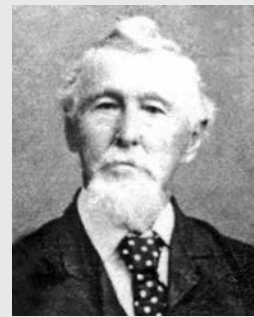
James Downs

"In the Spring of '45 we swapped farms with Eli D. Walker 4 miles east of Warsaw. Ours was the best farm but he wanted boot and said he would not trade and started off, and I went to the woods and prayed that he might change his mind and return and trade with us. And when I got to the house he rode up and said he would trade.

My father moved up and put in a crop, and in the summer the mob began to haul a wagon load of armed men past my father's door and fired their guns and yelled like demons, and early in the fall old Co Williams, a Baptist preacher, raised 60 men, camped in the woods 2 miles from my father's place, and commenced burning houses. He sent out 12 men, well armed, with a bottle of whiskey in each pocket, with orders to the Mormons to take their sick folks and leave. We done so, and let them burn. It was a frame [house], painted, and done off in good style with four good rooms and cost about \$800 where labor was very cheap. We sold the farm for \$1,133, less than half its worth, and glad to get that to make an outfit to leave such civilization."³

Daniel Mark Burbank Sr

"These were very hard times in Nauvoo for the Saints to live while building the Temple. Our labors were great, for we had to labor days and guard the temple at night. There were many attempts made to burn the Temple, sometimes by false brethren seeking to kill the prophet Joseph Smith also kidnap him and run him into Missouri, and there hang, burn or otherwise destroy him. Many times we had to turn out and take him away for a time and then bring him back when times were better.



*Daniel Mark
Burbank Sr.*

Not long after, the mobs commenced burning our homes, killing our stock all through the country, so that the people at Nauvoo had to turn out and help gather in the poor Saints. Many of them had only the clothes they were left. All of their property had been burned and destroyed, some lost their lives.

I rode for some time under Colonel S. Markum on Bear River, Green plains,

and also at Carthage and Warsaw, and in touring the country we saw much destruction of houses, Animals and crops. In this we got no redress from the government or the President of the United States. So in the year 1846, we had to leave the United States and find a home where best we could.”⁴

Sarah Southworth Burbank

“They went into people’s houses, dragged them out, men and women and children and burned through houses and left them in the street.

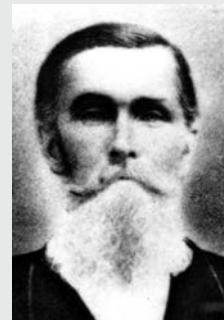
A young man went to fight them with his gun to save his widowed mother. While he was gone they went in and killed his sick mother. He had to hide until they went away, then he (scoured) help to help him bury his mother. While doing this they stole his clothes and bedding and burned his house. That is what they did to scores of people. They drove them across the river in the night in leaking boats. This happened in the beautiful city of Nauvoo.”⁵



*Sarah Southworth
Burbank*

Harvey McGalyard Rawlins

“The next instant of much note was that of the burning of 1845 south of Nauvoo about 18 miles at what was called Green Plains and High Land Branch. The burning first began with the burning of a man’s barn by the Durphy. He stepped out to see something about it and the mob shot and killed him. From that they kept on and burned people’s dwellings, sent word to people to move out, they were going to burn their houses. There was a company to guard the settlement. I was one of that company, saw many houses burned and laying in ashes, their families sitting around the fire in the scorching sun. There are many more incidences of this burning...”⁶



*Harvey McGalyard
Rawlins*



*Bear Creek Farm
Courtesy of Ray Rawlins, June 2015*

ENDNOTES

- ¹ Permelia Blackman Lindsay <https://familysearch.org/photos/documents/9917137>
- ² Cox, Martha Cragun, *Face Toward Zion: Pioneer Reminiscences and Journal of Martha Cragun*
Cox, Francis N. Bunker Family Organization, Copyright 1985, p 22.
- ³ James Downs rawlinshistory.com — the file name is James-Down-Journal-Entry-2
- ⁴ Daniel M. Burbank Autobiography <https://familysearch.org/photos/stories/1451062>
<https://familysearch.org/photos/stories/1899837>
- ⁵ Sarah Southworth Burbank Transcribed from a photograph of a journal
- ⁶ Harvey Rawlins http://rawlins.org/histories/html/rawlins_harvey_m_hist.html

SECTION X

MARTYRDOM AT CARTHAGE



HISTORICAL NOTES

Nada Rawlins Wilkins

IN THE END, JOSEPH SMITH was an example of courage, of love, of compassion, of the importance of having a clear conscience, of obeying the laws of the land and of being willing to offer his life if necessary. Joseph said on at least 19 occasions, that he would probably not leave this life peacefully. Five days before the martyrdom he said: “*I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God.*”

Joseph and Hyrum Smith had wanted to escape again, but it just didn’t seem to be possible. The whole “body of the saints” was being threatened if they did not go to trial. Hyrum said, “*Let us go back and give ourselves up, and see the thing out.*”

Joseph knew this would be the end and didn’t want to go, but he couldn’t see any other way out. Before he and Hyrum left to turn themselves in at Carthage, he said these words: “*I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offense towards God, and toward all men.*”

The Prophet Joseph, Hyrum, John Taylor, Willard Richards and many others set off for Carthage. As they started to Carthage, Joseph passed his fields where some young men were working. He stopped and shook their hands and said to those with him: “*Gentlemen, this is my farm and these are my boys. They like me and I like them.*”

Many events happened over the next few days. There were rumors upon rumors. This accelerated the mobs’ frenzy. The Saints were confused, worried and did not know what to do.

In the calm of the afternoon of 27 June 1844 in the cells of the upper floor of the jail, Hyrum read from Josephus’ *Antiquities of the Jews*, Joseph visited with the guard, then John Taylor sang; “A Poor Wayfaring Man of Grief.” These words from this song were telling:

*In pris’n I saw him next, condemned
To meet a traitor’s doom at morn.
The tide of lying tongues I stemmed
And honored him ‘mid shame and scorn.
My friendship’s utmost zeal to try,
He asked if I for him would die.
The flesh was weak; my blood ran chill,
But my free spirit cried, “I will!”*
[Hymn 29]

Quoting from the book, *Our Heritage*, it states, “A mob of about 200 men with painted faces stormed the Carthage Jail, shot and killed Joseph and his brother Hyrum, and seriously wounded John Taylor. Only Willard Richards remained unharmed. Upon hearing shouts of “the Mormons are coming,” the mob fled, as did most of Carthage’s residents.”

Their bodies were taken to Nauvoo and

viewed by many. An immense sadness hung like a cloud over Nauvoo and the Saints.

Governor Thomas Ford wrote: *“The murder of the Smiths, instead of putting an end to...the Mormons...only bound them together closer than ever.”*

John Taylor said: *Joseph Smith, the Prophet and Seer of the Lord, Has done more save Jesus only, For the salvation of men in this world, Than any other man that ever lived in it...He lived great, and he died great in the eyes of God and his people; and like most of the Lord’s anointed in the ancient times, has sealed his mission and his works with his own blood, and so has his brother Hyrum”* [D&C 135:3, 6]

Many tears flowed then and today we remember him in the rousing chorus of “Praise to the Man:”

*Hail to the Prophet, ascended to heaven!
Traitors and tyrants now fight him in vain.
Mingling with Gods, he can plan for his brethren,
Death cannot conquer the hero again.* [Hymn 27]

ENDNOTES

Our Heritage: A Brief History of the Church of Jesus Christ of Latter-day Saints, 1996

Blake, Reed, “Martyrdom at Carthage,” *Ensign*, June 1994

Monson, Thomas S., “The Prophet Joseph Smith: Teacher by Example,” *Ensign*, June 1994

Hymns of the Church of Jesus Christ of Latter-day Saints, 1985



*Carthage Jail
Courtesy of Ray Rawlins, June 2015*

I WAS THERE

FORESHADOWING OF MARTYRDOM

Jane Parrish Lindsay

“In one meeting I went to, I heard Joseph say, ‘My life is hard and death will taste sweet to me. But I go like a lamb to the slaughter.’ Then turning to Willard Richards, that the balls would fly all around him and not kill him. Then turning to the 12 who were sitting near and said, ‘I have rolled this work upon the twelve. Round up your



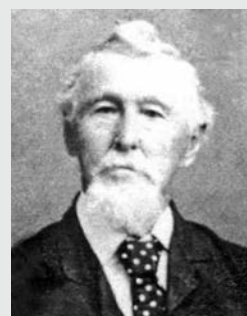
Jane Parrish Lindsay

shoulders, boys, and bear it.’ Could we have known then that he had such a short time or sensed the full meaning of those words, but no, our beloved Prophet, seer, and revelator was taken. There are not words to express the grandness of the meeting or the reverence we held in our hearts for him and God, or to express the honor due them.”¹

“The last time he spoke in Nauvoo he said, ‘Greater love hath no man that he should lay down his life for his friends.’”²

Daniel Mark Burbank Sr.

“Then for a while we lived in peace, until the time Joseph gave himself up to go to Carthage, Hancock, County, Illinois, being charged with treason against the government. This was a chame (sham) and a great injustice for he was always loyal and true to the faith. They only wanted to destroy him and this was the design of the whole and entire government, and then after the government had promised them protection, and while Joseph and Hiram were in jail, the mob shot them both to death on 27th of June - 1844.”³



*Daniel Mark
Burbank Sr.*

ON THE WAY TO CARTHAGE

James Downs

“This was in the Spring of ‘44 and in the month of June I had been down to my fathers [Ezekial Downs in Payson, Illinois] and as I was returning home I saw a body of armed men in a little town called Lima and supposed it was training day, but was soon informed that it was a mob gathered to make an attack on Father Morley’s settlement that night about 3 miles distant, but before I reached the settlement I saw a black cloud rising in the northwest. I increased my speed and reached a house just as the storm set in. It blowed down fences, uprooted trees, and the rain fell in torrents, and the next morning the road was so filled with timber I had to pick my way through the woods. I speak of this children, that you may see that the Lord chose the storm to save his people, for the mob had laid their plans to an attack on all the settlements, as well as Nauvoo.

When I got home I was told that all the able bodied men was called to Nauvoo. I went up with my old shotgun to see what was wanted. The Prophet rode along the ranks and saw some of the boys barefooted, and he rode to some shoe shops and told them to let the boys have shoes and he would foot the bill, but he was pressed upon by his enemies, backed up by apostates, that he fled to Montrose across the river with the intention of making his way to the Rocky Mountains, but his wife Emy sent for him to come back and save the people. He then said he would give himself up and die for his brethren and sisters, and as he went to Carthage Jail he said he was going like a Lamb to the slaughter.

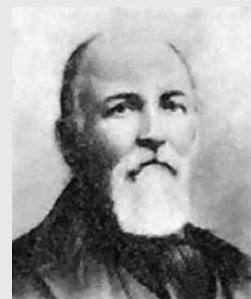
I cannot describe the scene that followed. Mobs marched through the country. I told the brethren that if we did not raise men and take them out of prison that they would be slaughtered. And when the word came, I went to the woods to pray to know who was to lead the Church, and when I rose a still small voice whispered to me “Brigham Young” and that gave me comfort. The heavens seemed to weep over the horrible deed, for it rained so much that it drowned the crops, and all nature seemed to wear a gloom.”⁴

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CROPS, AND ALL
NATURE SEEMED
TO WEAR A
GLOOM. —JAMES DOWNS**

Henry Lyman Marble

Henry was just 8 years old when the following event occurred. Henry Lyman Marble would later marry Mary Lydia Burbank and become the son-in-law to Daniel Mark Burbank Sr.

“While Henry Lyman Marble Sr was in Illinois, he saw and heard Joseph Smith talk. He gave him a drink of water when he was on his way to Carthage Jail. He related many times of the sorrow of the Saints when they heard of the Prophet’s death. He saw Joseph and Hyrum in their coffins. He has borne testimony of the divinity of Joseph’s mission to his family and grandchildren.”⁵



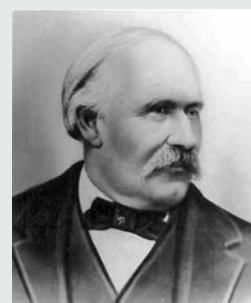
Henry Lyman Marble

Henry Eastman Day

In Utah, Henry would marry Leah Rawlins, the daughter of James and Jane Rawlins.

“He [Henry] lived in that vicinity until 1844, at which time there was great excitement throughout the country concerning the Mormons. Mr. Day was then working on the road between Carthage and Warsaw, repairing a bridge that had washed out. While there he saw a large crowd gathering on the Prairie, out of that crowd some fifty-five or sixty men volunteered to go to the Carthage jail and murder the Prophet Joseph Smith, and the Brethren who were with him in jail.

The mob soon came plodding along the road behind a poor team of horses and an old dilapidated wagon, and in the back of the wagon they had a barrel of whiskey and a tin cup hanging on to the side. They were drinking whiskey and cursing and swearing and threatening that they were going to kill ‘Joe Smith’ and the Mormons that were in the Carthage jail. When Mr. Day heard their threats he stopped working on the bridge and would not complete it, but compelled the mob to go a long distance out of their way to get back on the road that led to the jail. They cursed and swore at him because he would not let them cross the bridge but did him no harm. After they passed on he completed the



Henry Eastman Day

bridge, then went home. In about two hours the word came that the Prophet Joseph Smith and his brother Hyrum had been murdered by the mob.

Early the next morning 28 June 1844, Mr. Day went to examine the jail where the Prophet was murdered. He there met a number of the brethren from Nauvoo who had come to get the bodies of the Prophet and his brother Hyrum, and take them back to Nauvoo.”⁶

THE MARTYRDOM

Sarah Southworth Burbank

“My husband guarded the Prophet just before he was taken to Carthage where he was put in jail. Hyrum was holding the door when the mob fired the bullet through it striking him. He fell to the floor exclaiming “I am a dead man!” Joseph was shot when he was about to leap from the window. They took him and sat him up by a well.

John Taylor was shot in his hip and hand. A bullet struck his watch that hung over his heart and saved his life. The Doctor took the bullets out of his wounds. Willard Richards crawled under the bed and saved his life.”⁷



*Sarah Southworth
Burbank*

Jane Parrish Lindsay

“Joseph was taken by the mob to Carthage jail. He was accompanied by Brother Taylor, being a wonderful singer. It was at Joseph’s request that when alone for him to sing for him. Brother Willard Richards was with them. Soon after this song was sung the mob surrounded the jail and fired shots from all sides. Joseph went to the window to look out and was shot falling from the window, and was soon in the mob’s hands, and was put up for target. One of the mob grabbed him and was going to strike off his head when a light descended from heaven and put a stop to that. The mob began to fight among themselves. Brother Taylor was shot four times but did not die.”⁸

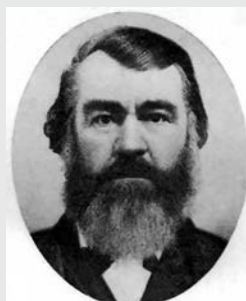


Jane Parrish Lindsay

THE DOUBLE HEARTBREAK OF LUCINDA AND ANDREW CUNNINGHAM

*Andrew Cunningham,
Lucinda Rawlins Cunningham*

“In 1844 Andrew was called to be a body guard to the Prophet when he was taken to Carthage. During his absence their second child, 10-month old, Adam Jetson, died on the same day as the prophet was martyred, and Lucinda was left to sorrowfully bury him by herself. Andrew and Lucinda were heartbroken at the loss of their son as well as the death of the Prophet Joseph.”⁹



Andrew Cunningham



*Lucinda Rawlins
Cunningham*

CARTHAGE

Harvey McGalyard Rawlins

“I first joined the Church of Jesus Christ of Latter Day Saints about the middle of June, 1844. On the 27th of the same month and of the same year our Prophet Joseph and Hyrum Smith were murdered at Carthage myself and Brother Isaac Stewart [cousin-in-law] went to the jail and saw them hauling the dead bodies of our Prophet and Patriarch Hyrum, and wounded John Taylor and the blood on the ground where they set Joseph against the well curb.”¹⁰

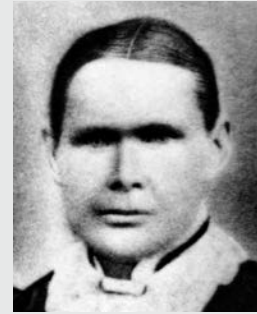


*Harvey McGalyard
Rawlins*

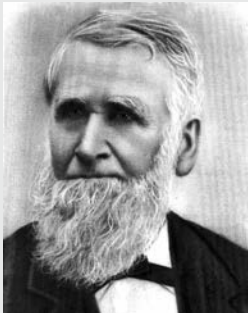
Margaret Elzilah Frost Rawlins

“It was a bright beautiful day in June 1844 when the word came that the Prophet Joseph and his brother, Hyrum, had been killed. They could not believe it and hoped it was not true.

Grandmother said, ‘Harvey M. Rawlins, who is now my husband, and Isaac Stewart, a cousin of mine, went to see if it was true. We lived about five miles from Carthage jail. When they returned they said it was true. They saw the men sweeping the blood down the stairs. It looked as if a beef had been killed. It was a horrifying sight.’”¹¹



*Margaret Elzilah
Frost Rawlins*



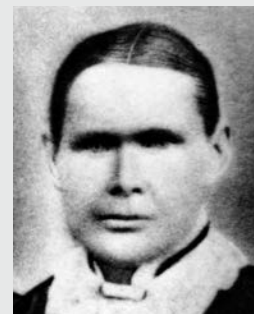
Isaac Stewart

Isaac Stewart

In Isaac Stewart’s history, it states that Isaac “was appointed one of the guards over the body of the Martyred Prophet.”¹²

Margaret Elzilah Frost Rawlins

Harvey helped secretly bury Joseph and Hyrum Smith. He never revealed the location as he had promised.¹³



*Margaret Elzilah
Frost Rawlins*

THE FUNERAL OF JOSEPH AND HYRUM

Sarah Southworth Burbank

“When Joseph and Hyrum were brought in from Carthage, dead, my parents went and saw them lying in their bloody clothes in Joseph’s house. People went there to see him, by thousands. My parents went to their funeral. It was a mock funeral to fool the mob, boxes filled with sand, because of threats their bodies would be dug up. The city was in great mourning and many cried saying “What will we do for our great Prophet, he is gone.” The Lord raised up another in the person of Brigham Young.”¹⁴



*Sarah Southworth
Burbank*

Permelia Blackman Lindsay

“Now came the greatest blow of all, the Prophet and his brother were killed. Grandmother [Permelia] attended the funeral of the Prophet Joseph and Hyrum Smith. She often said it was the saddest experience of her entire life. Over 2000 were in attendance and not a dry eye during the funeral. Many times grandmother told about the martyrdom, how the Saints sorrowed and how that heavy gloom which could not be penetrated hung over the city of Nauvoo....”¹⁵



*Permelia Blackman
Lindsay*

Jane Parrish Lindsay

“The men and Joseph were taken back to Nauvoo where Joseph and Hyrum was dressed for burial. I saw them when they were in their coffins. Thousands went through that day to see the remains of Joseph and Hyrum. They looked as if they were asleep. Joseph also carried that sweet smile on his face. Oh the Gloom that hung over that city. It was as though the Heaven and Earth both wept. Soon after Joseph’s death, John Taylor spoke in a meeting. He wore a loose robe for he could not bear his clothes to touch him. He said, ‘Here I stand, what is left of me and not shot away.’ His sermon was a splendid one. John Taylor being given the spirit of his calling. This was in the year of 1844.”¹⁶



*Jane Parrish
Lindsay*

TESTIMONY OF THE PROPHET JOSEPH

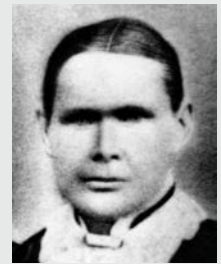
“A Testimony of the Prophet Joseph Smith by Jane Parrish Lindsay, Byron, Wyoming April 2, 1904. I wish to leave my testimony...of the Prophet Joseph -- that I do know he was a true prophet in these last days. He has done more for the salvation of the human family than any one besides the Savior. That I do know him and have heard him talk. I heard him prophecy that the saints would come to the rocky mountains to find their home in peace.

Therefore I know for a surety that this is the only true church and I want all my children to know as I do, and I know that Joseph was a true Prophet in these last days, and I want my children to live and keep all his commandments and gain a salvation for themselves and live as I have done. Keep the word of wisdom strictly and pay a good tithing. Live more humble and prayerful, obey council and be worthy of his salvation and rise in the morning of the first Resurrection. These are the testimonies of your humble mother which I know are true. As I am advanced in years and don't know how soon Father will call me home again -- I shall leave this testimony. Amen.”¹⁷

WHO WILL LEAD THE CHURCH?

Margaret Elzilah Frost Rawlins

“She listened to Sidney Rigdon make his appeal to lead the Church after the murder of Joseph Smith. She said that he stood in the back of a wagon as he talked, and that she did not have a good feeling while listening to him.”¹⁸



*Margaret Elzilah
Frost Rawlins*



*Permelia
Blackman Lindsay*

Permelia Blackman Lindsay

This is an excerpt from Permelia Blackman's history written by her grandchild:

“Grandmother attended the meeting when Sidney Rigdon declared himself to be the “guardian” of the church. She also attended the meeting held by the Twelve Apostles. She testified many times that there was no doubt in her mind about the right leader for the Church. She said during the entire time Brigham Young addressed the Saints, a brilliant light shone about him,

his voice sounded just like the voice of Prophet Joseph Smith, and had she not known the Prophet was dead, she would have declared it was he, and not Brigham Young who spoke that afternoon.”¹⁹

Jane Parrish Lindsay

“By the leadership of Brigham Young they held a meeting for the Saints to see who would be the next leader. This was the time the mantle fell upon Brigham Young. I was at the meeting. There were a good many that can bear the same testimony as I can. It happened that I set close to the stand where I could see. Such a spirit of Brotherly love that dwelt in that meeting. When Brother Brigham Young arose to address the people, all eyes were turned upon him. For all thought it was Joseph that had come back to life. He looked like him, spoke like him. The sermon was splendid. A Testimony was given to me there which will stay with me till I die.

I was there when Sidney Rigdon spoke and said he was the next leader, but we felt he was not the right one. Before he was voted on the twelve all came home and at the meeting Brother Brigham took the stand. He was the Prophet, the right one in the right place. I never witnessed the spirit more plainly manifested than I did that day. You would have thought it was Brother Joseph himself. Both his face and the expression on his face were like Joseph’s.”²⁰



*Jane Parrish
Lindsay*

ENDNOTES

- ¹ Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
<https://familysearch.org/photos/stories/2986628>
- ² Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
<https://familysearch.org/photos/stories/2986628>
- ³ Daniel Mark Burbank Sr
http://rawlins.org/histories/html/burbank_daniel_1814.html
- ⁴ Autobiography of James Down, *The Downs, The Descendants of Arthur Edward Downs and Birdie Cornelia Hunt*, Downs Printing, 2004, p. 30.
- ⁵ Burbank, Henry DeLore, *The Ancestors and Descendants Lieut. Daniel & Mary (Marks) Burbank* Williamstown, Massachusetts, 1983, p. 45.
- ⁶ Henry Eastman Day
<https://familysearch.org/photos/stories/1341661>
- ⁷ Sarah Southworth Burbank
<https://familysearch.org/photos/stories/15786453>
- ⁸ Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
<https://familysearch.org/photos/stories/2986628>
- ⁹ The Compiled History of Andrew and Lucinda Cunningham
<https://familysearch.org/photos/stories/949859>
- ¹⁰ Sketch of Life of Harvey M. Rawlins Sr., By himself
<https://familysearch.org/photos/stories/7711013>
http://rawlins.org/histories/html/rawlins_harvey_m_hist.html
- ¹¹ Margaret Elzilah Frost
http://rawlins.org/histories/html/rawlins_margaret_e_hist.html
- ¹² Isaac Stewart
<https://familysearch.org/photos/stories/3683433>
- ¹³ Margaret Elzilah Frost Rawlins
http://rawlins.org/histories/html/rawlins_margaret_e_hist.html
- ¹⁴ Sarah Southworth Burbank
<https://familysearch.org/photos/stories/15786453>
- ¹⁵ Permelia Blackman Lindsay
<https://familysearch.org/photos/documents/9917137>
- ¹⁶ Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
<https://familysearch.org/photos/stories/2986628>
- ¹⁷ Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
<https://familysearch.org/photos/stories/2986628>
- ¹⁸ History of Aerial Alfonzo Rawlins by Aerial Bruce Rawlins
<https://familysearch.org/photos/stories/4896317>
- ¹⁹ Permelia Blackman Lindsay
<https://familysearch.org/photos/documents/9917137>
- ²⁰ Jane Parrish Lindsay
<https://familysearch.org/photos/documents/9898971>
<https://familysearch.org/photos/stories/448811>
<https://familysearch.org/photos/stories/2986628>

SECTION XI

NAUVOO TEMPLE

THE HOUSE OF THE LORD



HISTORICAL NOTES

Judy Rawlins Ball

THE FIRST ANNOUNCEMENT FOR “The House of the Lord” was made in October 1840 and the Temple was dedicated in May 1846. In the October 1840 conference, the Saints approved Joseph Smith’s proposal to build a Temple by appropriating the labor of all willing men every tenth day.

The Saints opened a stone quarry nearby the same week. William Weeks was selected as the architect. The Prophet Joseph stated “I have seen in vision the splendid appearance of that building illuminated and will have it built according to the pattern shown me.”

The Temple and other buildings in Nauvoo required a large quantity of lumber. They found that the best way to get that amount of lumber was to go to the pine forests 400 miles away in Wisconsin. Men were called to go on timber missions. They cut down the trees and rafted them to Nauvoo.

To fund the building of the Temple, members paid “one tenth of all anyone possessed at the commencement of the building, and one-tenth part of all his increase from that until the completion” of the temple. Members paid with cash, groceries, personal belongings, pledges, land and labor.

Women sewed shirts for Temple workers, they also had a “penny fund” to buy glass and nails. They hoped to get a penny a week from sisters. Also, many families “boarded” Temple workers. Men living away from Nauvoo lent their teams for hauling or sent hay, grain or other provisions. Workmen and their families often subsisted on the

most meager of food.

The Temple was built and dedicated in stages. The basement with the baptismal font was completed first with a temporary roof. Brigham Young dedicated the baptismal font on November 8, 1841.

As soon as the roof was on the building, the attic story was completed so that endowments could begin. Brigham Young dedicated the attic on November 30, 1845 and endowments began on December 10, 1845. The top story was furnished with loaned furnishings from members—carpets, plants, paintings, food for workers and paper for the recorder. Marriages for eternity began to be performed on January 1, 1846.

Even while they were performing these ordinances, workmen were on other floors of the Temple continuing the construction and carpentry work of the other floors. James Cragun is on the list of carpenters who worked on the Temple in March—even after some of the Saints including Brigham Young had fled across the frozen Mississippi and Temple work had ceased.

Over 5,000 members received their endowments between December 10, 1845 and its closing on February 7, 1846.

On April 30, 1846 the Temple was privately dedicated by Joseph Young. Then on May 1, 2 and 3 there was a public dedication by Orson Hyde. Many of the Saints had already left Nauvoo.

Not only did they walk away from their homes and farms, they had to walk away from their beautiful Temple.

OUR FAMILIES IN THE NAUVOO TEMPLE

Judy Rawlins Ball

ENDOWMENTS WERE PERFORMED in the Nauvoo Temple for only a brief time—two months. Sealings were only performed for a little over a month. Many of our relatives were able to receive their endowments. A few were able to be sealed to their spouse.

February 2, 1846 was supposed to be the last day that Temple work was done. There were reports that the Saints would not be permitted to stay in Nauvoo nor would they be permitted to leave. “Extermination” was being alluded to. The Saints needed to begin their trek West.

On February 3, 1846, Brigham Young told the people milling around the Temple including Tabitha and Simeon Cragun that they would build other Temples, but they needed to leave so their enemies did not hedge up their way.

“Notwithstanding I gave out word that we would not attend to these (temple) matters (anymore)—yet the House was thronged all the day. The anxiety are so great that the Brethren would have us stay here & continue the endowments until our way will be Hedged up & our enemies intercept us—but I tell you Brethren that it will not do—this is not the last Temple that we will build—in this house we have been payed well if we were to receive no more--& I tell (you) that there will be double the anxiety manifest to build the next(.) that there was to Ericte (erect) this—then be satisfied. I

am going to load up my wagon & be away from this place immediately—I walked off some little distance from the Temple supposing the crowd would disperse—but on returning to the Temple again—I found the House thronged to overflowing(.) Looking upon the multitude & knowing the anxiety of the Brethren—that were thirsting & hungering for the word—we commenced sealing & anointing & continued & continued (sic) also the Washings Night & Day—putting through from 2(00) to 300 persons within 24 hours & spent the night.”¹

Brigham Young stayed a few more days and performed endowments and sealings February 3-7. Many of our relatives were able to go through on these “bonus” days. Tabitha Cragun, Simeon Cragun, Tyresha Cragun; Fereba Frost Barger and her husband, William; Matilda Jane Downs Stewart and her husband, Isaac; and Jane Parrish Lindsay received their endowments.

ENDNOTES

¹ Manuscript History of Brigham Young in History of the Church, 7:579-80.

NAUVOO TEMPLE—THE HOUSE OF THE LORD

RAWLINS		
NAME	ORDINANCE	DATE
James Rawlins	Endowed	Dec. 24, 1845
Jane Sharp (Rawlins)	Endowed	Dec. 24, 1845
Isaac Mitten Stewart	Endowed	Feb. 6, 1846
Matilda Jane Downs Stewart*	Endowed	Feb. 6, 1846

*Matilda was a niece to James and Jane Rawlins.

BURBANK		
NAME	ORDINANCE	DATE
Daniel Mark Burbank	Endowed	Jan. 20 or 16, 1846
Abigail Blodgett (Burbank)	Endowed	Jan. 20 or 16, 1846
Daniel Burbank & Abigail Blodgett	Sealed	Jan. 21 or 17, 1846
Daniel & Lydia VanBlaricom*	Sealed	Jan. 21 or 17, 1846 (Abigail proxy)

*Lydia was Daniel's first wife who had died.

FROST		
NAME	ORDINANCE	DATE
McCaslin Frost	Endowed	Jan. 5, 1846
Pennina Smith (Frost)	Endowed	Jan. 5, 1846
Martha Frost Akes Langley	Endowed	Jan. 5, 1846
Archibald Kerr	Endowed	Jan. 20, 1846
Nancy Ilewood Frost Kerr	Endowed	Jan. 20, 1846
Martha Frost Akes Langley & George Washington Langley	Married for time	Jan. 20, 1846
Martha Frost Akes Langley & Harmon Akes*	Sealed	Jan. 21, 1846 (George proxy)
Archibald Kerr & Nancy Frost	Sealed	Jan. 22, 1846
William Harrison Barger	Endowed	Feb. 6, 1846
Fereba Smith Frost Barger	Endowed	Feb. 6, 1846

*Harmon Akes was Martha's first husband who had died.

CRAGUN		
NAME	ORDINANCE	DATE
Elisha Cragun	Endowed	Jan. 21, 1846
Elizabeth Cragun	Endowed	Jan. 21, 1846
James Cragun	Endowed	Jan. 22, 1846
Eleanor Cragun	Endowed	Jan. 22, 1846
Tabitha Cragun	Endowed	Feb. 3, 1846
Simeon Cragun	Endowed	Feb. 3, 1846
Tyresha Cragun	Endowed	Feb. 6, 1846

LINDSAY		
NAME	ORDINANCE	DATE
William Buckminster Lindsay Jr	Endowed	Jan. 21, 1846
Julia Parks Lindsay	Endowed	Jan. 21, 1846
John Myers*	Endowed	Jan. 28, 1846
Sarah Dickson Myers	Endowed	Jan. 28, 1846
William Myers*	Endowed	Jan. 30, 1846
Zeruah Parish Myers	Endowed	Jan. 30, 1846
Jane Lyndsay (Lindsay)	Endowed	Feb. 7, 1846

*John and William Myers are brothers to Sarah Hancock Myers Lindsay.

Sources:

Nauvoo Sealings, Adoptions, and Anointings, A Comprehensive Register of Persons Receiving LDS Temple ordinances, 1841-1846 Available at the Church History Library.

Anderson, Devery S., Bergera, Gary James, *The Nauvoo Endowment Companies, 1845-1846, A Documentary History*, 2005.

I WAS THERE

Sarah Southworth Burbank

“They had to hurry and get all those saints through the temple before the mob said they would burn it down. One night they got shavings and matches and were going to set fire to it when the guard came onto them with guns and saved it in time.

I used to go past the temple and watch them work on it. After the temple was finished the Saints held meetings in it for a short time. Men worked on the temple with nothing to eat but cornbread and bacon, then to see it burned to the ground, after working so long, was a great trial.”¹

“I have been in the Nauvoo Temple, when it had some of the rooms finished. My parents had their endowments there. So did my husband, D.M. Burbank.”²



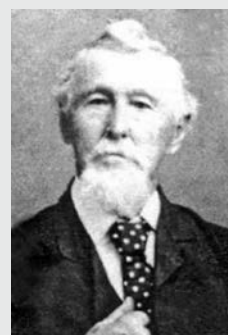
*Sarah Southworth
Burbank*

Daniel Mark Burbank Sr

“These were very hard times in Nauvoo for the Saints to live while building the Temple. Our labors were great, for we had to labor days and guard the temple at night. There were many attempts made to burn the Temple.”³

“Was ordained an Elder by Brigham Young in April the 8 in 1842 and was ordained into the 10 Corum of Seventiys in October the 8 in 1844 by Brigham Young and George A. Smith. Received my Endowment in the Temple at Nauvoo in Hancock County Illinois January the 16 in 1846.”⁴

“Got our Endowment at the temple in Nauvoo Hancock County Illinois January 16 in 1846 and on the 17 of said month was sealed to Lydia and Abigail Burbank by Heber C. Kimble Brigham being present & ordained.”⁵

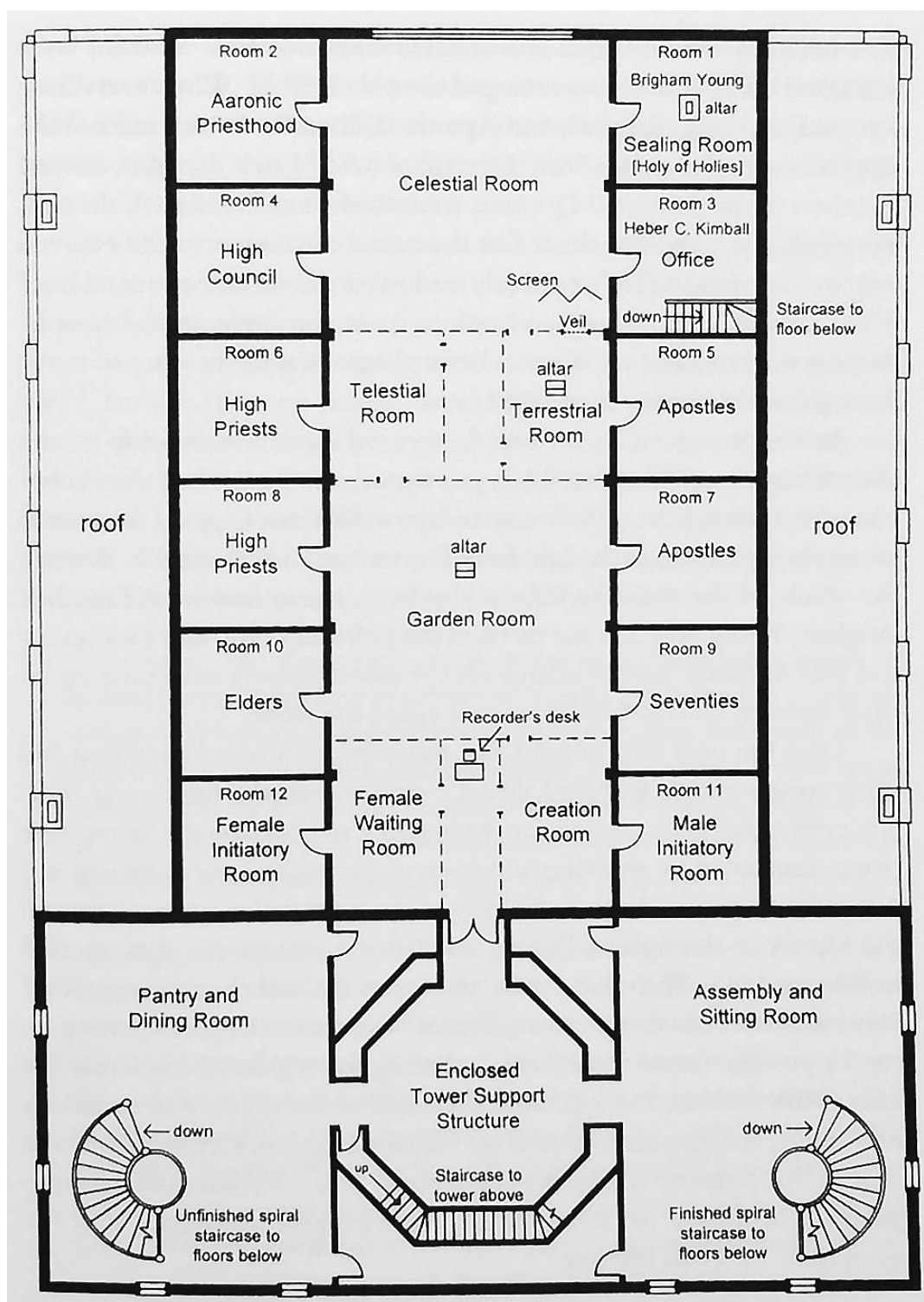


*Daniel Mark
Burbank Sr.*



Nauvoo Temple aerial photos courtesy of Ray Rawlins, 2002

NAUVOO TEMPLE—THE HOUSE OF THE LORD



The attic level of the Temple where ordinances were performed.

Permelia Blackman Lindsay

“Grandmother [Permelia] had the privilege of being baptized for her dead relatives, in the Nauvoo Temple. At that time one could be baptized for either male or female, so there is record of baptisms for both men and women which she did.”⁶



*Permelia Blackman
Lindsay*

Chester Southworth

“Mary and I went into the Nauvoo Temple and did baptisms and endowments for ourselves, my first wife Abigail, and other kindred dead.”⁷



Chester Southworth

ENDNOTES

¹ Sarah Southworth Burbank Photograph of handwritten journal.

² Sarah Southworth Burbank Autobiography
<https://familysearch.org/photos/stories/15786453>

³ Daniel Mark Burbank's handwritten journal page 36 Church History Library [https://history.lds.org/search Daniel Burbank](https://history.lds.org/search/Daniel+Burbank)

⁴ Daniel Mark Burbank Journal <https://familysearch.org/photos/stories/1451062>

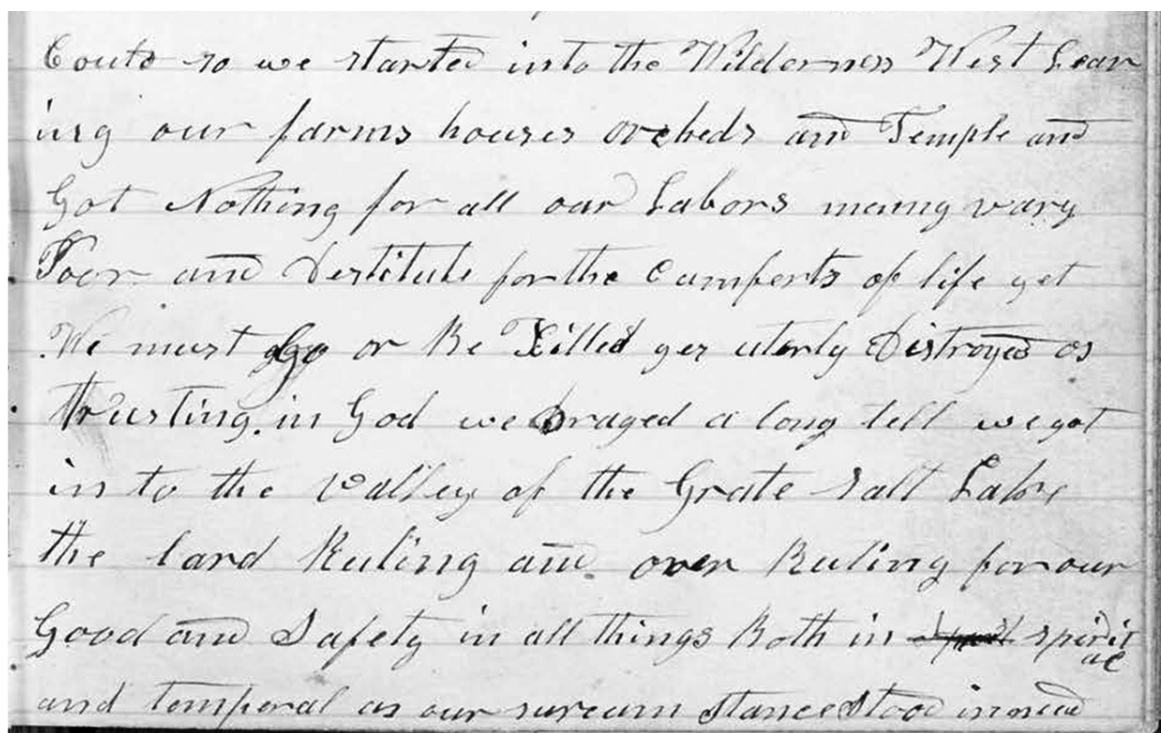
⁵ Daniel Mark Burbank's handwritten journal page 275

⁶ Permelia Blackman Lindsay <https://familysearch.org/photos/documents/991737>

⁷ Chester Southworth <https://familysearch.org/photos/documents/14675980>

SECTION XII

NAUVOO EXODUS

A photograph of a handwritten manuscript snippet on lined paper. The text is written in a cursive script and describes a journey into a wilderness, mentioning the loss of farms and the need for faith and trust in God. The snippet is cut off on the right side.

Could no we started into the Wilderness West bearing
ing our farms houses orchards and Temple and
Got nothing for all our labors many ways
Poor and Vertitude for the Comforts of life yet
We must ~~go~~ or be Killed yer utterly Destroyed as
Trusting in God we ~~braved~~ a long till we got
in to the Valley of the Grate Salt Lake
the Land Ruling and ~~over~~ Ruling for our
Good and Safety in all things both in ~~spirit~~ spirit
and Temporal as our ~~sure~~ stance ~~stood~~ in mind

Daniel Mark Burbank's Journal

HISTORICAL NOTES

Judy Rawlins Ball

THE YEAR OF DECISION is how Chester Southworth describes 1846. Many faithful Saints were making plans to leave their beloved city. Some chose to leave, some chose to stay, and some apostacized.

The year began with many of our relatives receiving their endowments in the Nauvoo Temple while preparing to leave the city. In Nauvoo, the sound of the hammer and saw was heard all night long.

There had been a very organized plan for departure set up in the fall of 1845 with captains of companies. However, the Saints began hearing reports from Washington and the Governor of Illinois that they would not be allowed to leave the country nor would they be allowed to stay. They would be killed. There were threats against Brigham Young and the other leaders. William Lindsay Jr was asked to leave in February as a bodyguard to Brigham Young. His young wife, Julia, came later with his brother, Ephraim and his wife Jane and their baby.

There were three main waves in the exodus. The first occurred in the spring of 1846. It was such a bitter cold, rainy, wet spring that those in the early companies progressed very slowly across Iowa. It took them 14 weeks to reach Winter Quarters. Others leaving in the summer were able to progress much quicker across the Iowa Territory. There were many temporary settlements but the main ones were Garden Grove and Mount Pisgah.

Yet, as the faithful Saints began fleeing their

beautiful “City of Joseph,” they would not deny their faith. Many left in the bitter cold winter. The Saints began to leave whenever they could find a way to cross the Mississippi. Some were able to get provisions—others were not.

Another wave of Saints left in early June.

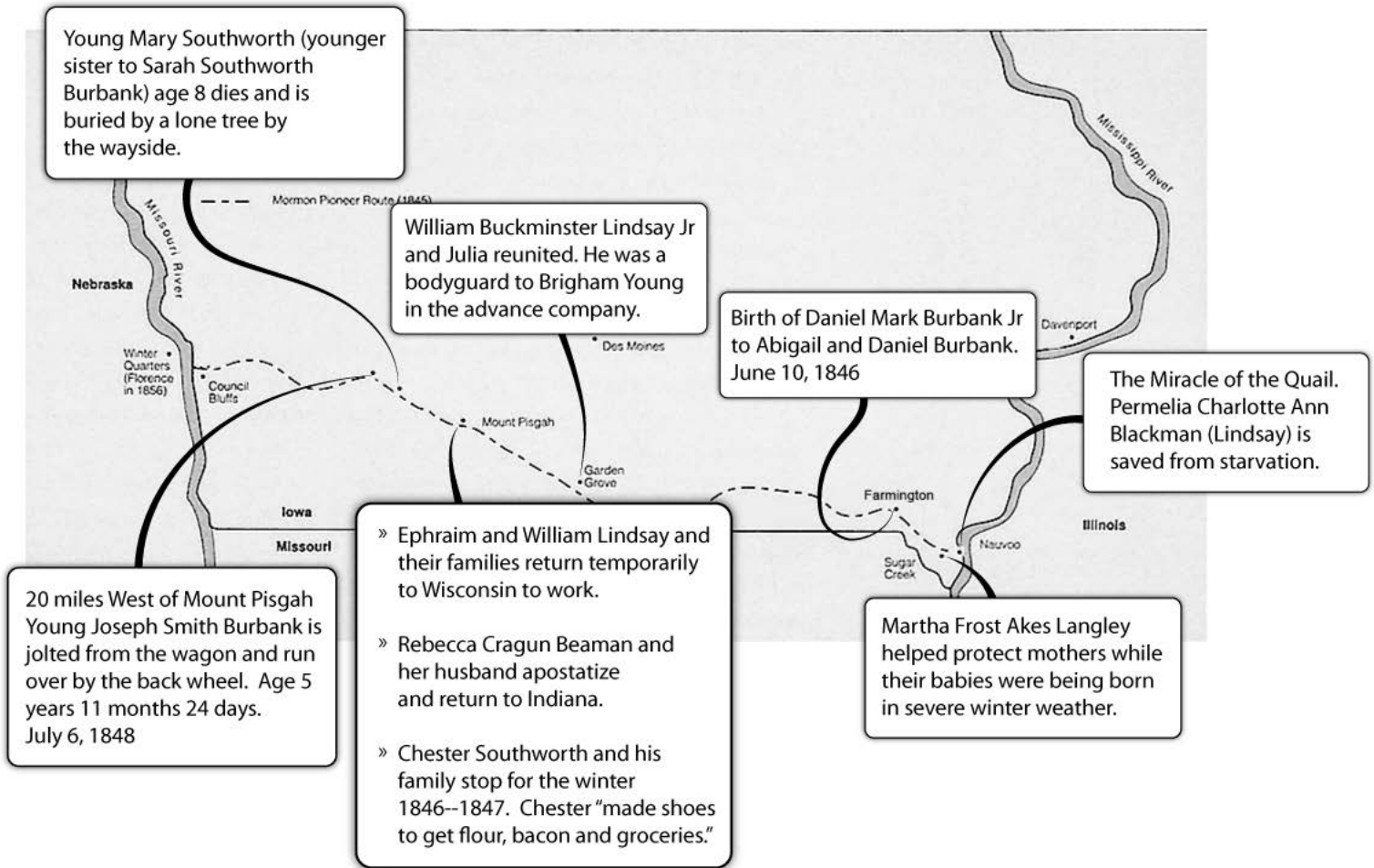
Many of the Saints’ homes and farms had been burned by mobs and they arrived in Nauvoo with only the clothes they were wearing. Other Saints were arriving from other parts of the country and Europe. They all arrived in Nauvoo with few resources. A number of the Saints in Nauvoo were totally destitute.

The most feeble and poor, try as they might, could not get the wagons and supplies that they needed to leave. In September, they were attacked by mobs. This battle was known as the Battle of Nauvoo. They were given three days to vacate the city. Many of those that crossed then didn’t have wagons, tents, food or supplies. This is when the miraculous landing of the quail to feed the destitute Saints took place.

These poor Saints were on the west shore of the Mississippi with no means to travel to Winter Quarters. At the same time the Battle of Nauvoo was taking place, wagons were leaving Winter Quarters to come and rescue these poor and sick Saints.

Some people were able to sell their properties, however, others like the Burbanks “got nothing for all their labors.”

The Rawlins family was very lucky because they were able to sell their farms in Bear Creek to



Nauvoo Exodus: Our families' journey from Nauvoo to Winter Quarters.

help outfit them for this trek. Also, James was a farmer, he knew how to grow food when they got to Honey Creek. Not all the Saints had the skills for growing their own food.

The Saints tried to find work wherever they could. The Lindsay family decided to return home to Wisconsin to work in the lead mines. They also hoped that their family would come West with them.

The Frosts went to Nishnabotna, Missouri, 60 miles down river from Winter Quarters where Samuel purchased a farm. McCaslin, Pennina and their children went there including their daughter Margaret.

As Daniel and Abigail Burbank left Nauvoo, Daniel wrote that they must go or be "killed." In

this hazardous trek to Winter Quarters, their baby, Daniel Jr., was born shortly after leaving Nauvoo. Two years later their young 5 year-old son, Joseph, would be jolted from the wagon and killed. Before they would reach the Salt Lake Valley, Abigail would die of cholera leaving four young children and a grieving husband.

Yet, West they went! They all bid their homes and their Temple farewell. As they left Nauvoo in search of religious freedom and trekked across Iowa, their goal was to leave the United States—a country that was founded upon freedom of religion.

We cannot express how grateful we are to them. We were able to grow up with the blessings of the Gospel in our lives because of their sacrifices.

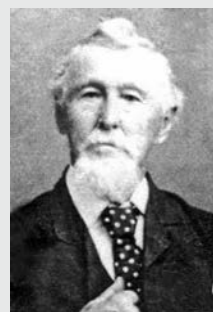
I WAS THERE

FLEEING NAUVOO

Daniel Mark Burbank Sr

“...so we started into the Wilderness West leaving our farms houses orchids [orchards] and Temple and got Nothing for all our Labors many vary Poor and destitute for the Cum-ferts of life yet We must go or Be Killed yes utterly Distroyed as Trust-ing in God we Draged a long till we got into the Valley of the Grate Salt Lake the lard [Lord] Ruling and over Ruling for our Good and Safety in all things Both in spirit and temporal as our surcum Stance Stood in need...”

“After leaving Nauvoo, I came to Farmington, Iowa. Here I stopped and labored awhile for food and Rament [clothing] for my family. At this place my son Daniel Mark, Jr. was born 10 June 1846; I now had two boys and one girl..... In the fall of 1846, I started on west again until I came to a place called Old Agency. We wintered here [1847], then on to the Bluffs or a place called Hannerville.”¹



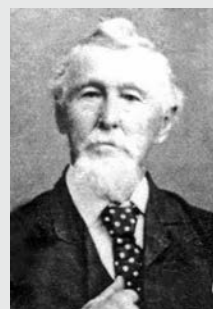
*Daniel Mark
Burbank Sr*

DEATH OF YOUNG JOSEPH SMITH BURBANK

Daniel Mark Burbank Sr

“Joseph Smith Burbank, died 6 July 1848, while crossing the plains from Farmington to Council Bluffs, Iowa. He fell out of the wagon and was run over by the back wheel.”²

In the McOlney Branch Records in the Council Bluff, Iowa area, Daniel was Bishop. The following entry is recorded for his son, Joseph Smith Burbank: “Death: Deceased, 6 July 1848, 5 years, 11 months and 24 days old, 20 miles west of Pisgah.”³



*Daniel Mark
Burbank Sr*

Mary Lydia Burbank

“While moving from Nauvoo, Illinois, to Winter Quarters, one morning her brother, Joseph Smith Burbank, just a little older than her, fell out of the wagon and was run over and killed. She said. ‘It was so lonely when I went to bed I couldn’t get over it. He was laid in a hurriedly dug grave and the company went on.’”⁴



*Mary Lydia
Burbank*

HEARTBREAK WHILE LEAVING NAUVOO

Sarah Southworth Burbank

“The only direction we could flee was West! In this flight we had to cross the Mississippi River in the night on a flat-bottomed boat to save our lives. The people were camped by the river, some of which were without tents and many sick and dying. We did not know where we were going but got word from Brigham Young we were going a way out West.

We then went to Mount Pisgah and stayed there all winter. Father made shoes to get flour, bacon and groceries so we could go on again to Council Bluffs, Iowa Territory where the Saints were settled for the winter.

Later we moved into a town called Kanesville. As we were going there, my sister died and was buried by a lone tree by the roadside. We went on and never saw her grave again. She was eight years old.”⁵



*Sarah Southworth
Burbank*

THE RAWLINS' FAMILIES MOVE TO HONEY CREEK

Harvey McGalyard Rawlins

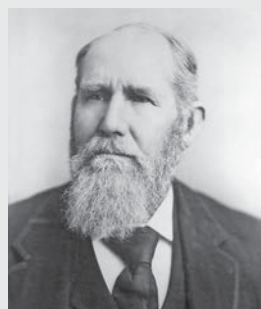
"In the spring of '46, left Illinois, crossed the Mississippi River in a flat boat with a herd of cattle. They became frightened and rushed to the end of the boat, and the boat dipped water, that frightened them more and they rushed to the other end, sinking the boat. Both men and cattle were thrown into the river and many came very near being drowned, myself being one of that number, but all were saved."⁶



*Harvey McGalyard
Rawlins*

Joseph Sharp Rawlins, Mary Frost Rawlins

"Joseph S. Rawlins joined the Mormon exodus with his wife, their daughter Nancy Jane who was born in 1845, his parents and their family, and his wife's brother, Lafayette, who was the only member of her family who joined the church. They left Illinois and passed through Iowa where they camped on the east side of the Missouri River above what became Council Bluffs, on 'Honey Creek.'"⁷



Joseph Sharp Rawlins



Mary Frost Rawlins

THE FROST FAMILY JOINS THE EXODUS

Martha Frost Akes Langley

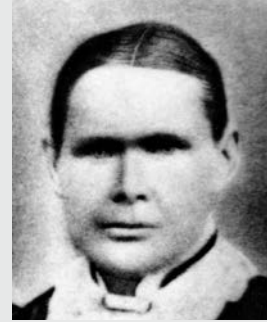
"Martha crossed the Mississippi River on the ice and camped on the open prairie in snow and sleet with the thermometer below zero. She was in the camp at Sugar Creek when it was 20 below zero and nine babies were born at the camp. She helped through the night to protect the sick mothers from the chill winds by holding blankets around their beds. She helped during the rain, to keep the beds dry, by holding pans over the sick mothers, to catch the rain while their babies were being born."⁸



*Martha Frost
Akes Langley*

Margaret Elzilah Frost Rawlins

“In May 1846 they left their home and started west, stopping at Council Bluffs, Iowa. In the fall of 1846, her father and brother Samuel B. went about 60 miles down the river to what was called Nishnabotna. My brother bought a place there and we all lived here.”⁹



*Margaret Elzilah
Frost Rawlins*

THE MIRACLE OF THE QUAIL

Permelia Blackman Lindsay

This history was written by a grandchild of Permelia. Later when Permelia arrives in Winter Quarters, she will marry William Buckminster Lindsay Jr.

“Grandmother [Permelia] was in Nauvoo at the time of the last battle [Battle of Nauvoo], when the Saints were driven out of the town across the Mississippi River. Again the Blackman family, together with many others were without a home, food and clothing. After crossing the river they camped near the banks, not knowing where to go. Messengers were sent out for help, but it was weeks before help arrived and everyone would have starved if the Lord in His mercy had not sent food.

After the little food was depleted and the people did not know where to find anything to sustain life, their fervent prayers were answered when quail began to come into the camp in great flocks. Grandmother said the quail were so tame guns were not necessary but they could be gathered up, one at a time by the armful. After the Saints had prepared and eaten a meal, they started to prepare the quail for future use. The following few days were spent in storing away quail, at first they were salted and stored in barrels or boxes. After the salt was gone, cold weather set in and enough quail was preserved to last until Spring.”¹⁰



*Permelia Blackman
Lindsay*

LINDSAY FAMILY REUNITES AT GARDEN GROVE

Julia Parks Lindsay

“In Feb 1846 there was company fitted up and crossed the Mississippi River in the cold bleak winter. My husband was called to go as one of the guards [of Brigham Young]. To make it still harder for them in the cold winter the measles broke out in camp. My husband took them but they traveled on. I did not hear from him very often. I knew there would not be many comforts in the company for the sick. My sister Fanny and I were left and lived together til there was another company about ready to start.

I felt determined to go and overtake him as soon as spring opened up. I did not have any prospect of going but I started to prepare. I sold every article of furniture that I could not take with me and bought provisions and a few groceries that I thought that I could get along with. When spring opened I was ready to go. But how I was going I did not know. But I had



Julia Parks Lindsay

faith and believed the way would be opened in some way for me to go. One day my brother-in-law came to see me and inquired about how much load I would have. He said, ‘If that is all, you can go with us.’ I felt very loath to leave my dear sister yet I felt I had a duty to go.

I started in a very rainy spring and the roads were very bad. I traveled a whole week and never got into a wagon to ride. Some days we would only go two miles. I did not overtake my husband until we got to Garden Grove. He was just getting so he could work a little. When we got as far as Pisgah we found quite a number of the saints camped and as our teams were tired we thought it best to rest there and make ourselves as comfortable as circumstances would permit. The brethren cleared a small piece of ground and put in quite a garden. In the course of six weeks we had plenty of garden [vegetables] to eat which was a great blessing as we had been without all summer.”¹¹

**“I FELT VERY
LOATH TO
LEAVE MY
DEAR SISTER
YET I FELT I
HAD A DUTY
TO GO.”**

—JULIA PARKS LINDSAY

THE LINDSAY FAMILY RETURNS TO WISCONSIN TEMPORARILY

Julia Parks Lindsay

"Our next thought was what to do; we were there without provisions for the winter and had no means to go to the valley. My husband thought it would be best to go to Wisconsin, back to their old home, and work in the lead mines and get money to go to the valley. Perhaps he might be able to get the rest of the family to come.

Accordingly we started in August for Wisconsin, a distance of several hundred miles. There were four grown people and a babe ten months old. I had some very singular feelings when we started back. I knew we could not go to the valley without money and other provisions, and I tried to think it would all be for the best and that God would bless our labor and we should again return and go to the valley.

There are a few incidents which happened on the journey that I will relate. We had traveled that day until quite late and thought we would camp a mile out of town where feed for the cattle was plentiful. We intended to get up early and go into the city before breakfast. In the morning our cattle could not be found. We hunted all day and at night my brother-in-law said to me, 'I wish you would dream tonight where our cattle are.' In the morning I asked him if they had looked back of a large field which was about a mile away. They said they had looked the field over. I told him that I had dreamed that I saw the cattle lying down in the field. They went to the field again and found the cattle lying down as I had dreamed them. They had entered the field, eaten all they wanted, came out and laid down.



Julia Parks Lindsay

**"THEY WENT
TO THE FIELD
AGAIN AND
FOUND THE
CATTLE LYING
DOWN AS I
HAD DREAMED
THEM."**

—JULIA PARKS LINDSAY

After traveling a few days we were to cross a prairie some twenty miles in width. One road if followed would take us right and make our journey shorter. We started, but as we traveled the road marks became dim so we could scarcely see where to go. Night came on and we camped without either water or wood in a great prairie in a strange land.

That night I dreamed that when we were ready to proceed on our journey the brother handed my husband the whip and asked him to drive while he went to find a road. He walked about half a mile and stopped, and I suppose he had found a road. When we came up to him the road was plain to be seen and he said, "I have found a road and I do not know which way to go." I said to him, "Which way do you think is best?" His answer was the north road. I said that I did not think it to be the best road. He seemed determined to go that way, but I said if you will go half a mile my way and you do not see any signs of improvements. I will be willing to go the way you said.

At last he said that as it would not take long he would try my way. I dreamed we soon reached a fence and a house. We found the house to be a short distance from the state road. If we had gone north the road would have led us twenty miles into a dense forest. I awoke in the morning and as the two brothers were preparing to start I told my sister-in-law my dream and cautioned her not to tell the boys but wait and see if things led up to the dream. Everything that I had dreamed was fulfilled just as I have related. We were soon on the right road and in a few days arrived at our destination.

We found father and mother both sick in bed. They had not known we were coming but had heard of their son's call to the battalion and feared they would never see him again. The family were very much overjoyed at seeing us. Although I had not met them before I felt satisfied. I felt to thank my Heavenly Father for his kindness and protection on our journey. We arrived in Wisconsin after a journey of nearly 4 weeks.

**"WE WERE
SOON ON THE
RIGHT ROAD
AND IN A FEW
DAYS ARRIVED
AT OUR
DESTINATION."**

—JULIA PARKS LINDSAY

Our next thought was to prepare for the winter and at the same time find out what would be the surest way to make means to go to the valley. The family all felt united in trying to get ready. My husband made himself a wagon and they bought cattle. The fall of forty-seven we moved to the mines and on the fourth day of May our first child, a daughter, was born to us. The cold winter was over and the men went to work in the mines.

After a few weeks of hard labor they struck a heavy vein of lead ore which proved to be very rich. With this we expected to be able to start the following spring for the valley. Cattle and hay enough for the winter's feed were purchased and hay stacked on the river bottoms, but someone went and set fire to it. We did not know who did this but in a few days a man came and wanted to buy the cattle. We did not sell them but bought corn and more hay and fed them until the spring of forty-eight.

We started on our journey to the valleys of the mountains, all the families going together. We came as far as Iowa and after crossing the Des Moines River we camped about two miles this side of the river opposite the town of Edeville. Here we were detained by sickness. One of our number, a sister of my husband, was sick of a fever. We were compelled to prepare for the winter. There was plenty of work to be had and everything was cheap, so that we got along very well.

In the spring of forty-nine we started again on our journey and in about four weeks we arrived at Council Bluffs."¹²

JANE'S REMEMBRANCES

Jane Parrish Lindsay

"Now the mob became so great that the Saints could not endure their treatment, so they all left Nauvoo. Left their homes, friends, some fathers and mothers, some daughters. They, the band of Saints, gathered up what they could hurriedly, and needed. With the leadership of Brigham Young they crossed the river to Council Bluff in 1846. Here we camped and made homes. It was hard times for some did not have enough to eat. Wagons were sent back for more food, some was captured by the mob, some was sick, some died. But God was with his people. He sent quails for them to eat.

I left Nauvoo in 1847 [1846] and went to Pisgah. Here our little company raised a crop to eat. So we and the others could have food. While here William



*Jane Parrish
Lindsay*

Lindsay arrived from Council Bluff and told us about the war, and that Brother Brigham Young had gathered a little band of Saints together and selected 500 men to help fight for our country. Now William was one of Brigham's body guards.

He stated that other bands of Saints were also camped along the river and raising crops before going on. Some were stationed here and there in the valley, and leaders were appointed for those whose husbands and sons had to go. So their families were provided for. William had come here to see his wife and children, which we had brought with us. We left and went to Wisconsin. We only had one wagon and a yoke of oxen. This was the wagon Father gave me before we left Nauvoo. We came here to make a trade and get some folks. We traded the wagon for corn and sold the corn for a larger wagon and more oxen. We went in 1849 to Council Bluff."¹³

HEARTBREAK FOR THE CRAGUN FAMILY

Martha Cragun Cox

"While in Nauvoo Grandfather Cragun, learning the Saints were to move west, hurried back to Indiana to hasten his married children out west: Rebecca and husband Aaron Beaman, Enoch and wife, and Mary, wife of Jacob Beeler. These came out with him, but Hyrum, as we have said, refused to come. However, Rebecca and husband apostatized before reaching Council Bluffs and returned to Indiana and so poisoned the mind of Hyrum that he lost all desire for the Gospel.

Enoch and his wife also returned to their people, disheartened over the trials to be endured. There were some apostates in Council Bluffs who caused the people much distress, and it brought from my father the expression: 'Since some of my people choose to forfeit their salvation rather than endure persecution in the wilderness. I am glad that you withdraw yourselves from the people and not remain to annoy and harass the Saints and lead others astray.' To Enoch he said not to remain to be a fighting apostate to the Truth and charged him that if he valued peace of mind in the life to come to never lift his voice against the Church. Grandfather Cragun also died here sorrowing for the apostasy of his children."¹⁴



Martha Cragun Cox

[James Cragun, Tabitha Cragun Lindsay, Mary Martha Cragun Beeler McOlney and Tyresha Cragun Norvill and their families came West. Elisha's youngest daughter, Sarah, died in Winter Quarters.]

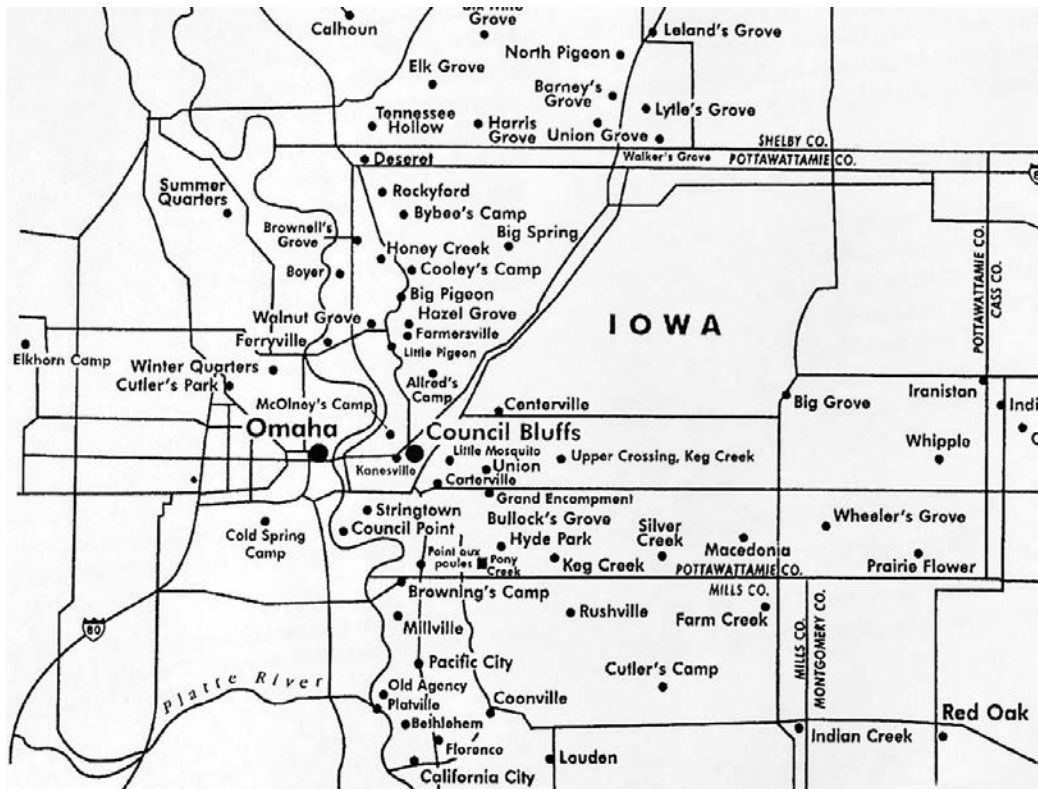
ENDNOTES

- ¹ Daniel Mark Burbank Sr
http://rawlins.org/histories/html/burbank_daniel_1814_2.html
- ² Daniel Mark Burbank Sr.
http://rawlins.org/histories/html/burbank_daniel_1814_2.html
- ³ Watt, Ronald G., *Iowa Branch Index 1839-1859*, Historical Department, The Church of Jesus Christ of Latter-day Saints, 1991. Available at the Church History Library, SLC.
- ⁴ Mary Lydia Burbank
http://rawlins.org/histories/html/burbank_lydia.html from *The Ancestors and Descendants of Daniel Mark Burbank* p. 44
- ⁵ Sarah Southworth Burbank
http://rawlins.org/histories/html/burbank_sarah_s.html
- ⁶ Harvey McGalyard Rawlins
http://rawlins.org/histories/html/rawlins_harvey_m_jr.html
- ⁷ Joseph Sharp Rawlins
<https://familysearch.org/photos/stories/217393>
- ⁸ History of Martha (Patsy) McKinney Frost
<http://freepages.genealogy;rootsweb.ancestry.com/~raymondfamily/mfrost.html>
- ⁹ Life History of Margaret Elzira Frost
http://rawlins.org/histories/html/rawlins_margaret_e_hist.html
- ¹⁰ Life History of Permelia Charlotte Ann Blackman Lindsay
<https://familysearch.org/photos/stories/9917137>
- ¹¹ Julia Parks Lindsay
<https://familysearch.org/photos/stories/4338036>
- ¹² Julia Parks Lindsay
<https://familysearch.org/photos/stories/4338036>
- ¹³ Jane Parrish Lindsay
<https://familysearch.org/photos/stories/448811>
- ¹⁴ Cox, M. (1985). *Face Toward Zion* (Vol. 1, p. 274). p. 25-26. Francis N. Bunker Family Organization and Isaiah Cox Family Organization, Martha Cragun Branch.

SECTION XIII

COUNCIL BLUFFS

AND WINTER QUARTERS



HISTORICAL NOTES

Judy Rawlins Ball

AS THE SAINTS FLED NAUVOO, they did not know where they were going. Even their leader Brigham Young did not know the exact location. Persecutions were so great in Nauvoo that they had to leave.

The first Saints to leave Nauvoo were led by Brigham Young. The conditions were terrible with snow, rain, mud and very difficult traveling. This first company had to make roads going up and down the hills of Iowa. It took 14 weeks for the first company to cross the state of Iowa and reach the Missouri River. Many had fled Nauvoo with very scant or no provisions. They were unable to sell their homes and farms and were forced out without provisions.

Brigham Young had hoped to send an expedition West the summer of 1846. However, conditions were so difficult that it took much longer than they anticipated to cross Iowa. The Saints had gotten as far as Council Bluffs/Winter Quarters when they were asked by the government to supply 500 men for the Mormon Battalion. At that point they knew they would not have enough manpower to send an expedition West.

They were unsure where they were going to spend the winter. Many people set up camp on the east side of the Missouri River in the area called Council Bluffs. All of our ancestors settled on the east side of the River.

However, there was a Mormon ferry built and a large number of Saints crossed the Missouri River to the west side of the River. They were still unsure where they were going to stay.

The west side of the Missouri River or what is now Nebraska was Indian territory so settlers were not normally allowed to settle there. Brigham

Young was able to get a promise from the Army officer recruiting the Mormon Battalion allowing them to settle for only two years on the west side of the River. This was called Winter Quarters. Two years later the Saints either went West or returned to the east side of the Missouri River. Also, Council Bluffs was renamed Kaneshville in honor of Thomas Kane who befriended and helped the Mormons.

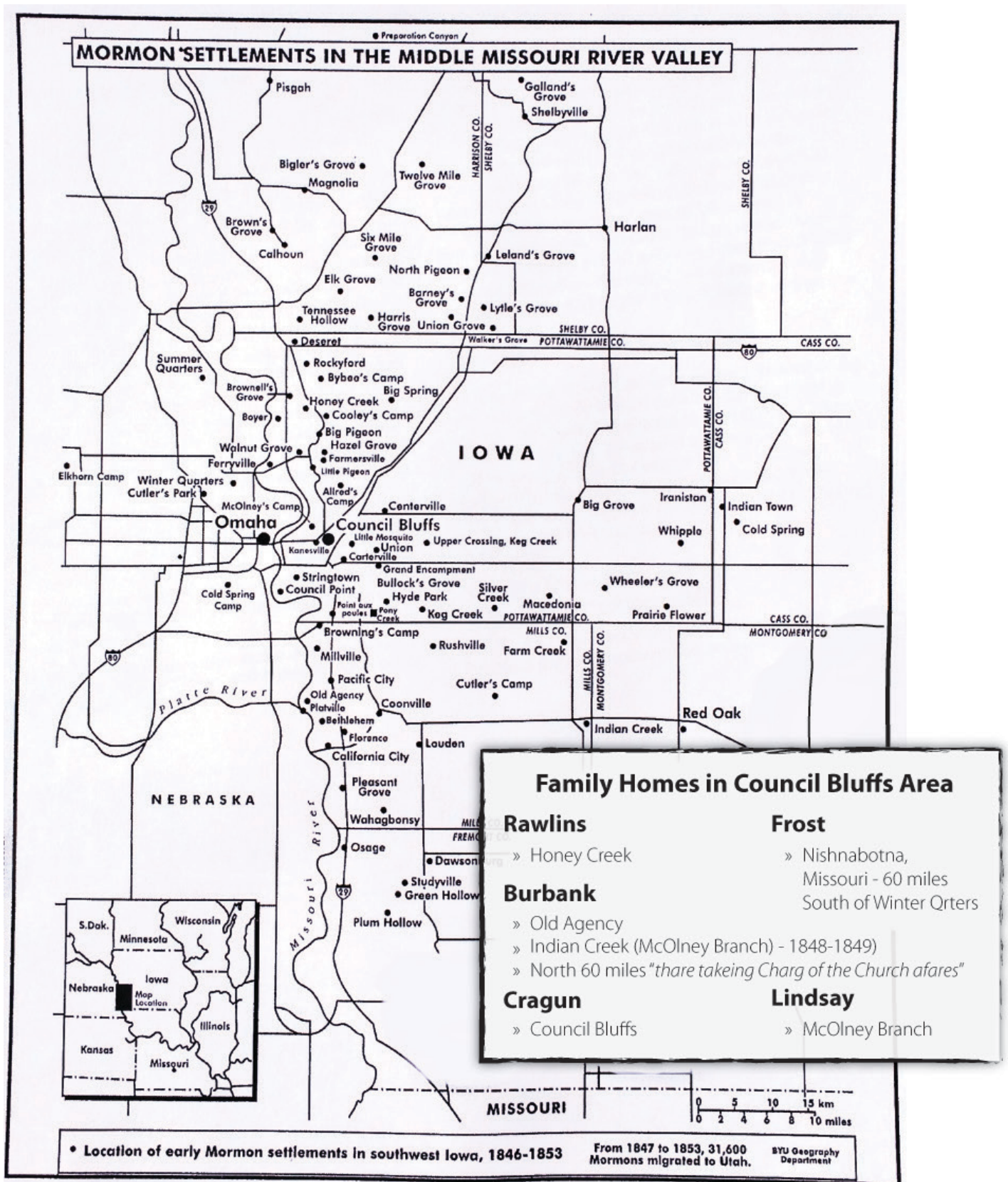
When they got to the Missouri River, they first needed to plant whatever crops they could. They then harvested the grasses to feed to their cattle throughout the winter. During all of this they continued living in tents and wagons. Hunger and illness were ever present. They also had the families of the Mormon Battalion to help care for.

It was mid October before they were even able to begin building shelters. There wasn't a lot of timber in the area. Also, only a certain amount could be used because of agreements with the government and Indians. Many lived in dugouts and "sod caves."

Conditions were very precarious for the Saints. For most of them, hunger was a constant companion. Their diets were very poor. The lack of vegetables in their diet contributed greatly to disease and death.

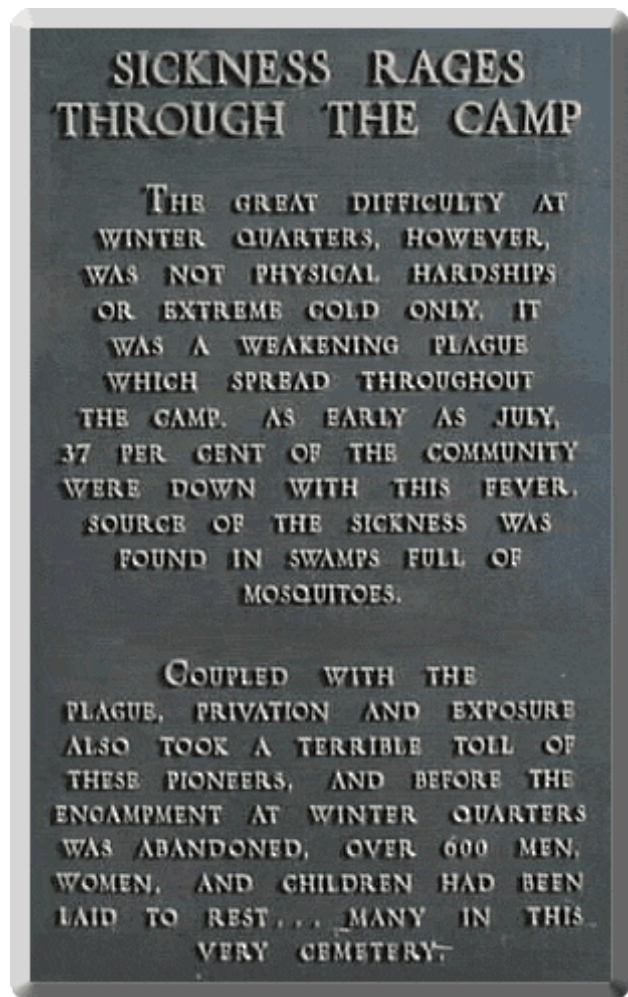
Many lost their lives because of the difficult conditions. In our family, we lost family members of all ages. There was a very large group of young children who died. On the Memorial page of this section, we have those who were buried there.

Our ancestors hoped to stay a short time in this area before migrating West, but it sometimes took years to get the provisions they needed to make the trek West. We so appreciate the sacrifices our family made in this area.



MEMORIAL

We would like to dedicate this section to those family members who lost their lives as they fled Nauvoo so that their children and grandchildren could have the blessings of the Gospel in their lives. (Judy Rawlins Ball)



Winter Quarters' Memorial

BURBANK

- **JOSEPH SMITH BURBANK**, age 5 years 11 months 24 days, jolted out of the wagon and run over by the back wheel, 20 miles west of Mount Pisgah.
- **ABIGAIL BLODGETT BURBANK**, age 41 died of cholera 2 weeks after leaving Winter Quarters on Sweetwater, Nebraska.

CRAGUN

- **ELISHA CRAGUN**, age 61, died the first winter in Council Bluffs.
- **SARAH CRAGUN** (Elisha's daughter), age about 15, died in Council Bluffs.
- **ELIZABETH CRAGUN** (Elisha's sister), age 48, died in Council Bluffs.
- **JACOB BEELER** (married to Mary Martha Cragun), age 32, died in Council Bluffs.
- **BEELER TWINS** (Mary Martha Cragun Beeler's babies), age--infants, died shortly after their father died.
- **MELVINA CRAGUN** (daughter of James and Eleanor Cragun), age 3 months, died in Council Bluffs.
- **MARY MAHALIA CRAGUN** (daughter of Simeon and Susannah Cragun), infant, died in Council Bluffs.

LINDSAY

- **SARAH HANCOCK MYERS LINDSAY**, age 52, crossed the plains while dying of breast cancer, died three weeks after arriving in Utah.
- **THOMAS LINDSAY** (Son of Ephraim and Jane Parrish Lindsay), age 2, died in Council Bluffs.
- **JOHN LINDSAY** (Son of Ephraim and Jane Parrish Lindsay), age--infant, died in Council Bluffs.
- **JOHN MYERS** (Brother of Sarah Hancock Myers Lindsay) lost four children
 - **DAVID MYERS** (Son of John and Sarah Myers), age—child.
 - **ALDES L.** [Aldus] Myers (son of John and Sarah Myers), age 4.
 - **JANE JULIE MYERS** (daughter of John and Sarah Myers), age--child.
 - **ORRILLA M.** [Arulia Malinda] Myers (daughter of John and Sarah Myers), age 3.

FROST

- **REBECCA FROST** (wife of Samuel Buchanan Frost), age 35, died in childbirth in Fremont County, Iowa
- **GEORGE FROST** (son of Samuel and Rebecca Frost), age 1, died in Winter Quarters
- **JOHN FROST** (son of Samuel and Rebecca Frost), age 1, died in Fremont County, Iowa
- **ANNIE FROST** (daughter of Samuel and Rebecca), age infant, died in Fremont County, Iowa



*Kanesville Tabernacle
Courtesy of Ray Rawlins, June 2015*

MCOLNEY BRANCH RECORDS

MCOLNEY BRANCH IN COUNCIL BLUFFS AREA

Very few Branch records have survived from Winter Quarters, it is estimated only 20 percent. Fortunately for us the McOlney Branch records are available which included some of our Burbank, Lindsay and Cragun relatives. The majority of this branch came West in the 1852 John Walker Wagon Train. Three of our family members were Captains of Ten—Daniel M. Burbank, John Myers and Davis McOlney. (Judy Rawlins Ball)

MCOLNEY BRANCH RECORDS				
NAME	UNIT	PRIESTHOOD	DEATH	OTHER
ABIGAIL BURBANKS	McOlney Branch 1848			39 years old
ABIGAIL BURBANKS	McOlney Branch 1848			14 days old, Blessed 28 August 1848
DANIEL M. BURBANKS JR.	McOlney Branch 1848			2 years old, Blessed 28 August 1848
DANIEL M. BURBANK SR.	McOlney Branch 1848	Seventy		33 years old, Became Bishop 29 April 1849
JOSEPH S. BURBANKS	McOlney Branch 1848		Deceased, 6 July 1848, 5 years, 11 months and 24 days old, 20 miles west of Pisgah	6 years old
WILLIAM B. LINDSAY	McOlney Branch 1848	Seventy		27 years old
EDWARD R. LINDSEY (Note: Could this be Edwin Reuben Lindsay? -Judy Rawlins Ball)	McOlney Branch 1848			21 years old, Baptized 14 July 1850
GEORGE R. LINDSEY	McOlney Branch 1848			12 years old, Baptized 14 July 1850
SARAH LINDSAY JR.	McOlney Branch 1848			17 years old

Nauvoo Period Ancestors of Jasper Alfonzo Rawlins and Cora May Burbank

SARAH LINDSEY SR.	McOlney Branch 1848			50 years old
WILLIAM B. LINDSEY SR.	McOlney Branch 1848	High Priest		53 years old
DAVIS MCOLNEY	McOlney Branch 1848	Seventy		Branch President 1848-1849, 50 years old
MARY MCOLNEY (MARY CRAGUN BEELER MCOLNEY)	McOlney Branch 1848			wife of Davis McOlney, 28 years old
WILLIAM BEELER	McOlney Branch 1848			9 years old
TISHA ANN BEELER	McOlney Branch 1848			4 years old
MARILLAH MCOLNEY	McOlney Branch 1848			15 years old
MORONI MCOLNEY	McOlney Branch 1848			10 years old
JOHN MYERS	McOlney Branch 1848	Seventy		36 years old
SARAH MYERS	McOlney Branch 1848			27 years old
ALDES L. MYERS	McOlney Branch 1848			Deceased, 4 years old
ORRILLA M. MYERS	McOlney Branch 1848			Deceased 3 years old
TIRESHA M. MYERS	McOlney Branch 1848			3 months

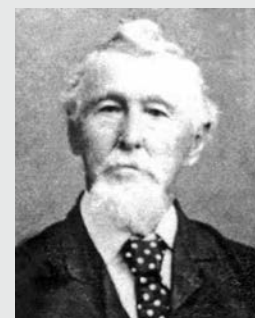
Source: Watt, Randy; *Iowa Branch Index, 1839–1859*, LDS Church History Library, Salt Lake City, Utah

I WAS THERE

BURBANK FAMILY AND SOUTHWORTH FAMILY IN COUNCIL BLUFFS

Daniel Mark Burbank Sr

“In the fall I started on west again until I came to a place called “Old Agency”, where we spent the winter, then on again to the Bluffs to a place called Hannerville. Here we lived on Indian Creek and [I] was Bishop for some time and then moved north sixty miles, taking charge of the church affairs until the year of 1852. We wintered here (1847), then on to the Bluffs or a place called Hannerville. Joseph Smith Burbank, died 6 July 1848, while crossing the plains from Farmington to Council Bluffs, Iowa. He fell out of the wagon and was run over by the back wheel.”¹



*Daniel Mark
Burbank Sr*

Sarah Southworth Burbank

“While in Council Bluffs, father built a cabin of logs. The chimney was of sods cut in squares of mud with the grass on one side, laid up like adobes. The ground was the floor. The door was made of slabs, the window of cloth. We lived there two years. While there we raised a little corn, a few potatoes, and a small garden. Father made shoes and boots from a little leather he had on hand and sold them to strangers for flour. We were working to go West. I worked for fifty cents a week. I bought me a gingham dress for five cents a yard. There was a little store there. Goods were cheap but we had to work for fifty cents a week. I was spinning rolls of wool on a big wheel to make yarn for clothes. I spun 20 pounds of rolls into yarn for a lady. I was not 15 years old then. Later I worked in a boarding house for one dollar a week and obtained clothes to start on the journey West.”²



*Sarah Southworth
Burbank*

Chester Southworth

“The 11th of September 1846, a site for building Winter Quarters “Council Bluffs” was decided upon. Council Bluffs was first known as Millers Hollow and designated by the Mormons as Kanesville. It was named for a small, dark and handsome man, a Philadelphia lawyer, Thomas Kane, a great and valuable friend to the Mormons. From 1846 to 1852 Kanesville Winter Quarters area was predominantly of Mormon occupation. Thousands of families encamped here temporarily, houses were built, farms planted and mills constructed. Never any plans for permanent location, it was an outfitting point for the arduous journey across uninviting wastes. Under these adverse conditions the “Frontier Guardian” a four-page, super royal newspaper, issued semi monthly came into being, edited by Orson Hyde.



Chester Southworth

In the fall of 1846 there were a thousand dirt and log homes built at Winter Quarters. The winter that followed was a miserable one. The snows were heavy and the winds cold. Sickness yielded to death and about 300 [700] refugees died in Winter Quarters the first winter, about 300 more perished in subsequent seasons and all are buried in the cemetery at Winter Quarters.”³

CRAGUN'S TRIALS AT COUNCIL BLUFFS

[Our ancestor Tabitha Cragun's father, Elisha Cragun, and her sister, Sarah Cragun died in Winter Quarters. Tabitha married Edwin Lindsay in Pottawattamie, Iowa. Her brother, Simeon Cragun married Susannah Mower enroute to Mount Pisgah. Her sister, Tyresha Cragun married George Norville in the Council Bluffs area.] (Judy Rawlins Ball)

Martha Cragun Cox

“While at Council Bluffs Jacob Beeler, husband of Mary Cragun, died from the effects of drinking cold water and iced milk while very thirsty and warm. Grandfather Cragun also died here sorrowing for the apostasy of his children.”⁴



Martha Cragun Cox

INDIANS AND WHISKEY

Martha Cragun Cox

"The Saints in Council Bluffs suffered much from ague. They employed as medicine the herbs that grew. My father brought from Missouri four gallons of whiskey to be distributed among the afflicted families to preserve their herb bitters—to keep them from souring. He had given out three gallons; the rest remained in the five-gallon keg behind the door. This was a source of worry to my mother who feared it might become known to the Indians nearby and work trouble for the people. But Father said, "Don't cross the bridge until you come to it," and he did not bury the keg as she had asked. Now Mother always planned in advance the crossing of her bridges, notwithstanding my father's frequent injunctions to not waste worry. The result was she was seldom caught unawares, a saving thing in those perilous times.



Martha Cragun Cox

There was a split log lying in the yard, one left from the building of the cabin rejected, probably, for its thinness. This she carried in and placed behind her bed which she had drawn away from the wall. On looking under the bed this hewn board gave all the appearance of the wall behind. She meant to bottle the gallon of whiskey and store it in the cavity between the board and the wall. Father had bought the liquor on his own responsibility; if trouble came as a result of this purchase, she felt there were none to depend on for support or justification.

A half-breed Indian and his squaw lived near the Mormon settlement and were very sick of ague. My father gave the mother a gill of whiskey and charged her to put it in their medicine. The husband got the whiskey and drank it and told his wife to cook the bottle with her bitters. A family row ensued, and the wife took her trouble to her tribe or people who forced her to tell who gave her the whiskey, notwithstanding her promise not to tell.

Mother had scarcely gotten her rendezvous prepared when eleven Indians rode up to her door and demanded whiskey. She told them she had none. But no use, the leader of the gang stepped up to the keg behind the door, gave it a shake and

smelling the cork, said, "That's whiskey, gimme some." She told him it belonged to her husband at work two miles away in a field. The Indian took her little boy on a horse behind him to show him the way, and he went to bring my father. To the rest of the Indians she gave dinner under some trees away from the house. While they ate she emptied the whiskey out of the keg and stored it away in her prepared receptacle, leaving about a pint in the keg. To that she added water sufficient to make up the quantity that would shake well.

Father rode home with the Indian. He was pale and trembling, for he knew what the consequences would be for making Indians drunk. Mother's calm looks were assuring, and when she said quietly, "It is so weak I don't believe they will have it," he knew that all was well. He told the Indians it was "mighty poor whiskey," that he had been cheated. They insisted on going in and trying it. They each took a drink and generously left some in the keg and went away satisfied.

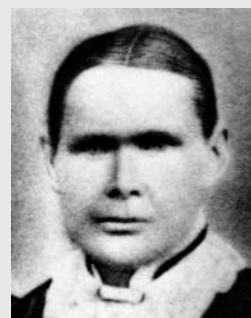
Here at Council Bluffs Mother buried her babe Melvina on June 1847, born the previous March 30. She was three months old. Mother suffered greatly from a gathered breast at birth, the result of exposure and rough work the fall before."⁵

THE FROST FAMILIES MOVE TO NISHNABOTNA

Margaret Elzilah Frost Rawlins

“In May 1846 they left their home and started west, stopping at Council Bluffs, Iowa. In the fall of 1846 her father and brother Samuel B. went about 60 miles down the river to what was called Nishnabotna [Nishe Botany]. My brother bought a place there and we all lived here.

“Margaret was working out to a place and the man tore a large hole in his coat in going through the brush, as they lived a way out in the woods, the lady was sick and not able to mend the hole so Margaret offered to do it. She did so nice a job that other neighbors brought work for her, she was very neat in hand work of any kind. She was at this place when Harvey M. Rawlins came after her. His brother Joseph S. and wife, Mary Frost Rawlins came on 3 December 1846 and they were married in Nishnabotna [Nishe Botany]. Then the men hired out to split rails for a man by the name of Jones.”⁶

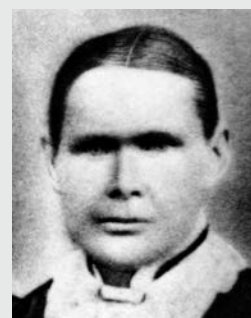


*Margaret Elzilah Frost
Rawlins*

THE RAWLINS FAMILIES AT HONEY CREEK

Margaret Elzilah Frost Rawlins

“The last of December they moved to a place called Honey Crick [Creek]. On New Year’s morning Harvey went out hunting and got two big turkeys. They had these for their first New Years dinner. Father James Rawlins and Brother Joseph S. and Lucinda and husband all lived close together here, the men would go out hunting and got plenty of honey for the families for the winter. Harvey M. and Joseph S. went hunting up the river, the Indians got after them, stole their horses and Harvey’s overcoat and other things but the



*Margaret Elzilah Frost
Rawlins*

men never got hurt. They took turns herding the cattle on the river, on the opposite side from where we lived, there they sit the milk in pans, let it freeze and sack it up and bring it to us sometimes they churned the butter and took it to the women. The people built a school that winter of 1847.

On the morning of 30 April 1848 there came a baby girl to the home of Harvey and Margaret. When she was two weeks old they started the journey to the Rocky Mountains. That day they made their way to the Missouri River. Here they found a great many waiting to cross.”⁷

Harvey McGalyard Rawlins

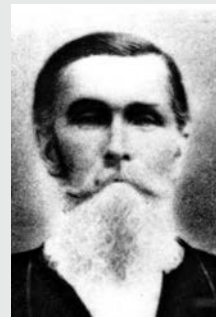
“In 1846 he left his home and went to Council Bluffs, Iowa. That fall in early December he, together with his brother Joseph S. and wife went to Nishnabotna, a place about sixty miles down the river from Council Bluffs and there on December 3, 1846 Harvey M. was married to Margaret Elzira Frost, youngest daughter of McCaslin Frost and Penina Smith.

Here the men found work splitting rails for a man named Jones. About the last of December they moved to a place called Honey Creek, where on New Year’s Day they were fortunate in killing two wild turkeys for their dinner. They were also able to gather plenty of wild honey for their winter use.

They endured hardships with the rest of the Saints as well as trouble with the Indians. Harvey M. related one incident when he and his brother Joseph S. went hunting up the river, the Indians attacked them, took away their horses, Harvey’s overcoat and some other things, but the men were unharmed.

The men took turns herding their cattle across the river. The men built a school house and had a school during the winter of 1847.

On the morning of April 30, 1848 a baby girl, Margaret Elzirah, came to gladden the home of Harvey M. and wife and when she was only two weeks old they started their journey to the Rocky Mountains, with two yoke of cattle, three of which were wild.”⁸



*Harvey McGalyard
Rawlins*

Joseph Sharp Rawlins

“The time spent in Honey Creek during 1846 and 1847 was devoted to gathering and planting corn, potatoes and food to provide for and last until new homes could be found in the unknown west. At one time Joseph, his brother Harvey and their father were encamped up the Missouri River hunting, with their horses staked out grazing when a band of Pawnee Indians approached. While some of them engaged in horse trading, the others contrived to frighten and stampede the horses into breaking tether and running away. Immediately all the Indians were in hot pursuit, and the horses gone beyond recovery.

At Council Bluffs in 1848, a daughter, Mary Ellen, was born to Mary and Joseph, and was only twelve days old when the family started on the westward trek.”⁹



Joseph Sharp Rawlins

LINDSAY FAMILIES AT COUNCIL BLUFFS

Julia Parks Lindsay

“In the spring of forty-nine we started again on our journey and in about four weeks we arrived at Council Bluffs. On the ninth of September, 1849 our second daughter was born. My husband began thinking of taking another wife. This was something new to me and I hardly knew whether I would be able to live in that principle and do right or not. I believed it was a true principle and it would not be right to oppose it. I also knew I had a very kind husband and I had faith that it was a true principle revealed from heaven. I asked myself the question, “Am I prepared to embrace that principle and shall I be able to lay aside many of my tender feelings and many of my faults.” I felt without the help of some higher power I never could. I knew it would be wrong to oppose it and I at last gave my consent. In the process of time my husband took his second wife, Permelia Blackman. They were married August 12, 1849. We got along very well in the home. Our third daughter was born March 5, 1852 at Council Bluffs. We stayed here until 1852 when we started for Utah.”¹⁰



Julia Parks Lindsay

Permelia Blackman Lindsay

“Permelia moved with her parents to Kanesville, Iowa where on August 12, 1849 she became the second wife of William B Lindsay Jr. She then went to live in the home of the first wife, Aunt Julia, as we called her. While living there the two wives braided and made hats for the family and also sold them as means of income for the family.

In July, 1852 Grandfather, Aunt Julia and Grandmother and families commenced their trek across the plains arriving in Salt Lake Valley in October 1852.”¹¹



*Permelia Blackman
Lindsay*

Jane Parrish Lindsay

“We went in 1849 to Council Bluff. We stayed there and raised a crop and prepared for our journey. Mother and father and brother Joel Parish had gone before us in 1847.

I had three children, David Ephraim, who was born 20 November 1845, in Nauvoo. Then came Thomas Warren who was born in Des Moines in 1849, died, buried Council Bluff. John born 1851, and died just before we left. David being seven years old. There was quite a company left when we did.”¹²



*Jane Parrish
Lindsay*

ENDNOTES

¹ Burbank, Henry Delore, *Ancestors & Descendants of Lt. Daniel and Mary (Marks) Burbank* (1983)

² Sarah Southworth http://rawlins.org/histories/html/burbank_sarah_s.html Or Burbank book

³ Chester Southworth <https://familysearch.org/photos/documents/8847771>

⁴ Cox, Martha Cragun, *Face Toward Zion, Pioneer Reminiscences and Journal of Martha Cragun Cox*, Vol. 1, p. 26

⁵ Cox, Martha Cragun, p. 28.

⁶ Life History of Margaret Elzira Frost http://rawlins.org/histories/html/rawlins_margaret_e_hist.html

⁷ Life History of Margaret Elzira Frost http://rawlins.org/histories/html/rawlins_margaret_e_hist.html

⁸ History of Harvey McGalyard Rawlins http://rawlins.org/histories/html/rawlins_harvey_m_history.html

⁹ Joseph Sharp Rawlins <https://familysearch.org/photos/stories/217393>

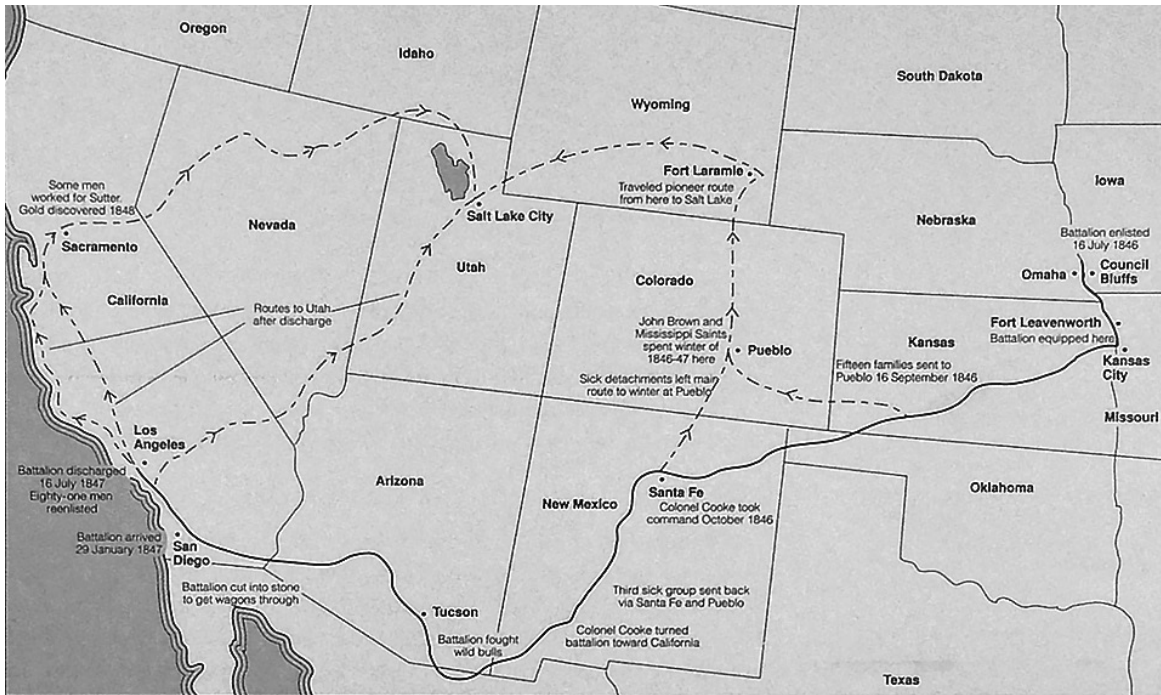
¹⁰ Julia Parks Lindsay <https://familysearch.org/photos/stories/4338036>

¹¹ Life History of Permelia Charlotte Ann Blackman Lindsay <https://familysearch.org/photos/stories/4187646>

¹² Jane Parrish History <https://familysearch.org/photos/stories/448811>

SECTION XIV

MORMON BATTALION



HISTORICAL NOTES

Judy Rawlins Ball

I HAVE LEARNED THAT even though our direct ancestors did not serve with the Mormon Battalion some of their relatives served. Their lives were greatly impacted by so many men being gone. Many of our family members carried heavy loads while the Battalion was serving. A sister named Presendia Kimball recalled: “Only a few men were left to raise grain and vegetables, and protect the women and children... Thus were left the aged, the feeble, the women and the children.”¹

Why did the Mormons respond to a call from the government who so recently had participated in driving them from the States?

Initially the request was met with tremendous disbelief and suspicion which is understandable considering the trials which they had recently endured. Several things helped change their minds. The Church had sent Jesse Little to Washington to try and get help from the Government for the Saints to move West. The United States was at war with Mexico and President Polk needed soldiers. Thomas Kane met Jesse Little on his way to Washington and was sympathetic to the Mormon cause and assisted in Washington. Thomas Kane came to Winter Quarters along with Captain James Allen of the Army to recruit. James Allen’s courteous manner helped overcome suspicion.

Also, the Church desperately needed funds to help move the Saints.

“Having 500 men enlist in the Mormon

Battalion in July 1846 for one year of Mexican War duty was both a blessing and a hardship for the Church. Much of the battalion’s early pay and uniform allowances went to the Church’s general funds and helped the Saints in and near Winter Quarters. But the loss of 500 strong men left many

**“THE THOUGHTS
OF LEAVING
MY FAMILY AT
THIS CRITICAL
TIME ARE
INDESCRIBABLE.”**

—WILLIAM HYDE

families in precarious circumstances, hindering the trek westward. President Young gave the departing battalion a prophetic promise, however. He said that ‘on condition of faithfulness’ they would be spared from battle.”²

The men marched 2,030 miles southwest to California. Then most turned around and walked back to Winter Quarters. A few men reenlisted including James Lemmon, and a few stayed in

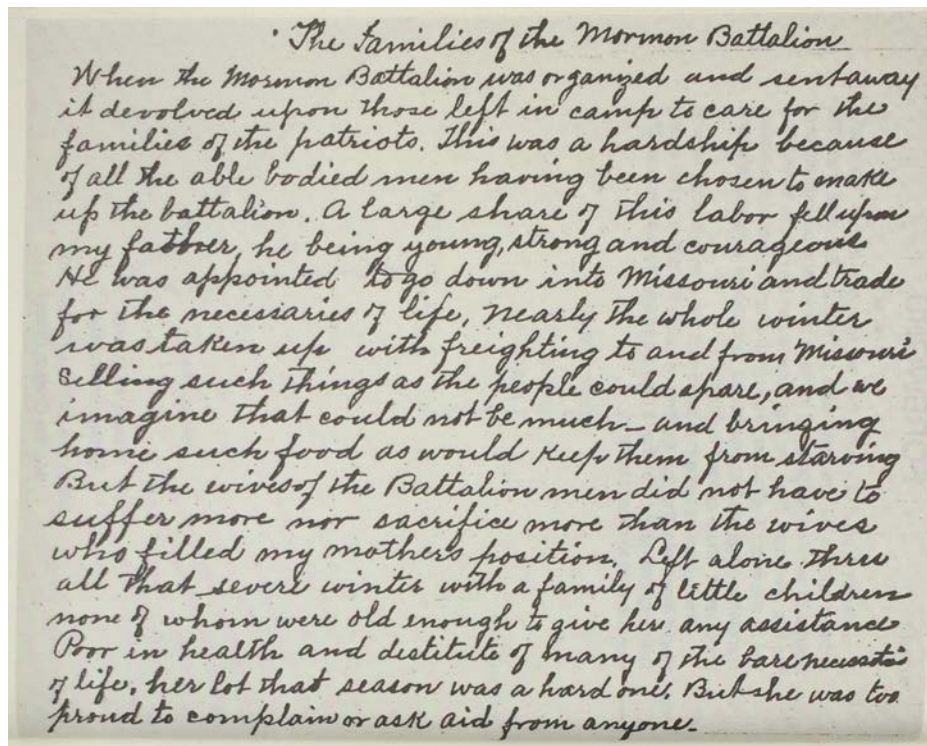
California to work. Some were at Sutter's Mill including William Barger when gold was discovered.

They were spared from battle but 23 men including Lafayette Frost plus five women and children died as a result of exposure, exhaustion or illness.

William Hyde wrote, "The thoughts of leaving my family at this critical time are indescribable. They were far from the land of their nativity, situated upon a lonely prairie with no dwelling but a wagon, the scorching sun beating upon them,

with the prospect of the cold winds of December finding them in the same bleak, dreary place. My family consisted of a wife and two small children, who were left in company with an aged father and mother and a brother. The most of the Battalion left families...When we were to meet with them again, God only knew. Nevertheless, we did not feel to murmur."³

These men and their families made tremendous sacrifices which helped many of the Saints prepare to move to the Rocky Mountains.



Journal of Martha Cragun Cox

ENDNOTES

- ¹ Daughters in My Kingdom, The History of the Relief Society, p. 31.
- ² Hartley, William G. "The Dispersed Nauvoo Saints, 1847-1852" *Ensign*, July 1997, p. 14.
- ³ Readings in LDS Church History: From Original Manuscripts, ed. William E. Berrett and Alma P. Burton, 3 vols (1965), 2:221.
- ⁴ Cox, M. (1985) *Face Toward Zion*, (Vol 1.), Francis N. Bunker Family Organization and Isaiah Cox Family Organization, Martha Cragun Branch.

I WAS THERE

THE FAMILIES OF THE MORMON BATTALION

James Cragun

“When the Mormon Battalion was organized and sent away, it devolved upon those left in camp to care for the families of the patriots. This was a hardship because of all the able-bodied men having been chosen to make up the battalion. A large share of this labor fell upon my father, he being young, strong and courageous. He was appointed to go down into Missouri and trade for necessities of life; nearly the whole winter was taken up with freighting to and from Missouri. He sold such things as the people could spare, and we imagine that could not be much and brought home such food as would keep them from starving. The wives of the Battalion men did not have to suffer more nor sacrifice more than the wives who filled my mother’s position, left alone through all that severe winter with a family of little children, none of whom were old enough to give her any assistance. Poor in health and destitute of many of the bare necessities of life, her lot that season was a hard one. But she was too proud to complain or ask aid from anyone.”¹



James Cragun

Julia Parks Lindsay

“While we were at Pisgah there came a call for five hundred of our brethren to go to form a battalion. My husband was called to be one of this number. This seemed quite a trial for me after his being so long away, but I was willing that he should go.

After he had gone I felt very lonely. One day there was a sister whose home was not far away from us came over to see us. She was a stranger to us but all felt pleased to see her. She possessed such a good influence and asked me if I would sing. I had such a bad cold I could not sing so she arose, came to me and placed her hands on my head and blessed me. She told me to let my heart be comforted for



Julia Parks Lindsay

I should live to see my husband return home and that I would have many things made known to me in dreams and that I should live to see many happy days in time and in eternity with my husband. This was a great comfort to me. In a few weeks my husband returned as the company was completed without him when they reached Council Bluffs. He with some others came back.”²

James Downs

“We all stopped at Council Bluffs to winter when 500 men were called to leave their families to go to fight Mexico. I wanted to go, but my mother was sick and thought she would never see me again if I did.”³

Harvey McGalyard Rawlins

“I then came on with a company of Saints to Council Bluffs, and stopped. ‘Twas then the call came for five hundred volunteers to go fight the Mexicans, in what is known as the Mormon Battalion. I was away on business at the time, got back just in time to see them before starting away. I stayed there until the spring of ‘48 and then started to Utah.”⁴

“About this time William Barger, Margaret E’s brother-in-law, went to the Batallion, so Harvey M. and wife moved the sister, Fereba Frost Barger, to a home they built near theirs and supported her while they lived there.”⁵



*Harvey McGalyard
Rawlins*

MORMON BATTALION MEMBERS

Lafayette Frost

Lafayette Frost was the brother of Mary Frost Rawlins who was married to Joseph Sharp Rawlins (Harvey Rawlins' brother). Lafayette went to Council Bluffs with his sister and brother-in-law.

At the request of Brigham Young, he enlisted in the Mormon Battalion in July 1846. Lafayette was a Corporal in Company "A."

On October 17, 1846, he wrote a letter to his sister, Mary and his brother-in-law, Joseph S. Rawlins.

From Fort Leavenworth to Council Groves we traveled through rich and fertile country, about 100th part of which was covered with timber; the remainder entirely prairie country. From Council Grove to Arkansas river about 300 miles, the timber still grew scarcer and after we crossed the Arkansas river we traveled about 250 miles without the sight of timber. After we got near the mountains we found a scrubby growth of cedar and pine and a few scattering cottonwood trees in the margin of the streams of water.

I wish you would write to me if opportunity affords you the chance as I have heard nothing from you since I left and fill very much disappointed when I found no letter when J. D. Lee overtook us having packages of some 3 or 4 hundred letters for the Battallion, but none of them afforded any information concerning you. Give my best respects to all friends and relatives and more especially to the girls.⁶

"During the Battle of the Bulls, Lafayette waited until the last moment to aim his musket and kill a charging bull. Colonel Cooke stated that it was the bravest act he had ever seen."⁷

Lafayette became ill in March of 1847. He was discharged from service along with the rest of the Battalion on July 17, 1847. Brigham Young asked the Battalion members who were able to reenlist. Lafayette did so four days after being discharged. He was a member of the Mormon Volunteers.

He died in a San Diego hospital on September 8, 1847 at the age of 22. He is buried at the Military Cemetery, Point Loma, San Diego, California.

William H. Barger

William was 34 years old and left behind his wife, Fereba (sister to Margaret Frost Rawlins), and four young children. William was a Corporal of Company D. His brother-in-law, Harvey Rawlins, built a home and helped care for his family while he was gone.⁸

William Harrison Barger was one of the young men who enlisted in the Mormon Battalion and marched with the battalion from Council Bluffs to San Diego, CA. Following his discharge on July 16, 1847, he traveled to Sutter's Mill in Northern California. William was at the mill the day gold was discovered and it is reported that he was the first man shown the precious metal by the finder.⁹

Following his service, he returned to Iowa. He and his family never came West. William died at the age of 46 from drowning.

James William Lemmon

James was the son of Washington Lemmon (stepson of Amy Rawlins Lemmon—James Rawlins' sister) and Tamer Stephens. He was 19 when he joined the Battalion. He was a Private in Company A.

“At the time of his enlistment, he was 5’11” having a dark complexion, black hair, and brown eyes.

He marched with the Battalion from Council Bluffs to Ciudad de los Angeles. During the march, he was captured by Indians while serving as a forward observer. He succeeded in escaping and traveled at night to avoid detection. It took him several days to find his company. (Pension File)”¹⁰

When the Battalion reached California and their enlistment was up, the government asked them to reenlist. James reenlisted.

John Glover Smith

John was 37 when he joined the Mormon Battalion. John was a private in Company D.

“At the time of his enlistment John was 5’9” having a fair complexion and gray eyes. He was a school teacher and a carpenter by trade. He marched with the Battalion from Council Bluffs to Fort Leavenworth, where he contracted ‘bilious and mountain fevers’ which affected his right side, back, and kidneys. Despite medical efforts to relieve his afflictions, he was unable to travel by foot and rode in Captain Nelson Higin’s wagon from Fort Leavenworth to Santa Fe. (Pension File)

MORMON BATTALION

At Santa Fe he was sent with the sick to Fort Pueblo. During the ride to the fort in a baggage wagon, John was ‘seriously ruptured in the right groin’ (Pension File) At the Fort, his health improved so that he was able to perform camp duties and join the scouting party to explore Colorado Springs (Hafen, “The Mormon Settlement at Pueblo Colorado.” *The Colorado Magazine*, 9, 4:133, July 1932)” ¹¹

After his return to Council Bluffs in November 1848, he married Susannah Downs, the niece of James and Jane Rawlins.



*Mormon Battalion's personal supplies
Courtesy of Ray Rawlins, June 2015*



*Statue at Kanesville
Tabernacle
Courtesy of Ray Rawlins,
June 2015*

ENDNOTES

- ¹ Cox, M. (1985). *Face Toward Zion* (Vol. 1, p. 274), p. 26-27. Francis N. Bunker Family Organization and Isaiah Cox Family Organization, Martha Cragun Branch.
- ² Julia Parks Lindsay <https://familysearch.org/photos/stories/4338036>
- ³ James Downs Autobiography, *The Downs from A to Z—Arthur to Zachariah*, Descendants of Arthur Edward Downs and Birdie Cornelia Hunt, Downs Printing, 2004.
- ⁴ History of Harvey M. Rawlins http://rawlins.org/histories/html/rawlins_harvey_m_hist.html
- ⁵ History of Harvey M. Rawlins http://rawlins.org/histories/html/rawlins_harvey_m_history.html
- ⁶ History of Lafayette McCaslen (McCullers, McColluck) Frost (1825-1847) Obtained from the LDS Kanesville Tabernacle Visitor Center.
- ⁷ Tyler, *Concise History of the Mormon Battalion*
- ⁸ William Barger http://wiki.hanksplace.net/images/6/63/Mormon_battalion_roster.pdf
- ⁹ William Barger, *Carter, Our Pioneer Heritage*, 9:498
- ¹⁰ History of James William Lemmon (Lemon) (1827-1908) Obtained from the LDS Kanesville Tabernacle Visitor Center.
- ¹¹ History of John Glover Smith (1808-1888) Obtained from the LDS Kanesville Tabernacle Visitor Center

SECTION XV

BOUND FOR THE
PROMISED LAND



1848 Willard Richards Company

Rawlins

James Rawlins (54)

& Jane Sharp Rawlins (54)

- Elizabeth Rawlins (27)
- Leah Rawlins (20)
- Milly Jane Rawlins (16)
- Elva Ann Rawlins (14)
- Melvina Charlotte Rawlins (11)
- Nelson (13)

Lucinda Rawlins Cunningham (29)

& Andrew Cunningham (31)

- James Alma Cunningham (6)
- Andrew Homer Cunningham (3)
- Maranda Jane Cunningham (infant)

Joseph Sharp Rawlins (25)

& Mary Frost Rawlins (21)

- Nancy Jane Rawlins (3)
- Mary Ellen Rawlins (infant)

Harvey McGaylard Rawlins (23)

& Margaret Elzilah Frost Rawlins (18)

- Margaret Elzilah Rawlins (infant)

1848 Heber C. Kimball Company

Frost

Martha McKinney Frost Langley (22)

& George Washington Langley (29)

- Martha McKinney Langley (1)

Lindsay

- William Myers (39)

1849 Ezra T. Benson Company

Cragun

James Cragun (34)

& Eleanor Lane Cragun (31)

- Lydia Margaret Cragun (11)
- James Hyrum Cragun (8)
- Thomas Calvin Cragun (5)
- Mary Ellen Cragun (4)
- Elisha Cragun (infant)

Grandmother Bloxum

1850 Warren Foote Company

Rawlins

James Downs (34)

& Mary Ann Greathouse Downs (20)

- Naomi Jane (2)
- Lorena Ann (1)

Cragun

Simeon Cragun (22)

& Susannah Mower (20)

- William Henry Cragun (infant-born on the plains)

1852 John B. Walker Company

Burbank

Danial Marcus Burbank (38)

& Abigail Blodgett Burbank (41)

- Mary Lydia Burbank (8)
- Daniel Marcus Burbank Jr (6)
- Abigail Burbank (4)
- Laura Burbank (2)

Chester Southworth (59)

& Mary Byington Southworth (40)

- Sarah Zurviah Southworth (17)
- Chester Southworth III (10)
- Joseph Stephen Southworth (4)
- Laura Salina Southworth (infant)

John Palmer (33)

& Susannah Southworth Palmer (19)

- Sarah Adeline Southworth Palmer (infant)

Cragun

Davis McOlney (55)

& Mary Martha Cragun Beeler McOlney (32)

- William Riley Beeler (13)
- Tryesha Ann Beeler (9)
- Marilla McOlney (19)
- Moroni McOlney (14)

Tyresha Cragun Norvill (27)

& George Norvill (51)

- Emma Jane Norvill (8)

Brother Cragun & his wife

Lindsay

William Buckminster Lindsay Sr (55)

& Sarah Myers Lindsay (52)

- Mercy Myers Lindsay (22)
- Sarah Myers Lindsay (19)
- George Richard Lindsay (15)
- Ephraim Myers Lindsay (32) & Jane Parrish Lindsay (26)
 - David Ephraim Lindsay (6)
- William Buckminster Lindsay Jr (30) & Julia Parks Lindsay (28)
 - Mary Amanda Lindsay (5)
 - Julia Ann Lindsay (2)
 - Fannie Louisa Lindsay (infant)
- William Buckminster Lindsay Jr (30) & Permelia Charlotte Ann Blackman Lindsay (21)
 - Harriet Cordelia Lindsay (1)
- Edwin Reuben Lindsay (23) & Tabitha Cragun Lindsay (22)
 - Sarah Adeline Lindsay (infant)

John Myers (38)

& Sarah Dickson Myers (38)

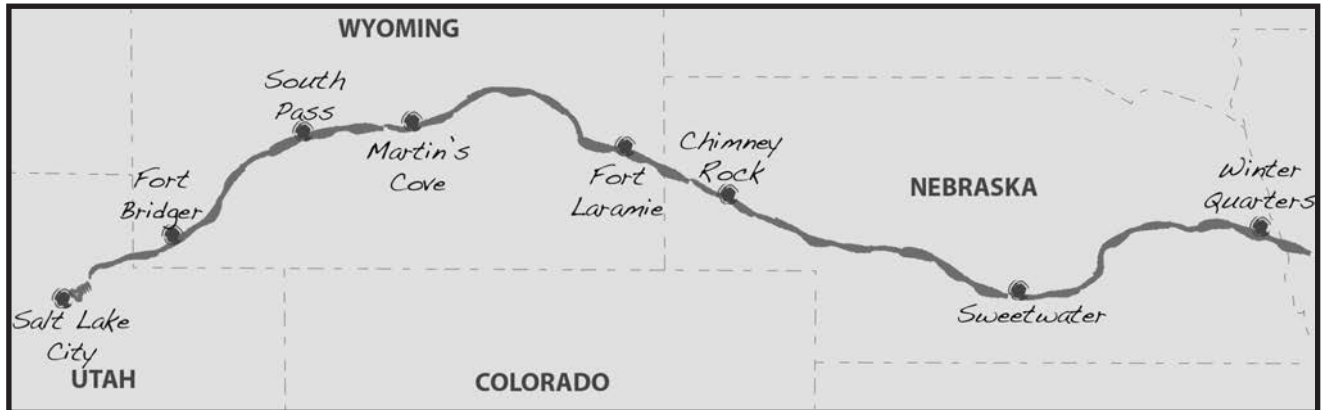
- Tyresha Mary Myers (2)

Others

Charlotte Rawlins Downs

Susanna Downs Smith

TREK TO THE SALT LAKE VALLEY



1852 Henry Bryant Manning Jolley Company

Lemmon

Washington Lemmon (45)

& Tamer Lemmon (45)

- Stacy Ann Lemmon (23)
- Nancy Melissa Lemmon (18)
- Jasper Lemmon (16)
- Willis Lemmon (14)
- Leander Lemmon (12)
- Alfred Lemmon (10)
- Oliver Perry Lemmon (8)
- Mary Emily Lemmon (6)
- Artimesia Caroline Lemmon (4)
- Hyrum Lemmon (2)

1852 Isaac Stewart Company

Rawlins

(Daughters of Charlotte Rawlins Downs)

Matilda Downs Stewart (31)

& Isaac Stewart (37)

- James Zebulon Stewart (8)
- Mary Emily Stewart (5)

Amy Emily Downs Smith (30)

& Absalom Wamsley Smith (32)

- Albert Francis Smith (10)
- Asa Downs Smith (6)
- David Lewis Smith (2)

1856 Philemon C. Merrill Company

Frost

McCaslin Frost (71)

& Pennina Smith Frost (62-65)

Nancy Illewood Frost Kerr (43)

& Archibald Kerr (43)

- Delilah Melissa Kerr (11)
- Isabelle Van Dyke Kerr (8)

1861 William K. McKissick

Frost

Samuel Buchanan Frost (51)

- Hettie Frost (15)
- Samuel Buchanan Frost Jr (12)
- James McCaslin Frost (8)

Mary Angeline Frost Adams (25)

& Jerome Jefferson Adams (26)

- John Quincy Adams (5)
- William Adams (1)

Sarah Georgina Frost Acord (23)

& Valentine Louis Acord (28)

- Ida Belle Jacoby Acord (1)

Nancy Frost Acord (21)

& Abram Acord (31)

- Oliver Scoggins Acord (5)
- Frederick Sinclair Acord (2)
- Henry Luster Acord (infant)

Abram Barger (23)

HISTORICAL NOTES

Judy Rawlins Ball

WILLIAM HARTLEY HELPS US understand the difficulties of providing an outfit. “To go west by wagon and teams was not cheap. President Hyde reported in 1850 that outfits cost about \$600 each, equivalent in today’s dollars [2002] \$13,000. It was not wise for any to head for Utah unless they had ‘team and wagon sufficient to come through without any assistance from the valley’ the First Presidency instructed from Utah in June 1849. ‘And they should bring breadstuffs sufficient to last them a few months after their arrival.’”¹

Kanesville, previously called Council Bluffs, became the outfitting town. Many in the Kanesville area had fled Nauvoo destitute. Many were women and children, the elderly, the sick and the very poor. Elder Hyde in April of 1849 let President Heber C. Kimball know, “We have our hands full to keep soul and body together among the poor.”²

In January 1848, the Gold Rush which provided both a blessing and a curse gave additional work ferrying people across the Missouri River and selling supplies. But it also increased costs for the Saints trying to put together their outfits.

There were 8,000 emigrants who arrived from Europe in a four-year period. One of the tremendous challenges of Kanesville was providing the large number of poor emigrants with food, shelter and meaningful employment.

Between 1848 and 1852, an estimated 46 wagon trains left for the Rocky Mountains with approximately 28,000 Saints and 2,900 wagons. Others continued leaving after 1852 including three of our Frost families with their children.

The number of Saints leaving each year for the Rocky Mountains was: 1847—1,700; 1848—3,500; 1849—2,500; 1850—5,000; 1851—5,000; 1852—10,000.³

In September 1851, the First Presidency in Utah instructed the Saints. “We wish you to evacuate Pottawattamie [County]...and next fall be with us. There is no more time for the Saints to hesitate. We have been calling to the Saints in Pottawattamie [County} ever since we left them to come away. What are you waiting for? Have you any good excuses for not coming? No!”⁴

The following summer (1852), 10,000 Saints responded to the call!

ENDNOTES

¹ Hartley, William G., “Pushing on to Zion—Kanesville, Iowa, 1846-1853,” *Ensign*, August 2002

² Hartley, William G., “Pushing on to Zion—Kanesville, Iowa, 1846-1853,” *Ensign*, August 2002

³ Hartley, William G. “Gathering the Dispersed Nauvoo Saints 1847-1852,” *Ensign*, July 1997.

⁴ Hartley, William G., “Gathering the Dispersed Nauvoo Saints 1847-1852.” *Ensign*, July 1997.

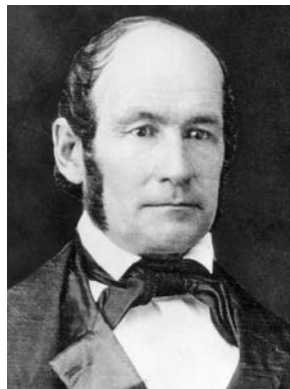


1848 HEBER C. KIMBALL WAGON TRAIN¹

Departure: June 7, 1848

Arrival: September 24, 1848

Number in Company: 701



Heber C. Kimball

THIS MUST HAVE BEEN a difficult journey for young Martha (Patsy) McKinney Frost Langley.² She was a widow at the age of 19 and had buried her three young children before she married George Langley. She must have worried about her one year-old daughter as she saw many graves which had been dug up by wolves. Martha was the first of McCaslin Frost’s children to cross the plains. Her sister, Margaret Frost Rawlins, left shortly after her in another company and arrived about three weeks later.

William Myers was the brother of our ancestor, Sarah Hancock Myers Lindsay. Sarah and her family came in 1852.

Mary Smith, the widow of Hyrum Smith was also in this company with her family. There are many interesting accounts of her trip West referenced in the endnotes. Many of them were written by her son, Joseph F. Smith.³ (Judy Rawlins Ball)

FROST
Martha McKinney Frost Langley (22) & George Washington Langley (29) <ul style="list-style-type: none">• Martha McKinney Langley (1)

LINDSAY
William Myers (39)

HEBER C. KIMBALL COMPANY

- 662 People
- 266 wagons
- 150 loose cattle
- 25 Mules
- 737 Oxen
- 57 horses
- 299 chickens
- 96 pigs
- 52 dogs
- 17 cats
- 3 hives of bees
- 3 doves
- 1 squirrel

I WAS THERE

THE CHIEF WANTED TO BUY ME!

Elmeda Stringham Harmon

“At one time in our journey along the Platte River a band of Indians came to our camp. They were always begging for food and watching a chance to steal a horse or ox. They were given as much food as we could spare, for it was wisdom to keep on friendly terms with them. I noticed a fine looking Indian, evidently the chief, talking to my husband, counting on his fingers as though offering something in a swap, or trade. My husband kept shaking his head no-no. Afterwards he told me the chief wanted to buy me, offering him twenty ponies for me. After that incident we women were cautioned to stay close by the wagons when we were walking ahead of the train.”⁴



*Elmeda Stringham
Harmon*

THE MORAL OF THIS STORY IS.....BE NICE!

Lyman Stephen Wood

“The guards or sentinels were placed along outside the line of wagons, with orders to walk their beat first one way then the other until they would meet a fellow guard and report to him of any occurrence note worthy. It was orders for guard no 1 to cry out the time of night, every half hour, then no 2 and no 3 and so on until the report that all was well went the entire length of the line every half hour. Each successive guard repeating what the former one had reported.

The writer of this happened to be near guard quarters where sentinel no 1 was placed and close to sentinel no 2 who passing on his beat came near a wagon where the owner and his family were supposed to be sleeping as most all the wagons were slept in, one nearby was occupied by a man by the name of Gates, who it seems at this particular moment was indulging in a very fierce dispute with his wife, sentinel no 1 called the time like this, half past ten o, clock and all is well, sentinel no 2 who was very near to Mr. Gates wagon, heard the conversation in there, cried out, half

past 10 o'clock, and all is well, 'except Gates and his wife are quarreling like hell.' Sentinel no 3 reported and so on all down the line which was nearly a mile in length.

This publicity was heard by the entire camp who were not already asleep, and didn't hear the cries of the sentinels. This affair caused a considerable amount of amusement for the next few days. Our camp was large there being something over six hundred wagons and when strung out in line of march would reach something like three or four miles."⁵

KICKED FOR PRAYING

William McMillan Thompson

"One evening I went out to pray; another of the brethren came out after me for the same purpose. I was on my knees praying; he came along & his eyesight not being good, he thought I was a stump or something else; he kicked me in the face; this was the only time I got kicked for praying."⁶



*William McMillan
Thompson*

SKUNK FOR DINNER

Mary Pugh Scott

"An English Emmigrant whose sense of smell had left him due to age, was one day hungryly out looking for food, found a strange animal and killed it. (it was furry and black and white) He skinned it and proudly brought it to camp. "a skunk" and to his amazement everyone fled as he approached and for some days he was an outcast."⁷



Mary Pugh Scott

HEBER C. KIMBALL'S GRANDBABY IS BORN AND DIES AT SWEETWATER

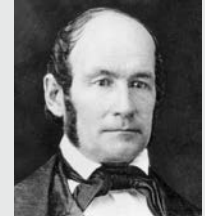
Heber C. Kimball, Daughter Helen Kimball Whitney

"To President Brigham Young;

Dear Brother: We are all alive and a general time of health in the camp. Helen is very sick; she had a fine boy [William Howard Whitney], born on Sweet Water, one mile this side of Sage creek, August 17th, and died on the 22nd and buried at this place. Her health is such that she cannot be removed at present."⁸



*Helen Kimball
Whitney*



Heber C. Kimball

SURROUNDED BY WILD INDIANS

Mary Pugh Scott

"One day due to a delay, our Family Wagons got separated from the main body of the Saints. Suddenly we were completely surrounded by a big band of wild Indians who enjoyed scalping people just for the fun of it. We sat terrified and motionless with fear praying silently that we would some way be spared a tragic end. Yelling and shouting wildly they rode around us. We shook with fear not daring to move or speak. They came closer and closer. Then they Gathered in a big group.

They held a big "Pow-Wow" minutes seemed like hours as we tried to keep our children quiet. They gestured and yelled louder and we grew more frightened as our fate seemed so hopeless. Again I breathed a prayer, Father I am so young, will I have to die here on the plains with my Family, now we are so near the end of our journey? Will I never see Zion after I have given my all for my religion? Then some of the Indians slid off their ponies and as they came nearer we saw a young white man.

He had been captured by them and forced to live with them—but he had recognized John Scott as a boy he had gone to school with in Canada. He begged and



*Mary Pugh
Scott*

pleaded with the Indians to spare our lives and he finally persuaded them to go away. It was a miracle from God we always thought after, and today we owe all of our lives to that brave young man's pleadings and to our kind Heavenly Father. Once during the journey the authorities gave John ten gallons of whiskey to pacify the Indians."⁹

GATHERING BUFFALO CHIPS (DRIED BUFFALO POOP)

Lyman Stephen Wood

"One of the greatest difficulties we had to contend with, was the great scarcity of wood, we were compelled to resort to the use of the dried droppings of the buffalo, (that had recently passed along) commonly called, "Buffa[lo] chips".

We encountered many very severe electrical storms, thunder and such sharp lightning, every few days at which time the "buffa[lo] chips" became so wet, we had great difficulty in starting fires to cook our food.

It was truly a novel as well as an amusing sight many times when our captain would give orders for all to prepare for camping for the night. To see women and children leaving their wagons, scattering in every direction to gather the indispensable buffalo chips, some getting baskets full and some sacks full. Some of the women would gather their aprons full, some in their arms, as long as they could be piled on, many times holding the last piece in place with their chin."¹⁰

ENDNOTES

¹ Heber C. Kimball Company
<https://history.lds.org/overlandtravels/>

² History of Martha (Patsy) McKinney Frost
<http://freepages.genealogy.rootsweb.ancestry.com/>

³ J. F. S., "Recollections," *Juvenile Instructor*, 27 May 1871, 87-88; *ibid.*, 10 June 1871, 91; *ibid.*, 24 June 1871, 98-99
<https://history.lds.org/overlandtravels/>

⁴ Harmon, Elmeda Stringham, [Autobiography], in Nathaniel George Stringham, ed., *Briant Stringham and His People* [1949], 90-91. <https://history.lds.org/overlandtravels/>

⁵ Wood, Lyman Stephen, Autobiographical sketch 1901, 55-58. Paragraph 3 <https://history.lds.org/overlandtravels/>

⁶ Kimball, Heber C., Journal, June-Sep. 1848, in Heber

C. Kimball, Papers, 1847-1866, reel 2, box 4, fd. 2 and fd. 3. [written by William Thompson] Sun August 6 <https://history.lds.org/overlandtravels/>

⁷ Scott, Mary Pugh, ["Life Story of Mary Pugh Scott,"], in Carol Cornwall Madsen, *Journey to Zion: Voices from the Mormon Trail* [1997], 399-402. Paragraph 6 <https://history.lds.org/overlandtravels/>

⁸ Kimball, Heber C., [Letter], in *Journal History of The Church of Jesus Christ of Latter-day Saints*, 24 Aug. 1848, 2-3. <https://history.lds.org/overlandtravels/>

⁹ Scott, Mary Pugh, ["Life Story of Mary Pugh Scott,"], in Carol Cornwall Madsen, *Journey to Zion: Voices from the Mormon Trail* [1997], 399-402. Paragraph 12 <https://history.lds.org/overlandtravels/>

¹⁰ Wood, Lyman Stephen, Autobiographical sketch 1901, 55-58. Paragraph 6 <https://history.lds.org/overlandtravels/>



1848 WILLARD RICHARDS COMPANY¹

Departure: July 3, 1848

Arrival: October 10, 1848

Number in Company: 572



Willard Richards

THIS COMPANY STARTED WEST, however, there were so many people in the company that it was difficult to move it along. The decision was made to divide it into three companies. Andrew Cunningham, James’ and Jane’s son-in-law, was chosen to be one of the three captains. The Rawlins’ family traveled with him.

Lucinda must have been very grateful for the help of her sisters. She drove one of their wagons while Andrew had so many responsibilities as Captain of their company. (Judy Rawlins Ball)

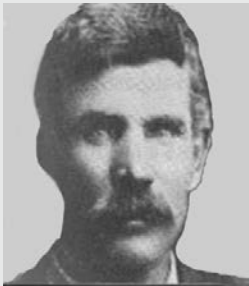
RAWLINS
James Rawlins (54) & Jane Sharp Rawlins (54)
<ul style="list-style-type: none">Elizabeth Rawlins (27)Leah Rawlins (20)Milly Jane Rawlins (16)Elva Ann Rawlins (14)Melvina Charlotte Rawlins (11)Lucinda Rawlins Cunningham (29) & Andrew Cunningham (31)<ul style="list-style-type: none">James Alma Cunningham (6)Andrew Homer Cunningham (3)Maranda Jane Cunningham (infant)Joseph Sharp Rawlins (25) & Mary Frost Rawlins (21)<ul style="list-style-type: none">Nancy Jane Rawlins (3)Mary Ellen Rawlins (infant)Harvey McGaylard Rawlins (23) & Margaret Elzilah Frost Rawlins (18)<ul style="list-style-type: none">Margaret Elzilah Rawlins (infant)Nelson (13)

I WAS THERE

LEAVING FOR THE SALT LAKE VALLEY

John Brown

“...crossed the Missouri River on June 10, and on the 2nd of July the first fifty crossed the Elk Horn River where they waited for the second fifty. For several days they traveled this way, but soon determined it was not satisfactory, so they traveled together for a time. They soon tired of that arrangement also because it was too large and unwieldy. On July 30 they finally determined to divide into three divisions as equally as possible, making three companies. Andrew Cunningham was given charge of the third company of three tens.”²



John Brown

CAPTAIN ANDREW CUNNINGHAM



Andrew Cunningham



*Lucinda Rawlins
Cunningham*

Andrew Cunningham's Co.

66 souls
135 cattle
5 horses
35 sheep
13 pigs
27 chickens
10 dogs
30 wagons

THE KIND CARE OF CAPTAIN ANDY CUNNINGHAM

Nancy Porter Mattice

"...by the help of the Lord and the kind care of Captain Andy Cunningham we arrived in the Salt Lake valley alive and well.

A large group of Indians seemed to follow them for a time, wanting to trade for everything in sight including Nancy! He saw there were several children in the family and thought they could spare one. He offered 25 horses and a big pile of buffalo robes and blankets for the little girl. When her mother refused, he tried to lure her away with beads and jewelry. Captain Cunningham warned her mother to 'keep close watch on the little girl because the old Indian was quite determined to have her.'

One day while they were eating their dinner, an old squaw came over and asked to hold her baby. Her mother let the squaw hold the baby, 'but she immediately turned and ran as fast as she could to the crowd of Indians.' A great noise ensued and finally Captain Cunningham got up on his wagon tongue and called for order. In a minute everything was quiet. Then he said, 'Let the Sioux listen to the white man. Bring that baby back or there will be war right now. The White man will fight for his children.' Then he said in an undertone, 'Every man to his guns'. In a short time every man was in line. The Indians were in a huddle seeming to council what to do and after what seemed like a long time, the squaw came walking over with the baby and said, 'Here. Take it. Take it' The family was overjoyed to have the baby back and the tension relaxed. The Indians left and did not bother them again."³

Rules for the Camp

It was agreed that those traveling with the companies would follow certain rules as follows:

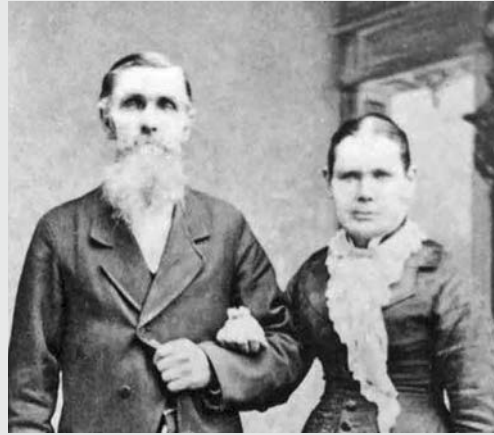
1. Each ten shall travel ahead alternately according to their numbers.
2. All lost property when found shall be brought to the Captain of Fifties.
3. All dogs shall be tied up at dark to prevent the annoyance of the guard, except a portion of them without the camp as the officers shall direct.
4. No man shall be allowed to leave the camp by himself nor without the consent of his Captain.
5. It shall be the duty of the Captains of Ten to instruct their men to attend to their family prayers at night sounding of the horn.
6. It shall be the duty of the Captain of 50 (or 30) to see that the guard shall be placed around the camp at half past eight each night to relieve the captain of the herd whose duty it shall be at the sound of the horn in the morning with the men and boys exempt from guard duty to take charge of the herd until the night guard are again posted.
7. That the sounding of the horn in the morning shall be the signal for the camp to arise and attend to the duties of the morning.
8. That the camp shall be ready to start each morning at half past 7.
9. That implicit obedience to the officers be required of every man in camp.
10. That each man owning horses or mules be required to bring them into the corral at sun down and make them fast.
11. That it shall be the duty of each teamster when the herd is driven in at night to see that his team is on hand or in the herd without fail.

MARGARET AND HARVEY'S MEMORIES

"On the morning of 30 April 1848 there came a baby girl to the home of Harvey and Margaret. When she was two weeks old they started the Journey to the Rocky Mountains, with two yoke of cattle three (3) of them being wild when starting, they got frightened and run over a large stump, came nearly throwing Mother and baby out. Harvey had a rope on the leaders horns to guide them. That day they made their way to the Missouri River. Here they found a great many awaiting to cross. Stayed there several days before they got across the river.

They camped in a vacant house until the company was made up. Here Mary Rawlins, Joseph S. wife took very sick, and Margaret nursed both babies. They thought Mary would never recover but in a few days after they started she got better."⁵

"(We) started west with the Andrew Cunningham Company of ten. I rode in the wagon which carried supplies. It was pulled by four oxen. A pig pen was built on the back of the wagon. There was a chicken coop built on top of it. At night they chained the pigs to the wagon wheel and the chickens were turned out to pick around. Then they would hop back in their coop to roost. The old hens



*Harvey McGalyard Rawlins,
Margaret Elzilah Rawlins*

laid their eggs every day and they were seldom ever broken from the shaking of the wagon.

Our bed was a homemade one. It stood in the back end of the wagon. I made my bed every day and tidied up my corner of the wagon.

I had a little rocking chair which sat in the front corner of the wagon. I sat and held the baby most of the time because she was very cross and cried a lot. My husband walked most of the time and drove the oxen and cattle.

"We milked our cow every day and strained the cream into the churn which stood in the other corner of the wagon. The jar of the wagon churned it to butter. We had butter all the way across the

plains which was quite a luxury for us.

We were never troubled by the Indians nor did we ever have a stampede to bother us. There was no sickness and no deaths as we traveled along. There was one baby born on the Platt River, he was called Platt Lyman.”⁶

Their grandson, Horace Rawlins says, “Grandpa was between 19 and 20 years old and Grandmother was slightly younger: They had two yoke of oxen and one cow. They would tie the cow behind the wagon and lead her in the day time. Then at night she would graze with the oxen. They would milk her night and morning put what little milk they got in a bucket with a tight lid and they’d hang it under the wagon in the daytime. It would sour and the bouncing and all of the wagon at night they’d have a little pat of butter and a little sour butter-milk to help stir up something to eat.”⁷

Another grandson, Aerial Rawlins, tells us, “Grandma Margaret said that they each had a new pair of leather boots to start their trip. But, it didn’t take many days of walking in the mud to realize that these boots wouldn’t last even till they got to the mountains, and that there wouldn’t be any way to replace them for the coming winter. They elected to go barefoot, as I am

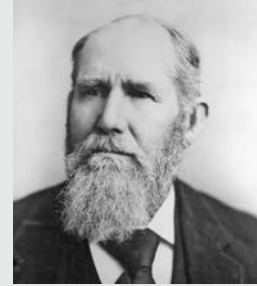
sure most of the pioneer people did. She said they nearly always camped by a stream, and that she would spend time soaking her sore bruised and bleeding feet so she could walk another day. ‘But by the time we got to the mountains, I could strike a rock and send sparks.’”⁸

**“WE WERE
NEVER
TROUBLED BY
THE INDIANS
NOR DID WE
EVER HAVE A
STAMPEDE TO
BOTHER US.
THERE WAS NO
SICKNESS AND
NO DEATHS AS
WE TRAVELED
ALONG.”**

MARY RAWLINS' HARDSHIPS

Joseph S. Rawlins, Mary Frost Rawlins

At Council Bluffs in 1848, a daughter, Helen [Mary Ellen], was born to Mary and Joseph, and was only twelve days old when the family started on the westward trek. As a result of the hardships, Mary remained an invalid throughout the trip, but endured the ills of the thousand-mile journey with a staunch uncomplaining courage which was typical of her throughout her life. They came with a train of fifty wagons which left Omaha, Nebraska on April 12, 1848, and arrived in the Salt Lake Valley October 12, 1848.”⁹



Joseph Rawlins



Mary Frost Rawlins

ENDNOTES

- ¹ 1848 Willard Richards Company
<https://history.lds.org/overlandtravels/>
- ² Compiled History of Andrew and Lucinda Cunningham
<https://familysearch.org/photos/stories/949859>
- ³ Compiled History of Andrew and Lucinda Cunningham
<https://familysearch.org/photos/stories/949859>
- ⁴ Compiled History of Andrew and Lucinda Cunningham
<https://familysearch.org/photos/stories/949859>
- ⁵ The Journey of Margaret Elzilah Frost
<http://www.rawlins.org/mormontrail/frost.html>
- ⁶ Last, Mildred Leavitt, A Talk With My Grandmother
http://rawlins.org/histories/html/rawlins_margaret_e_hist_2.html
- ⁷ History of Horace Rawlins
<https://familysearch.org/photos/stories/3143599>
- ⁸ History of Aerial Rawlins by Bruce Rawlins
<https://familysearch.org/photos/stories/4896317>
- ⁹ Joseph Sharp Rawlins, Compiled by LaRue Skeen Fannesbeck July, 1970
<http://allenhackworth.com/Gee/josephrawlins.html>

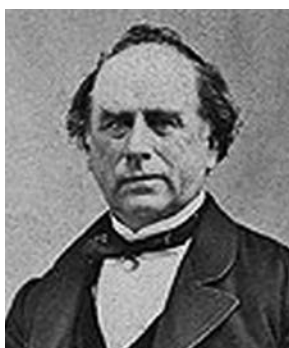


1849 EZRA T. BENSON WAGON TRAIN¹

Departure: 15 July 1849

Arrival: 25-29 October 1849

Number in Company: 204



Ezra T. Benson

JAMES CRAGUN WAS A BROTHER to our ancestor, Tabitha Cragun Lindsay. Eleanor, James' wife, really wanted to go West because James was a sheriff in Council Bluffs and she felt threatened by some of the people he had brought to justice. Ironically on the trek west, James was assigned to be the marshal. James' daughter, Martha Cragun Cox wrote fascinating accounts of their trip West. We have included some of them here.

Also, in this wagon train was "Grandmother Bloxum." The only thing we know about her follows: "Grandfather Cragun also died here [Winter Quarters] sorrowing for the apostasy of his children. I do not know the date of Grandfather's death. He had married a wife known as "Grandmother Bloxum" who came on to the valley under the care of my father."² (Judy Rawlins Ball)

THE LAST TRAIN

The Council Bluffs newspaper, Frontier Guardian, edited by Apostle Orson Hyde had this to say about this wagon train:

"On Saturday, the 14th inst., about noon, the last wagons left Winter Quarters, and began to bend their way westward over the boundless plains that lie between us and the Valley of the Great Salt Lake. Slowly and majestically they moved along, displaying a column of upwards of three hundred wagons, cattle, sheep, hogs, horses, mules, chicken's, turkies, geese, doves, goats, &c., &c., besides lots of men, women and children. In this company was the Yankee with his machinery, the Southerner with his colored attendant-the Englishman with all kinds of mechanic's tools-the farmer, the merchant, the doctor, the minister, and almost every thing necessary for a settlement in a new country. Provisioned for nine months from the time of starting. They were led by Messrs. Geo A. Smith

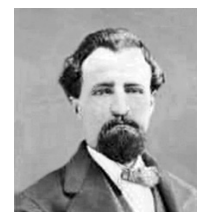
and Ezra T. Benson. They have our best wishes for their prosperity and safety on the journey, and we hope they may be able to make for themselves comfortable homes in the distant and secluded valleys of our American Piedmont."³

CRAGUN
James Cragun (34) & Eleanor Lane Cragun (31) <ul style="list-style-type: none"> • Lydia Margaret Cragun (11) • James Hyrum Cragun (8) • Thomas Calvin Cragun (5) • Mary Ellen Cragun (4) • Elisha Cragun (infant)
Grandmother Bloxum

STATISTICS OF THE CAMP

The Statistics of the Camps are as follows, according to the Report of Captains of Tens

120 Wagons	80 Chickens
447 Souls	17 Cats
128 Men	27 Dogs
23 Horses	19 Ducks
2 Mules	4 Turkies
2 Ponies	2 Doves
489 Oxen	2 marriage[s]
220 Cows	3 Births
70 L[oose]. Cattle	151 Guns
100 Sheep	37 Pistols
12 Pigs	1 Sund [sic] ⁴



William Appleby

I WAS THERE

ON THE PLAINS

Martha Cragun Cox

“In the spring of 1849 when companies were being organized to continue the journey to the valley of the Great Salt Lake, my father was advised to wait at Council Bluffs until the ensuing year on account of the delicate condition of my mother. But she pleaded to go. She said, “To die on the plains is preferable to living here menaced by bad men, and if I die, I want to be with my face toward Zion.

Father had held the office of sheriff and had been the means of bringing a number of toughs to justice and of these my mother was afraid. She desired so much to go that at last he was permitted to join the company. It was the last one of the last two companies to come out in 1849. They left on July 14th, I believe Ezra T. Benson was captain of the first company, the one my people came with, and George A. Smith was captain of the second company. It must have pained my mother’s heart to leave the little grave on the hillside, the grave of her three-month old babe, Melvina. She uttered no complaint. She knew her sorrow had been very light compared with that she had seen others bear since leaving Nauvoo.” (p. 29-30)⁵



James Cragun

“The order of the camp of the pioneers was as follows: They formed a circle with their wagons fronting the outside thus forming a corral for the cattle in the center of the circle. Chains were stretched from one wagon to another to prevent the escape of any animal from the enclosure. Often a part of the ground either inside or outside the enclosure was smoothed off and a dance was indulged in during the evening by both old and young. The common playground for the children was the space within the circle. None of the women or the young people would dare venture far from the outside of the camp.” (p. 33)⁶

THE NEWEST EMIGRANT

“My parents were members of Ezra T. Benson’s company. My father’s relatives advised my father to remain at Council Bluffs until the following spring on account of the delicate condition of my mother, but she would not consider the step but bravely took up the march. My mother realized all the hardships foretold her before she started. Whooping cough and measles broke out in the camp, and her children suffered with the rest. She prepared the meals over the campfire for her family, camp fire made with ‘buffalo chips’ which lay thickly over the plains. She walked when the roads were heavy, and the oxen were tired, but she never complained.

On the third of August was ushered into her arms a new emigrant, a prematurely born weakling whose cries could not be heard without the strictest attention. All day she suffered the jolting of the wagon under the August sun while her pains of travail were upon her without a sign of complaint and did not hinder the travel for one hour. As the wagons rolled into camp, her delivery came. It is women of that caliber that can build a nation. The baby was named Elisha after the grandfather sleeping at Council Bluffs.” (p. 33-34)⁷



Eleanor Lane Cragun

ISRAEL SCARED INTO OBEDIENCE

“One day two men from the west came into camp. One of them named Babbitt put the people into a flame with the question of, ‘Why not divide your camp into bodies of ten that you may travel with more speed?’ In answer, it was explained that the heads of the Church had ordered the Saints to travel in large companies for safety from warring Indians. To which Mr. Babbitt replied that there were no Indians on route east of the Rocky Mountains; in all his days of travel from Salt lake Valley he has seen no sign of Indians. Babbitt’s words acted like wild fire upon many of the company, and soon petitions were brought to Captain Benson to allow a division of the train. A meeting



Martha Cragun Cox

of the heads of the families were called that night in which the captain explained the policy of Brigham Young in the present order of travelling as revealed by the Lord and in nowise could he listen to a change. Like the children of Moses, they persisted in their desire to divide their ranks. They wrangled until late into the night and finally decided to, on the following night, to throw off the authority of Captain Benson and choose their captains of ten. They charged Captain Benson with a desire to usurp the role supreme authority. The dissenters comprised more than half the company. At the close of their meeting, their captain said, ‘Brethren, I can say no more than I have said. I must leave you in the hands of the Lord to do as He will. As for me and all who stand with me, we will continue to travel as the Lord has directed.’

The following night they expected to choose their captains. On the following morning the teams were yoked silently, and the company was soon under way. They had not travelled far when a dark cloud loomed in the west. They watched it with uneasiness and soon realized their worst fears, three hundred painted Indian warriors on the war path, in war gear, and mounted on horses with their tomahawks glittering in the sun. The captain gave orders to not stop in the travel but keep the teams moving. Women and children, frightened, crept back into the wagons over which the covers were tightly drawn. The Indians made them no trouble, and the people were satisfied to travel as the Lord commanded and made no more clamor for a division of their ranks” (p. 34-35).⁸

GOLD SEEKER’S RELICS

“Elder Benson’s company of Saints followed in the wake of a company of California gold seekers. These took on such a hurry to cross the mountains before the storms set in and get to California before the gold was all dug and carried off, the way seeming so much longer than they had expected and their teams grew so weary they, in desperation, threw away much of their loading such as chairs, tables, stoves and other furniture. My father picked up a small stove and placed it in the front end of the wagon in which my mother rode. This little sheet iron stove proved a great comfort to her and her little babe who was too weak to be heard when he cried, so he needed constant watching. He also found a comfortable low chair that would just fit between her bed and the



James Cragun

stove. Just how tiresome those days were that dragged into months before the train reached the upland of the mountains none now living in this land can know. What other generation can ever repeat the same experience? None. It has gone into the shades of the past. Captain Benson's own wife, Eliza, had a young babe born after my mother's babe came. I understand this babe of Eliza Benson's is now a bishop in the Church." (p. 37-38)⁹

THE GREAT SNOW STORM

"The long blue line of the mountains in the west grew nearer and became more clearly defined as the weeks passed, and finally the plains were left behind, and they began the climb to the mountainous region. The weather had been excellent. Now the teams grew weary and footsore on the climb, but not more so than did the women and children, many of whom had walked the whole distance from Council Bluffs. Among these could be named two barefooted girls, Lydia Margaret and Margaret McIntyre. Oh for a few days' rest in which to mend, to wash, to bake, repair wagons and harnesses, etc. The men, the tired oxen, the mothers with young babes, the little children, all cried out, 'Rest.' 'Push on! No rest until we reach the valley,' was the command of the captain who knew something of the terrors of a winter storm in the mountains. Again the dissenters in Israel met to oppose their leader. 'We will rest,' cried they. 'The weather is yet good, and we will have plenty of time to reach the valley before winter sets in.' Arguments with dissenters were to no avail. These adopted children of Latter-day Israel, like the children of Moses, would not listen to their leader though he was one of God's chosen apostles, and like Moses he resigned them to the care of the Lord. That night he made this announcement at the close of their meeting, 'All who will travel on with me must be ready in the morning for the daybreak start. Tomorrow morning in accordance with the command of President Young to the travelling Saints, I move on towards the valley even if I go alone.'

Everything in my father's quarters were put in readiness for the start with Elder Benson. Others seeing his preparations also put themselves in order, saying, 'If your family can bear the strain, we know that ours can.' I am proud to tell that



Martha Cragun Cox

my father was always found in the path of duty in those days, was never a dissenter, had a profound respect for the priesthood and was always ready when called upon.

The evening had set in with a brisk wind and a few clouds. It soon turned icy cold. My mother put her infant to sleep and crept out of the wagon to see that all was right and out of the wind's way. She took an oven full of hot coals and crept back into her travelling habitation, ate her supper, browned her coffee and leaving a pot full of steaming beverage on the coals in the stove for my father when he should come in from the cattle guard, crept into bed with her two youngest children. The guards, however, soon came in for the cold had become so intense that it was utterly impossible for human beings to remain abroad. None in the company had ever seen a storm so terrific. Bancroft in his history of Utah gives a good description of it. It has been stated this storm lasted three days. So fierce was it that no fire could be made in the camp, and many people ran out of prepared food. At length some Norwegians in the camp managed to set up a tent in which they made a fire. My father took some meal and a kettle to their fire and made a kettle of mush, which was all the food his children had tasted for a day and two nights. They ate the mush gratefully without milk or sugar.

After raging for thirty-six hours longer—long enough to give the people a very plain idea of what a Rocky Mountain storm is like—the wind ceased as suddenly as it began. The sun came out to cheer the poor travelers as they began to dig the drifts of snow from their wagons and to unearth their effects, many of which were never recovered. The drift against one of my father's wagons was seven foot deep, that of some others, deeper. 'Twas a dreary enough sight that three feet of snow on the level and drifts house deep here and there. One of the timid women approached my father and said, 'Brother Cragun, what will we ever do if we have to stay here all winter?' My father replied, 'Do? Why, we'll smooth down an icy even floor and take the skins of the frozen cattle for roofing and sides for a dance hall, and we'll merrily dance till spring opens.'” (p. 38-40) ¹⁰

THE LITTLE IRON KETTLE

“Those who had not put their things in order, as they were told lost chains, shovels, cooking utensils, etc. The cattle that had been guarded hugged the camp until the storm had passed, and none were lost. The cattle which had been turned loose to browse at will had strayed away in the first of the storm, and some of these were lost. My people lost, under the snow, the lid to a small iron kettle. This little iron kettle, brought from Kentucky by my grandparents, was given by them to my mother and brought by her to the valley. At the first fire made by the company, my father made mush in this kettle to feed his hungry children. This kettle is now (1929) in the relic room of the Bureau of Information, Salt Lake City, Utah.



Martha Cragun Cox

The dissenters were calmed. No one ever asked again for a delay on the journey. With one accord they hurried on. After wading through deep snow for a mile or two the travelers came upon bare ground suddenly, showing the storm to have been a freak of the elements.” (p. 40)¹¹

NEARER HOME

Hurry as they would, cold weather and its storms caught them before they got through. There were very few bright days now as the mountains began to gather around them on either side. Every step of their way was disputed by opposing elements. The captain was all anxiety and worry. From front to rear of the train he was continually riding, urging the tardy cattle who were inclined to linger to browse, keeping a sharp lookout to see that none were lost or left behind never leaving his saddle except to once in a while during a cold storm creep into my father’s wagon to get a cup of coffee made over coals kept in Mother’s little stove, while father led his horse by the side of the wagon. I remember hearing him once to Mother, ‘There was never any good coffee except that you made on the plains on that little sheet iron stove.’



Eleanor Lane Cragun

The monotonous slushing of the mud day after day under the oxen’s feet and

under the wheels of the wagon wore heavily on my mother's nerves while she sat by the little stove and held upon her lap the puny babe growing weaker each day, constantly watching his face for signs of the wail he was too weak to voice. A great fear fell upon her lest she should have to leave that little one by the wayside, and in her prayers in his behalf she made this promise to the Lord, that if he would spare her life and all her little ones until she found shelter in the valley, she would never complain of any hardship He might call her to pass through. His spirit whispered peace to her soul, and she knew the little waif upon her knee had received recognition. My mother kept her promise. Through all the years that followed those gloomy days, years of poverty, sorrow and toil, we never heard a complaining word from our mother. She bore all her trials in silence." (p. 40-41)¹²

ENDNOTES

¹ 1849 Ezra T Benson

<https://history.lds.org/overlandtravels/>

² Cox, Martha Cragun. (1985). *Face Toward Zion* (Vol. 1, p. 274). Francis N. Bunker Family Organization and Isaiah Cox Family Organization, Martha Cragun Branch.

³ "The Last Train," *Frontier Guardian*, 25 July 1849, 2.

<https://history.lds.org/overlandtravels/>

⁴ Appleby, William I., *Autobiography and journal, 1848-1856*, fd. 1.

<https://history.lds.org/overlandtravels/>

⁵ Cox, Martha Cragun. (1985). *Face Toward Zion* (Vol. 1, p. 274). Francis N. Bunker Family Organization and Isaiah Cox Family Organization, Martha Cragun Branch.

<http://etb.bensonfamily.org/pioneer/martha-cox.htm>

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.



*Statue at Winter Quarters
Courtesy of Ray Rawlins, June 2015*

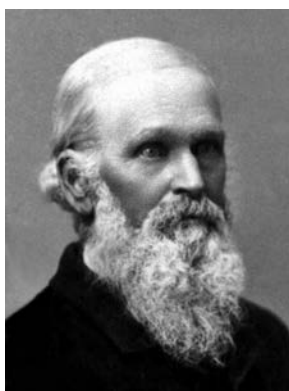


1850 WARREN FOOTE WAGON TRAIN¹

Departure: June 17, 1850

Arrival: September 1, 18, 26, 1850

540 Individuals and 104 wagons



Warren Foote

JAMES DOWNS IS A NEPHEW of James Rawlins. James D. lived on an adjacent farm to his Uncle James for 14 years in Payson, Adams County, Illinois. We're really grateful to James Downs for his autobiography which detailed their farm in Payson as well as his account of when they took the Saints into their homes. Most of what we know about our ancestors, James and Jane Rawlins' home in Payson, Adams County, Illinois we learned from James D's journal.

Simeon Cragun joined the Church with his family in Indiana and moved to Nauvoo with his father, Elisha, and some of his siblings including his sister, Tabitha, who is our ancestor. Susannah and Simeon's baby was born on this trek on September 7, 1850 near Rocky Ridge. Having a baby in these difficult circumstances must have been very hard on the mothers and their babies.

RAWLINS
James Downs (34) & Mary Ann Greathouse Downs (20) <ul style="list-style-type: none"> • Naomi Jane (2) • Lorena Ann (1)
James Downs 1 wagon, 4 persons, 10 cattle, 1 horse

CRAGUN
Simeon Cragun (22) & Susannah Mower (20) <ul style="list-style-type: none"> • William Henry Cragun (infant—born on the plains)
Simeon Cragun [Cragun] 1 wagon, 2 persons, 5 cattle

Captain Warren Foote and the company clerk kept a great journal of their travels West. They lost many to cholera. The entire journal is fascinating and can be read at the reference listed at the end of this section. (Judy Rawlins Ball)



I WAS THERE

CAPTAIN WARREN FOOTE'S ACCOUNT OF PREPARING TO HEAD WEST

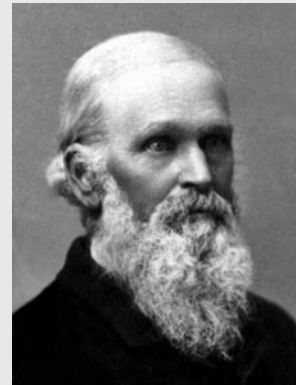
“My health being so poor I began to reflect upon my situation and about going to the Valley of Salt Lake. I felt that my health would never be much better here. Being impressed by the Spirit I repaired to the top of the Bluff north of the Mill, not far from the burying ground and there poured forth my soul in prayer to God, that He would make known His will to me, what He would have me to do, and if it was His will that I should move to the Valley this season, to open up the way, that I might sell my share of the mill, and obtain an “outfit” for that purpose.

While I was thus engaged, the Spirit of God rested upon me, and impressed me with the following words. “The way shall be opened before you, and notwithstanding your ill health inasmuch as you put your trust in me I will preserve your life, and not one of your family shall fall by the way, but I will bring you safely to the Valley of Salt Lake.”

This filled my soul with joy, and I returned to my house with a full determination to set about preparing to go. While the California emigrants were passing, I had a light wagon at Bro. Obanion's for which he was making a box and one of the emigrants seeing [it] wanted to trade a heavier one for it. I told Obanion to trade with him. I gave a little boot and got a good strong new two horse wagon strong enough to haul 4000 lbs to the Valley.

This was before I thought of going this spring. But I think that the Lord was then preparing the way for me. About the last of May I sold my share of the mill to Father Myers,² and obtained a comfortable “outfit.” In two weeks after selling out I was ready to start with one wagon[,] two yoke of oxen and three cows, two of [them] I worked between the yoke of oxen. George Ken[t], whose brother is in the Valley is going to drive my team for the privilege of going with me, and board. It has been very rainy of late. This is June 10th.

June 12th We moved on down to within one and a half mile of the Ferry and unhitched our teams just in time to attend the meeting for organizing the company.



Warren Foote

One of my neighbors who was going with us said to me, "I am going to have [you] put in Captain of ten[.]" I answered "No I don't want any office." This was before meeting com[m]enced. Elder Hyde soon arrived and proceeded to organize the company. He arose and after looking over the congregation a moment he said, "I nominate Warren Foote captain of one hundred."

It was so unexpected to me I must confess that I was completely dum[b]founded. "Well," said my neighbor to me, "You did not want any office not even to be a captain of ten and we've made you captain of a hundred." "Well I wish that they had not done it," said I, "But I will do the best I know how."³

Bylaws and resolutions for the government, and benefit of the company while journeying to the Valley of the Salt Lake

Resolved first: The horn shall be blown at four o'clock in the morning when the people will arise and after the necessary preparations for starting, the horn will be blown again, for the people to come to gather for prayers, and at half past 8 o'clock at night the horn will be blown again for evening prayers, which each family will attend at their own wagon.

Resolved Second; That if any person while on guard at night shall neglect his duty by sleep or otherwise, for first offence he shall be reported publicly, and if afterward found guilty of neglect he shall again be reported and subjected to extra duty in the day time herding cattle.

Resolved Third, That any member in this Camp who shall indulge in profane swearing shall be reproved by his captain of ten, and if he shall afterward persist in profanity he shall be published [punished] publicly.

Resolved Fourthly, That if any person practice unnecessary cruelty [cruelty] to their animals and after being [reproved] by their captain of ten [sh]all still persist in such cruelty he shall be brought before the Captains of the Camp who shall levy such fine or punishment as they deem just."

SUSANNAH AND SIMEON'S BABY IS BORN

(Susannah and Simeon Cragun had their baby on September 7 near Rocky Ridge. Another baby was born just a few days before. These women and these babies had scant time to rest before the company started again.)

“[September]3rd Brother Blodget[t] had a fine son born today. We traveled ten miles. Sister B. is doing well.

4th This morning we started from the river to cross the Rocky Ridge, as it is called in our Guide Book. We soon came to a fork in the road, at which was a finger board informing us that the new road avoided going over the rocky ridge and was made by Captain Milo Andrus and company. We took the new road and found it very rough throughout, besides being a roundabout way.

5th Yesterday we traveled eleven miles. Today we arrived at the last crossing of the Sweet Water. Many of our cattle are failing fast. Traveled ten miles.

6th This day we traveled fourteen miles. Last evening we had a thunder shower. Today it is pleasant and warm. We came over the South Pass at noon and camped on Pacific creek. We saw a large number of dead animals along the road today.

7th We traveled twelve miles today and found good feed and water. Several of our company are behind in consequence of Sister Cragun giving birth to a child,[.] Our pilot George Madson [Madsen] lost his horse also, last night and he and others searched all day—finally found him and came to camp just at night.

8th Our wagons have not come up so we are resting today.

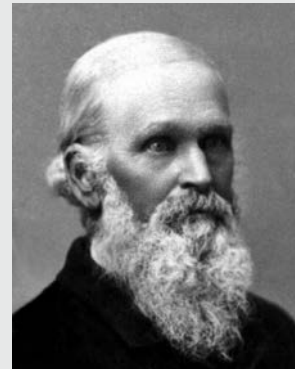
9th Our wagons came up last night. Today we traveled twenty two miles before we found wood and water. At nine o'clock at night we came to the Big Sandy river. Our cattle are very tired.”²⁴



*Susannah Mower
Cragun*

A REVIEW OF THE JOURNEY

....Yet I think that we crossed the plains with as little difficulty as any company that has crossed. I am certain that a journey through a desert country of a thousand miles, with five hundred souls will try the patience of any man or set of men, who are set to be at the head, especially so when the company is made up of different nationalities, having different customs, and some without any experience in traveling with ox teams. I am thankful to be able to say that through the blessings of the Lord I was able to exercise patience to that degree that one captain of ten, Said in one of the counsel meetings that I was certainly one of the most patient men that he ever saw. I do not think that he said this for a compliment to me, but it was because I would not agree to a tyrannical proposition that he was proposing. I was determined that every person in the company should have their rights respected, and I am happy to say that Captain Terry stood firmly by me in all things....”⁵



Warren Foote

ENDNOTES

¹ 1850 Warren Foote Wagon Train
<https://history.lds.org/overlandtravels/>

² Father Myers. Could this be John Myers? John Myers is the brother of our ancestor, Sarah Hancock Myers Lindsay. John and Sarah came West in 1852.

³ Foote, Warren, Autobiography and journals 1837-1903, vol. 1, 110-26. <https://history.lds.org/overlandtravels/>

⁴ Susannah and Simeon's Baby is born
Foote, Warren, Autobiography and journals 1837-1903, vol. 1, 110-26.
<https://history.lds.org/overlandtravels/>

⁵ Warren Foote Emigrating Company, Journal 1850 June – Sept.
<https://history.lds.org/overlandtravels/>



1852 HENRY BRYANT MANNING JOLLEY COMPANY¹

Departure: 15 June 1852

Arrival: 9 September 1852

Number in Company: 241 (possibly 340)



*Henry Bryant
Manning Jolley*

WASHINGTON LEMMON WAS the step-nephew of James Rawlins, our ancestor. Washington and Tamer lived on an adjacent farm to the Rawlins Family in Payson, Adams County, Illinois when our relatives took in the Saints who had been driven out of Missouri. Tamer and Washington joined the Church there. They spent 12 years as neighbors to James and Jane in Payson. After they came West, they lived in the Millcreek Ward again as neighbors to James and Jane. Six years after the Lemmons came to Utah, their son Jasper married James' and Jane's daughter, Charlotte Melvina.

They came West without their two oldest sons. James William came to Utah with the Mormon Batallion. Their son, John, went to California with the Gold Rush. A few years after they got to Utah, a man came and asked for a place to sleep and eat. While they were eating, he said, "I am your son." They were very happy to have John back.

Their wagon train had a lot of trouble. The captain was of a tyrannical bent—so much so that the company finally divided in half and traveled in two companies. (Judy Rawlins Ball)

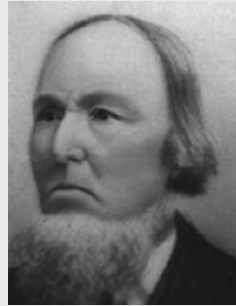
LEMMON
Washington Lemmon (45) & Tamer Lemmon (45) <ul style="list-style-type: none">• Stacy Ann Lemmon (23)• Nancy Melissa Lemmon (18)• Jasper Lemmon (16)• Willis Lemmon (14)• Leander Lemmon (12)• Alfred Lemmon (10)• Oliver Perry Lemmon (8)• Mary Emily Lemmon (6)• Artimesia Caroline Lemmon (4)• Hyrum Lemmon (2)
"Washington Lemmon and 13 persons"



I WAS THERE

WASHINGTON AND TAMER LEMMON

“Washington Lemmon and his family came to Utah in the Captain Jolley Company, which was one of the 21 companies of Mormon emigrants that crossed the plains in 1852. Each company having about 50 wagons. The Jolley Company had about 340 souls. They crossed the plains in covered wagons. The boys, Leander and Alfred, drove the cattle and when they arrived in Utah they said, ‘Their feet were so tough a prickly pear could not stick in them.’ When they desired butter they would put the cream in the churn and the jar of the wagon would churn the cream to butter.”²



*Washington
Lemmon*



Tamer Stephens

WHAT WE BROUGHT WITH US

George Mortimer Brown

“Our luggage consisted of, first our farming impliments, such as plows, spade, shovel, axes, hoes, pitchforks, and a number of other things. Next a few blacksmith tools, though these were so very few that they are hardly worth naming. Next was our provisions, which consisted of flour, bacon, sugar, coffee, molasses, and some crackers and dried meat. Also we had dried apples, peaches, etc. Next was our bedding and wearing apparel, besides the above there were many other things of less importance. All this was packed down in nice order and so that it could be preserved from the damaging effects of the rain and damp weather.”³



*George Mortimer
Brown*

THE BITTER ...

Lewis Barney

“...after this Capt Jolly began to exercise a great deal of authority over the Camp[.] in Consequence of this tyranny of the Capt the Camp divided[.] about one half remaining with the Capt[.] the other half traveled on[.] I remained with Capt Jollys half[.]

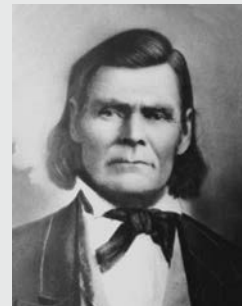
From this time forward he seemed to Center all his mallice on me and discharged me as being Capt. of the first ten[.] He then Called for a nomination of some man to be Capt over my ten[.] As soon as he Called for the nomination haff a dozen voices shouted I nominate Lewis Barney[.] I second it was heard all over the Croud[.] the motion was put and I was again unanimously Elected Captain[.] This moove Completely nonplused the Capt and served to kindle his anger against me[.] under these Circumstances we moved on a fews days not very agreeable[.]

He again Called the Camp together[.] hurrang<ed> the Camp Centering his rage on me for about an hour[.] he then DisCharged me again with[out] giving any Chance for a reply[.] the nomination being Called for I was again nominated and Elected[.] this he done three times with the same result[.]

Finely one day there Chanced to be a small herd of buffalo Crossing the road ahead of us[.] He Called the Camp to a halt and sent three or four men to try and kill one of them[.] I told him there was no use of their going for they Could not get near them[.]

While the Camp was waiting the result of the hunters[,], the teams being nearly starved[,], my team Commenced picking grass along the side of the road[.] Jolly hapend to discover this [and] Bawled out at the top of his voice Lewis what are you doing[?] there you are never in your place[.] He then gathered a singletree from a wagon and Came running towards me yelling as he Came I mash you to the ground[.] I had not yet said a word[.] I saw rage and knew he was bent on hurting me[.] I geathered my riffle[.] sain[said] Jolly stop or I will blow your dnd heart out of you[.] At this he made a sudden halt and shouted to the Company run here every boddy[.] Barney is going to shoot me[.] At this the Camp Came runing up[.] When a general pow wow ensued with[.] Came nigh ending in a general war[.]

I got out of my wagon and Stood on the tongue and Called the Attention of the Croud and said Listen to me one minute[.] you all know all about the trouble



Lewis Barney

between Jolly and my self[.] And there is no use of multiplying words about it[.] it will make it no better[.] All I want to say is this that I will not travel another inch with Jolly if I have to [go] from here to salt Lake alone. Now Brethren If any of you want to go with me you are welcome to do so and we will do the Best we Can[.] I then got in my wagon and drove on[.] 18 other wagons following. We travled 3 or 4 miles and Came to Bottom Covered with gras[.] I Called the Camp to halt and said here Brthern is a nice place and plenty of good feed[.] I propose we stop and turn out and stay till tomorrow morning and let our teams Rest and fill up[.] to this preposition they were all agreed so we struck Camp. About an hour after Jolly drove up with his Crowd of 17 wagons and Camped about a hundred yards above us[.]

After dinner was over he come to our Camp and as usual Commenced his Insults By threatning to report every one of our Camp to the authorities at Salt Lake[.] this raised quite jargon in Camp[.] I told him We will take Care of our selves and all the favors we ask of yo[u] is to mind your own busines and let ours alone[.] He then ordered all to hitch up and addressing my Camp said I Order you to get up your teams and start on[.] But not a man moved So he went back to his Crowd hitched up and started on[.]

My Company remained in Camp untill Next morning. We then geathered up our teams and started on our journey But before night we pased Jolleys train[.] no words pased between them and us[.] we Continued on a few miles and Camped for the night[.] A few minutes after Jolley drove up[,] past by about half a mile and Camped[.] In the evining two or three of Jolleys men Came to our Camp And spent the evining with us[.] Said they would like to join our Crowd but was afraid to disobey Jolleys orders. We waited the next morning untill Jolly drove off[.] We then hitched up and resumed our Journey traveling slow to let Jolley keep a head.”²⁴

AND THE SWEET.....

George Mortimer Brown

“..once in a while a heavy storm would come and cause us to keep in our tents and wagons. But as these were good and water tight we did not suffer much—on the contrary, it was pleasant to lie in our good covered wagons and tents on a rainy night and hear the wet element shower down without being able to reach us. Once in a while, however, the wind and hail accompanied the rain and it was at such times that our patience was severely tried and our situation was not at all comfortable or pleasant. The wind often swept over this level country with such force that we were obliged to chain our wagons together in order to keep them from blowing into the river, and the hail was so large and was driven by the wind with such force that it would back down almost every shelter which we with our tents and wagons could present against it. But enough of this, for I don’t wish to point out in dark and dreary colors the few sufferings which we endured when in so many ways and at so many times and under so many circumstances the Lord had been kind and good in blessing and preserving us.”⁵



*George Mortimer
Brown*

ENDNOTES

¹ Henry Bryant Manning Jolley Company <https://history.lds.org/overlandtravels/>

² The History of Washington Lemmon Written by Florence Lemmon Burningham paragraph 9
<https://familysearch.org/photos/stories/11940928>

³ Brown, George Mortimer, Diary, 8-13. Paragraph 3
<https://history.lds.org/overlandtravels>

⁴ Barney, Lewis, Autobiography and diary, 1878-1883, 62-65.paragraph 4
<https://history.lds.org/overlandtravels/>

⁵ Brown, George Mortimer, Diary, 8-13 paragraph 26
<https://history.lds.org/overlandtravels/>

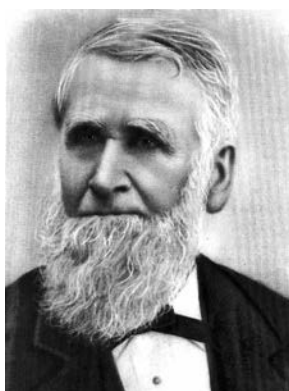


1852 ISAAC STEWART COMPANY¹

Departure: 19 June 1852

Arrival: 28 August 1852

Number in Company: 208



Isaac M. Stewart

ABOUT 245 INDIVIDUALS and 53 wagons were in the company when it began its journey from the outfitting post at Kaneshville, Iowa (Council Bluffs).

Matilda Downs Stewart, the wife of Captain Isaac Stewart, was the niece of James and Jane Rawlins. Matilda lived on an adjacent farm to James and Jane Rawlins for 14 years in Payson, Adams County, Illinois. This is where the Rawlins' and Downs' families joined the Church. Also, both of their families were in the Bear Creek Branch in Hancock, Illinois in 1845.

Young Isaac Stewart overcame tremendous difficulties. He was just six years old when his father died. His mother remarried and when he was eight years old their home was so unhappy that he left home to make his way alone in the world. He joined the Church and in 1843 married Matilda Jane Downs in Payson, Adams County, Illinois.

When the Prophet was martyred, Isaac and Harvey Rawlins went to Carthage to investigate. Isaac was one of the guards over the body of the martyred Prophet Joseph. (Harvey also helped with the secret burial of the Prophet and Hyrum Smith.)

Also, Matilda's sister and her family traveled with them—Amy Emily Downs Smith and her husband, Absalom and their children. (Judy Rawlins Ball)

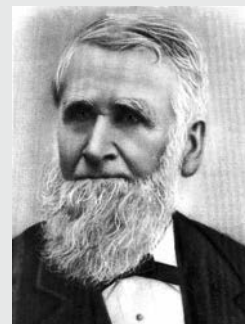
RAWLINS (Daughters of Charlotte Rawlins Downs)
<p>Matilda Downs Stewart (31) & Isaac Stewart (37)</p> <ul style="list-style-type: none"> • James Zebulon Stewart (8) • Mary Emily Stewart (5)
<p>Note: The journal entry below states that they had eight traveling in their family.</p> <p>"for capt of said fifty Isaac M Stuart capt of 50[,] 8 in family[,] 11 oxen[,] 8 cows[,] 3 horses[,] 30 Sheep[,] 2 Waggon[,] 6 loos[e] cattle"</p>

<p>Amy Emily Downs Smith (30) & Absalom Wamsley Smith (32)</p> <ul style="list-style-type: none"> • Albert Francis Smith (10) • Asa Downs Smith (6) • David Lewis Smith (2)
<p>Note: The journal entry below states that they also had eight traveling in their family.</p> <p>"3d Ten capt Absalem[Absalom] Smith[,] 8 in family[,] 15 oxen[,] 7 cows[,] 4 horses[,] 25 sheep[,] 3 Waggon[,] 11 loos Cattle"²</p>

I WAS THERE

MATILDA DOWNS STEWART AND ISAAC STEWART

“In 1852, the Stewart family immigrated to Utah. Isaac Milton Stewart was made captain of his company including 50 or 60 families. Matilda Jane Downs Stewart shared the hardships of the pioneers with her husband, driving an ox team while her husband looked after the long train of weary Saints along the hazardous journey across the plains. Their son James Zebulon Stewart, then a boy of seven walked most of the way across the plains and drove seven head of sheep. On one occasion he walked within a few yards of the top of a little hill, and his father, seeing him, ran and grabbed him, as a large prairie wolf was crouched and ready to spring upon him. On another occasion, young James Zebulon was very hungry and ate the heart of a cabbage that had been thrown away by someone moving ahead on the immigrant trail. This made him very ill, but through the faith and prayers of the Saints he was restored to health.”³



Isaac M. Stewart



Matilda Downs Stewart

June 30th 1852

Received of Capt Isaac M Stuard payment in full for crossing the ninth company over the ferry at Loop fork

J. D. Miller⁴

The challenges didn't end for Matilda and Isaac when they reached the Rocky Mountains. This account from their history shows the challenges that they and the other Saints faced for survival.

“On arriving in the Great Salt Lake Valley they drove their tired oxen to South Willow Creek now known as Draper. Here a site was selected by the Stewarts for their new home.

Isaac Mitton Stewart's first home was a one room adobe house which he roofed with dirt. He secured a small tract of land for cultivation and his initial attempt at farming was attended with great difficulty because oxen were used in plowing; harvesting was done by hand, and grain was threshed with a flail and cleaned through a sieve before the wind. There was an insufficient supply of irrigation water for the settlement, and the menace of grasshoppers and crickets year after year seriously damaged the crops and at times threatened to completely annihilate them. Consequently, food was very scarce and the Stewart family knew what it meant to go hungry and to eat roots and weeds to appease the desire for food. They did, however, get loads of fish from Utah Lake and Provo River which was their most important source of food for months at a time.”⁵

ENDNOTES

¹ Isaac M. Stewart Company
<https://history.lds.org/overlandtravels/>

² Isaac M. Stewart Emigrating Company, Journal
<https://history.lds.org/overlandtravels/>

³ History of Isaac Mitton Stewart A Utah Pioneer of 1852 paragraph 4
<https://familysearch.org/photos/stories>

⁴ Isaac M. Stewart Emigrating Company, Journal
<https://history.lds.org/overlandtravels/>

⁵ History of Isaac Mitton Stewart
<https://familysearch.org/photos/stories/>



1852 JOHN B WALKER COMPANY¹

Departure: 26–30 June 1852

Arrival: 2–7 October 1852

Number in Company: 290



John B. Walker



MANY OF OUR RELATIVES came in this wagon train. The majority of the people traveling in this company were from the McOlney Branch in Council Bluffs. Both Daniel M. Burbank and Davis McOlney had served as Bishop in this Branch prior to leaving Council Bluffs. Also, Chester Southworth served in the Presidency of this Branch at some point. Three of our relatives served as captains over ten wagons—Daniel M. Burbank, John Myers and Davis McOlney. There is a fascinating journal account included here where Daniel Burbank and Davis McOlney averted a tragedy. See “The Big Fight.”

Daniel and his children suffered a terrible tragedy when Abigail died of cholera near Sweetwater, Nebraska. Young Sarah Southworth helped prepare Abigail’s body for burial and then helped Daniel care for his young children. A few months later she and Daniel married at South Pass. Sarah’s family (Southworths) also traveled with this company. Sarah’s mother had her last baby just as the company started West. Sarah’s sister, Susannah, had her first baby while crossing the plains

This was a hard journey for the Lindsay family. Sarah Myers Lindsay was dying of breast

cancer before they left Council Bluffs. However, she wanted her family to head West, and she wanted to die with the Saints. I can’t imagine what a painful journey that was in a covered wagon across rough country. She died three weeks after her family’s arrival in the Salt Lake Valley.

Two of the Lindsay sons specifically helped provide meat for the company. Both Ephraim and William Jr are mentioned in the journal entry on hunting buffalo. Sarah Lindsay’s brother, John Myers, and his family also traveled with them.

Courageous Mary Martha Cragun Beeler McOlney moved forward. Her young husband Jacob Beeler died in Council Bluffs suddenly after drinking cold water and cold milk while overheated. He told her, “Don’t give up the trip, Mary.” (Read more about this in Chapter 5 Elisha Cragun and Mary Osborne.) Davis McOlney’s wife had also died. Mary and Davis married and combined their families and started West. Mary’s two married sisters were also in this company—Tabitha Cragun Lindsay and Tyresha Cragun Norvill. We also have the mystery Brother Cragun and his wife. They may be related. (Judy Rawlins Ball)

OUR FAMILIES IN THIS WAGON TRAIN

BURBANK	LINDSAY
<p>Daniel Marcus Burbank (38) & Abigail Blodgett Burbank (41)*</p> <ul style="list-style-type: none"> • Mary Lydia Burbank (8) • Daniel Marcus Burbank Jr (6) • Abigail Burbank (4) • Laura Burbank (2) 	<p>William Buckminster Lindsay Sr (55) & Sarah Myers Lindsay (52)</p> <ul style="list-style-type: none"> • Mercy Myers Lindsay (22) • Sarah Myers Lindsay (19) • George Richard Lindsay (15) • Ephraim Myers Lindsay (32) & Jane Parrish Lindsay (26) <ul style="list-style-type: none"> » David Ephraim Lindsay (6) • William Buckminster Lindsay Jr (30) & Julia Parks Lindsay (28) <ul style="list-style-type: none"> » Mary Amanda Lindsay (5) » Julia Ann Lindsay (2) » Fannie Louisa Lindsay (infant) • William Buckminster Lindsay Jr (30) & Permelia Charlotte Ann Blackman Lindsay (21) <ul style="list-style-type: none"> » Harriet Cordelia Lindsay (1) • Edwin Reuben Lindsay (23) & Tabitha Cragun Lindsay (22) <ul style="list-style-type: none"> » Sarah Adeline Lindsay (infant)
<p>Chester Southworth** (59) & Mary Byington Southworth (40)</p> <ul style="list-style-type: none"> • Origin Southworth (29) • Sarah Zurviah Southworth (17)*** • Chester Southworth III (10) • Joseph Stephen Southworth (4) • Laura Salina Southworth (infant—born on the plains) • Susannah Southworth Palmer**** (19) & John Palmer (33) <ul style="list-style-type: none"> » Sarah Adeline Southworth Palmer (infant—born on the plains) 	
<p>*Abigail dies of cholera while crossing the plains.</p> <p>**Chester and Mary Southworth's family including their daughter, Sarah, were in this same company.</p> <p>***Sarah Southworth marries Daniel on the plains after Abigail dies of cholera.</p> <p>****Susannah Southworth Palmer is Sarah's sister.</p>	<p>John Myers (38) & Sarah Dickson Myers (38)</p> <ul style="list-style-type: none"> • Tyresha Mary Myers (2)

CRAGUN
<p>Davis McOlney (55) & Mary Martha Cragun Beeler McOlney (32)</p> <ul style="list-style-type: none"> • William Riley Beeler (13) • Tyresha Ann Beeler (9) • Marilla McOlney (19) • Moroni McOlney (14)
<p>Tyresha Cragun Norville (27) & George Norvill (51)</p> <ul style="list-style-type: none"> • Emma Jane Norvill (8)
<p>Brother Cragun & his wife</p>



Supplies in wagons as displayed at the Kanesville Tabernacle. Courtesy of Ray Rawlins, June 2015

I WAS THERE

LEAVING WINTER QUARTERS

Chester Southworth

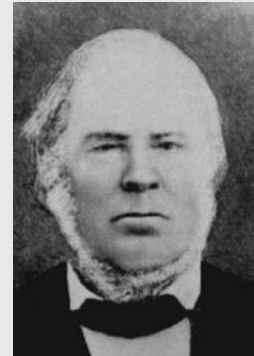
“Myself and wife [Mary Byington Southworth] and four children were assigned to **Captain Daniel Mark Burbank**. My four children were: Chester, Joseph, Laura and **Sarah**. In this Walker company was another Southworth, Cragun and wife. The three Capts. as I remember, **John Myers** who settled in Panguitch, Utah, **Davis McOlney** who settled in Lehi. The other two I have forgotten. All were men with families. The organization was completed the 25th of June 1852.

We crossed the Missouri river the 30th of June 1852 but did not all get together until the evening of July 3rd 1852 and spent the 4th of July celebrating our National Holiday. We were a company of devoted Christians, having prayer morning and evening, putting our trust in the Lord each day and thanking him at the close of the day for our day of safe travel.

Elkhorn river is where the actual trek began. We crossed the Elkhorn river by rafts pulled by oxen, some of the horses swam across. Beginning at North Platte we established camping procedures. The mules and horses were tied inside the wagon circle at night. No one was to leave the camp without permission. The indians set pra[i]rie fires all around us, they were so close our faces and clothing were black from the flying ash.”²

Sarah Southworth Burbank

“In June we camped in a place called Winter Quarters where the company was organized in companies of fifty with a captain over each. **D.M. Burbank** was our captain. Then we went on our journey among the Indians. At night we had to guard the oxen so they would not steal them. We chained the cattle to the wheels of the wagons. The bugle was sounded in the morning and all the camp called together for prayers. The cows were yoked with oxen and traveled many miles before getting water and wood. On the first part of the journey when we came to streams of water we found



Chester Southworth



*Sarah Southworth
Burbank*

willows to make bridges so that they could take the wagons over.

When we came to a stream we would wash our clothes and dry them on the grass for we might not get a place again for fifty or one hundred miles. We gathered dried dung or buffalo chips to make a fire to cook our food, dug a hole in the ground, put the skillet in the hole with a tight lid on it, put the buffalo chip on the lid and set it afire. It baked the bread fine. That was the way we did our cooking until we got where there was wood again.”³

CHOLERA

George Armstrong Hicks

“We were organized into companies of 50 wagons with a captain over us then we were again organized into tens with a captain over each ten wagons. The name of our Captain of 50 was—[John B.] Walker and the number was 14th, the capt. of our ten was **John Myres** [Myers]. On the last day of June we crossed the Mo. [Missouri] River at Winter Quarters and bid farewell to the United States. We had not gone far on our journey when the c[h]olera broke out in our company and 13 died of that malignant disease. My brother Moroni was the first to take the disease but recovered. It was sad to part with loved ones and leave them forever on the lonely plains to return to “dust”. I remember one woman strong and healthy at the Loup fork of the Platte River who did a big washing of clothes and the next day died with the c[h]olera and was burried.... The wayside was marked by graves—more frequent than milestones in the old States.”⁴



*George
Armstrong
Hicks*

Cholera—Dr. Neil W. Rawlins

The sudden, explosive nature of cholera epidemics horrified white physicians and native healers alike in their respective attempts to combat the disease. Yet unlike the contagious smallpox virus, cholera's danger lay less in its actual spread than in how it struck at undernourished populations.

The body's response to cholera is to dilute out the infection in the gut causing high volume diarrhea. Cholera can kill healthy people in 24 hours but the Saints were malnourished and some died in a matter

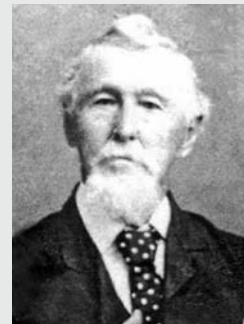
of hours. It is transmitted in the water and food but people were scared to handle the bodies because they were used to the plague and smallpox.

There was an outbreak of cholera in the Illinois, Iowa and Nebraska area in 1849-1852. It killed 1/2 of the Pawnee Indians and 2/3rds of the Southern Cheyenne Indians that lived along the Southern Platte River. Cholera was also the number one killer on the Oregon Trail. As the Saints moved away from these areas, cholera became less of a problem.

ABBY'S DEATH (ABIGAIL BURBANK)

Daniel Burbank Sr

“When on the plains my wife Abigail died leaving me with four children one boy and three girls. Such was the sorrows and hardships endured by our people. but we prayed often and after many trials and hardships- the Lord ruling and over ruling for our good and safety in all things both spiritual and temporal as our circumstances stood in need-- we came to Salt Lake.”⁵



Daniel Burbank Sr.

Sarah Southworth Burbank

“Then we went along the Platte River where we had the cholera. Five died with it in our company....My husband's wife **Abby [Abigail]** died with cholera and buried without a coffin by the Platte River along with others. We had to go on in the morning never to see their graves again. The night that Abby was buried the wolves were howling. It was awful to hear the dirt thrown on their bodies. A young lady and I were the only ones to wash and dress her with what we could find, her under clothes and night gown. We sewed her up in a sheet and quilt. That was all that could be done for her burial. All the women in the camp were afraid to prepare the body for burial for fear that they would catch the Cholera from her. This young girl and I were not afraid to take care of the body. We were only sixteen years old but brave in that case.”⁶



*Sarah Southworth
Burbank*

Daniel Mark Burbank Jr

“He was six years old when his parents started west with the Saints for Salt Lake. His father was made a Captain of ten wagons on this trip. As they were crossing the plains in the alkali desert of Wyoming Cholera broke out among the Company. His mother was among the first to die of the plague. She was placed in a shallow grave, wrapped in a quilt for a coffin and covered over. Sage brush was burned over the grave to stop coyotes from digging up the body.”⁷



Daniel Burbank Jr.

Mary Lydia Burbank

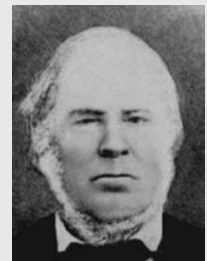
“I can remember looking back and watching that blackened spot as long as I could see it!”⁸



Mary Lydia Burbank

Chester Southworth

“We were unfortunate enough to have cholera break out among our members, we lost 13 with cholera. Sarah was just a young girl but was unafraid to render help. She prepared the body as best she could. **Abigail Burbank** died 20th July 1852 and was buried not far from the trail.”⁹



Chester Southworth

NO DRINKING WATER

Sarah Southworth Burbank

“The poor cows furnished us with milk or we would have suffered for a drink as the water was so bad for hundreds of miles.”¹⁰



*Sarah Southworth
Burbank*

HUNTING BUFFALO

Albert Douglas Dickson

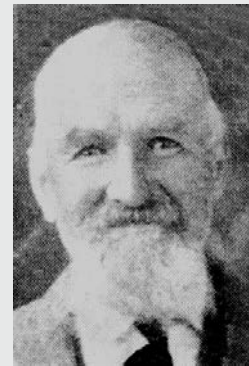
Albert Douglas Dickson's account mentions our relatives, William Lindsay and Ephraim Lindsay.

“Trailed along up to the Grand Island. Traveled two days up the river and saw the first buffaloes on the route, six or eight, and my father and some of the rest of the men tried to kill one and shot and crippled one bull and our dog took up the chase of the injured buffalo and melted itself and we children mourned the loss of our noble dog, and the hunt was unsuccessful for we got no buffalo.

Went on two more days and the first buffalo was killed by our company[.] **Wm. Lindsey** [Lindsay], which was distributed in our company. After this we saw them every day and got one any time we needed meat for there were thousands of them and we would stop the train and watch the vast herds pass.

Now, of course, there were lots of buffalo bones and we began to learn somewhat concerning the advance companies for they would write their messages on the skull bones and set them by the roadside and we, likewise, would leave messages to the companies still to come. It will be remembered that we were going up the north side of the Platte and now in a few days more we could see thousands of buffalo on the south side of the river but none on the side we were on. So when we had used all our meat it was necessary for some of the company to cross the river and try and get some for meat. So my father [Billa Dickson], **Ephraim Lindsay** and Geo[rge] [Barton] Hicks waded the river and killed some and night came on and in the darkness they dared not cross the river for camp and consequently had to lay out, which greatly alarmed the rest of the company, and I never expected to see my father again.

The next morning a search party was organized but before they were ready to start they saw them coming carrying all they could of the very best meat from the carcass.”¹¹



*Albert Douglas
Dickson*

BABIES BORN ON THE PLAINS

Sarah Southworth Burbank

“My youngest sister was born on the planes [plains]. My oldest sister gave birth to a baby on the planes [plains] and many other women gave birth to babies but the company was not hindered in their march as they would move on the next morning making quite a hardship for the women.”¹²



*Sarah Southworth
Burbank*

THE BIG FIGHT

George Armstrong Hicks

“The feelings of the Company was generally good but we had one little “difficulty” which grew out of a love affair, in one of the “tens” of our company there was a young and beautiful girl of about 17 years of age, a young man—in our company, a gentile—by the name of James Mathews was pay[ing] his addresses to her and she was coquetting with him, another young man in our [company] by the name of Samuel Curtis asked the girl to go to a dance with him (the place selected for the dance was perhaps a few hundred yards from the camp) she refused which was her right of course but she afterward went with Mathews. Curtis made some light remark which soon reached the ears of Mathews.



George Armstrong Hicks

Mathews was of a fiery temper and threatened the life of Curtis if he did not recall his words and exposed a dagger which said he would take the life of Curtis as soon as opportunity offered. It was told Curtis that Mathews threatened his life. One night some time afterwards Mathews was in the act of leading the Columbia Williams out to dance when Curtis stepped up to him, forbid him to dance, saying at the same time “You have threatened my life and you shall not dance.” The two young [men] stepped aside and the matter was peaceably and amicably settled between them. The next day, outside parties were giving their opinion as we rested at noon when one Stewart Dixon [Dickson] expressed the opinion that Mathews got off too easy. Some one of the friends of Mathews took up the saying and in a few

moments not less than 25 men and half-grown boys were menacing each other and making loud threats of what they would do.

There was a young man—a cripple in one leg—by the name of “Jet” Sherman who was very abusive in his language toward Curtis. Curtis at last became exasperated at the abuse and stepped up to Sherman and with his open hand hit him a slap on the cheek, Sherman struck at Curtis with his crutch but did not hit him. Then there was a general rushing together of the parties from both sides, but no more blows followed.

A man by the name of **Davis McAleny [Mc Olney]**—a man of resolute courage and good sense—seeing the course things were taking jumped upon a wagon tongue and in a short and eloquent speech in which he told them how foolish they were acting and warned they were in an Indian country—that union was necessary for self protection. All parties slunk off to their wagons and there was no more public demonstrations, but some were not satisfied and a council was held by the captains of “tens” where some of these thought Mathews ought to be put out of the way (i.e., killed) for threatening the life of a Saint.

One **Daniel M. Burbanks** pled for Mathews and he was spared. Nothing further disturbed the peace of our Company and in closing the chapter I will say that crossing the plains with ox teams is a trying ordeal- one requiring great patience and fortitude. My health which had not been good for years vastly improved and for the first Autumn in seven years I did not have the chills and fever.”¹³

WEDDING OF DANIEL AND SARAH

Sarah Southworth Burbank

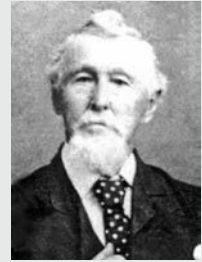
“We started in June and were four months on our journey before we arrived at the Salt Lake Valley. Three months after **Abby** died I married **D.M. Burbank** on the Plains. Captain Walker of another company that camped by us married us one evening. The bugle called the camp together to witness our marriage. We had cedar torch lights instead of candles. It was by Green River in September. There I mothered four children that were sick with scarlet fever. My husband and I had great trouble with sickness the rest of the way.”¹⁴



*Sarah
Southworth
Burbank*

Daniel M. Burbank Sr

“I landed with my family in the City of Great Salt Lake on the 7th of October 1852. I again was married to **Sarah Southworth**, but we were married on the plains at South pass, prior to our arrival in Salt Lake.”¹⁵



Daniel M. Burbank Sr.

CAPTURE OF DANIEL BY THE INDIANS

Sarah Southworth Burbank

“A hundred Indians took **D.M. Burbank** a prisoner. We thought he would be killed but the Chief gave him up to us if we would give them flour sugar and coffee. We rejoiced when we saw the Captain alive. He had gone to hunt a buffalo that he spied through a spy glass. He had killed buffaloes before when hunting for a camping place.”¹⁶



Sarah Southworth Burbank

ENDNOTES

- ¹ John B. Walker Company <https://history.lds.org/overlandtravels/>
- ² Southworth, Chester, [Autobiography], in B. Glen Marble, comp., *Mormon Marbles: Roots and Branches* [1979], 87-88. <https://history.lds.org/overlandtravels/>
- ³ Life Sketch of Sarah Burbank <https://familysearch.org/photos/stories/2837366>
- ⁴ Hicks, George Armstrong, Family Record and History of Geo. A. Hicks, 10-11. <https://history.lds.org/overlandtravels/>
- ⁵ Daniel Mark Burbank – 1814 paragraph 20 <http://www.rawlins.org/histories/>
- ⁶ Burbank, Sarah Southworth, Autobiographical sketch, 1924.Paragraph 3 <https://history.lds.org/overlandtravels/>
- ⁷ The Journey of Daniel Mark Burbank, Jr. <http://www.rawlins.org/mormontrail/burbank.html>
- ⁸ Burbank, Henry DeLore, *The Ancestors and Descendants, Lieut. Daniel & Mary (Marks) Burbank Williamstown, Massachusetts*, 1983. Researched and compiled in cooperation with representatives on book compilation of the Daniel Mark Burbank Family Organization, Organized August 25, 1933.
- ⁹ Southworth, Chester, [Autobiography], in B. Glen Marble, comp., *Mormon Marbles: Roots and Branches* [1979], 87-88. <https://history.lds.org/overlandtravels/>
- ¹⁰ Burbank, Sarah Southworth, Autobiographical sketch, 1924. <https://history.lds.org/overlandtravels/>
- ¹¹ Dickson, Albert Douglas, Reminiscence [ca. 1911], 2-5. <https://history.lds.org/overlandtravels/>
- ¹² Burbank, Sarah Southworth, Autobiographical sketch, 1924. <https://history.lds.org/overlandtravels/>
- ¹³ Hicks, George Armstrong, Family Record and History of Geo. A. Hicks, 10-11. <https://history.lds.org/overlandtravels/>
- ¹⁴ Burbank, Sarah Southworth, Autobiographical sketch, 1924. <https://history.lds.org/overlandtravels/>
- ¹⁵ Daniel Mark Burbank - 1814 <http://rawlinshistory.com/>
- ¹⁶ Burbank, Sarah Southworth, Autobiographical sketch, 1924. <https://history.lds.org/overlandtravels/>



1856 PHILEMON C. MERRILL COMPANY¹

Departure: 5 June 1856

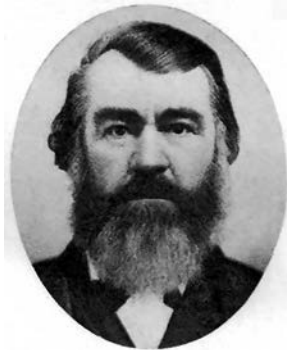
Arrival: 13 August 1856

Number of people in company 182



Philemon Merrill

AN **ELDER CUNNINGHAM** from Salt Lake City had charge of the Church affairs In the Bluffs.”² This must have been wonderful news for our elderly ancestors. Andrew Cunningham was the brother-in-law to McCaslin and Pennina’s youngest daughter, Margaret Frost Rawlins, who went to Utah in 1848. Andrew Cunningham had been sent on a two-year mission back to Council Bluffs to help the Saints move West.



Andrew Cunningham

McCaslin and Pennina were very fortunate to be in Philemon Merrill’s company as he had crossed the plains nine times before. Also, their daughter, Nancy, and her family traveled with them. (Judy Rawlins Ball)

FROST

McCaslin Frost (70) and Pennina Smith Frost (62-65)

- **Nancy Illewood Frost Kerr (43) & Archibald Kerr (43)**
 - » **Delilah Melissa Kerr (11)**
 - » **Isabelle Van Dyke Kerr (8)**

I WAS THERE

CATTLE STAMPEDE

John Crook

John Crook traveled in the same company with McCaslin and Pennina Frost. We’re grateful for his first-hand account of their trek west.

“All went along very peacefully until one night camping on Wood River, something was seen to crawl in among the cattle and the cattle stampeded, overturning some wagons in their pelmell rush. It was supposed the stampede was caused by some roughs, who followed us from Council Bluffs with that intention. Cattle when crossing the plains in Indian countries also are very easily stampeded. Here we had to stay three days gathering up cattle, some never being found, having got mixed with the buffalo. Father Giles lost two good cows in the buffalo herds.”³



John Crook

BUFFALO THICK ON THE PLAINS

John Crook

“This season buffalo were very thick on the plains, herds of thousands were seen every day. We sometimes had to stop the train while the herds went past to water. One day while nooning on Wood River, a big herd came charging on us from the hills. All hands were called out with guns and fired into them to turn them off. Another time while traveling buffalo charged our train and stampeded our whole train, causing some accidents, some ladies I believe got badly bruised, being thrown out of the wagons.”⁴



John Crook

GATHERING SALERATUS (BAKING POWDER)

Many of the wagon train journals make mention of stopping to gather saleratus (baking powder). This was in great demand for cooking in the valleys.

John Crook

“At Independence Rock the train was halted for one hour, giving the people a chance to gather saleratus (baking powder). The country is a vast plain here with saleratus swamps and stretches of sage brush intervening. I gathered about one bushel in big chunks. This article was much sought after when arriving in the valleys. But I held onto mine which I found to my benefit in after years. This article in the crude state is pure if not so nice looking as the imported, which had to be hauled in wagons as other merchandise one thousand miles.”⁵



John Crook



*Photo of wagon
Courtesy of Ray Rawlins, June 2015*

ENDNOTES

- ¹ 1856 Philemon Merrill Wagon Train
<https://history.lds.org/overlandtravels>
- ² Autobiography of John Crook
<https://history.lds.org/overlandtravels>
- ³ Autobiography of John Crook
- ⁴ Autobiography of John Crook
- ⁵ Autobiography of John Crook



1861 WILLIAM K. MCKISSICK COMPANY¹

Departure: 20 May 1861

Arrival: 20 August 1861

The McKissick company departed from Pleasant Grove (near Sidney), Iowa, with several families and individuals, comprising about 25 men and 13 wagons. Most of the company were not Mormons.



A HISTORY OF SAMUEL BUCHANAN FROST says that “When the Civil War broke out, Samuel brought his three married daughters, Mary, Sarah and Nancy, their husbands and children, his three younger children and his nephew Abram Barger with the Wm. K. McKissick Company from Fremont County, Iowa to Draper, Utah to the home of his sister Margaret Rawlins.”²²

In December 1860, a few months prior to their departure, the Southern States began seceding from the Union. On April 12, 1861, the Confederates opened fire on Fort Sumter in Charleston, South Carolina. On May 20, 1861, Samuel left Iowa with his family for Utah.

Samuel was the instrument for bringing the Gospel to his family. He and his wife, Rebecca, heard the Gospel and joined the Church in Illinois. Samuel traveled back to Tennessee to teach his family and neighbors. Many of them also joined the Church. Samuel taught and baptized his parents and all of his siblings except for Isabelle whose husband was opposed to her joining the Church. (Judy Rawlins Ball)

FROST
Samuel Buchanan Frost (51) <ul style="list-style-type: none">• Hettie Frost (15)• Samuel Buchanan Frost Jr (12)• James McCaslin Frost (8)• Mary Angeline Frost Adams (25) & Jerome Jefferson Adams (26)<ul style="list-style-type: none">» John Quincy Adams (5)» William Adams (1)• Sarah Georgina Frost Acord (23) & Valentine Louis Acord (28)<ul style="list-style-type: none">» Ida Belle Jacoby Acord (1)• Nancy Frost Acord (21) & Abram Acord (31)<ul style="list-style-type: none">» Oliver Scoggins Acord (5)» Frederick Sinclair Acord (2)» Henry Luster Acord (infant—born on the plains)
Abram Barger (23)

NANCY FROST ACORD

The only account we can find of the Frost family's trek west is the following newspaper article that appeared in the Fremont County Sun on the 24 September 1908. It's an interesting account when you realize that nine days after starting, Nancy Frost Acord had her baby, Henry. (Judy Rawlins Ball)

AFTER AN ABSENCE of forty seven years from Fremont county, Mrs. Nancy Frost Acord has returned for a visit with old friends in this community. While at the home of Mrs. T.C. Hatten, who was a very intimate friend of hers before she went west, Mrs. Acord related some of the events of the trip across the plains.

The start was made May 20, 1861, from the home of Samuel B. Frost in Pleasant Grove, some six miles south of Sidney. Among those who started from that place were Wm. K. McKissick, who was captain of the party, with his family; S[amuel]. B[uchanan] Frost and family, James A. Allred and family, Jerome J. Adams and family, V[alentine]. L. Acord and family, Adam [Abram] Acord and family, Josh Hill, Chance [Chauncy] Pa[i]ne, Henry Overaker, John Freeman, James Curry, Jonathan Tipton, William Murray, Dave Murray, A[shton] D. [A.] Green and others, making up a party of about twenty five men. The thirteen wagons in the train were drawn by oxtteams, about 400 head of horses and cattle were driven along with the company.

A stop was made at McKissick's Island until June 5th, and during this time a child was born to

Mr. and Mrs. Acord. The party followed the old Mormon train across the plains and reached Salt Lake City August 20. Mrs. Acord and husband and some of the company went on to California. The only accident of the entire journey was the slight injury to one of the men by the accidental discharge of his own gun. Many Indians were seen but all were friendly. Altogether the trip was a fortunate and enjoyable one.

Mrs. Acord herself is a very intelligent and interesting lady who looks much younger than her years. In spite of the lapse of time she finds here many people whom she knew fifty years ago and she is thoroughly enjoying her visit. Of course, there is also a touch of sadness, for many of the old friends have long since gone to their reward. Mrs. Acord says the fields have a similar look and that she would have known Uncle Jimmie Bobbit's farm and others surrounding it. The roads, however, look different to her, since they now follow straight lines instead of the level ridges as in former times.

Mrs. Acord has been the mother of twelve children of whom eight are now living. Her husband, Abner (Abram) Acord, died thirteen years ago. Her present home is at Provo, Utah."³

ENDNOTES

¹ 1861 William K. McKissick Company <https://history.lds.org/overlandtravels/>

² Samuel Buchanan Frost - Life Sketch by Janis Merrell Hardy
<https://familysearch.org/photos/stories/1733771>

³ "Returns After Many Years," Fremont County Sun, 24 September 1908
<https://history.lds.org/overlandtravels/>

SECTION XVI

VALLEY OF THE
GREAT SALT LAKE



HISTORICAL NOTES

Mark Rawlins

WHEN THE PIONEERS arrived in the Salt Lake Valley, their trials were not over. The first few decades in Utah were tough, and sometimes it is easy to think life would have been better had they been able to stay in the East, but what would life have been like had they been able to stay in Missouri or Illinois?

Fifteen years after the Saints started the exodus west, the U.S. was plunged into the Civil War, which was traumatic to all parts of the country, but especially so in Missouri and Illinois where the Saints had just left.

The Civil War was especially brutal in Western Missouri—the very area that the Mormons had been driven out of in 1839. The Kansas-Nebraska Act which was passed in 1864 left the decision as to whether or not Kansas would join the Union as a free or slave state to the population. This sounds good in theory, but in practice it caused a low intensity war to break out between supporters of making Kansas a slave state and those who wanted it to be free. This period is known as “bleeding Kansas.” Many of the guerrillas fighting for slavery came from Western Missouri including Jackson County. The Union started cracking down on these counties. The culmination of these efforts came in August of 1863 with General Order No. 11 which forced the evacuation of four western counties, Jackson, Bates, Cass, and Vernon.

This Order had the effect of turning these counties into devastated “no man’s land” with only charred chimneys and burnt stubble where thriving communities once stood. In most cases people were forced to flee with only the clothes on their back leaving behind homes and barns full of food. Livestock and provisions were stolen by one of the armies or later burned by the Union Armies.

It took many decades for these counties to recover. One of the many reasons was that many of the soldiers from this area who fought for the Confederacy were in “irregular” units, and they were not pardoned at the end of the war with the rest of the Confederate Army, so they could be arrested by the Union occupation forces. Many of them became outlaws, Jesse James is the most famous of these outlaws.

Illinois did not suffer this fate, but nearly 16% of the population of Illinois served as Union soldiers in the Civil War, and the Mississippi River was a major staging area for the invasions of the Confederacy in the West. If still in Nauvoo, the pressure on the Church to send its young men to war and to turn Nauvoo into an armed camp to stage invasions in the South would have been almost irresistible.

Many Saints felt that Utah suffered less during the Civil War than other parts of the nation.

I WAS THERE



Henry Jolley

Henry Jolley

“What a thrill when we first sighted the snow-capped Rockies! The spiraled peaks looked like far away sentinals.... There would be deep canyons and streams of water to cross. But these beautiful canyons would lead us to the place of our dreams. Oh,

what a breathtaking scene at the sight of the beautiful Salt Lake Valley. The wide stretching plain with the lake as a background was thrilling to see, indeed.”¹



*Eliza Partridge
Lyman*

Eliza Partridge Lyman

“October 17 Reached the place of our destination in the valley of the Great Salt Lake. We are now at our journey’s end for the present. The weather is beautiful. The country barren and desolate. I do not think our enemies need envy us this locality.”²

“WE HALTED AND GAZED WITH MUCH WONDER AND ADMIRATION AND WITH TEARS AND MUCH JOY.”

—JOSEPH LEE ROBINSON



*Joseph Lee
Robinson*

Joseph Lee Robinson

“We traveled along very finely, crossed several fine streams, Bear River and Weber through Echo, a very diverting and curious canyon,...and up and down over the mountains. Surely it was rough and tumble, but through the blessing of God we reached the height of the last mountain before dropping into the great Salt Lake Valley which was destined to become the Center Stake of Zion in the midst of the Rocky Mountains. We halted and gazed with much wonder and admiration and with tears and much joy. There was an emotion of feeling in our bosoms that we cannot describe. Suffice it to say the valley looked very good to us then. We descended and entered the valley the first of October 1848.”³



John Crook

John Crook

“...and then you had a full view of Salt Lake City and valley. There was the blue water of the Salt Lake in the far west and the beautiful settlements in the foreground. Enchanting to the eye. There was the scene before us that we had long looked for, and read and sung about, the city of the Saints. Oh what a joy filled each bosom at the sight”⁴



George Armstrong Hicks

George Armstrong Hicks

“We sold our home for a “song” and on the 5th day of June 1852 we bade adieu to our home where we had toiled for 5 years preparing for the journey, we had one ox team and a couple of cows but we had great faith we believed we were of the chosen of God—that it was our duty to gather out of Babylon while the judgements of God should pass over the nation, and in past it has been so for the great rebellion in the U.S. which has cost the nation so much blood and treasure, has “passed over” the country. I think I am safe in saying that Utah has suffered the least of any state or Territory in the Union by the war, it would be very hard for me to believe that the gathering of the Mormon people was all the work of chance and fanaticism—”⁵

ENDNOTES

¹ Jolley, Henry, Life sketch of Henry Jolley, 4. (Trail excerpt transcribed from “Pioneer History Collection” available at Pioneer Memorial Museum
<https://history.lds.org/overlandtravels/>

² Lyman, Eliza Maria Partridge, Life and Journal of Eliza Maria Partridge Lyman [n.d.], 43-45.
<https://history.lds.org/overlandtravels/>

³ Robinson, Joseph Lee, Autobiography and journals 1883-1892, [manuscript:] vol. 1, 60, 66-67.
<https://history.lds.org/overlandtravels/>

⁴ Crook, John, [Autobiography], in “Utah Pioneer Biographies,” 44 vols., 7:252-56.
<https://history.lds.org/overlandtravels/>

⁵ Hicks, George Armstrong, *Family Record and History of Geo. A. Hicks*, 10-11
<https://history.lds.org/overlandtravels/>

CHAPTER 1

HISTORY OF
JAMES RAWLINS
&
JANE SHARP



James Rawlins and Jane Sharp

JAMES RAWLINS & JANE SHARP

Compiled by Mark Rawlins, May 2015

JAMES RAWLINS HAS ALWAYS been a fascinating figure to me. He was born five years after the ratification of the Constitution when the United States was a little cluster of states on the Eastern seaboard; he died five years after the Transcontinental Railroad was finished, at which time, the Lower 48 states looked basically the same as they do today.

He grew as the nation grew; born in North Carolina, he moved west as the country expanded -- Kentucky, then Indiana, Illinois, Iowa, and lastly Utah.

He is also a fascinating figure because we know quite a lot about him. We have pictures, we can read about him in various histories, we have his will, and we know where he was buried.

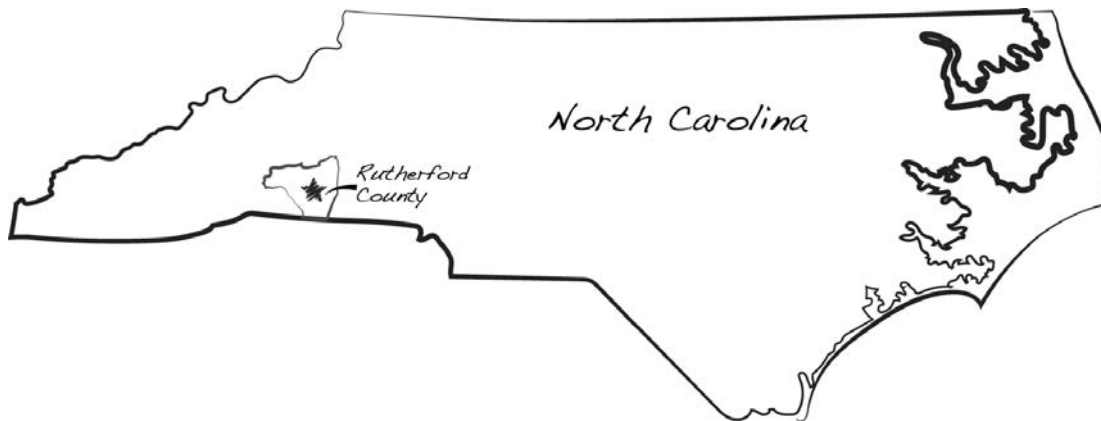
We know a little about James' parents. We know his father was Charles Rawlins and his mother was Anastatia (Anastacia or Statia) Gregory. We also know where and when they were born, and approximately where they died. In other words, we knew enough about them to do their temple ordinance work in 1885.

But James' grandfather is almost a complete

mystery to us. We know his name was James Mason Rawlin(g)s, but that is basically the only fact we know about him. Family legends say he was loyal to the King of England during the Revolutionary War, and there is a reasonable amount of evidence that he was killed in the Battle of Kings Mountain in South Carolina during the Revolutionary War. Another popular legend is that his brothers and sons dropped the 'g' from their name because they were so angry with him for remaining loyal. However, as one family history points out, if his children were angry with him, it seems unlikely that they would have continued to name their sons James. We do not know where he was born, nor who his parents were.

The search for James Mason Rawlins was almost a life-long quest of my parents, Lindsay and Julia Rawlins. I have correspondence on the topic going back to the 1950's, and in all that time, they found many people who are not our ancestors, as well as a little bit of information about James Mason Rawlins. However, the hard evidence we have hasn't advanced much in 50 years.

There are a couple of reasons for this. The



spellings of names in the records are tricky to follow. There are records that list our last name spelled Rawlins, Rawlings, Rollins, Rollens, and Rollings, and these spellings can all refer to the same person. It seems that at some point, each branch of the family picked a version of the name to stick with. The other challenge is caused by the fact that the families stuck to names generation after generation. There are many instances of James, Joseph, and Charles Rawlins in 18th century America. For example, there is one James Rawlins born in New England about the same time as our James Mason Rawlins; he has sons named James and Charles, just like our James Mason Rawlins, but we know he isn't our ancestor.

Just in this history, I deal with four James Rawlins. There is our James Rawlins, born in 1794, his grandfather James Mason Rawlin(g)s, his Uncle James A. Rawlins Sr., and a cousin James A Rawlins Jr.¹

To make matters even more confusing, there was a huge extended family that travelled west together. For example, we know that our James,

James A. Rawlins Sr, and James A. Rawlins Jr all lived in Greene County, Illinois at the same time.

All of these things make a study and understanding of the life of James Rawlins a somewhat difficult and often confusing adventure.

Over time, I am sure we will find more accurate information; however, as of May 2015, this is the best information we have.

JAMES RAWLINS WAS BORN 6 January 1794 in the Sandy Run area of Rutherford County, North Carolina. He was the son of Charles and Anastatia Gregory Rawlins. His family lived on a farm that was given to them by Anastatia's father. James was the second of at least five children. They did not stay in North Carolina for long; records indicate that in late 1794 or early 1795, the family moved to Warren County, Kentucky. We don't know the exact time, but when his younger brother, Joseph, was born in 1796, they were in Kentucky.²

The move to Kentucky was part of the migration of a significant portion of the family from North Carolina to Kentucky. At least two of Charles' brothers moved to Kentucky at around

¹ In order to minimize confusion, when I use the name James, it will always be in reference to the person born in 1794 in North Carolina. When referring to the other James, I will always use their entire name.

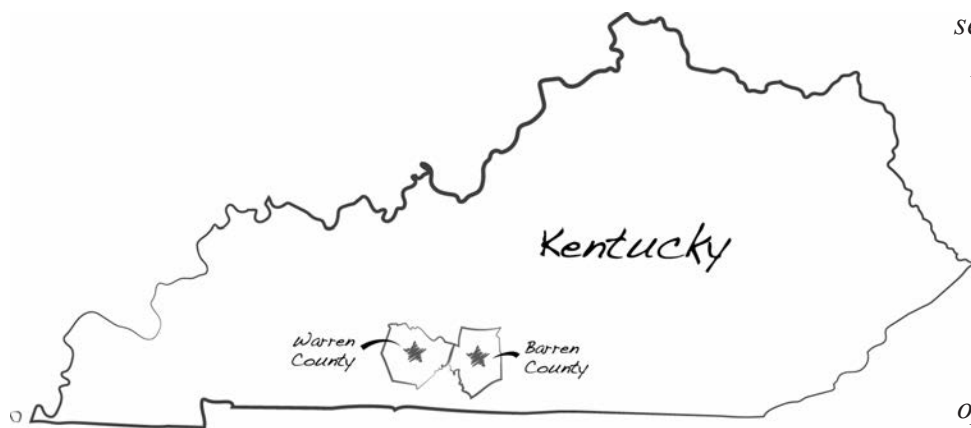
² Some records indicate Joseph was born in Danville, Kentucky, but it seems to me Warren County is far more likely.

the same time - Roderick Rawlins and James A. Rawlins Sr. However, not all of the family appears to have moved. The records of Sandy Run Church show Rawlins and Rollins families staying in the area until at least the mid-1840s. This pattern occurred several times with part, but not all, of the family moving on, and the remainder staying behind.

IN ABOUT 1800, while the family was living in Warren County, Kentucky, their father, Charles, disappeared from the scene. Some family stories say he was missing³ or went away to war; other research indicates he died. However, the latest research seems to indicate that he had indeed died. Soon after Charles disappeared, James and Joseph were given over to their Uncle Roderick Rawlins' care. At the time, James was six and Joseph was four. It is not known why this was done. There are family stories that link this event to the remarriage of their mother.⁴ Roderick Rawlins was 12 years

younger than his brother, Charles Rawlins. He was in his early 20's and had only been married for about a year when he took the children. Records indicate that during his life he was a Campbellite preacher and a Baptist minister. In many places, he is referred to as Reverend Rawlins. Roderick Rawlins appears to have taught these boys very well. James Rawlins became a very successful and prosperous farmer, and Joseph Rawlins became a very prosperous merchant.

Because of information found in tax rolls, we know the family stayed in Warren County, Kentucky until at least 1806. In 1812, the tax rolls of Bedford County, Tennessee indicate that they lived there for a period of time. Then at some point in 1812,⁵ Roderick's family moved to Indiana and settled the Township of Bono (what is now Lawrence County). It is also possible that Roderick's brother, James A Rawlins Sr., moved to Indiana at the same time.



*"Bono Township was the scene of the second settlement in the county. Roderick Rawlins and his two nephews, James and Joseph, settled in the spring of 1812 on a farm in section 22 later owned by William Turley and near the village of Scottdale. These men were very prominent in the early development of the county and took active part in ranger warfare along the frontier."*⁶

"The first settlers of Laurence Co. Ind, left Lee Co Va. in the spring of 1809. They came

³ In one family history, it says years later, after Anastasia was remarried to Noah Phillips and had moved to Kentucky, someone told Anastasia that Charles was still alive. See <https://familysearch.org/photos/stories/958646>

⁴ We do not know who raised James' sisters Charlotte and Amy and his brother, Hosea.

⁵ Some records say 1813 or even 1814, but 1812 seems likely.

⁶ History of Lawrence and Monroe Counties, Indiana.

*to Kentucky and stopped until 1810 when they came to this county. These families were succeeded in 1813 by Roderick Rawlins and his two nephews. Joseph Rawlins Sr, another old Kentuckian whose birth dates back to 21 Apr 1796. He came here with an Uncle Roderick Rawlins and a brother (James Rawlins author's note) in 1813 and settled on White River at the mouth of Mill Creek. He together with his uncle and brother made a clearing of about 15 acres, during the winter of 1813-1814 and fenced the same. In the spring they planted corn, potatoes and some garden vegetables upon it. In June they went to Charlestown, Ind. and joined the county rangers of which mention has been made. They made their general headquarters at Fort Harrison, 3 miles north of Terra Haute on the Wabash, but were engaged in scouting the country along the Wabash and White Rivers and their valleys very often going far into the interior of the State. They were discharged from the service about the first of June 1815. In coming back to the settlement they had made in White River."*⁷

At the time, Indiana was indeed a wild, frontier country. A family history records:

"My Grandfather Rawlins settled in Lawrence county on the east fork of the White River, within ten miles of Maxwell's Fort which is situated on Lost River . . . His dwelling was a long log cabin erected in the forest with no habitation nearer than the fort, . . . It was remarkably well secured . . . put together with such skill that it was impossible for the Indians to force them open. Between the logs of the cabin were

⁷ An excerpt from the history of Lawrence County, Indiana.



*small holes called port holes, through which they would project the muzzles of their guns. The ground was well cleared around the house so that the Indians could not approach in the day time"*⁸

Here's another glimpse of life in Indiana at this time:

"The Rawlinses were living in a shanty in Bono Township . . . Just the men of the family were there the women having been left at Maxwell's Fort ... the Indians were known to be on the warpath. Arising one morning the men discovered that their horses were gone. . . On the following morning the men began the journey to the fort . . . The Rawlinses reached the fort,

⁸ Essay of Miss Catherine Rawlins 1857

CH.1 JAMES RAWLINS AND JANE SHARP

procured mounts, and joined Captain Biggers company of rangers. After a few days they ventured back to their former camp at Bono township and discovered that the Indians had been there before them, as everything had been destroyed or stolen.”⁹

CLEARLY, THIS AREA OF Indiana was a very unsettled frontier when the Rawlins Family arrived. Let’s look at what was going on in Indiana at the time.

Indiana was a major front in the War of 1812. One of the American grievances that caused the War of 1812 was the charge that the British were

forming alliances with the so-called “Northwest” Indian tribes to help stop American expansion in that part of the United States (the modern states of Ohio, Indiana, Michigan, Illinois and Wisconsin).¹⁰

By 1810, an Indian resistance movement against U.S. expansion had been growing into what became known as Tecumseh’s War. Tecumseh threatened to form an Alliance with the British. In order to stop this, William Henry Harrison, who was later made a general, received permission from the War Department to attack Tecumseh in what became known as the Battle of Tippecanoe. One of the many things General Harrison did was form four companies of Rangers known as

Rangers.	U.S. Vols.	Rangers.	U.S. Vols.	Rangers.	U.S. Vols.	Rangers.	U.S. Vols.
James Rawlins Late Capt. James Biggers's Co. of U.S. Mounted Rangers commanded by Lieut. John Carr. (War of 1812.)		James Rawlins Capt. James Biggers's Co. of U.S. Mounted Rangers now commanded by Lieut. John Carr. (War of 1812.)		James Rawlins Late Capt. James Biggers's Co. of U.S. Mounted Rangers commanded by Lieut. John Carr. (War of 1812.)		James Rawlins Late Capt. James Biggers's Co. of U.S. Mounted Rangers commanded by Lieut. John Carr. (War of 1812.)	
Appears on Company Muster Roll for Dec 31 & Dec 31, 1814. Roll dated Valois Dec 31, 1814.		Appears on Company Pay Roll for Nov 1 to Dec 31, 1814. Roll dated Dec 31, 1814.		Appears on Company Muster Roll for Dec 31, 1814 & Feb 21, 1815. Roll dated Valois Feb 24, 1815.		Appears on Company Muster Roll for Feb 24 & May 31, 1815. Roll dated Valois May 31, 1815.	
Date of appointment or enlistment, June 1, 1814.		Commencement of service or of this settlement, Nov 1, 1814.		Date of appointment or enlistment, June 1, 1814.		Date of appointment or enlistment, June 1, 1814.	
For what time engaged or enlisted, One year.		Expiration of service or of this settlement, Dec 31, 1814.		For what time engaged or enlisted, One year.		For what time engaged or enlisted, One year.	
Present or absent, Present.		Term of service charged, months, 61 days.		Present or absent, Present.		Present or absent, Present.	
Remarks:		Pay per month, \$81 per day.		Remarks:		Remarks:	
Amount of pay, 61 dollars, cents.		Pay per month, dollars, cents.		Amount of pay, 61 dollars, cents.		Pay per month, dollars, cents.	
Remarks:		Remarks:		Remarks:		Remarks:	
O. J. Taylor		O. J. Taylor		O. J. Taylor		O. J. Taylor	
(569) Copyist.		(572) Copyist.		(569) Copyist.		(569) Copyist.	

James Rawlins War of 1812 Muster Sheets

⁹ History of Lawrence and Monroe Counties, found on <http://www.ingenweb.org/inlawrence/bonohis.htm>

¹⁰ http://en.wikipedia.org/wiki/War_of_1812

the Indiana Rangers. These were primarily scouting and reconnaissance companies charged with searching for Indian forces that were allied with the British and reporting the information back.

As mentioned above, in May 1814, Roderick, James, and Joseph all enlisted in Captain James Bigger's Company of Indiana Rangers and they were commanded by a Lieutenant John Carr. We can tell from military records that James must have had his own horse because he was paid one dollar per day. A Ranger without his own horse was paid 75 cents per day. They served for a year from May 31st, 1814 until June 1st, 1815 and were discharged from Vincennes which was the territorial capital at the time.

After they were discharged, Joseph put down roots and would spend the rest of his life in Monroe County, Indiana. He became a very successful merchant and many of his descendants still live in the area. In fact, he was so wealthy, that he provided half of the money to build the County courthouse.

We also catch a glimpse of Capt. James Bigger and Roderick Rawlins in 1818. A portion of Lawrence County was taken to form Monroe County, and in the history of Monroe County, we find this:

The first meeting of the newly elected Commissioners of Monroe County was held as directed on Friday, April 10, 1818 also at the house of Abner Blair. These first Commissioners were Bartlett Woodward, Michael Buskirk, and James Parks. Their first official act was to appoint William Lowe as County Clerk, then Captain James Bigger as Lister or Assessor, and Roderick Rawlings as County Treasurer.¹¹

JAMES STAYED IN THE AREA for several more years. He married Mary Jane Sharp, daughter of Robert and Elizabeth Sharp, born 22 March 1794 in Barren County, Kentucky. They were married on 19 March 1816 in Harrison County, Indiana which is in the same general area as Lawrence and Monroe Counties. Both were twenty-one years old. Although most records show her name only as Jane, her patriarchal blessing shows it as Mary Jane. An interesting question is: did James and Jane know each other from their Kentucky days? There are several pieces of evidence that support that theory:

- Jane was born in Barren County which is right next to Warren County where James spent several years.
- Barren County is also where Roderick Rawlins' wife came from.
- James A. Rawlins Sr gave consent for Elizabeth Sharp (Jane's sister) to marry James McNairy on November 17, 1818 in Harrison County, Indiana.

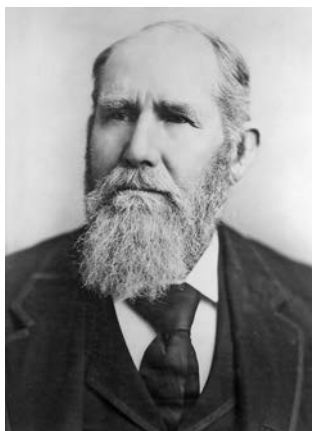
So we can assume that Jane's family was a part of that larger extended "clan" that migrated west together.

We do not have a lot more information about James and Jane Rawlins in Indiana. We know that two children were born to them while they lived in Crawford County, Indiana (which is next to Harrison County) – Sarah on 3 March 1817, and Lucinda on 12 March 1819.

¹¹ <http://www.monroehistory.org/formatn.htm>

BY EARLY 1821, James and Jane had moved to Greene County, Illinois. During his stay in Greene County, James moved several times. We can determine this information from where his children were born.

- **Elizabeth Rawlins** was born in White Hall, Greene, Illinois on 27 February 1821.
- **Joseph Sharp Rawlins** was born in Carrolton, Greene, Illinois on 9 April 1823.
- **Harvey McGalyard Rawlins** was born in Apple Creek, Greene, Illinois on 14 February 1825.
- **Leah Rawlins** was born in Apple Creek, Greene, Illinois on 19 September 1827.



Joseph Sharp Rawlins



The only other information we have from James' time in Greene County, Illinois comes from land records.¹²

- In April 1827, James and Jane sold 80 acres to Samuel Allen for \$130.00.
- In November of 1835, James and Jane sold a tract of land to Rachel Morrow, through Roderick Rawlins who was the executor of Samuel Morrow's estate, for \$50.00.
- In May of 1836, James and Jane sold 80 acres to George G. Chapman for \$320.

Once James and Jane moved to Greene County, several other family members followed. Roderick

Rawlins and his family moved to Greene County sometime between 1820 and 1822. It seems likely that Roderick¹³ and James moved at about the same time. In 1826, his uncle, James A. Rawlins Sr. and family moved to Roodhouse, Greene County. This was the last stop in their westward migration. His descendants still live on the land they settled.

In 1828, James moved west yet again to Adams County, Illinois. They located on property near the banks of the Mississippi River about 10 miles South East of Quincy, Illinois, in the area of Payson, Illinois. Finally, James set down some

¹² James Mason Rawlins what we know -- <http://www.rawlins.org/know.html>

¹³ Roderick lived in Greene County until the summer of 1844 at which time, he moved to Dallas County, Texas. But several of Roderick's children stayed on in Greene County, Illinois.

roots; he would remain here for 14 years. It was in Payson that James and Jane joined The Church of Jesus Christ of Latter-day Saints (Mormons). They would in every way turn from a somewhat typical wandering American frontier family to a family firmly tied to the restored gospel of Jesus Christ.

Also in 1828, James' sisters—Charlotte Rawlins Downs, and Amy Rawlins Lemmon—moved to Adams County. Let's take a minute and catch up on his sisters.

JAMES' TWO SISTERS, Charlotte and Amy Rawlins,¹⁴ had also migrated to Indiana by 1814. Charlotte married Ezekiel Downs on 2 March 1814 in Harrison County, Indiana. Amy Rawlins married James Lemmon in 1818 in Indiana. Based on the birthplaces of Charlotte's and Amy's children, we know they stayed in Indiana at least until the mid-1820s. It is reasonable to assume they were still in Indiana in 1828.

James Downs, Charlotte's son, states in his journal about Adams County:¹⁵

"One of the most beautiful countries I ever saw. The land was very rich, the prairies interspersed with beautiful groves of timber with singing birds and the country abounded with wild game, wild fruit, fish and honey. My father bought land, fenced 160 acres, broke 100 acres and raised large crops of corn, wheat, oats, beans, potatoes, pumpkins, melons, and raised hogs for market".

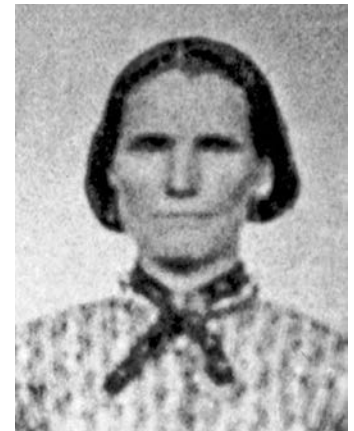
Period accounts show that the farmland around Quincy was rich and productive, but still fairly unsettled when James arrived in 1828.

In Adams County, four children were born to James and Jane: Amelia (Millie) Jane Rawlins on 16 July 1831, Elva Ann Rawlins on 6 January 1834 and Charlotte Melvina Rawlins on 9 February 1837. (Note: Some records indicate they had a son named Nelson born here. Please see our explanatory note about Nelson at the end of this chapter.)*

In Adams County, it becomes clear that James is a successful and prosperous farmer. He purchased two parcels of land in 1833, four more parcels in 1835-36, and another parcel in 1839.

A history written about James and Jane's daughter, Leah Rawlins Day, records:

*"Leah's parents were considered to be well-to-do people when they joined the Church. When Leah married, she had good clothes, and when it became necessary for her to have hired help with her little family she often paid by giving one of her nice dresses."*¹⁶



Leah Rawlins Day

It is easy to understand how a good farmer could become prosperous in this area. Quincy was a crossroads of sorts for many decades. It was on one of the major roads going from the eastern United States to Missouri, and it was on the Mississippi River, which was the main highway going north and south.¹⁷ The Mis-

¹⁴ Amy married James Lemmon in 1818 in Orange County, Indiana.

¹⁵ Adams County was formed in 1825.

¹⁶ Leah Day Rawlins -- http://www.rawlins.org/histories/rawlins_in_draper/day_leah_rawlins.html

¹⁷ The Mississippi River was so important that the midwestern states were the most ardent supporters of the Union during the Civil war. They simply could not tolerate the idea that the Mississippi River would have to go through another country.

Mississippi also provided the best way for farmers to get their produce to market.

It was in Adams County, Illinois that James' and Charlotte's families became acquainted with members of The Church of Jesus Christ of Latter-day Saints. These members were making their way from Missouri to Nauvoo.



Children of James Rawlins and Jane Sharp.
Standing: Charlotte Melvina Rawlins (Lemmon), Amelia
Jane Rawlins (Carson)
Seated: Harvey McGalyard Rawlins,
Lucinda Rawlins (Cunningham), Joseph Sharp Rawlins

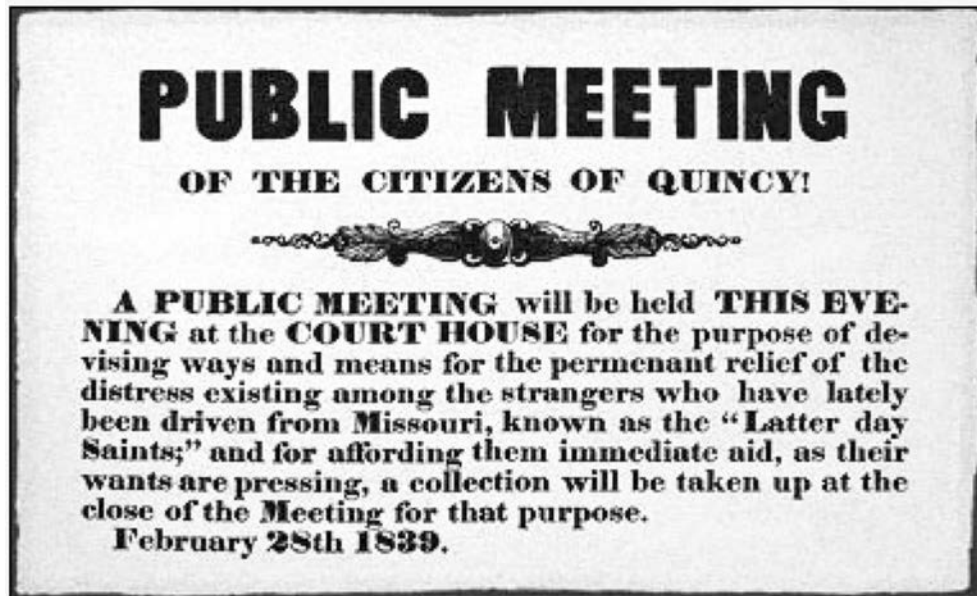
THE MORMON MIGRATION

IN THE FALL OF 1838, the troubles between the Mormons and Missourians boiled over, and the Mormons were driven from Missouri by the State Militia during the so called "Mormon War."

When the Mormons were driven out of Missouri during that terrible winter, slowly but surely the good people of Adams County (most notably the county seat Quincy) came to the decision to shelter them. The reasons the people of Quincy sheltered the Mormons are as complex as any such human endeavor, for it was certainly a strain on the city and surrounding county. At the time, Quincy had a population of only 1,600 people, and up to 10,000 Mormons were driven from Missouri! But James and Charlotte most likely shared the sentiments of the county, because they took in several families. It is worth discussion why Quincy became the principal place of refuge.

During the fall and winter of 1838-39, public opinion in Quincy slowly moved from neutral to sympathy to support of the Mormons. There was a healthy debate in the local papers about who was in the right and who was in the wrong in the "troubles" between the Mormons and Missouri; however, thru the fall and winter, slowly but surely the editorial opinion of the newspapers moved from a neutral position to outright support of the Mormon position. Here is an excerpt of an editorial written a few days after Sidney Rigdon preached in Quincy in February 1839.

"Illinois, at present, appears to be the asylum for this oppressed people, as they are coming in from all quarters. For several days they have been crossing at this place, bringing with them the wreck of what they could save from their ruthless oppressors. They appear so far as we have seen, to be a mild inoffensive people, who could not have given a cause for the



Quincy Illinois Handbill for Relief

persecution they have met with; and the whole proceedings toward this people, by the authorities of the Missouri, must stand as a lasting stigma to the State."¹⁸

After this, the citizens of Quincy raised money and organized in the best tradition of America to help a neighboring community in distress.

By this time, James and his sister, Charlotte, had lived in Adams County for 11 years. Although they lived in Payson twelve miles southeast of Quincy, the sheer number of Mormon refugees meant that some crossed the Mississippi river at or near where they lived. Joseph L. Rawlins, a grandson of James wrote:

When my grandfather resided upon the banks of the Mississippi some Mormons in dire distress, driven from their Missouri homes in mid-winter, after crossing the great river upon the ice, sought and found refuge in his home. In

sympathy with their distress he lent a willing ear to their teachings and became a convert to their faith.

Charlotte's son,¹⁹ James Downs, records the following:

In the spring of '39 as The Church of Jesus Christ of Latter-Day Saints was driven from Missouri. The main body crossed at Quincy and some at Hannibal. Five families came to our place with one old wagon and a poor span of horses. We looked upon them as a poor persecuted people, took them in, gave them work and helped to feed and clothe them. They began to predict that I would become a Mormon. I laughed at the idea, but when I heard the Elders set forth the first principles of the Gospel I received it with Joy, the first one of the family.

I was baptized in October of 1840 by Bishop

¹⁸ Quincy Whig Feb 23 1839 -- <http://www.sidneyrigdon.com/dbroadhu/IL/whig1839.htm>

¹⁹ Charlotte and husband Ezekiel Downs and their daughter Susanna were baptized in 1843.

*David Evans and confirmed and had manifestations of the truth of what I had received from time to time.*²⁰

Joseph L. Rawlins implies that James and his family joined the church relatively quickly after they sheltered these families. But it was over a year later when James was baptized in April 1840. We don't have a baptism date for Jane Rawlins, but she was probably baptized at the same time.²¹ In April of 1841, Lucinda Rawlins, James and Jane's second daughter, married Andrew Cunningham.

Records indicate that these ordinances were performed by Bishop David Evans who seems to have been in charge of the Payson branch of the church at this time.²²



Lucinda Rawlins Cunningham

²⁰ James Downs' Diary <https://familysearch.org/photos/stories/1954663>

²¹ It would appear that the decision to join the church was left to each child, because Lucinda who was 21, was not baptized until November 20, 1840, and Joseph, age 17, and Harvey, age 15, were not baptized until June of 1844

²² Bishop David Evans' history indicates when he was driven from Missouri he crossed over to Payson, Illinois and baptized many. Bishop Evans was a stalwart member of the church, founded Lehi, Utah and was its Bishop and Mayor for over 20 years.

ALTHOUGH NAUVOO WAS established as the official church headquarters in the spring/summer of 1839, there was a significant Mormon community in Quincy/Adams County until at least 1841/42. James and Charlotte were part of that

JAMES SOLD 40 ACRES OF HIS FARM TO JOSEPH SMITH, TRUSTEE OF THE CHURCH, FOR "\$1.00, LOVE AND GOOD WILL."

community. The community was large enough that a temporary stake was organized in Quincy on October 25, 1840 and discontinued on May 24, 1841. Daniel Stanton was the Stake President.

James Downs states in his autobiography that in the fall of 1841 Elder Hyde was sent from Nauvoo to council the members in Adams County to swap farms with the anti-Mormons in Hancock County and gather. The Downs moved to the Noltum's Settlement 12 miles below Nauvoo.

In the spring of 1842, in accordance with Elder Hyde's counsel, James and Jane traded their farm in Quincy with a man named Richard Wilton, in Bear Creek, Hancock County. Both Amelia Jane and Elva Ann were baptized in July 1842.

During the years of 1842 through 1844, the church was rapidly growing in Hancock County, Illinois. In October of 1842, James sold 40 acres of his farm to Joseph Smith, trustee of the Church, for "\$1.00, Love and Good Will."

It was in Hancock County, that Sarah, James' oldest daughter, died in September of 1842. Joseph Sharp Rawlins married Mary Frost on 1 February 1844 in Bear Creek. Joseph, Harvey, and Leah Rawlins were all baptized in June 1844 at Bear Creek. In his life sketch, Harvey Rawlins recalls:

"I first joined the Church of Jesus Christ of Latter-day Saints about the middle of June 1844. On the 27th of the same month and of the same year our Prophet Joseph and Hyrum Smith were murdered at Carthage. As I was living only eight miles from that place, next morning at eight o'clock, myself and Brother Isaac Stuart went to the jail and saw them hauling the dead bodies of our Prophet and Patriarch Hyrum, and wounded John Taylor; and the blood on the ground where they set Joseph against the well curb."

Even though Bear Creek was over 20 miles from Nauvoo, Charlotte Melvina Rawlins Lemmon's history records:

*"She said she could remember many times of riding horseback with her mother to Nauvoo, to hear the Prophet Joseph Smith speak."*²³

We know that on June 9, 1842 that Sarah Rawlins joined the Female Relief Society of Nauvoo. In August of 1843, Jane Rawlins and her daughters, Lucinda Cunningham and Leah Rawlins, also joined the Relief Society. By 1843, the church in Nauvoo had been divided into 4 wards. At that time, membership in the Relief Society was not automatic; a woman had to petition for membership and the petition had to be signed by "two or three members in good standing in the Society."

In the records of a February 1845 conference

of the Bear Creek branch, James Rawlins was listed as a Teacher and was recommended to be ordained as a High Priest. Charlotte Melvina Rawlins was baptized on June 1 or 2, 1845. James and Jane Rawlins both received patriarchal blessings from John Smith, Patriarch, on 23 August 1845. Both were endowed in the Nauvoo Temple on Christmas Eve of that same year.

THE YEAR 1845 was a chaotic and busy year for the members of the Mormon Church. It became clear that they could not stay in Illinois. Working with a committee from Quincy, an agreement of sorts²⁴ had been worked out that stated the Mormons would leave Illinois in the spring of 1846. During the October conference of the church, the imminent departure of the members was discussed and plans were made. Committees were appointed to sell houses, farms, etc., and James Rawlins was appointed to the committee for Knowlton's settlement,²⁵ another Mormon settlement next to Bear Creek.

In early 1846, under increasingly intense pressure from the mobs, the migration began. It was led by Brigham Young, when he crossed the frozen Mississippi River on February 15th.

James Rawlins sold his farm on 20 February 1846 to Samuel McGee for \$1,225 dollars. On the same day, he sold three additional parcels for \$480. It was lucky for James that he lived out in the county, rather than in Nauvoo. Many of the Saints living in Nauvoo got nothing for their property. Many had to go to St. Louis to earn money to try to go west; others were stuck in Nauvoo, while Brigham Young tried desperately to find ways to get them to Winter Quarters. These efforts lasted

²³ The History of Melvina Rawlins Lemmon – <https://familysearch.org/photos/stories/11940419>

²⁴ History of the church Vol 7 pages 449-455.

²⁵ History of the Church of Jesus Christ of Latter-day Saints, Vol 7 page 474.

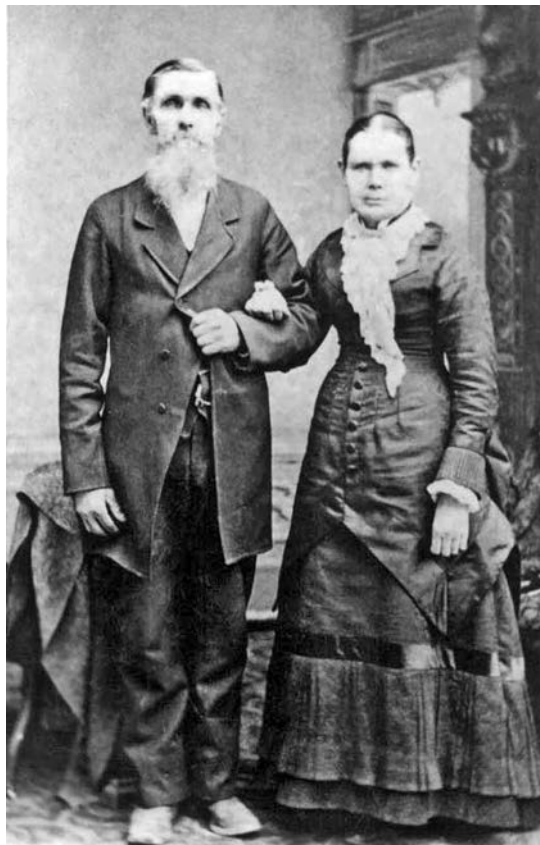
all summer before the last of the Saints finally left Nauvoo.

The Rawlins family was among the first group to prepare to make their journey westward. In the spring of 1846, they left Illinois and crossed the Mississippi River on flat boats. Harvey tells about taking a herd of cattle across. They became frightened and rushed to the end of the boat, and the boat dipped water. That frightened them more and they rushed to the other end, sinking the boat. Both men and cattle were thrown into the river and many came very near being drowned, himself being one of that number. He was saved when he grabbed the tail of a cow and held on while the cow swam to shore.

The Downs family also left at this same time.²⁶ Their son, James, states that his father, mother, brothers and three sisters all traveled with the main body of the Church, and stopped at a site near Council Bluffs to winter. The Rawlins family passed through Iowa and camped on the eastern side of the Missouri River, above what became Council Bluffs, on Honey Creek, which got its name because of colonies of wild bees found nearby. This was a very favorable location. It was in a canyon and was protected from wind and storms. James was listed as a High Priest in the Honey Creek Branch.

IN THE FALL OF 1846, James' sons, Joseph and Harvey, went down river to the settlement of Nishnabotna to earn money splitting rails. While there, Harvey married Margaret Frost. By New Year's Day in 1847, they were back at Honey Creek.

²⁶ Charlotte Downs' faith never weakened, and she brought her family to Utah, however her husband Ezekial left the church and stayed in Iowa.



Harvey M. Rawlins and Margaret Frost Rawlins

The men went out hunting and got plenty of honey for the families for the winter. New Year's Day they were fortunate in killing two wild turkeys for their dinner. The men built a schoolhouse and had a school during the winter of 1847. The extended family remained at Honey Creek during 1846 and 1847, planting and gathering corn, potatoes and other food products, to provide for and last them until new homes could be found in the West. Joseph Lafayette Rawlins (James Rawlins' grandson), in his autobiography, recalls the following:

"Several things of interest and importance occurred while at Honey Creek. I remember my father's [Joseph Sharp] telling that once when he, his father and Uncle Harvey Rawlins, his brother, were encamped up the Missouri River hunting, with their horses staked out

grazing nearby, a band of Pawnee Indians approached. While some of them engaged in parley or bantering for a horse trade, the others contrived to frighten and stam-pede the horses into breaking tether and running away. Immediately all the Indians were in hot pursuit, and the horses gone beyond recovery.

"It was there, too, at Council Bluffs, in 1848 that my sister Helen was born. Her birth occurred only a few days before it was necessary to start on the westward trek. As a result of the hardships, my mother remained an invalid throughout the trip. But such was her faith, as well as my father's, in Mormonism that she endured the ills of the thousand-mile journey with a staunch uncomplaining courage which was to become typical of her throughout her whole life."

James Rawlins was prepared to come to Utah in 1848, which was fairly rare at the time. Many people did not have the money and other resources needed to make the trek west for several more years. James' family was part of the Willard Richards' Company. The company left Winter Quarters on July 5, 1848.

The entire third division, originally with Willard Richards as leader, was made up of the following: "502 white people, 24 Negroes, 169 wagons, 50 horses, 20 mules, 515 oxen, 426 cows and loose cattle, 369 sheep, 63 pigs, 5 cats, 170 chickens, 4 turkeys, 7 ducks, 5 doves, 3 goats."

Such a large group proved to be unwieldy. After about three weeks on the trail, on Sunday July 30th at a camp meeting, Amasa Lyman²⁷ spoke

at some length. After this discussion, it was concluded to divide into three groups: Franklin Richards, captain of the first, Barney Adams, captain of the second, and Andrew Cunningham (James and Jane's son-in-law) captain of the third. Of course, the Rawlins' family traveled with Andrew Cunningham's company.

They traveled so much faster than the others that in a few days they passed the first and second companies and arrived first in the Valley, reaching Salt Lake City on October 12, 1848.

In her sketch of Jane Rawlins' life, Ina Burton Danielson states,

"In this group were sixteen members of the Rawlins family as follows: James age 54, Jane Sharp age 54, Sarah age 31 [Note: Sarah died in 1842.], Lucinda age 29, Elizabeth age 27, Leah age 21, Millie Jane age 17, Elva Ann age 14, Nelson age 12, Charlotte M. age 11, Joseph Sharp age 25, Mary Ellen F. age 21, Nancy Jane age 3, Harvey McG. age 23, Margaret E F. age 18, Margaret E. an infant."*

They stayed in the Fort that night. The next morning, Father James Rawlins, Harvey M., Joseph S. Rawlins, and Andrew Cunningham and families drove out to Little Cottonwood where they camped for a while. They went from there into Big Cottonwood where Father James Rawlins built a house, Joseph S. a dugout, and Andrew Cunningham went back to Salt Lake City.

Harvey M. went down on the Jordan River to help his brother-in-law, George Langley, with the cattle until the herd broke up. Then he came back and lived with Joseph S. while the men worked on a dugout for him. Harvey and Margaret moved into their new home on New Year's Day, which was surely a day of rejoicing for them. After two years of marriage, it was the first home of their own.

²⁷ History of Joseph Curtis <https://history.lds.org/overlandtravels/trailExcerptMulti?lang=eng&sourceId=19865>

That first winter was very hard. Harvey's wife, Margaret Elzilah, recalled:

*"One of the animals died, and he skinned it and made a door. He spent his time getting fuel for the fireplace to keep them from freezing to death. It was a tremendously cold winter . . . Next spring she said that if it hadn't been for the Indians to show them about Sego Lily bulbs, they would have starved to death. That's what they lived on for a long time, was Sego Lily bulbs. She said the country was just covered with them just thick. She says I guess that was there for us, it sure saved our lives."*²⁸

On 8 April 1849, James was called to serve as second counselor in the Mill Creek Ward Bishopric, with Joel H. Johnson as the Ward's first bishop, and Reuben Miller as first counselor. In April 1851, Reuben Miller was called to be the Bishop, with James Rawlins as his first counselor. James was released from the bishopric in 1852. Washington Lemmon²⁹ was chosen as second counselor, and this bishopric (Miller, Hill and Lemmon) stood intact for twenty-three years.

It was customary at that time to re-baptize those who had traveled across the plains. Many of the Rawlins family members were re-baptized. James was re-baptized and re-confirmed by Joel H. Johnson, his bishop, in Salt Lake City on 5 May 1850.

In 1852, James Rawlins provided a statement to the local Justice of the Peace in order to apply for the veterans' benefits due him from his service in the War of 1812. As a veteran, he was entitled to

grants of land, and his statement attests to the fact that he had never received land grants from his service. We do not have a record of any response to this application.

When the Endowment House became available, the married couples were sealed to their spouses – Lucinda Rawlins on 21 February 1852 to Andrew Cunningham, James and Jane Rawlins on 14 February 1852, Joseph Sharp Rawlins on 4 May 1855 to Mary Frost, and Harvey McGalyard Rawlins on 26 March 1857 to Margaret Elzilah Frost.

Other members of the family found spouses in the valley:

- Leah married Henry Eastman Day on 1 January 1852 in Millcreek, Salt Lake County. They were sealed on 26 Mar 1857.
- Amelia (Millie) Jane, married David Carson 31 July 1853 and was sealed 2 October 1857.
- Elva Ann married George Carson 31 October 1853 in Salt Lake City.³⁰
- Charlotte Melvina was married and sealed to Jasper Lemmon, the son of Washington Lemmon, on 17 Feb 1858 in the Endowment House.



Charlotte Melvina Rawlins Lemmon

²⁸ 1980 telephone Interview with Margaret Rawlins grandson, Aerial Rawlins

²⁹ Washington Lemmon lived in Adams County, Illinois and is Amy Rawlins' stepson. Washington's son, Jasper, married James and Jane's youngest daughter, Charlotte Melvina, in Salt Lake City in 1858.

³⁰ George and his twin brother, David were out after the Indians and George was killed, so David took his brother's wife and raised a family for him. They were sealed in the Endowment House, 2 Oct 1857.

Some of the family members died soon after their arrival in the Valley:

- Elizabeth died in Salt Lake City 9 Feb 1856.
- Jane Sharp Rawlins died 5 Apr 1858 in Big Cottonwood, Salt Lake County.
- Elva Ann died 20 Nov 1859 in Draper, just two years after her second marriage to David Carson.
- Leah died 31 Aug 1866 in Draper.

IN 1870, NEARLY 50 YEARS after James left Indiana leaving his brother, Joseph, behind, Joseph Rawlins and some of his descendants came west on the newly completed transcontinental railroad to visit. It must have been a difficult trip for a man of 74 years of age to make. When Joseph L. Rawlins, James' grandson, wanted to go to law school, he was invited to go back to Indiana University and live with Joseph's family so he could achieve that goal.

In his later life, James Rawlins became a polygamist. On 16 May 1856, he married Harriet Hunt for time only.³¹ We don't know exactly when Harriet died; however, since no provision was made for her in James Rawlins' will, it is assumed that she died before he did.

Twelve years after marrying Harriet, on 28 April 1868, James married Rachel Hammitt, also for time only. Although some records indicate she died in 1872, she was apparently still alive when his will finished probate in November of 1875.

In 1872, at the age of 78, two years before his death, James, then a member of the Mill Creek Ward in Salt Lake County, filed his will -- with his

May 27th - 1876
Report of Washington Linneman
Executor of the estate of
James Rawlins Deceased on Settlement
the farm appraised at twenty one thousand
3100) dollars and sold for eighteen thousand
1800) dollars
Personal property appraised at
two thousand and three (203) dollars and
sold at two thousand and four (204) dollars

The various property sets	The property sold
one cow \$ 35.00	one cow one buggy and harness \$ 24.00
one stone 10.10	one plow 5.00
one hayrack and frame 7.50	one hestead and bedding 5.00
one table 1.50	one cow 20.00
one hestead and bedding 15.00	one horse 75.00
one block 3.00	
total 72.00	total 132.00
the various debts 100.00	
being 172.00	

March 6th - 1876

list of expenses

paid to Duage of probate	\$ 15.00
for School house hire	4.15
to recording deed	2.00
to H. Bowden machinery	1.75
to surveying and deed	9.00
to recording deed	2.00
to Brockbank's land claim	5.00
to Lemmons land claim	11.95
to Brockbank's acknowledgment and	.95
M. Lemmons services	30.00
Contingent expenses	10.00
total	90.50

Original amount collected 2004.00
unpaid claim 172.00
expenses 90.50
balanced 1741.50

Amount struck 46,448
Shaw's 401,546
13506
174148

Thus to certify that the foregoing is
a true and correct report according to my program
Washington Linneman
Executor of the estate of
James Rawlins Deceased

March 6th - 1876

³¹ There is a significant disagreement among family historians as to whether these marriages were for time only, but the best information I have is that they were for time only.

James Rawlins Will,
Executor's Report

old bishopric friends, Rueben Miller and Washington Lemmon, as executors. He directed that all of his property be appraised, and that it, along with his personal funds, be divided into twenty-seven equal shares.

These were divided as follows:

1. His wife Rachel one share – to be placed in the Big Cottonwood Store, and the interest of one hundred dollars to be devoted to her support. At her death, the principal was to revert to the other shares.
2. Joseph Sharp, Lucinda, Harvey McGalyard, Melvina, and Leah, and their heirs were to receive four shares each.³²
3. Elva's heirs, Armina and George Carson, were to receive one share each.

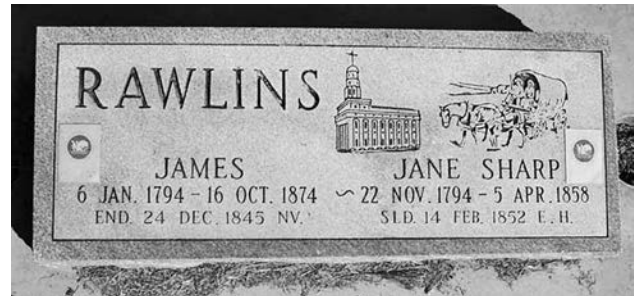
On February 20, 1875, this will was probated, and written on the outside of one of the court records (in pencil) were the words:

“Agreement between Joseph Rawlins and heirs of Estate of James Rawlins consideration of \$500.00 to provide for support and maintain Rachel Rawlins, wife of James Rawlins dec. during her natural life.”

This generous gift to the sixty-eight year old woman, who was not their mother, says something about the character of the children James and Jane raised. It seems especially generous when you consider the fact that \$500 was almost ¼ of the total value of his estate.

³² The copy of the will I have leaves out Charlotte Melvina. Only twenty-three of the twenty-seven shares are allocated, so I assume the remaining four shares were for her.

JAMES DIED 16 OCTOBER 1874 at Big Cottonwood, and was buried in the Salt Lake City Cemetery.³³



All his life, James was a farmer and loved to work in the good earth to produce life-giving food. Although James and Jane were middle-aged when they left their home in Illinois, they forged ahead and made for themselves a wonderful heritage in this great western land to which their God had led them. They raised a noble family. One of their grandsons, Joseph LaFayette Rawlins, became a United States Senator.

³³ (Buried 10-16-1874, Salt Lake City Cemetery, Plot F, Block 3, Lot 8, tier W, grave 4 (8th Avenue).

***WHO IS NELSON (RAWLINS?)** *Compiled by J'Lene Rawlins and Judy Rawlins Ball*

THERE IS A QUESTION whether or not James and Jane had a son named Nelson. Family Search says that he was born 1835 in Quincy, Adams County, Illinois and died in 1851 in Utah. We believe much of this information is incorrect.

If Nelson is one of their children, we don't want to omit him. Could he have been someone staying with them in 1850? It is possible on the trail west that Nelson may have been orphaned (or maybe in Council Bluffs). Or, he could have been

the only member of his family traveling west at this time.

In researching this question, this is what we've learned.

J'Lene Rawlins researched the 1840 Census for James Rawlins in Adams County, Illinois. In 1840, the census was a head count with gender and age ranges. The only name listed is the head of household. The census lists:

James Raskins in the 1840 United States Federal Census Name: James Raskins (James Rawlins) Home in 1840 (City, County, State): Quincy, Adams, Illinois		Our Interpretation of the Data
Free White Persons--Males 10 thru 14	2	Harvey, age 15; Joseph, age 17
Free White Persons--Males 20 thru 29	1	Absalom Smith?**
Free White Persons--Males 40 thru 49	1	James, age 46
Free White Persons--Females Under 5	1	Charlotte, age 3
Free White Persons--Females 5 thru 9	2	Amelia, age 11; Elva, age 6
Free White Persons--Females 10 thru 14	1	Leah, age 13
Free White Persons--Females 15 thru 19	1	Elizabeth, age 19
Free White Persons--Females 20 thru 29	2	Sarah, age 23; Lucinda, age 21
Free White Persons--Females 40 thru 49	1	Jane, 46
Persons employed in Agriculture	1	
Free White Persons--Under 20	7	
Free White Persons--20 thru 49	5	
Total Free White Persons	12	
Total All Persons-Free White	12	
Free Colored, Slaves		

Not all the ages line up with the children. J'Lene was not able to locate a month or day when this census was taken. There is no male child that fits with what we know about Nelson in this Census.

** In Absalom's autobiography, he states that in the Spring of 1839, he was a boarder with James and Jane Rawlins in Payson, Adams County, Illinois.

James and Jane Rawlins moved to Bear Creek, Hancock, Illinois in April 1842. We found Bear Creek Branch records for 1845 that list all of James and Jane Rawlins' children except for Sarah who died in 1842. There is no Nelson listed.

In the Overland data base, we first see Nelson. He is in the same wagon company as James and Jane and their family. This is the information listed. "Nelson (no last name) age 13 birthdate about 1835 no known death date"

He is listed in the 1850 Utah Census with James and Jane Rawlins, age 12.

We researched the Millcreek Ward records. James Rawlins was the second counselor of that ward when it was organized in April 1849. However, there are no records for the first few years of the ward. Records didn't begin until 1854. So unfortunately there is no record of Nelson.

In the research of our mothers, Julia W. Rawlins and Velma W. Rawlins, they did not have him listed being with the James Rawlins family. He does not show up on the Membership of The Church of Jesus Christ of Latter Day Saints, 1830-1848 record.

On 16 July 1885, James' and Jane's living

children—Lucinda, Joseph, Harvey, Milly (Ame-lia) Jane and Charlotte Melvina went to the Logan Temple and were sealed to their parents James and Jane, who were deceased. They also did proxy sealings for their deceased siblings--Sarah, Elizabeth, Leah and Elva Ann. They did not do a sealing for Nelson.

If, when, and how he joined the family along the way is unknown. However, his work has been done and he is sealed to James and Jane.

Baptism 1 Nov 1997 PORTL

Confirmation 1 Nov 1997 PORTL

Initiatory 18 Apr 1998 PORTL

Endowment 12 Jun 1998 PORTL

Sealed to Parents 9 Nov 2002 CRIVER

His death year appears as 1851 on Family Search. This creates a discrepancy due to his birth year being given as 1835 on Family Search and the 1850 census lists him as being 12 years of age then.

We are left with the question. Who is Nelson?

Family group record number _____. Page 1 of 3.

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CH.1 JAMES RAWLINS AND JANE SHARP

Family Group Record—continued

Family group record number _____, Page 2 of 3

Husband James Rawlins (KWVM-5Z3)			Wife (1) Jane Sharp (L8SH-ZKQ)			
Children—continued					LDS Ordinances	
					Date	Temple or place
3	Name Elizabeth Rawlins (L877-7FL)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism	
	Birth date 27 Feb 1821	Birthplace Greene, Illinois, USA			31 Jan 1959 *	
	Christening date	Christening place			Confirmation 31 Jan 1959*	
	Marriage date	Marriage place	Spouse		Initiatory 15 Jul 1885	
	Death date 9 Feb 1856	Death place Salt Lake City, Salt Lake, Utah, USA			Endowment 15 Jul 1885	
	Other parents and other spouses Elizabeth's baptism was redone due to lack of previous date information. Death Records of Salt Lake City Record #623 indicates that Elizabeth dies 9 Feb 1856. She is buried in Block 3 Plot 8 of the Salt Lake City Cemetery.				Sealing to parents 16 Jul 1885	LOGAN
					Sealing to spouse	
4	Name Joseph Sharp Rawlins (KWJ6-QWT)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism 4 Jun 1844	
	Birth date 9 April 1823	Birthplace Whitehall , Greene, Illinois, USA			Confirmation 4 Jun 1844	
	Christening date	Christening place			Initiatory 5 May 1855	EHOUS
	Marriage date 1 Feb 1844	Marriage place Hancock, Illinois, USA	Spouse Mary (Polly) Frost		Endowment 5 May 1855	EHOUS
	Death date 13 OCT 1900	Death place South Cottonwood, Salt Lake, Utah, USA			Sealing to parents 16 Jul 1885	LOGAN
	Other parents and other spouses Joseph was rebaptized on 13 Jul 1851. Spouse Mary Frost was the daughter of John Frost. Other spouses: Hannah Stringfellow (KWJF-XQH), Marriage, 17 June 1865, Salt Lake City, Salt Lake, Utah,. USA. Alternate birth place listed on Find A Grave and Church Membership records say Carrollton, Ill.				Sealing to spouse 7 Jun 1865	
5	Name Harvey McGalyard Rawlins (KWJ6-3L7)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism Jun 1844	
	Birth date 14 Feb 1825	Birthplace Applecreek, Greene, Illinois, USA			Confirmation Jun 1844	
	Christening date	Christening place			Initiatory 26 Mar 1857	EHOUS
	Marriage date 3 Dec 1846	Marriage place Nishnabotna, Atchison, Missouri, US	Spouse Margaret Elzilah Frost (KVPJ-8J6)		Endowment 26 Mar 1857	EHOUS
	Death date 9 Sep 1913	Death place Lewiston, Cache, Utah, USA			Sealing to parents 16 Jul 1885	LOGAN
	Other parents and other spouses Harvey was rebaptized 13 Jul 1851				Sealing to spouse 26 Mar 1857	EHOUS
6	Name Leah Rawlins (KWJ6-4BN)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism 1844	
	Birth date 19 Sep1827	Birthplace , Greene, Illinois, USA			Confirmation 1844	
	Christening date	Christening place			Initiatory 26 Mar 1857	EHOUS
	Marriage date 1 Jan 1852	Marriage place Draper, Salt Lake, Utah, USA	Spouse Henry Eastman Day (KWJH-81L)		Endowment 26 Mar 1857	EHOUS
	Death date 31 Aug 1866	Death place Draper, Salt Lake, Utah, USA			Sealing to parents 16 Jul 1885	LOGAN
	Other parents and other spouses Leah was rebaptized 13 Jul 1851. Millennium File indicates Leah was born in Appplecreek, Greens, Illinois, USA				Sealing to spouse 26 Mar 1857	EHOUS
7	Name Amelia (Millie) Jane Rawlins (KWJ6-9HT)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism Jul 1842	
	Birth date 16 Jul 1831	Birthplace , Adams, Illinois, USA*			Confirmation Jul 1842	
	Christening date	Christening place			Initiatory 2 Oct 1857	EHOUS
	Marriage date 31 Jul 1853	Marriage place Salt Lake City, Salt Lake, Utah, USA	Spouse David Carson (KWJ6-9HR)		Endowment 2 Oct 1857	EHOUS
	Death date 17 May 1921	Death place Richmond, Cache, Utah, USA			Sealing to parents 16 Jul 1885	LOGAN
	Other parents and other spouses Amelia's parents were living in Payson, Adams, Illinois 12 miles south east of Quincy at the time of the birth of their last three children including Amelia. She was re-baptized 13 Jul 1851.				Sealing to spouse 2 Oct 1857	EHOUS

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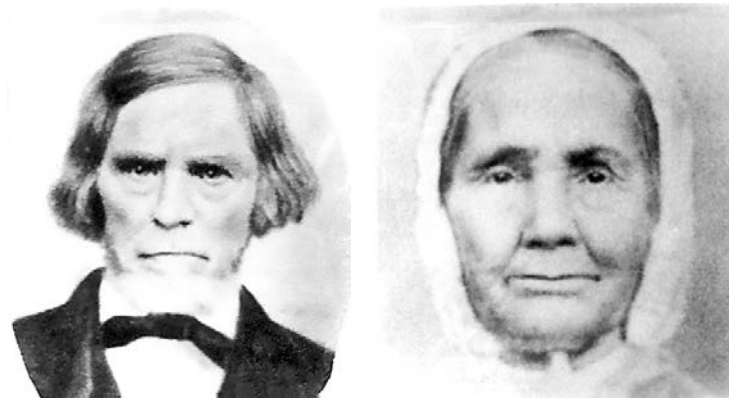
Family Group Record—continued

Family group record number _____, Page 3 of 3

Husband James Rawlins (KWVM-5Z3)			Wife (1) Jane Sharp (L8SH-ZKQ)	
Children—continued			LDS Ordinances	
			Date	Temple or place
8	Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Elva Ann Rawlins (KWV9-KK8) Birth date 6 Jan 1834 Birthplace , Adams, Illinois, USA Christening date Christening place Marriage date 31 Jul 1853 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse George Carson (LZ2M-W1S) Death date 20 Nov 1859 Death place Draper, Salt Lake, Utah, USA Other parents and other spouses Other spouses: David Carson (KWJ6-9HR), Marriage, 2 October 1857, Salt Lake City, Salt Lake, Utah, USA. David and George were twin brothers. George was killed and David married Elva Ann to raise a family for his brother.		Baptism Jul 1842 Confirmation Jul 1842 Initiatory 2 Oct 1857 EHOUS Endowment 2 Oct 1857 EHOUS Sealing to parents 16 Jul 1885 LOGAN Sealing to spouse 2 Oct 1857	
9	Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Charlotte Melvina Rawlins (KW89-WN8) Birth date 9 Feb 1837 Birthplace , Adams, Illinois, USA Christening date Christening place Marriage date 17 Feb 1858 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse Jasper Lemmon (KW89-WNZ) Death date 23 Jun 1921 Death place Mendon, Cache, Utah, USA Other parents and other spouses Charlotte Melvina was referred to as Melvina in documents and by family members.		Baptism 1 or 2 Jun 1845 Confirmation 1 or 2 Jun 1845 Initiatory 16 May 1856 EHOUS Endowment 16 May 1856 EHOUS Sealing to parents 16 Jul 1885 LOGAN Sealing to spouse 17 Feb 1858 EHOUS	
10	<p>Nelson (Rawlins?)</p> <p>Nelson, age 12, came across the plains in the same company as James Rawlins and Jane Sharp. It appears that he lived with them for a few years until he died. We don't know what his connection was with the family. We wonder if he was orphaned. We have detailed notes about our research on Nelson at the end of the Chapter 1, James Rawlins and Jane Sharp.</p>			
11	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse	
12	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses th		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse	

CHAPTER 2

HISTORY OF
McCASLIN FROST
&
PENNINA SMITH



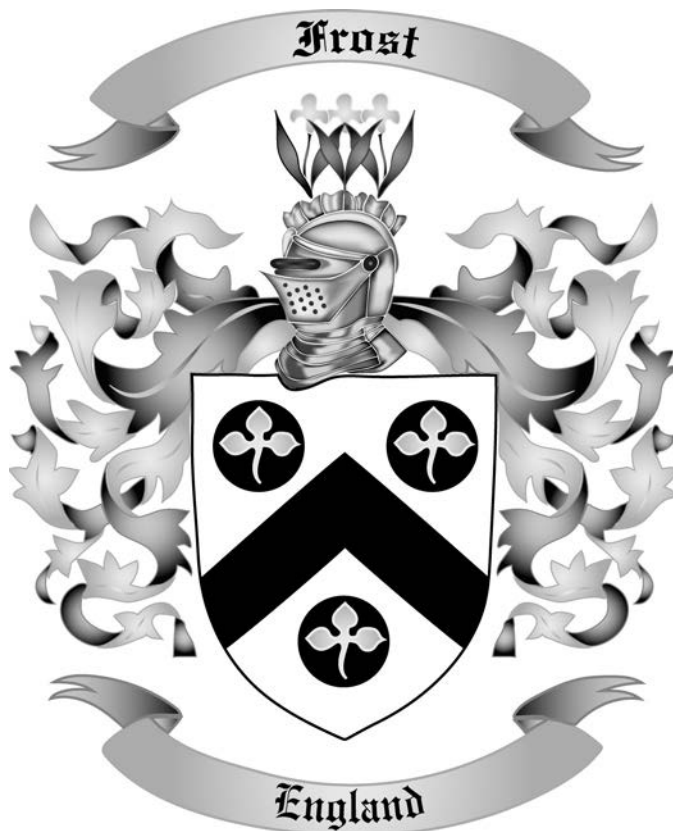
McCaslin Frost and Pennina Smith

MCCASLIN FROST & PENNINA SMITH

*Compiled by J'Lene Rawlins
May 2015*

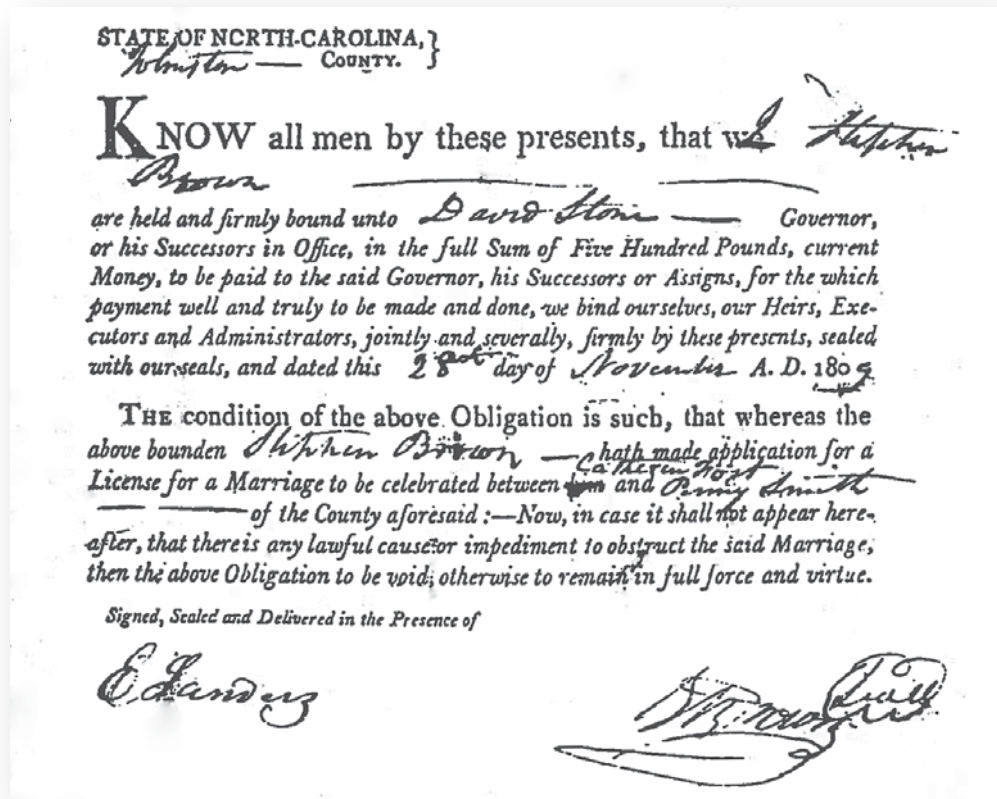
MCCASLIN FROST WAS THE son of James Frost and Isabella Van Dyke. His father was of English ancestry and his mother of Dutch ancestry. He was born December 16, 1785 in Richland, Rockingham County, North Carolina being the fifth child in a family of nine children – 7 boys and 2 girls. Their names were: Ezekiel, Jonas, John, James, McCaslin, Nicholas, Samuel who married Nancy Childers, Sarah, and Rachel who married Reddin Britt.

McCaslin was born a few years after the American Revolutionary War and relatively little is known about his early childhood. McCaslin was described as being of medium height, and slender with blue eyes and a light complexion. He was humorous, kind, sympathetic and of a jovial disposition. From stories related to his grandchildren later in his life it is anticipated that his father, James, owned some Negro slaves. The slaves idolized McCaslin and called him “Massa” and they went to him with their troubles being sure of sympathy and understanding. However, he couldn’t resist the opportunity playing some harmless pranks on them when an occasion would present itself. He was amused at some of the ridiculous situations he found them in.



Frost Family Crest

The Frost family was musical and sang many old folk songs, some of which are known to have been old English folk songs. McCaslin’s father made a violin to present to the first one of his boys who learned to play it. McCaslin won the

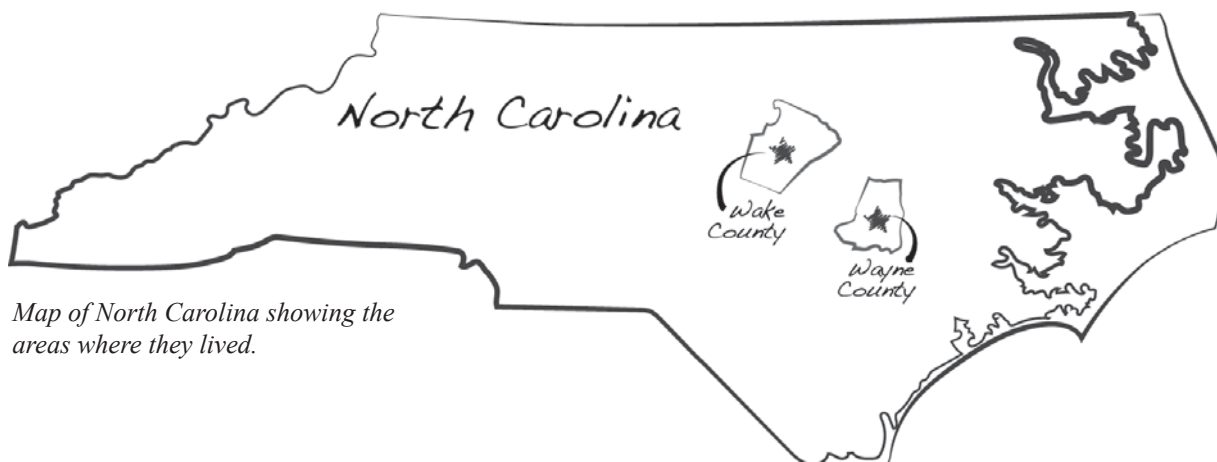


Marriage Bond
for McCaslin
Frost and
Pennina Smith

violin. Years later he gave it to one of his grand-
sons, who played it at many pioneer dances and
entertainments after he came to Utah. All of the
family could sing, dance and play. McCaslin's
oldest son, Samuel B. Frost, could "fiddle," step
dance and sing, all at the same time and still not be
short of breath. McCaslin also made violins and in
his later years when he lost his hearing, someone
would tune the violin for him. He could still play
the songs from his earlier years.

In 1809, at the age of 23, McCaslin Frost

married Pennina Smith. She was the fourth daugh-
ter of John Smith and Margaret Brown and was
born about 1791 or 1794 in Wayne County, North
Carolina. There were six children in the Smith
family--3 girls and 3 boys. The other children's
names were: Nancy, Stephen, Jesse, and Fereba
who married Mr. Clapp, and a baby who died at
birth at which time the mother also died. After her
mother's death, Pennina made her home with an
aunt. When the aunt died, Pennina made her home
with James Frost and his wife Isabella, who were



Map of North Carolina showing the
areas where they lived.

probably old friends of her parents. She remained in the Frost home until she was about 16 years old, when she was married to their son McCaslin in Johnston County, North Carolina.

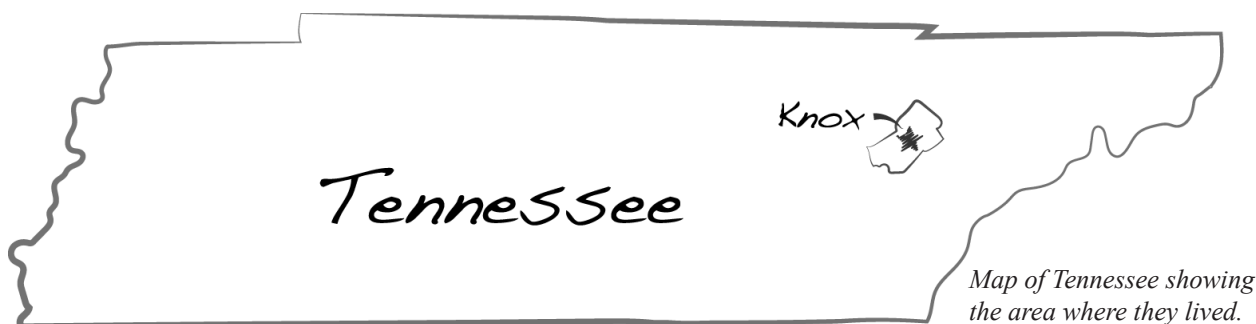
Their first two children, Samuel Buchanan and Nancy Ilewood, were born in Wake County, North Carolina. McCaslin paid a poll tax in Wake County after the birth of his first two children. At some time after Samuel and Nancy were born, Pennina and McCaslin made their home in Knox County, Tennessee, near Knoxville and the rest of their children were born there. The other children were Fereba, James William, Martha McKinney, Mary Ann, and Margaret Elzirah. This is a mountainous region, and had been settled only a short time when they went there. They lived on a river or possibly a creek. At the foot of the hill below their house was a wonderful cold spring, which they built a room over and used it not only for drinking water and culinary purposes but also for the refrigeration of their dairy products. Their crocks of milk and butter and cheese were kept in excellent condition.

Times were hard during that period and when their son, Samuel, was a young man he went north one winter and secured work. According to his stories written about Samuel, he went to Hancock County Illinois. While he was there, he saw the Saints coming there as they fled Missouri. He met some Latter-day Saint Missionaries or members of that Church who converted him to Mormonism.

He was very enthusiastic with this religion and returned to his old home in Tennessee for a visit and to explain the principles of the Gospel to his father's family. Not only was the Frost family converted but also a number of their neighbors as well. One of their neighbors, John Bright, was ordained a Deacon by Samuel B. Frost, according to an item recorded in Bright's Diary which is now in the possession of a grandson. The diary also gives the itinerary of the trip from Knoxville to join the Saints, and the voyage up the Mississippi River in an old boat from Tennessee to Illinois

After becoming interested in Mormonism, McCaslin was eager to join the people of his faith. It isn't known exactly when he and his family left their home in Knox County and began their journey to Iowa. It was possibly 1840. They went first to Memphis where McCaslin worked for a short time before beginning their journey to Iowa and Illinois. (Census records indicate that McCaslin was a "man of iron" and Samuel was a blacksmith.)

While in Jefferson County, Iowa, McCaslin and his wife Pennina joined the L.D.S. Church and were baptized by their son Samuel B. Frost. They had waited to join the Church until their son could perform the ceremony in the winter of 1840 or 1841. He also baptized other members of his family. He went to Bear Creek Branch, Illinois, during the winter and baptized his sister Martha, and several others in February 1841 in Bear Creek.



Map of Tennessee showing the area where they lived.

The stream was frozen over and they had to cut a hole in the ice, which is reported as being about 2 feet thick, before the baptisms could be performed.

McCaslin's daughter, Martha (Patsy) was married in Jefferson Co. Iowa in the spring of 1840 to Harmon Akes. At the time, Martha was living with her sister Fereba. Their parents, who were living in Indian Territory, left their ten year-old daughter, Margaret, at home with a big dog for protection while they attended the wedding supper at Fereba's. McCaslin, being raised a strong Methodist, hated to break the Sabbath but a large turkey came near so he shot and killed it to have for the wedding supper.

At the time of the Martyrdom of the Prophet Joseph Smith and his brother Hyrum Smith on June 27, 1844, the Frost family was living about five miles from Carthage jail. When word reached the people of the ruthless murder of their beloved Prophet and his brother, they could hardly believe it and sent messengers to investigate. Margaret shared her memories of that event:

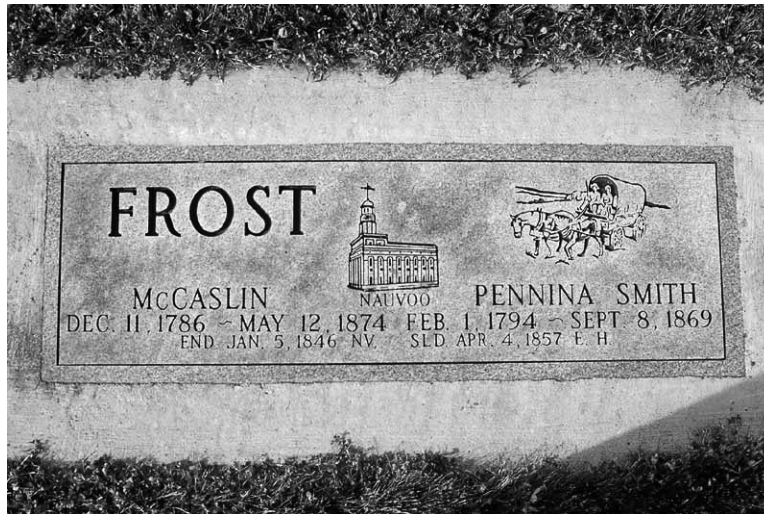
"It was a bright beautiful day in June 1844 when the word came that the Prophet Joseph and his brother, Hyrum, had been killed. They could not believe it and hoped it was not true. Harvey M. Rawlins, who is now my husband, and Isaac Stewart, a cousin of mine, went to see if it was true. He lived about 5 miles from Carthage jail. When they returned they said it was true. They saw the men sweeping the blood down the stairs. It looked as if a beef had been killed. It was a horrifying sight."

It was a crushing blow to the Saints and almost more than they could endure. Although they could have called out the Nauvoo Legion to avenge the deaths of their leaders, they listened to those in authority and allowed their enemies to go

THE STREAM WAS FROZEN OVER AND THEY HAD TO CUT A HOLE IN THE ICE, WHICH IS REPORTED AS BEING ABOUT 2 FEET THICK, BEFORE THE BAPTISMS COULD BE PERFORMED.

in peace and waited for the law to punish the assassins. The Frost family could see from the doorway of their home the smoke from other Mormon villages which were being burned by mobs. Soon after this, McCaslin and Pennina moved their family from their home in Illinois to Iowa where prejudice against the Latter-day Saints was not quite so intense. There they could enjoy comparative peace and freedom from persecution. Meanwhile, many of the Saints continued to work to complete the Temple in Nauvoo. On 5 January 1846, McCaslin and Pennina were able to go to the Temple for their endowments.

After the Martyrdom the people began to move, McCaslin moved his family to another place he rented and they stayed there until the mob started burning homes again. In May 1846, the Frost family left their home and moved to Council Bluffs. In the fall of 1846, McCaslin and his



*Refer to ** to read the experience of preparing to place the headstone.*

son, Samuel, went about 60 miles down the Missouri River to Nishnabotna. There Samuel bought a place and the whole family lived there. Nishnabotna was said to have been the place where the poorest of the poor went. It was while they were living there that Margaret Elzirah was married to Harvey McGalyard Rawlins on 3 Dec 1846. They remained in Nishnabotna until the latter part of the month while Harvey and Joseph S. Rawlins worked splitting rails. Then Margaret and Harvey went to Honey Creek, near Council Bluffs, to make their home.

On June 5, 1856, McCaslin and Pennina started their trek west in the Philemon Merrill company. They arrived in the Salt Lake Valley on 13 Aug 1856 with about 182 people in the company. McCaslin and Pennina were sealed on 4 Apr 1857 in the Endowment House. McCaslin was about 71 years old and Pennina was between 62 and 65. They lived with their youngest daughter, Margaret E. Rawlins, in Draper, Utah. During the Utah War, they moved to Alpine and received their patriarchal blessings there.

McCaslin and Pennina lived with their daughters, Margaret and Martha, after they came to Cache Valley. Pennina became very ill and

died on 8 September 1869. She was 75 years old. McCaslin lived for another 5 years and died on 12 May 1874. He was 89 years old. He was buried beside Pennina in the Richmond Cemetery.

The movements of the family indicate that most of McCaslin's life was spent under pioneer conditions in the five states where they lived--North Carolina, Tennessee, Iowa, Illinois, and Utah.

The Frost family was actively involved in establishing the church in Illinois and Iowa. Pennina and her daughters are on the rolls of the first Relief Society in Nauvoo. Frost family names appear in the records for the Bear Creek Branch in Illinois. We are still in the process of finding a connection for some of those names to our branch of the Frosts.

It was common in the early days of the church for women to be sealed to other men if they were not married or if their husband was not a member or had died. Such seems to be the case with Martha Harris Pugh. She came to Utah in 1852 at the age of 65. She was sealed to McCaslin Frost on 4 Apr 1857. She had been married to Daniel Pugh in Knoxville, Knox, Tennessee. He died in 1843 and his ordinance work was done posthumously.

Martha may have known the Frosts from either Tennessee or after they came to Utah since they both spent time in Alpine.

MCCASLIN AND PENNINA'S CHILDREN

SIX OF MCCASLIN AND Pennina's children grew to adulthood and all were married. Four of them came West sometime during the westward migration and made their homes.

Samuel Buchanan was born 2 Jan 1810. He was married to Rebecca Foreman in Hancock County, Illinois when 24 years of age on 7 Aug 1834. In 1842 he did missionary work in Jefferson County, Iowa and in May 1844 he was called on a mission to the state of Kentucky. He was ordained an Elder in Nauvoo in November 1841 or 1844 depending upon which history is followed. He was a member of the 8th Quorum of the Seventy. He was in Kentucky at the time of the martyrdom and was also away when the Saints left for the Rocky Mountains. He came west with his married daughters



Frost adult children

Back Row: Martha McKinney Frost Akes Langley Wiser, Margaret Elzilah Frost Rawlins

Front Row: Samuel Buchanan Frost, Nancy Illewood Frost Kerr

and families in 1861. After his wife Rebecca died and he had come to Utah, he met and married Esther Chugg. He continued his pioneering life

into his seventies. His life was full of service in many ways. He died on 27 Jun 1888 in Antimony, Garfield, Utah.

In 1842, three of Samuel's married sisters and some friends from Tennessee lived in Jefferson County, Iowa. On October 3, 1842, Samuel wrote the following letter from there to Rebecca, his wife, and his daughters in Nauvoo:

October the 3rd 1842 Iowa, Jefferson Co.

Dearly Beloved kind and affectionate Companion:

It is with Thanksgiving that I now embrace the opportunity of dropping a line of information and I hope that of consolation. I am in the enjoyment of good health & spirits for which I feel to thank the Lord, hoping these few lines may find you and those darling little babes enjoying the same blessings with all friends and connections & brethren. I have but one regret particularly; that is that I did not over rule Bro. Gordon so much as to hear what Bro. Joseph said the day we started. If you think of something that would be profitable to me, I want you (to) write it in your first letter to me. I cannot tell you yet where to write it.

The connections are all well and express their desires to see all of you and Fereba says she thinks she & William will make a visit this fall. As for the others I heard nothing of any of them coming. The subject of Wileys coming would not be much in my estimation. Isabelle seems piously disposed as usual and altogether friendly and affectionate. Mother is dead and the balance of the family is kind. We have only preached 3 times by appointment, but have been busily engaged by the fireside in preaching to all who are & were willing to hear. We were friendly and kindly received and treated in general. One exception only where we stopped to get some dinner in the round prairie at Mr. Gillum's. We have preached at Mr. Bealer's 8 miles from Old Thomas Smith's. The next time at Wm. Barber's. On yesterday, which was Sunday, we preached on Skunk River at George Langley's. The particulars of which Harmon will tell you when he delivers the letters. We think the prospect of doing good is very flowering not-with-standing persecution rages in the hearts of people, or some of them, yet. We don't care anything about that. We know it (will) out such as won't stand, if they were in, therefore it rids us of the trouble thats more lasting and more fatal than its self. Under this consideration we are able to rejoice amidst it all, such as we have ever met with yet.

I want you to be faithfully engaged in the discharge of your duty and pray for me, always remembering my infirmities and my want of divine aid in order to the discharge of my duty in the ministry, having left you in the hand of God and feeling that He is ever merciful to those who are under the oppression of any bereavement whatever. I therefore pray God the Eternal Father in the name of Jesus Christ His Son to keep you and preserve you from all harm and supply all your wants that you may be comfortably situated, counseled and consoled in my absence. I wish to write a few lines to the little girls.

Mary: Father wants you to be obedient (to) your mother's instructions and not forget your book. You know that Father wants you should be as smart as any little girl in Nauvoo, and wants you to beat them all if you can. Mother must teach you to write so that when she writes me a letter you can write your name and age and send it to me.

Now Sarah I want to talk to you some. I want your curly head to be engaged in trying to beat all the little girls in Nauvoo. I want Mother also to teach you to write that you may write to Father your name and age in mother's letter. Be a good little girl. Mind what mother tells you. Be kind to little sister that you may set her a good example. The same is intended for you, Mary.

Rebecca I have good news for thee, and I want your prayers in behalf of the same. Fereba this morning proffered to believe in Mormonism, and Wm. said as much as to say the same last night to me. I can and do and will rejoice because of the blessings of God being and having been extended to us. I am glad I turned my course on my mission from East to North. Yea, I have reasons to thank the Lord for my prosperity in the ministry amongst those of my beloved friends according to the flesh. For this let the name of God be praised.

S.B. Frost to Rebecca Frost and family. Write immediately to Fairfield and I think I shall be able to get it before we leave here.

Nancy Ilewood was born 11 Aug 1812. She married Archibald Kerr 22 May 1833. She died on 16 Mar 1901 in Clearfield, Davis, Utah. She and her husband received their endowments 20 Jan 1846 in Nauvoo. In the Obituary for Archibald it states



Nancy Ilewood Frost Kerr

that "...they emigrated to Utah, arriving in the fall of 1856 and were among the first settlers of Cache county. Mr. Kerr, with his wife, did their share in the settling of that valley, partaking of the toils and privations incident to such labor."

Isabelle was born 14 Feb 1816. She was married in Knoxville, Knox, Tennessee about 1834 to Wiley Jones, who was also a native of Tennessee. Isabelle's husband did not believe in the Church and would not allow Isabelle to be baptized. She did not come West with the rest of the family. Late in the 1860's she came to Idaho and settled in the Lost River area for a while. She later moved to California and died there on 28 Nov 1897.

Fereba was born 17 Sep 1818. She was married in Fairfield, Iowa to William Harrison Barger about 1837. He was a native of Indiana. The following is taken from information regarding his death on 23 Jul 1858.

William Harrison Barger was one of the young men who enlisted in the Mormon Battalion and marched with the battalion from Council Bluffs to San Diego, CA. Following his discharge on July 16, 1847, he traveled to Sutter's Mill in Northern California. William was at the mill the day gold was discovered and it is reported that he was the first man shown the precious metal by the finder. (Carter, *Our Pioneer Heritage*, 9:498)

In 1848 he left California and migrated to Fremont County, Iowa, to live with his family. On 23 July 1858 he was returning home after attending the funeral of Vine Pease, his friend and school teacher neighbor, who had been killed by lightning. William, contrary to the newspaper account, accidentally fell off the foot-log bridge spanning Walnut Creek, and drowned.

William and Fereba had nine children. They received their endowments 6 Feb 1846 in Nauvoo the day before the temple was closed. Following William's death, Fereba married Reverend John E. Beatty 8 Feb 1862. We know she came to Utah to visit because we have a picture of her with her sisters. Fereba died 13 Apr 1900 in Weeping Water, Cass, Nebraska.

James William was born 30 Aug 1820 and died in October 1834 at the age of 14.

Martha McKinney was born 7 Oct 1825. She was married to Harmon Akes in Jefferson County, Iowa in 1840. There were three children born to Harmon and Martha. All three children and Harmon died in Hancock County, Illinois. After Harmon's death, she married George Washington Langley. According to the Nauvoo temple records George Washington Langley stood proxy for Harmon Akes for his sealing to Martha. There were two daughters born to Martha and George. They came West and settled in the Salt Lake Valley.

George died on 24 Feb 1850. Later Martha married John McCormick Wiser and had a family of nine children with him. Martha died 26 Aug 1902 in Lewiston, Cache, Utah.

Mary Ann was born 27 Oct 1827 and died when she was two years old in 1829.

Margaret Elzilah born 28 April 1830 was baptized by her brother Samuel, in 1842 and was confirmed at the water's edge by Brother Henry Miller. She married Harvey McGalyard Rawlins in Nishnabotna, Missouri on 3 December 1846 by Samuel Buchannan Frost, her brother. They started West when their baby girl, also named Margaret Elzilah, was two weeks old. Margaret's history is full of family information and how they lived. [More of her history is in Chapter 8 of this book.] Margaret died 4 April 1920 in Lewiston, Cache, Utah.



Daughters of McCaslin and Pennina Frost
Back Row: Martha McKinney Frost Akes Langley Wiser, Margaret Elzilah Frost Rawlins
Front Row: Fereba Frost Barger Beatty, Nancy Ilewood Frost Kerr

ENDNOTES

******As descendants of McCaslin and Pennina, we had an interest in having a headstone placed at their burial spot. As some of the descendant families began the process of having the stone prepared and placed, it was discovered that the cemetery records kept at that time did not give specific plots with names of who was there. We were able to learn where the lot was that contained the graves for the Frosts and other family members. In order to come as close as possible to find the appropriate spot for the headstone, a few of us took the opportunity to experience “witching” or “divining” for graves. Although there are people who have varying opinions and question this method, those of us who were there had the chance to try it and see how it works. The breeze was light and the whole area was peaceful and serene. We were able to feel the gentle tug of the wires as we passed the gravesite. Certainly there was some heavenly intervention to support us that day. Our ancestors want to be remembered and now there is a headstone in place to honor them. (J’Lene Rawlins)

The History of Peninnah (Pennina) Jane Smith and McCaslin Frost was written by John Shaw September 1998 and can be downloaded from <http://ancestry.com>

History of McCaslin Frost compiled by Lyle Rawlins and found on <http://rawlins.org>

1860 Census record on <http://ancestry.com>

1870 Federal Census on <http://ancestry.com>

1850 Federal Census on <http://ancestry.com>

Membership of The Church of Jesus Christ of Latter Day Saints, 1830-1848 <http://ancestry.com>

Patriarchal Blessing for Pennina Smith Frost <http://ancestry.com>

Patriarchal Blessing for McCaslin Frost <http://ancestry.com> and <http://rawlins.org>

McCaslin Frost <http://familysearch.org/photos/stories>

Pennina Smith Frost <http://familysearch.org/photos/stories>

Nauvoo Sealings, Adoptions, and Anointings Available at the Church History Library in Salt Lake City

Bear Creek Branch Records 1845 also available at the Church History Library in Salt Lake City

Margaret Elzilah Frost Rawlins history <http://rawlins.org>

McCaslin Frost History. Submitted to the DUP Far South Co. Camp Compiled by Silvia and Meshach Adams Turney

Martha Harris Pugh-travel to Utah <https://familysearch.org/tree>

Archibald Kerr Obituary <https://familysearch.org/tree>

History of Martha McKinney Frost Akes Langley Wiser 1825-1902 <https://familysearch.org/tree>

Samuel Buchanan Frost 2 January 1810-27 June 1888 <http://ancestry.com>

FAMILY RECORD OF MCCASLIN FROST

Family Group Record

Family group record number _____ Page 1 of 3

Husband McCaslin Frost (KWVM-RQ4)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
10 Dec 1785	Richland, Rockingham, North Carolina, USA		1840/41	Iowa
Christening date	Christening place		Confirmation	
			1840/41	Iowa
Marriage date	Marriage place		Initiatory	
28 November 1809	Johnston Co, North Carolina, USA		5 Jan 1846	NAUVO
Death date	Death place		Endowment	
12 May 1874	Lewiston, Cache, Utah, USA		5 Jan 1846	NAUVO
Burial date	Burial place		Sealing to parents	
15 May 1874	Richmond, Cache, Utah, USA		Sealing to spouse	
Husband's father			4 Apr 1857	EHOUS
Captain James Frost Sr (MSYD-81D) <input checked="" type="checkbox"/> Deceased				
Husband's mother				
Isabella Van Dyke (L41N-GND) <input checked="" type="checkbox"/> Deceased				
Other parents and other spouses				
Other spouses: Martha Patty Harris (KWJB-J7G), Marriage, 4 April 1857, Endowment House, Salt Lake City, Salt Lake, Utah, USA				

Wife Pennina Smith (KWVM-RQW)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
1791/94	Wayne Co, North Carolina, USA		1840/41	
Christening date	Christening place		Confirmation	
			1840/41	
Death date	Death place		Initiatory	
8 Sep 1869	Richmond, Cache, Utah, USA		5 Jan 1846	NAUVO
Burial date	Burial place		Endowment	
11 September 1869	Richmond, Cache, Utah, USA		5 Jan 1846	NAUVO
Wife's father			Sealing to parents	
John Smith (LD5X-GDZ) <input checked="" type="checkbox"/> Deceased			13 Feb 1913	LOGAN
Wife's mother			Sealing to spouse	
Margaret Brown (LZZH-8T3) <input checked="" type="checkbox"/> Deceased			4 Apr 1857	EHOUS
Other parents and other spouses				
It has been difficult to be more accurate on Pennina's birth year. The Nauvoo Endowment record shows she gave her birth year as 1788. To this date we have not been able to completely verify which year is correct.				

Children			LDS Ordinances	
			Date	Temple or place
1	Name		Baptism	
	Samuel Buchannan Frost (KWNN-1Z5) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Jan 1840*	
	Birth date	Birthplace	Confirmation	
	2 Jan 1810	Wake, North Carolina, USA	Jan 1840*	
	Christening date	Christening place	Initiatory	
			23 May 1870	EHOUS
	Marriage date	Marriage place	Endowment	
	7 Aug 1834	Hancock, Illinois, USA	23 May 1870	EHOUS
	Spouse	Rebecca Foreman (KWJD-FKD)	Sealing to parents	
	Death date	Death place	15 Sep 1886	LOGAN
	27 June 1888	Antimony, Garfield, Utah, USA	Sealing to spouse	
	Other parents and other spouses		23 May 1870	EHOUS
Other spouses: Esther Davis (KWNN-1ZR), Marriage, 17 Apr 1864, Draper, Salt Lake, Utah, USA. There are other years given as possible baptism dates. More research and clarification is needed to be sure which date is correct but the 1840 year seems more likely.				
2	Name		Baptism	
	Nancy Illewood Frost (KWV5-89G) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		1840	
	Birth date	Birthplace	Confirmation	
	11 Aug 1812	Wake Co, North Carolina, USA	1840	
	Christening date	Christening place	Initiatory	
			20 Jan 1846	NAUVO
	Marriage date	Marriage place	Endowment	
	22 May 1833	Knoxville, Knox, Tennessee, USA	20 Jan 1846	NAUVO
	Spouse	Archibald Kerr (KWV5-89T)	Sealing to parents	
	Death date	Death place	15 Sep 1886	LOGAN
	16 Mar 1901	Clearfield, Davis, Utah, USA	Sealing to spouse	
	Other parents and other spouses		22 Jan 1846	NAUVO
Nancy was rebaptized 29 Mar 1857 in Draper, Salt Lake, Utah				

CH.2 MCCASLIN FROST & PENNINA SMITH

Family Group Record—continued

Family group record number _____ . Page 2 of 3 .

Husband McCaslin Frost (KWVM-RQ4)			Wife Pennina Smith (KWVM-RQW)	
Children—continued			LDS Ordinances	
3 Name Isabelle Vandyke Frost (KFVG-RQD) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 14 Feb 1816 Birthplace Knoxville, Knox, Tennessee, USA Christening date _____ Christening place _____ Marriage date about 1835 Marriage place Knoxville, Knox, Tennessee, USA Spouse Wiley Jones (L61K-DH4) Death date 28 Nov 1897 Death place California, USA Other parents and other spouses _____			Date _____ Temple or place _____ Baptism 29 Nov 1898 _____ Confirmation 29 Nov 1898 _____ Initiatory 30 Nov 1898 _____ Endowment 30 Nov 1898 _____ Sealing to parents 30 Jan 1965 OAKLA Sealing to spouse 11 Mar 1994 JRIVE	
4 Name Fereba Smith Frost (LCDZ-DMR) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 17 Sep 1818 Birthplace Knoxville, Knox, Tennessee, USA Christening date _____ Christening place _____ Marriage date abt 1837 Marriage place Fairfield, Jefferson, Iowa, USA Spouse William Harrison Barger (KWVQ-C8J) Death date 13 April 1900 Death place Weeping Water, Cass, Nebraska, USA Other parents and other spouses _____ Fereba married Rev. John E. Beatty on 8 Feb 1862 in Sidney, Fremont, Iowa, USA. *In a letter written by Samuel B. Frost to wife Rebecca he stated "Fereba this morning proffered to believe in Mormonism, and Wm. said as much as to say the same last night to me." Fereba was likely baptized in 1842.			Baptism 1842* _____ Confirmation 1842 _____ Initiatory 6 Feb 1846 _____ Endowment 6 Feb 1846 _____ Sealing to parents 30 Jan 1965 OAKLA Sealing to spouse 30 Jul 1930 LOGAN	
5 Name James William Frost (LZPS-NRV) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 30 Aug 1820 Birthplace Knoxville, Knox, Tennessee, USA Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse _____ Death date Oct 1834 Death place Knoxville, Knox, Tennessee, USA Other parents and other spouses _____			Baptism 14 Sep 1886 LOGAN Confirmation 14 Sep 1886 LOGAN Initiatory 26 Jan 1887 LOGAN Endowment 26 Jan 1887 LOGAN Sealing to parents 15 Sep 1886 Logan Sealing to spouse _____	
6 Name Martha McKinney Frost (KWJC-BLX) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 7 October 1825 Birthplace Knoxville, Knox, Tennessee, USA Christening date _____ Christening place _____ Marriage date 14 March 1840 Marriage place Fairfield, Jefferson, Iowa, USA Spouse Harmon Jackson Akes (LHK4-L8R), Death date 26 August 1902 Death place Lewiston, Cache, Utah, USA Other parents and other spouses _____ Other Spouses: (2) George Washington Langley (KWVS) 20 January 1846 Nauvoo, Hancock, Illinois, USA; (3) John McCormick Wiser (KWJC-BLN), Marriage, Mar 1851, Big Cottonwood Canyon, Salt Lake, Utah, USA			Baptism 1 Feb 1841 _____ Confirmation 1 Feb 1841 _____ Initiatory 5 Jan 1846 NAUVO Endowment 5 Jan 1846 NAUVO Sealing to parents 15 Sep 1886 LOGAN Sealing to spouse 20 Jan 1846 NAUVO	
7 Name Mary Ann Frost (LHVJ-R47) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 27 October 1827 Birthplace Knoxville, Knox, Tennessee, USA Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse _____ Death date August 1829 Death place Knoxville, Knox, Tennessee, USA Other parents and other spouses _____			Baptism Child _____ Confirmation Child _____ Initiatory Child _____ Endowment Child _____ Sealing to parents 15 Sep 1900 LOGAN Sealing to spouse _____	

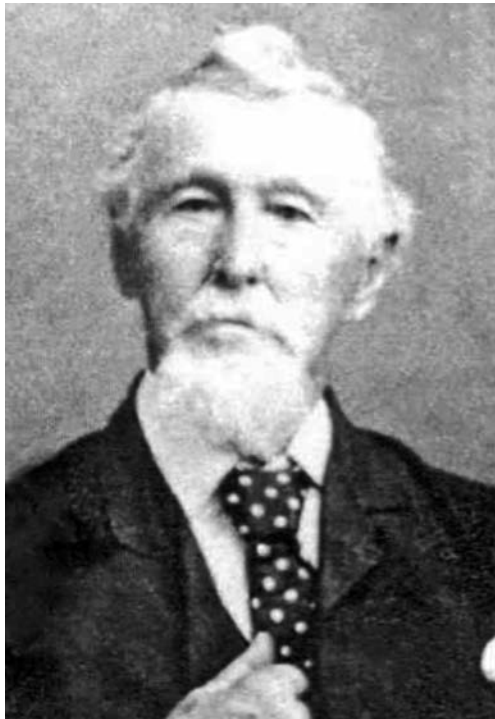
Family Group Record—continued

Family group record number _____ Page 3 of 3

Husband McCaslin Frost (KWVM-RQ4)		Wife Pennina Smith (KWVM-RQW)															
Children—continued			LDS Ordinances														
8	Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Margaret Elzira Frost (KVPF-8J6) Birth date 28 April 1830 Birthplace Knoxville, Knox, Tennessee, USA Christening date Christening place Marriage date 3 December 1846 Marriage place Nishnabotna, Atchison, Missouri, US Spouse Harvey McGalyard Rawlins (KWJ6-3) Death date 4 April 1920 Death place Lewiston, Cache, Utah, USA Other parents and other spouses		<table border="1"> <tr> <th>Date</th> <th>Temple or place</th> </tr> <tr> <td>Baptism 1842</td> <td></td> </tr> <tr> <td>Confirmation 1842</td> <td></td> </tr> <tr> <td>Initiatory 26 Mar 1857</td> <td>EHOUS</td> </tr> <tr> <td>Endowment 26 Mar 1857</td> <td>EHOUS</td> </tr> <tr> <td>Sealing to parents 15 Sep 1886</td> <td>LOGAN</td> </tr> <tr> <td>Sealing to spouse 26 Mar 1857</td> <td>EHOUS</td> </tr> </table>	Date	Temple or place	Baptism 1842		Confirmation 1842		Initiatory 26 Mar 1857	EHOUS	Endowment 26 Mar 1857	EHOUS	Sealing to parents 15 Sep 1886	LOGAN	Sealing to spouse 26 Mar 1857	EHOUS
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CHAPTER 3

HISTORY OF
DANIEL MARCUS (MARK) BURBANK SR
&
ABIGAIL BLODGETT
&
LYDIA VANBLARICOM
&
SARAH SOUTHWORTH



Daniel Marcus Burbank Sr.

DANIEL MARCUS (MARK) BURBANK SR & ABIGAIL BLODGETT, LYDIA VANBLARICOM, SARAH SOUTHWORTH

Compiled by Nada Rawlins Wilkins and Neil W. Rawlins, April 2015

NOTE: Daniel Mark Burbank Sr was a man for all seasons. He started working at the bar on a steamboat and quickly became a Captain and Pilot. He was a trusted friend of the Prophet Joseph who asked him to become a midwife because of his gift of healing. He was part of the Nauvoo Legion when they went to rescue the Prophet. He was Bishop at Indian Creek and helped move the Saints to Utah in 1852. He worked on the Nauvoo Temple by day and protected it at night. He was a carpenter, home builder, Temple builder, Brigham City Tabernacle builder. He was Chaplin and Commissarian in the Utah War. He kept a record that Brigham Young used to help document the war. He was pardoned for his part in the Utah War. His loyalty to the church was unwavering. When he died his third wife summed it up best. She preferred not to re-marry. "She had one good husband she would not find another like him." (Neil Rawlins)

Daniel Marcus (Mark) Burbank Sr wrote much of his own history. This history will mostly be in the words of Daniel and his last wife Sarah Southworth. One of Daniel's handwritten histories is in an old brown leather book. It was owned by his son, Brigham Southworth Burbank, but we were not able to find who has the book now (2015). There is a copy of his journal in the Church History Library which can be accessed online.

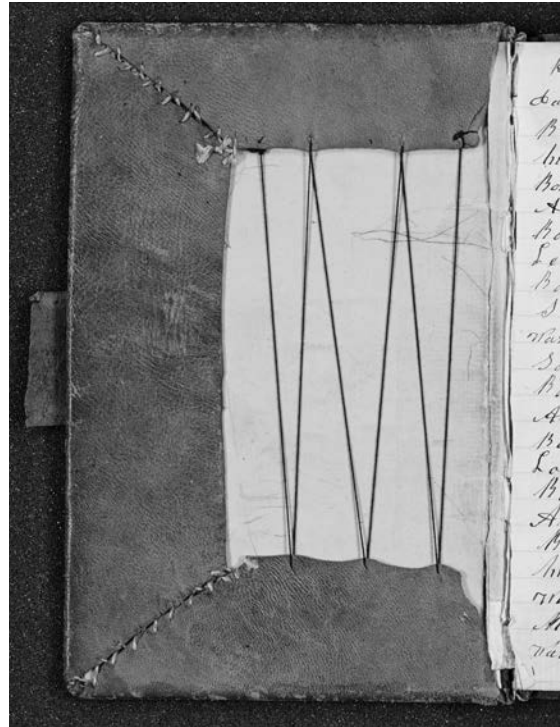
Daniel had three wives. We will have more about each of them inserted into Daniel's history. These are his three wives:



LYDIA VANBLARICOM born 10 December 1816; married Daniel 31 December 1835. She died 18 September 1838.

ABIGAIL BLODGETT born 26 March 1811; married Daniel 3 August 1839. She died 20 July 1852. She is our ancestor.

SARAH SOUTHWORTH born 10 February 1835; married Daniel 10 September 1852. She died 27 May 1927.



Daniel Mark Burbank Sr's leather journal

[Daniel Sr writes:] *I was born in Manchester County, New York, Dec. 3, 1814, the son of Daniel and Margaret Pynchon Burbank. My parents had three sons, Lester, Augustus, and myself, and sisters were Margaret, Aveline, Sophia, Louisa and Mary Anne. Eight of us children.*

When I was about five years of age, our family, with two other families started West (1819). The men built a flat bottomed boat along the Monogahala River at a place called Olegan Point -- it being one of the forks of the Ohio River. We came down the river on this boat to Cincinnati, Ohio, and resided there until the Spring of 1820, at which time my father and family and one of the other families again boated down the Ohio River, until we came to a place called Shauney Town, Gallatin County, Illinois, situated on the West bank of the Ohio River. From this place we traveled West into Hamilton County, Illinois, four miles

west of McClansborough; this being the county seat. Here we lived for some time, and where my two older sisters married two brothers. Sophia to Ernie Maulding and Louisa to William Maulding. From this place the rest of us moved to Swining Point, Illinois in Morgan County and from there into Exeter, Illinois, Scott County.

Here at Exeter, July 14, 1826, my Mother (Margaret Pynchon Burbank) died leaving me [Daniel Mark Burbank Sr] only 12 years old and one brother Augustus, 9 years old.

My sisters Aveline and Margaret then kept house for my father. Then my sister Margaret married Adam Conrad and lived at Exeter. Then my father moved one mile south on a farm. At this time Aveline married Orlando Kellogg and soon after my father married a widow by the name of Adams. She had four girls and two boys, and they came to live with us on the farm. Then my sister Aveline

Kellogg's husband was a captain of a steamboat then running on the Illinois River, and my youngest brother Augustus went to live with them.

We lived on the farm until 1828, when we moved again to a place called Maradotia, Morgan County, Illinois, on the Illinois River. Here my father bought land that lay along the river and built a home and made other improvements.

In the year 1830, I stayed with my youngest sister Mary Anne, in Cincinnati, Ohio to learn the trade of carpenter. My oldest brother Lester also lived there. Our leaving my father, left him with none of his real children at home, and he being quite feeble, having the use of his right hand lost by a felon, which was irritated and brought on by the brutal care of his second wife and doctor. They sought to destroy him and take away his means. They made all preparations one morning to cut off his hand. When I asked him if he was going to have it done he said, "My son I don't know what is best." He was in very poor health and confined to his bed. I said, "Father, don't have it cut off." There-upon, the doctor told me to shut up my mouth and the old woman clinched me by the hair of the head and ordered me out of the house. Father covered up his face with the sheets and wept. I sent for my brother-in-law, Adam Conrad and he took father home to his house. There he was cared for and his hand got well, but withered down until it was nothing but skin and bone. He stayed with his son-in-law for some time and then went to Cincinnati and spent the summer with his eldest son, Lester.

In the fall of 1832 he went back to his home and found his wife married illegally to a man by the name of Brown and his property all used up.

After going to his home, he did not find Brown at home. His wife urged him to take breakfast, this he refused but took a cup of coffee instead. He became ill shortly after and went back to Maradotia and took a room in a hotel. He grew worse

and started to vomit violently and only lived three or four days. It was said by the neighbors and doctor that this woman had poisoned him to death. His body was taken to the town of Exeter, Illinois and buried by the side of his first wife, Margaret Pynchon Burbank, in a cemetery west of town on a high rolling ridge.

In the year 1833, late in the fall I left my trade and came down the Ohio River to Shauney

HOW WE ARE RELATED TO PASSENGERS ON THE MAYFLOWER

Daniel Mark Burbank Sr (son of)
Margaret Pynchon & Daniel Burbank (son of)
Daniel Burbank & Mary Marks (daughter of)
Hezekiah Marks & Judith Hayward (daughter of)
Hannah Chadwick & George Hayward (son of)
John Hayward & Ann White (daughter of)
Judith Vassall & Resolved* White (son of)
Susanna* & William* White
(*passengers on the Mayflower)



Susanna and William White's second son, Peregrine, was the first European child born in New England. William White died soon after landing at Plymouth Rock.

Susanna remarried John Winslow becoming the first bride in the Colony. Source: http://www.pilgrimhallmuseum.org/susanna_white.htm

Town and then out to McLeansboro to see my two sisters whom married the Maulding brothers. I stayed there until in the spring of 1834 when I left and went to my sister Aveline Kellogg's place. Living in the town of Naples, then Morgan County now Scott County Illinois. Here also my youngest brother Augustus lived.

I entered into service on the farm with him for sometime, then went on a steamboat as a bar-keeper for Kellogg at \$10.00 per month. Later as steersman until late in the summer I left this employ and went for myself at \$50.00 per month as Pilot and continued in this business for some time operating mostly on the Illinois River.

When in December 31[,1835,] I was married to Lydia Vanblaricom, one mile south south east of Naples in this town. I continued to pilot on the Illinois River seeing my family twice a week. My wages now were from \$100.00 to \$150.00 a month, yet some transient trips I got as high as \$100.00 a week.

LYDIA VANBLARICOM

LYDIA'S HISTORY: She was born 10 December 1816 in Switzerland County, Indiana in the southeast corner of Indiana near Kentucky. Some of her siblings were born in Kentucky. Family Search lists her siblings as: Elizabeth, Mary, James, John, Samuel, David, Sarah, Thomas, Margaret, Hannah, Peter. Her parents are Peter Vanblaricom born 7 May 1784 in Bergen, New Jersey and Mary Jackson born 29 October 1790 in Boone County, Kentucky. Somehow by the fall of 1835, she had moved to Illinois on the Illinois River near Naples, Illinois, to meet and marry Daniel Mark

Burbank Sr 31 December 1835. On 24 July 1837, Orlando Kellogg and wife, Aveline, sell to Daniel Mark Burbank, Lot 2, Block 26 in Naples, Morgan, Illinois for \$500.00.

Their life together started with hardship with her smallpox and the loss of her baby. Because the baby isn't named, it was probably early in the pregnancy and she had a miscarriage. She was fortunate to recover and was happy to be having another child, Augustus Ripley, who was born 12 January 1838. He was named after Daniel's youngest brother. On 18 September 1838, Augustus' mother and Daniel's wife, Lydia, died. His sister, Margaret, took the baby but little Augustus grieved so for his mother. He also died 28 September 1838.

Daniel must have loved Lydia and the baby dearly and suffered from grief for he sold everything and poured himself into his work as riverboat pilot. He was baptized for her in the Mississippi River in 1841. He had her sealed to him in the Nauvoo Temple on the 17th [21st] of January 1846, the same day he was sealed to Abigail.

[Daniel's words] *In 1836 my wife had the smallpox and lost her child and came very near losing her own life. On the 12 January 1838, my son Augustus Ripley was born and eight months later, 18 September 1838, my wife Lydia died leaving me with a small baby which my sister Margaret Conrad took to raise. The baby pined away and died 28 September 1838, dying 10 days after its mother, age 8 months 16 days.*

I sold all out and continued piloting the river

until 3 August 1839, I met and married Abigail Blodgett, a widow. We lived at Naples, Illinois and lived at this place until in the spring of 1841. [Some places in his handwritten histories he has 1841 and others 1840.]

[This is the story of Daniel's conversion written by his son, Brigham Southworth Burbank.] *"In the spring of 1841[1840], my father, Daniel Mark Burbank, captain of a riverboat, was traveling north on the Mississippi river and had gone past Nauvoo, Illinois, when he was informed that the brick lining of the furnace had deteriorated to such an extent that the fire had to be put out. Father decided that they should drift back down the river to Nauvoo as they had a wharf there where the repairs could be made. After father had given the instructions for the repairs; he asked one of the men on the wharf if he knew Joseph Smith and the man replied that he did; and as he was going in that direction, he would escort him there. When they arrived his escort knocked and Emma came to the door and asked them what they wanted. Father said they wanted to see Brother Smith. So he came to the door and while standing at the door; his escort informed the prophet that Brother Burbank had asked to see him to find out for himself if the Mormons were the rascals some people were saying they were. My father said he looked him in the eye and they seemed to pierce his very soul. He slowly looked down to his feet and my father said it seemed that the fluid of his body seemed to flow out of his body. Brother Smith slowly raised his eyes and looking father in the eye made the following odd statement: "Brother Burbank, I can see that you are thirsty for the want of water. Meet me down on the banks of the Mississippi River and you will be baptized into the Church of Jesus Christ of Latter Day Saints." Brother Smith then asked father into the house and they talked for a*

great length of time. Brother Smith told him of his experience in the grove and father was converted that day. It has not been recorded, as far as I know, what the Prophet Joseph Smith told him. Father went forth from the Prophet with a great joy in his heart and converted his wife and they returned to Nauvoo. On 11 April 1841[1840] they were baptized in the Mississippi River by William Smith, brother of the Prophet Joseph Smith."

[Daniel's words] *We moved to Nauvoo, Illinois, being about ninety miles west on the Mississippi River, on its eastern bank. We lived at a place called Nauvoo House, in the north part of the city, three blocks from the temple.*

ABIGAIL BLODGETT

ABIGAIL'S HISTORY: She was born 26 March 1811, in Tynsborough, Middlesex, Massachusetts. Nothing is known of her childhood days, only that she was the 12th child of a family of 15. Her father Thadeus Blodgett was a third great grandson of the immigrant Thomas Blodgett, a glover by trade, who came on the ship "Increase" from London with a wife and two sons in 1635. He was born 8 June 1766 in Middlesex County, Massachusetts. Her mother was Hannah Marshall born 8 September 1777 in Middlesex County, Massachusetts. Her families are descendants of the early settlers of Massachusetts.

This was also the scene of her first marriage to Elijah H. King of Boston, Massachusetts whom she wed 6 September 1830. She was only 19 years old at the time of her first marriage. In

their life together they made their way to Peoria, Peoria County, Illinois where Elijah lost his life 26 September 1838. Abigail was working at a restaurant near the Illinois River where she met Daniel. They both had suffered a severe loss and must have found comfort in each other.

Abigail and Daniel were married 3 August 1839 at Naples, Illinois, where they lived until they moved 90 miles west to Nauvoo, Illinois on the Mississippi River. Here on 11 April 1840 or 1841 Daniel Mark and Abigail were baptized into the Church of Jesus Christ of Latter-day Saints, in the Mississippi River by William Smith, brother of the Prophet.

They lived in the north part of the city of Nauvoo, just three blocks from the temple. Their first son, Joseph Smith Burbank was born to the two of them 13 July 1842 in Nauvoo. He was named after the Prophet. Sometime after that, Joseph Smith's wife, Emma was ill. This is an excerpt from Daniel's third wife, Sarah Southworth Burbank's history where she tells what he told her:

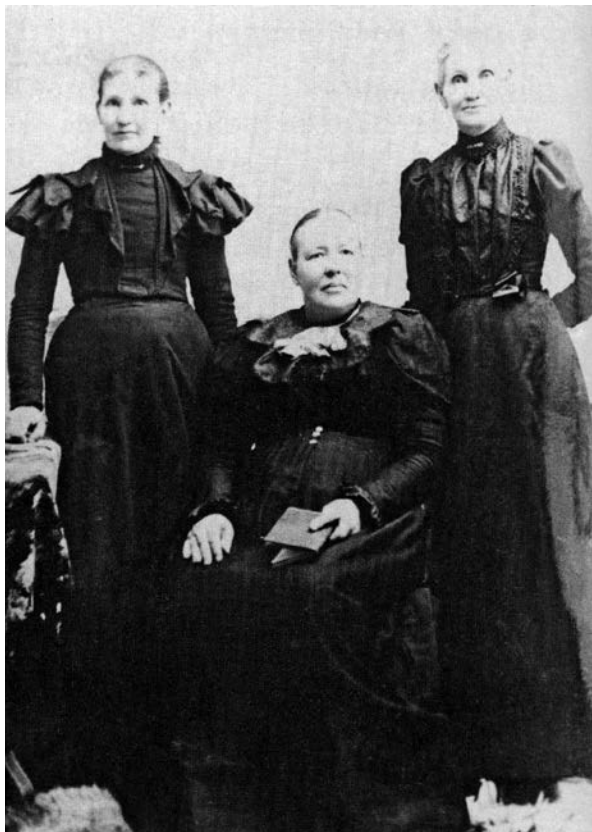
When Emma, the Prophet's wife, was given up to die by the doctor; he called Daniel M. Burbank to come and see her. Brother Burbank said: "I believe I can cure her." He went to the store and got medicine and stayed two nights and days and cured her. Then the Prophet told Brother Burbank to gather all his books together and to tend the ladies in confinement. The knowledge that Daniel M. Burbank had was

received in a hospital in St. Louis. The Prophet said that was his mission on earth, to attend the sick. His blessing said the same.

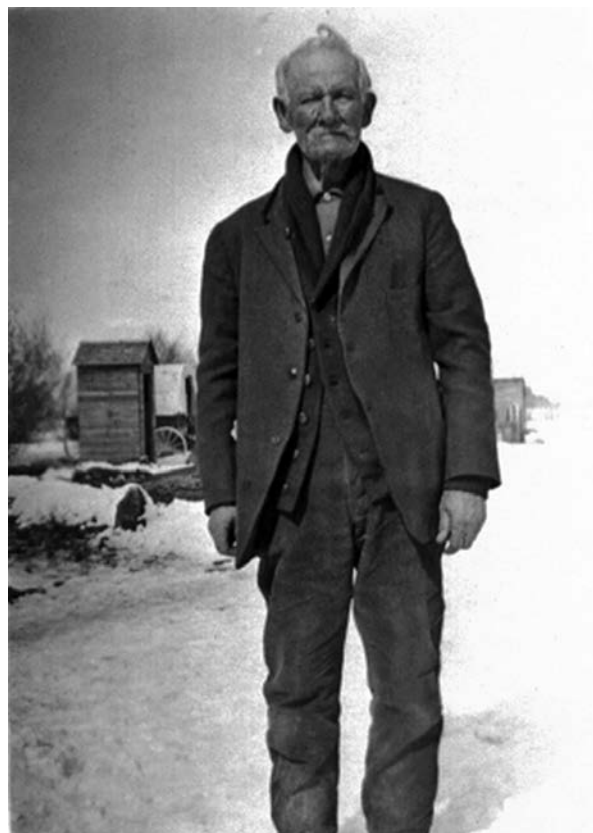
We know that Daniel and Abigail moved south to Alton, Madison, Illinois which is near St. Louis where the midwife school was. They were in Alton on 30 January 1844 when Abigail gave birth to their second child, Mary Lydia Burbank. He may have gone to the school there, but we don't know for how long.

Sometime after that they went back to Nauvoo. They lived in Nauvoo until the fall of 1845 when they moved three miles north east to a farm. They became closely associated with the Prophet. Daniel Mark was an athlete, doctor and bodyguard. Abigail and Daniel were among those who were privileged to receive their endowments in the Nauvoo Temple, which they did 16 [or 20] January 1846, and on the following day were sealed to each other for time and all eternity. The same year (1846) which was two years after the martyrdom of the Prophet Joseph, persecution became so fierce that they left home, orchard, cattle and their beloved Temple to the mob and moved to Farmington Iowa. In terrible conditions, Abigail took care of her two toddlers, Joseph, (3 ½) and Mary Lydia (2) while being pregnant. She and Daniel Sr must have both worried constantly for the safety of their family. Here their third child was born, Daniel Mark on 10 June 1846.

That fall another move took them west again. In one of these moves in



Abigail's daughters: Laura Burbank Rees, Mary Lydia Burbank Marble, Abigail Burbank Mathias



Abigail's son: Daniel Mark Burbank Jr

Iowa their young son, Joseph, was thrown from the wagon and run over by the wheel and died 6 July 1848. They were living at Council Bluffs, Iowa when Abigail gave birth to baby Abigail 14 August 1848, just 5 weeks after losing her son, Joseph. They had one more baby named Laura born two years later 4 May 1850.

In 1852 with their four children, the Burbanks again started west with the Saints to seek peace where they might live unmolested. Daniel was made captain over a company of 10 wagons. It seemed Abigail's life was not to know peace or to live to be old. She died from Cholera 20 July 1852 while crossing the plains.

BAPTISMS FOR THE DEAD

We know that Abigail and Daniel both did baptisms for the dead in the Mississippi River and in the Nauvoo Temple. They did baptisms for their spouses who had died. The baptisms they did are listed in the Baptisms for the Dead section of this book.

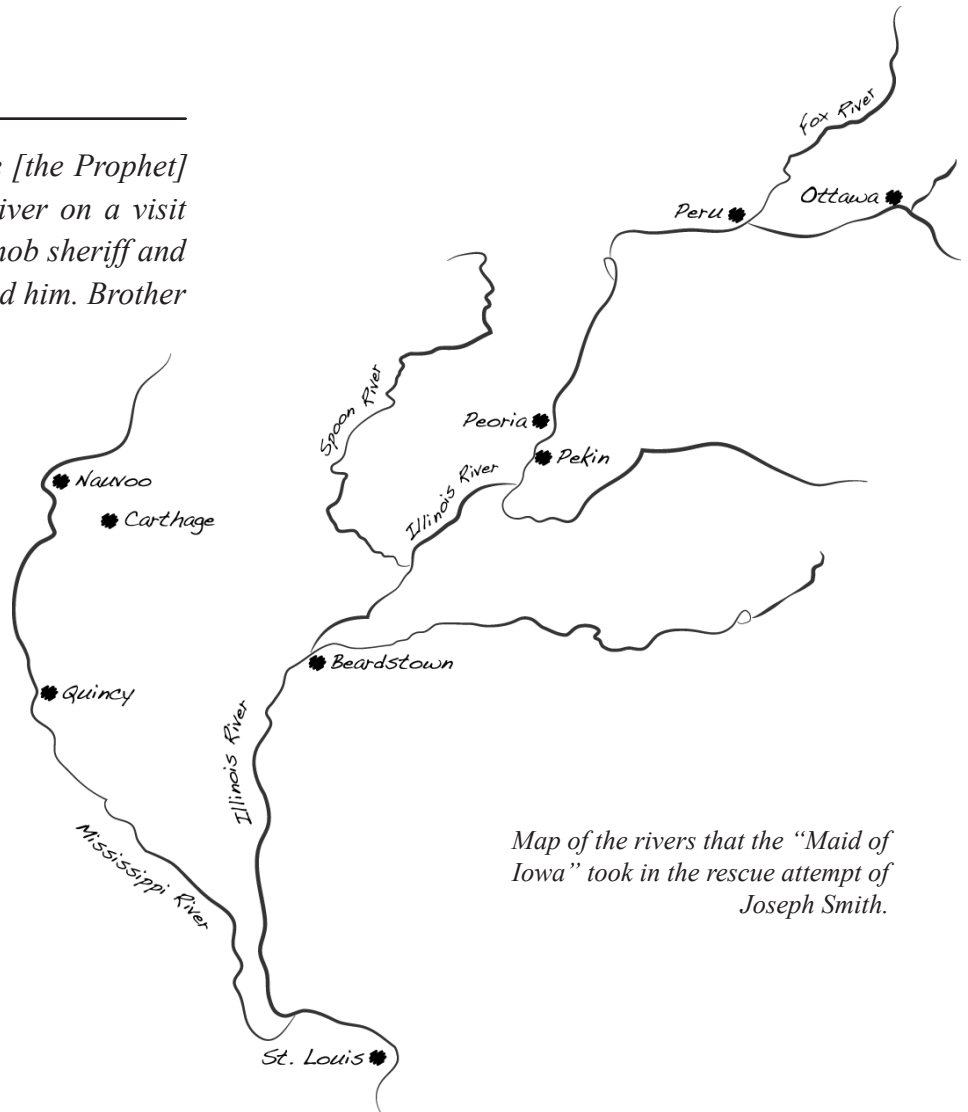
[Daniel's words] *While living in Nauvoo, these were very hard times for the Saints to live. While building the Temple, our labors were great, for we had to labor days and guard the temple at night. There were many attempts made to burn the Temple, sometimes by false brethren seeking to kill the prophet Joseph Smith also kidnap him and run him into Missouri, and there hang, burn or otherwise destroy him. Many times we had to turn out and take the prophet away and fetch him home again.*

MAID OF IOWA

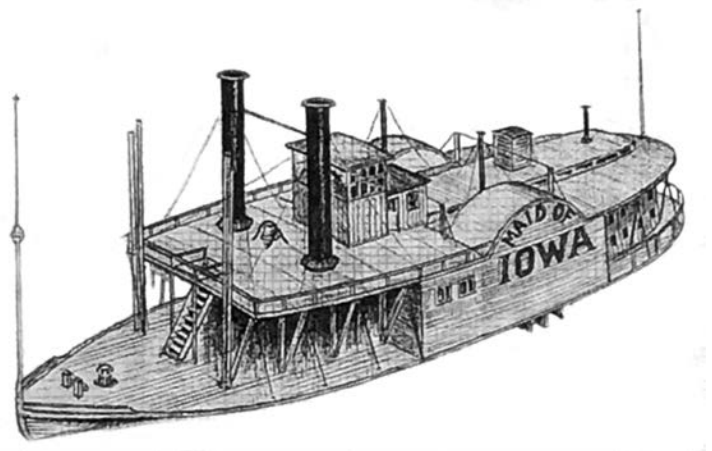
[Daniel's words] *At one time while [the Prophet] was at Pawpaw Grove on Rock River on a visit [with Emma's sister's family], the mob sheriff and posse took him and much maltreated him. Brother Hyrum Smith sent out Colonel Charles Rich, Colonel Steven Markum and others, each with a party of horseman--one to head towards the Mississippi and the other east to head toward the Illinois River; while some thirty others went by water on board the steamboat "Maid of Iowa." This boat was owned by the Church... [Daniel was the pilot. Read more about this attempt to rescue the Prophet in the "Maid of Iowa" section of this book.] We started down the Mississippi River then turned up the Illinois River. We soon found that there was a boat that had been manned out of St. Louis to receive Joseph [the Prophet], and the mob at Ottawa which is on the west side of the river at the mouth of the Fox River; and run him into St. Louis then back into the country [Missouri] and there destroy him at their own pleasure.*

This [enemy] boat had an armed force and two swivels on board. Her name was "Chicago Bell", a very large and strong boat, with some hundred men well armed. When we got this news we crowded all steam [ahead] for the "Bell" was some forty miles ahead.

At the town of Erie, we had to stop to buy some bricks and mound up the back wall of the furnace; and this was soon done and we again was under way--crowding our little boat day and night--until



Map of the rivers that the "Maid of Iowa" took in the rescue attempt of Joseph Smith.

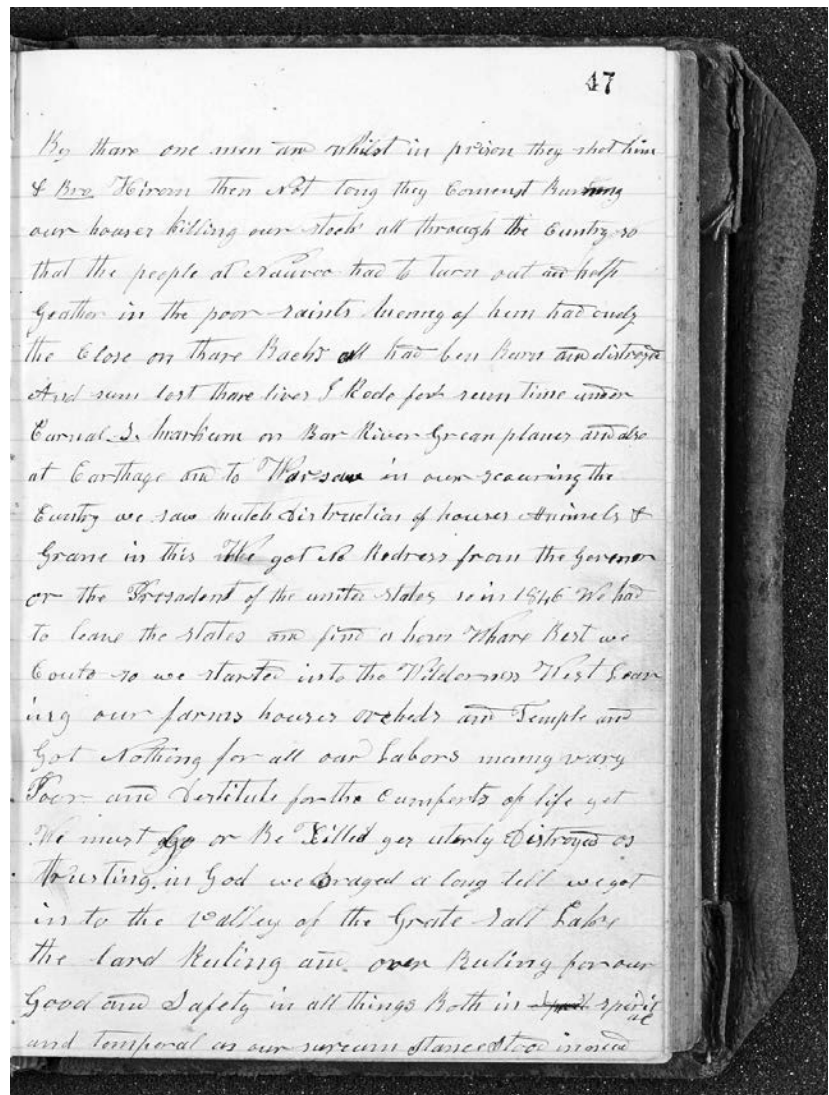


one morning about three o'clock we came in sight of the town Pekin, situated on the east bank of the river [Illinois].

When in about one and a half miles of Pekin, we saw a boat leaving the wharf running out across the river west for a small island shoal or chute, which was the main passage and channel. In her rounding to the right into this channel, she caught fast on a sandbar; there she was fast and could not back off—and upon nearing her we found her to be the “Chicago Bell”. We stopped and hailed her with a speaking trumpet from the pilot stand—if she would let us pass. She wanted to know what boat we were. We told her. She then answered that she would not let us pass. She then swung [the “Bell”] around with stern into the willows and there made it fast. We then ask if they would not ease off her line and let us pass. They swore that they would not. At this time her deck was black with men.

[Then the most wonderful thing happened.] When the spirit of God whispered to the Pilot Burbank [Daniel] which was at the wheel to go around her, through the brush or island. When at this moment the Pilot [Daniel] rung the bell sung out through the lower speaking trumpet to the engineer to put on the steam. On we went through the woods till we reached the main river above the “Bell” [Chicago Bell]. So on we went and at twilight in the morning we were at the Town of Peoria.

Here we received news from our Brethren that went by land. So we went on to Peru, a town on the



Page 47 of Daniel Sr's Journal

west side of the river at the mouth of the canal. Here we got word again that our brethren by land had retaken Joseph Smith, the Prophet, and they were on their march for Nauvoo, and ordered us to return to Quincy, Adams County and there wait for further orders. So back we went passing the “Bell” again at Diamond Island, at a place known as the Buckhorn Woodyard, the “Bell” was lying to a wooding. [Stuck in a sandbar.] On to Quincy we went and from there on up to Nauvoo.

On our arrival we found that Joseph Smith, the Prophet, was undergoing his trial and when

he saw us he called to us to wait, that he wanted to see us. In a little while he and Brother Hyrum came into our midst and they blessed us in the name of the Lord and we again went to our homes.

JOSEPH SMITH MARTYRDOM

[Daniel's words] *Then for a while we lived in peace, until the time Joseph gave himself up to go to Carthage, Hancock County, Illinois, being charged with treason against the government. This was a sham and a great injustice for he was always loyal and true to the faith. They only wanted to destroy him and this was the design of the whole and entire government, and then after the government had promised them protection, and while Joseph and Hyrum were in jail, the mob shot them both to death on 27th of June 1844.*

Not long after, the mobs commenced burning our homes, killing our stock all through the country, so that the people at Nauvoo had to turn out and help gather in the poor Saints. Many of them had only the clothes they were left. All of their property had been burned and destroyed, some lost their lives.

NAUVOO LEGION

[Daniel's words] *I rode for some time under Colonel S. Markum on Bear River; Green Plains, and also at Carthage and Warsaw, and in touring the country we saw much destruction of houses, animals and crops. In this we got no redress from the government or the President of the United States. So in the year 1846, we had to leave the United States and find a home where best we could.*

LEAVING NAUVOO

We started west into the wilderness, west of Nauvoo amidst rain, and much high water and most excess exposure for men, women and children; leaving our farms, orchards, homes and Temple. We got nothing for all our labors from the government. Many of our people were poor and destitute of the comforts of life; yet we must go on or be killed; so trusting in God, we arrived at Farmington, Iowa.



Daniel Mark Burbank Jr

Here I stopped and labored for food and Rament [raiment or clothing] for my family. At this place my son Daniel was born June 10, 1846. In the fall I started on west again until I came to a place called "Old Agency", where we spent the winter, then on again to the Bluffs to a place called Hannerville. Here we lived in Indian Creek and [I] was Bishop for some time and then moved north sixty miles, taking charge of the church affairs until the year of 1852.

Joseph Smith Burbank, died 6 July 1848, during one of their moves. He fell out of the wagon and was run over by the back wheel.

Mary Lydia Burbank, sister of the

deceased, writes in her history; *“While moving from Nauvoo, Illinois to Winter Quarters, one morning her brother, Joseph Smith Burbank, just a little older than myself, fell out of the wagon and was ran over and killed. It was so lonely when I went to bed I couldn’t get over It. He was laid in a hurriedly dug grave and the company went on.”*

COUNCIL BLUFFS, IOWA, DECEMBER 1847

[From a history of Daniel on Family Search] During 1846-1852 there were more than 70 settlements in Iowa. Bishops were ordained to preside over the temporal affairs of the Church in the different branches. They were to care for the needy, widows, and orphans. They were to be the fathers of the branches. Orson Hyde, in instructing the bishops of their calling, had this to say:

“There will be many calls on you for assistance and aid, because you are the man appointed to receive the tithing, and from it to administer to the wants of the poor. It is desirable that the honest and virtuous poor should receive succor from the Church; but such persons as waste their time in bed in the morning, when they should be up and at work if they are healthy, have no claim on you for support. That family who are guilty of profanity or suffer the same of their house, have no claim on the tithing for support. Parents who have boys and girls large enough to earn their living, yet instead of working, idle away their time, have no claim on you for aid.... Let your disbursements

prove that the Church does not tolerate idleness in any shape or form, neither crime, nor immorality.” (Frontier Guardian, [semi-monthly paper of the LDS Church at Kanesville, Iowa, edited by Orson Hyde], August 8, 1849.)

The Quorum of the Twelve wanted to announce to the Saints the reestablishment of the First Presidency. It remained only to place the matter before a meeting of the general membership. A large meetinghouse was commissioned to be completed as soon as possible. About 200 men were called to assist in construction. (Possibly Daniel Mark Burbank was one of them since he was a Bishop on Indian Creek.) Within three weeks of hard winter labor, it was completed. Built with logs cut three miles away and carted to the site, the Kanesville Log Tabernacle, as it came to be called, was impressively large—60 feet west to east and 40 feet north to south. The walls were eight logs high, and the log roof was covered with willow straw and dirt. The tabernacle was capable of containing 1,000 seated. It stood near Indian Creek, four miles from Council Point. The First Presidency was sustained December 27, 1847: President Brigham Young, First Counselor Heber C. Kimball, and Second Counselor Willard Richards. Kanesville was on Indian Creek and Mosquito Creek. This town was designed to be a fitting-out place, a layover town where those too poor, tired, discouraged, or unprepared could delay their journey, plant and sow crops, procure teams and outfits, and make other necessary preparations.

In the winter and spring of 1852, Daniel Mark was busy in making and repairing wagons for the poor Saints to cross the plains. He didn’t come before 1852 because it is said that Brigham Young told him earlier to stay and help the people and build up his resources to come later. While there in

Council Bluffs, Pottawattamie, Iowa; Abigail had two more daughters.

CROSSING THE PLAINS

[Daniel's words] *We traveled across the plains on our way to the Salt Lake, my wife Abigail died, leaving me with four children, three girls and one boy. [She died from Cholera 20 July 1852, near Sweetwater, Nebraska on the Platte River at the age of forty-one.] **Such was the sorrows and hardships endured by our people but we prayed often and after many trials and hardships the Lord ruling and over ruling for our good and safety in all things both spiritual and temporal as our circumstances stood in need we came to Salt Lake.***

[Mary Lydia's memory of her mother Abigail's death.] ***I can remember looking back and watching that blackened spot as long as I could see it!***

[Sarah Zurviah Southworth, who later became Daniel Mark Burbank's third wife, says of this incident;] *We went along the Platte River where Cholera broke out in the Company. Five died in our Company.... My husband's wife, Abby, died with Cholera and was buried without a coffin by the Platte River along with others [that died with this disease]. We had to go on in the morning, never to see their graves again. The night that Abigail Burbank was buried the wolves were howling. It was awful to hear the dirt being thrown on their bodies. Sage brush was put on the graves and burned to keep the wolves away. A young lady and I were the only ones to wash and*

dress her with what we could find her under-clothes and nightgown. We sewed her up in a sheet and quilt. That was all that could be done for her burial. All the women in the camp were afraid to prepare the body for burial for fear they would catch the Cholera from her.

Two months after Abby died; I married Daniel Mark Burbank on the plains. Captain Walker, of the company camping by us, married us one evening. The bugle called the camps together to witness our marriage. We had cedar torch lights instead of candles. It was by the Green River in September.

There I mothered four children that were sick with scarlet-fever. My husband and I had a great trouble with sickness the rest of the way. We had a number of oxen die and had to stop for the camp to get cows instead of oxen.

A hundred Indians took Captain Daniel Mark Burbank, my husband prisoner. We thought he would be killed but the Chief gave him up to us if we would give them flour, sugar and coffee. We rejoiced when we saw the Captain alive. He had gone to hunt a buffalo he had seen through his spyglasses. He had killed buffalo before when in a hunting place.

The poor cows furnished us with milk or we would have suffered for a drink as the water was so bad for hundreds of miles. We had to grind parched corn in coffee mills to eat with our milk to save flour. We would eat it at night in milk. We parched a sack full before we left home.

[Once] the oxen stampeded and

ran away with the wagons toward the river. One woman was killed. I jumped out of the wagon with Mother's baby and came nearly being killed. It rained so hard that we had to sit up and hold the covers on all night. That happened many times.

When fording streams we could just see the oxen's back and horns and sure thought our wagons would go under, but we got out alive by the help of the Lord.

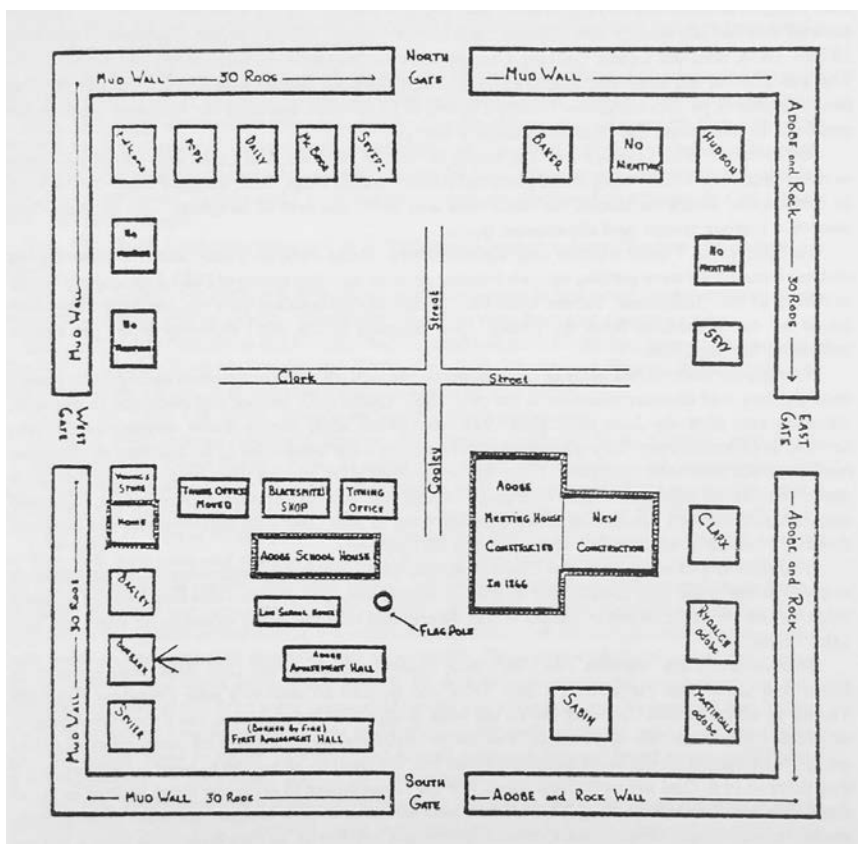
Near South Pass, Daniel married Sarah Zurviah Southworth 10 September 1852, as his third wife. His oldest child was 8 years old, and the youngest 2 years old. It was a hard thing for him to drive all day and take care of four children and also at the time he married, his children were all sick and she was the one to nurse them back to health. Sarah Zurviah Southworth was born 10 February 1835, Bastard, Leeds, Johnstown, Upper Canada*; daughter of Chester and Mary (Byington) Southworth. She was 17 years, 7 months old when she married Daniel Mark Burbank, and he was 37 years, 9 months, 7 days old; yet they lived together in perfect harmony, raising a family of 13 children and after her husband's death, she preferred to live single the remaining days of her life. We will have more of her history later in this chapter. [*Upper Canada is the area just north of the Great Lakes. That area became part of the Ontario Province in the late 1800s. Leeds County is near the St. Lawrence River.]



Great Salt Lake City in 1853

[Daniel's words] *Brigham Young sent me south into Utah Valley at the place called Springville, Utah Territory, but my Father-in-law went to Grantsville, where he stayed for some time and then was sent to Brigham City because they needed a leather tanner and shoemaker there.*

At Springville, I built a house and wintered



Drawing of Grant's Fort

there. Times were very hard and the Indians were restless because we were settling on their hunting ground, so in the spring of 1853, I moved my family to (Grant's Fort) Grantsville, Tooele, Utah Territory. I helped finish building the Fort, and built a log cabin inside for our protection from the Paiutes.

UTAH WAR

THERE WERE INTERMITTENT raids by the Indians on the settler's cows and horses and as if this wasn't enough, they had another situation in the year 1857. Elders A. O. Smoot and Nicholas Groesbeck traveling east with the June mail from Utah, met many Army supply trains coming west. Upon arriving at Independence, they learned that the supplies were headed for Utah and that the Kimball mail contract had been cancelled. Elder Smoot immediately started westward, driving with him the stock maintained at the various Mormon mail stations. At Fort Laramie, Elders Smoot, Rockwell and Judson Stoddard decided to make a forced drive to Salt Lake City and went the five hundred thirteen remaining miles in five days, arriving 23 July 1857.

The Church members abandoned Salt Lake City. The call also was sent into the mission field for the return of all missionaries.

Meanwhile, Captain Stewart Van Vliet, Assistant Quartermaster of the United States Army, was ordered to Great Salt Lake City. He arrived 8 September 1857 and he had an audience with President Brigham Young -- in which he told Van Vliet; "We do not want to fight the United States, but if they drive us to it, we will do the best we can -- and I will tell you, as the Lord lives, we shall come off as conquerors. God has set up His Kingdom on the earth and it will never fail. We shall do all

we can to avert a collision, but if they drive us to it, God will overthrow them. For the Government to array the Army against us is too despicable and damnable a thing for any honorable nation to do. The United States are sending their Armies here to simply hold us until a mob can come and butcher us, as they have done before. We are the supporters of the laws of the United States, but it is by the corrupt administration of those laws that we are made to suffer. Most of the Government Officers who have been sent here have taken no interest in us; but on the contrary, have tried many times to destroy us."

Captain Van Vliet said; "If the Government pushes this matter to the extent of making war upon you, I will withdraw from the Army; for I will not have a hand in shedding of the blood of American citizens."

Daniel Mark Burbank joined Major Warren Snow's Command of Cavalry (Meaning this company traveled on horseback.) and was appointed as Chaplain and Commissary of the command. This company, along with other companies of militia or Nauvoo Legion, was sent into Wyoming to slow the progress of Johnson's Army. They did this by using all means possible except killing the soldiers. They took the army's cattle, burned Fort Bridger, and took or burned any army supplies possible. The wards and church sent coats, blankets, and food such as dried fruit for the militia, but these supplies never reached the militia. Daniel handled the supplies for the company. It was hard for Daniel to see his men suffer for want of supplies.

A copy of Daniel's Journal was requested by Wilford Woodruff, and on the date of 6 January 1867 Daniel sent a handwritten copy of the journal and finished the copy with some of the conditions the militia faced. He sent it from Brigham City, Utah Territory. This account shows the devotion Daniel had to the church and to Jesus Christ even

in difficult times. The following is a copy that Daniel sent to Wilford Woodruff:

Friday, October 23, 1857: *We organized in the cavalry on Saturday 24th. Started and traveled through Emigration Canyon as far as Little Mountain, the night being very wet and cold, storming all night.*

Sunday, October 25th: *Crossed the mountains (Little and Big Mountain) and met with General Daniel H. Wells at the first crossing of Canyon Creek, thence four miles and met with the Provo foot Company, building places of defense on the various points along the road. Here we organized into two division of ten, then numbering 44 men and 7 pack mules; no tents nor wagons. From thence to Colonel Little's station and here camped.*

Monday, October 26th: *From this place to Colonel L. Robinson's Station in Echo Canyon and stopped for the night.*

Tuesday, October 27th: *From thence to Bear River, encamped, met here a small party returning home with some deserters and prisoners, numbering in all five men from the enemy's camp.*

Wednesday, October 28th: *Nooned at Big Muddy, then stopped awhile at Fort Bridger then south two and a half miles on Black's Fork and encamped. Today Colonel L Robinson and 28 men started from Fort Bridger for Henry's Fork, and one small camp under Colonel Lot Smith.*

Thursday, October 29th: *Left for Fort Supply on Smith's Fork, encamped.*

Friday, October 30th: *Started late for Fort Bridger, then east down Black's Fork 26 miles, encamped.*

Saturday, October 31st: *Down Black's Fork, 21 miles, encamped, at 3 o'clock tonight were aroused by Captain Willis and command, with 20 head of horses and mules, all well and in fine spirits. Just above here we met Lot Smith and John Atchison with 75 head of cattle going to Fort Bridger, all well.*

Sunday, November 1st: *Started for the enemy's camp, found four of their officers out four miles at a picket post. They left their post and tried to cut off some of our men from returning to the command but failed in doing so. While cursing Brigham Young, they fired several times from a high bench at one of our company, the balls passing over him whistling through the air but doing him no harm. In a gulch on the bench, the enemy had one camp of infantry secreted in ambush but we saw them and turned north along the foot of the bench. Their guard left their post and ran to the camp to reinforce and come back. Their infantry fired at us by platoon with many muskets, then brought out one swivel and fired some grape shot but all was to no purpose. We laughed and hooted at them, then turned west about two miles and halted; some unsaddled and built a fire when word came from Major Snow to move on west to our former camping place, it being about eight miles; here we encamped. At 10 o'clock started two horsemen for Fort Bridger.*

Monday, November 2nd: *Some small*

scouting parties were sent out today. Captain Isaac Allred brought in 45 head of cattle. Captain William Mike-swell came in with 65 head of cattle, he being out all night. This evening Ephriam K. Hanks joined our command with 35 men all mounted.

Thursday, November 5th: Snow and Hanks went out for a scout with 25 men. Each travelled all day and part of the night. Captain W. Hudson went out with 6 men to keep a picket post that we took from the enemy; four went to the enemy camp when Daniel M. Burbank and Thomas Whittle met the post moving. Very hard northwest wind, no fire and four miles out of camp.

Friday, November 6th: Hanks came in with 75 head of cattle, got 60 head more and sent some men with them and in the storm drove them around for some time. At about 3 o'clock PM., the picket guard came in reporting that the enemy were near by on the march for our camp. Orders were then given to saddle up and move on up Black's Fork. After traveling a short distance the snow began to fall very fast. We traveled some ten miles; halted, built a fire and ate a little in one of the worst kinds of snow storms. Started on again when one of our guards came up and said that the enemy was on our trail. This was a false alarm, yet off we went at full speed for about 8 miles, then halted. Sent forward the pack animals to Fort Bridger, then on to general camp on Black's Fork, distance four miles. In this excitement, those that kept the station at Fort Bridger burned the house

and all the hay, some two tons and a quarter or so of beef.

Saturday, November 7th: Started west, crossed over the divide of Quaking Asp Canyon.

Sunday, November 8th: Move on two miles to a cedar grove near Big Muddy.

Monday, November 9th: In the night Burbank and Snow heard a gun fire on Big Muddy. Each of us took a pistol and went to see what was the matter. We found, rolled up in the snow, John Patten and Peacock almost freezing to death, got them to camp and saved their lives. Our command was divided; part to stay and watch the movements of the enemies and the rest to go on to Bear River. The snow being twelve inches deep on the ground, our animals almost perished; but, however, we reached the Bear River about 10 o'clock PM. Found the snow fourteen inches deep.

Tuesday, November 10th: It was still snowing. Extremely cold in camp. We stayed here until December 1st. During this time we nearly starved, having nothing to eat -- only some poor oxen left by the road that could not travel any further. We ate them without salt and we also ate part of a wolf. The cold was intense. No shelter of any kind; no coats on but one blanket to each man, yet none of us were much frozen.

Tuesday, December 1st: Started for Echo and through a most powerful storm got to General Wells Camp. The General gave us his log cabin for the night. This night we thought that we were in Paradise, cheered by our brethren with song and cheerful faces.

*Started in the morning for Echo Station
and here we stayed again that night.*

*Wednesday, December 2nd: Left for
Salt Lake City, travelled all night, came
in at day break in the morning (Decem-
ber 3rd) 43 in number and only three of
that number had any sign of a coat!*

*Sir, here I wish to make a statement touching our
fare and what we received while out on this cam-
paign. We got five plugs of tobacco in all, some
coffee, some tea, some sugar, some flour, and a
little beef.*

*Then what was it we did not get? No blankets,
no overshirts, no socks, mittens, or gloves, and
none of the dried fruit that President Young sent to
that command; none of the many overshirts made
by the different wards. No salt to salt our dying
beef with.*

*With this I will close at this
Time hoping that in the future that we
Will see such times no more.*

*Your brother in Christ,
D.M. Burbank
Chaplain &
Commissary
Major Warren Snow's Command*

Henry Delore Burbank gave this documentation
for the Utah War in his Burbank Book:

- Daniel Mark Burbank's Journal was copied from a genealogical book entitled, "Mormon Marbles Roots and Branches" 1979; by the united efforts of Silas Andrew Marble's children. Pages 42, 43 and 44.
- On the Utah War: "Sentinel in the East," a Biography of Thomas L. Kane by Albert Zobell Jr. M. S., I took parts of Chapters 14 and 26. Anyway, the outcome of this unfortunate campaign known as President Buchanan's Blunder -- he said: "But being anxious to save the effusion of blood, and to avoid the indiscriminate punishment of a whole people for crimes of which it is not probable that all are equally guilty, I NOW OFFER A FREE AND FULL PARDON TO ALL who submit themselves to the authority of the Federal Government."

[There is an interesting short film about the Utah War and Camp Floyd at this website. <http://state-parks.utah.gov/parks/camp-floyd/discover/>]

MOVE TO BRIGHAM CITY

AFTER THIS CAMPAIGN Daniel Sr returned to his wife and family. In the month of June in 1863, he moved to Brigham City, Box Elder County, Utah Territory. Brigham City was a Cooperative or United Order Community. Read more about Brigham City in Chapter 6, Edwin Rueben Lindsay's history, of this book. Daniel followed his trade of carpenter. His father-in-law, Chester Southworth, resided there and had a leather tannery and made shoes so the children got shoes. Daniel helped build the Brigham City Tabernacle,

✓ D. M. Burbank's journal from Oct. 23rd to Dec. 2nd 1857. MS 3672
 Bro. W. Woodruff & Brigham City U.S. January 6/59

Dear Sir on your visit to this place you wished a copy of my journal whilst visiting our country at Forts Forks Blacks Fork &c. I belonged to Maj. Warren's Slave Company of Cavalry War Appointed a Chaplain & Comrade of that Company

Friday Oct. 23. in 1857

We were organized in to Cavalry Saturday 24 started Traveled through Emigration Canyon as far as the Little Mountains this night being very wet And quite storming all night Sund 25 crossed the mountains & met with General C. H. Wells at the first crossing of Canyon En route thence 14 miles and met with the Provo foot company Building places of defence on the Upper points a long the slope

Here we organized in to Companies of ten then numbering 44 men & 7 pack mules no tents nor Waggons from hence to Col. Little Station here Camped Oct 26 from this to Col. L. Robinson Station in Echo Canyon stopped for the night Oct 27 from thence to Bar River Encamped met here a small Party returning Home with some bear skins & some prisoners numbering in all 5 men from the Enemy's Camp Oct 28 moved at Big Meadows then stopped a while at ft. Bridger then south 24 miles on Blacks Fork then Encamped to day Col. L. Robinson & 24 men started from ft. Bridger for Henry Fork And one small Comp under Col. L. Smith Thurs 29 left for ft. Supply on Smith's Fork Encamp Fri 30 started late for ft. Bridger then East down Blacks Fork 26 miles Encamp Sat 31 down Blacks Fork 21 miles Encamp at 3.00 to night war aroused by Capt. Wilder & Comrade with 20 head of horses & mules all well and in fine spirits Just a horse team we met Sat Smith

furniture, many homes and other buildings in Box Elder County. He was very active in Church affairs. These are some of the highlights of his life, some in his own words:

- Born 3 December 1814 Delphi County, New York State; I was the Son of Daniel and Margaret (Pynchon) Burbank
- Converted to Mormonism by the Prophet Joseph Smith, Spring of 1840.
- Baptized 11 April 1840/41 by William Smith, brother of the Prophet Joseph Smith in the Mississippi River, at Nauvoo, Hancock County, Illinois.
- Ordained an Elder 3 April 1842, and a Seventy, 3 October 1844, by Brigham Young and George A. Smith.
- Received his Endowments 16 [or 20] January 1846 in the Nauvoo Temple.
- Sealed to first two wives in Nauvoo 17 [or 21] January 1846 and Sarah in the Endowment House 16 July 1864.
- Ordained a High Priest by Brigham Young at Winter Quarters in 1847.
- Ordained a Bishop and served until 1852, at which time he crossed the Plains to Utah Territory.
- Ordained a Patriarch, 19 April 1883 by Wilford Woodruff. Present at this Conference was President George Q. Cannon, Wilford Woodruff, Lorenzo Snow, and Franklin D. Richards, all members of the Twelve.

Here in Brigham City, Daniel lived until death took him from all his labors, and his rest is sweet. He died 12 January 1894, at thirteen minutes past 12 o'clock Saturday morning at the age 79 years. He was buried 15 January 1894. Funeral services were held in the Stake Tabernacle in Brigham City, Monday, January 14, 1894. Apostle Lorenzo

Snow, Stake President Rudger Clawson, Counselor Charles Kelly, Bishop A. A. Jensen, and W. L. Watkins made remarks. There were present 4 sons, 7 daughters, 24 grandchildren and between 7 & 8 hundred people.

DANIEL MARK BURBANK SR'S CHILDREN:

Children: By (1st wife) Lydia Vanblaricom.

Baby, Lydia lost an unnamed baby in 1836 when she had small pox.

Augustus Ripley Burbank, born 12 January 1838, Naples, Scott, Illinois. He died 28 September 1838, two weeks after his mother died.

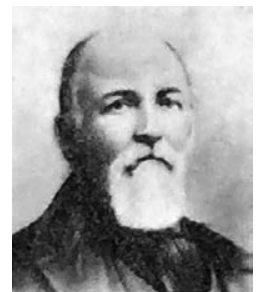
Children: By (2nd wife) Abigail Blodgett.

Joseph Smith Burbank, born 13 July 1842, Nauvoo, Hancock, Illinois. He died 6 July 1848 in Iowa when thrown from the wagon.

Mary Lydia Burbank, born 30 January 1844, Alton, Madison, Illinois. She married Henry Lyman Marble in 26 January 1860 in Grantsville. They were sealed 7 September 1861 in the Salt Lake City Endowment House. Henry Marble gave a drink of water to Joseph Smith when he was on the way to



Mary Lydia Burbank



Henry Lyman Marble

Carthage Jail. [Read more in the Martyrdom section of this book.] They lived in Grantsville and had one child. Mary Lydia and Sarah Southworth Burbank, her stepmother, took turns having babies.

This is from Mary Lydia's history: They moved to Brigham City in 1863 and onto Deweyville in 1870. There they established a store. People came from all around the valley to sell their wheat and buy supplies as this was the only store north of Brigham City for several years. The wheat was freighted to Ogden by Henry Lyman and sons by horse and cart and sold there. Later the railroad was built and the wheat was then freighted to Corinne. Income from the sale of the wheat was used to purchase merchandise for their store. Butter was brought to the store in lumps by the women in the valley and purchased by Henry and Mary. Mary and her daughters then weighed out one pound increments, molded and packaged it in paper, and labeled it "M.L. Marble Merchandise" and it was sold in Ogden.

Among the customers at their store were Indians who came by canoe across the Bear River. Mary Lydia was a kind and generous woman and a good cook and she often let them sit on her porch and gave them dinner. She was well known as a good cook and many family dinners and social gatherings were held in her home. Pie was her specialty.

Mary Lydia was quite a large woman and the story was told of her and her sister Abigail: She used to drive a horse and buggy to Brigham City to visit her sisters Abigail Mathias and Laura Rees. One day Abigail and Mary Lydia went to the store to sell eggs and go shopping. The store keeper said jokingly to them; "Step on the scales and let's see who is the biggest." Mary Lydia weighed 190 lbs and Abigail 90 lbs.

They lived in Deweyville for forty-nine years. At age 84, she fell and broke her hip. She never recovered from this fall and died 11 June 1928 at Deweyville. Her husband died the following year. Mary Lydia and Henry Marble had 6 children, 3 girls and 3 boys.

Daniel Mark Burbank Jr born 10 June 1846, Farmington, Van Buren, Iowa. He married Sarah Adeline Lindsay 20 April 1867 and her sister, Mary Jane Lindsay 2 January 1871. He died 12 February 1931 in Bennington, Idaho. He is our ancestor. Read more about him and his family in Chapter 7 of this book.



Sarah Adeline Lindsay & Daniel Mark Burbank Jr



Mary Jane Lindsay & Daniel Mark Burbank Jr

Abigail Burbank, born 14 August 1848, Council Bluffs, Iowa. From her history: She earned her living by spinning. Her days' work consisted of spinning four skeins of

CH. 3 DANIEL MARCUS BURBANK SR., ABIGAIL BLODGETT,
LYDIA VAN BLARICOM, SARAH SOUTHWORTH

yarn. She went barefoot most of the time. She often told how proud she felt with a new calico dress and bare feet. The bottoms of her feet were so hard they took the place of sandals. Her hard work and scanty wardrobe failed to put the damper on the hospitality and fun loving spirit of the pioneers. She often worked hard all day, danced till morning, and would reach home just in time to put on the boiler to do a large washing.

Abigail was married to Jonah Mathias on 4 April 1868 by President Wilford Woodruff. For over a year, her stove was a fire-place, her oven a bake kettle. Their first home was a one-room log dwelling. Their

furniture consisted of a homemade bedstead, table, a chair and a bench that two could sit on. Their first child was born 10 May 1869.

On 7 September 1870, Jonah's right foot was caught in the horse power of the threshing machine and had to be amputated four inches above the knee on September 20th. Three months later, one-half inch more of the bone had to be taken out. In August 1871, the bone was taken out at the hip bone. When their second child was born, Jonah lay helpless in one corner of the room and Abigail in the other, as one room served as kitchen, dining room, and bedroom. Everything that could be spared from their earthly



Abigail Burbank & Jonah Mathias' family

possessions went to pay doctor bills, but friends were raised up and though they were reduced to want, they came through the ordeal rich in the love and friendship of relatives, friends, and neighbors.

Abigail would spin to make clothes, and gather straw, braid it, and make hats for her family and to sell. They had twelve children. She died 16 March 1935 in Brigham City, Utah.

Laura Burbank, born 4 May, 1850, Council Bluffs, Iowa. This is from her history: The winter of 1863-64, Laura, 14, was out sliding barefoot on the ice with her sisters. They'd slide, sit and warm their feet in homemade woolen petticoats, then slide again. One sliding day she saw handsome David Rees coming down the street and she ran and hid. David never forgot.

David like Laura's brother Daniel helped companies across the plains. He went in 1864. Returning, the trail seemed

lined with tribes of curious Indians, watching, arms folded. A well-dressed Indian motioned to David's worn-out shoes, to his own beaded moccasins, then touching his heart, he removed his moccasins and gave them to David. This kindness lasted a lifetime in David's heart. Like Laura's brother, Daniel Jr, he learned their language and became their friend and champion.

Home again, David asked Laura to go dancing with him, but she said: "I have no shoes. I can't!" "I have new ones," David answered, "Will you wear them and I'll wear my old ones?" Laura did. They danced many times. They courted. On 12 December 1870, David Morgan Rees and Laura Burbank married in Salt Lake City in the Endowment house.

They started their marriage on a farm by Bear River. He was freighting to Montana when he received word of the birth of his first child. They bought land in Brigham City by his mother and built a log home.

They had several more children ten in all. In 1884 he was elected City Marshal and was water master.

In 1896, David was called to Wales on a mission. He left Laura \$9.00. Her sons were married and lived nearby. He came home with no debt.

Laura died 20 April 1922 in Brigham City, Utah. [Their history has many great stories.]



David Rees & Laura Burbank

Children: By (3rd wife) Sarah Zurviah Southworth

George Southworth Burbank, born 26 July 1853, Grantsville, Tooele, Utah. He was in Colorado, California, and Mexico for several years then came back to Utah. He married an old sweetheart, who had been widowed, soon after returning to Utah. This was posted in the newspaper:

“On Tuesday evening, May 13th 1913, a double surprise was enacted at the home of Mr. and Mrs. Gardner, the principals being Mr. and Mrs. George Burbank (Olive’s long lost brother) and those who planned the party. It was understood that Mr. George Burbank and Mrs. Electa G Slack were to be married, they having been sweethearts long ago. The ceremony had been announced to take place at the home of Mrs. Slack in Blackfoot, Idaho. The friends of the couple were determined to give them a shower before they left for that place, so a company was made up and the Gardner home was the objective point. The couple to be were not in however when the parties arrived and it leaked out that they had quietly slipped off to be married. A search party was organized and the lost ones were hunted for and soon located. The couple strongly protested that

they would not be married until they arrived at Blackfoot, and the guests came mighty near being converted when the truth was told (that they had indeed married) and then everybody was surprised. A rousing good time was indulged in and the newlyweds were presented numerous useful and ornamental presents.” (Box Elder News May, 15 1913)

He died 20 November 1933 in Brigham City, Box Elder County, Utah.

Brigham Southworth Burbank, born 6 September 1855, Grantsville, Tooele, Utah. This is from his autobiographical history:

“I have taken a ride on everything there is to ride.” [Smiled Mr. Burbank], “from bucking broncos to these modern planes, and the only difference one takes you a bit higher in the air than does the other.”

When I was seven years old my parents moved to Brigham City where my grandfather and grandmother Southworth were living. My schooling was very limited as the Burbank family was large and money scarce. We didn’t have free education then as they do now, but were required to pay a tuition fee. I attended school at brief intervals. First at the home of Mrs. Box and later in the courthouse, the old east room where we held school and dances is still standing. An addition was put on when the county needed a larger courthouse and the school was moved. But it was there and later in Jeppa’s barn down on South Main where we enjoyed many a dance to the music of those ‘good old fiddlers.’ One thing in those days we were all in the same class, in fact there was just one class.

From the time I was 16, I always worked



George Southworth
Burbank



Electa Slack

at jobs away from home, on the railroad or in the logging camps and such. All we knew was work and plenty of it. In the days of the Co-op [Cooperative Community], I worked for some time in the hills near Brigham at logging and cording red pine from which the bark was removed and used by the tannery. I helped to build the old narrow gauge railroad. As a spiker, I worked from Perry to Logan on this railroad and again later to Franklin, Idaho. I was with the company when the Golden Spike was driven and well remember the big celebration at that time. I later helped build the railroad through American Fork Canyon.

Then I went to freighting from Corinne to Elko, Nevada, and from there on to Eureka. The boss I worked for owned eight outfits,



*Brigham Southworth
Burbank*



Mary Elizabeth Pett

and each outfit boasted eight yoke of oxen. This was quite an experience; it was just like driving a herd of cattle. I might be tall of stature but I couldn't see over that deep feed box. We had to do our own cooking and we camped out at nights. You might say it would be just like going camping nowadays, maybe so, but we walked all the way. I remember one night the rain poured down in torrents. We couldn't sleep under the wagon because the road was a running stream of water, so the only available place left was

on the hounds of the wagon, and they didn't make what you would call a very comfortable bed.

It was after returning from one of these trips that I attended a meeting at the old Bowery where Brigham Young gave his last public address. This is now a beautiful park with a fitting monument placed there in honor of this great colonizer and pioneer leader. I was married to Mary Elizabeth Pett on October 11, 1875, by Daniel H. Wells, in the old Endowment House in Salt Lake City. We made the trip in a covered wagon and camped in the tithing yard when we reached our destination.

We made our first home in Brigham City and I worked at Willard canyon hauling iron ore out with ox team and loading it on the railroad cars at Willard. About two years later we moved to Deweyville where we cleared off the sage brush and made our home for 45 years or more. Our first home was not a mansion, but rather a modest log home, with logs hauled from the canyon.

They had eight boys and one girl. He died 30 August 1943 in Brigham City, Utah.

Olive Southworth Burbank, born 28 April 1857, Grantsville, Tooele, Utah. This is from her history: Olive was baptized in 1865 at the age of eight. She married George Frederick Hamson Jr on 13 April 1874 at the age of 16 in the Endowment House in Salt Lake City, Salt Lake, Utah Territory. George Frederick was born 8 December 1851 in Brigham City, Box Elder, Utah to George Frederick Hamson and Sarah Ann Smith. He was 22 years old when they married.

The first home they lived in was adobe, one room 14 by 16 feet. The first lights they

used were made by placing rags in saucers of grease. They also made candles and later used coal oil lamps. Wood was burned for fuel to keep them warm. George Frederick freighted from Corinne to Montana for the Diamond Railroad Company and also for



Olive Southworth Burbank



*George Frederick
Hamson Jr*

the McKinsey Brothers. The freight would come by train from St. Louis, Missouri and then they would take wagon loads either using mules or oxen to Montana.

They also farmed. There were no fences and often cattle would wander into the fields. They had many times when the grasshoppers were so bad that they would make a mist over the sun. Dances were held in the court house in Brigham City. They had big dinners before the dances at a neighbor's home.

They had nine children, five girls and four boys, all born in Brigham City, Box Elder, Utah. Olive died 15 December 1922 at the age of 65 in Brigham City and George died 27 April 1941 in Ogden, Weber, Utah.

Deseret Southworth Burbank, born 23 July 1859, Grantsville, Tooele, Utah. This is from her history: "Dessie" (as she was called) was baptized 1867 at the age of

eight. Her job was washing the dishes and clothes. She used a washboard standing on a stool to reach it. They picked fruit from their large orchard and dried it for the winter. She learned how to spin yarn and knit her own stockings. She wore gray linsey dresses in the winter. She helped her mother make straw hats. She would go to the threshing machine, get a large amount of straw and take it home and braided it into hats.

She didn't have much schooling. Women taught school in their homes and used slabs across the chairs for the seats. She got through the second reader and then quit school. She worked for \$1.50 a week when she was 13 years old. She would sit and shuck the corn and fill the bed ticks with the shucks. (make a mattress) She wanted a new dress for the 4th of July so she and two other girls gathered water cress and tied it in 5 cent bundles and walked six miles to Corinne, Utah to sell it. She bought a calico dress with the money she made from it.

Deseret married Peter Hauck on 10 April 1875 at the age of 16 in the Endowment House in Salt Lake City, Salt Lake, Utah. Peter was born 8 September 1851 in Neuhausen, Pfalz, Bavaria [Germany] to Philipp Hauck and Chatrina Macreda Fischer. He was 24 years old when they



*Deseret Southworth
Burbank*



Peter Hauck

married. It took them all day to make the trip to Salt Lake and the next day to come back to Brigham City. They had nine children, three girls and six boys. They lived in Brigham City in one small room until the first three children were born.

From there they went to Deweyville, Box Elder, Utah Territory to live on a dry farm. It was very difficult because they had to depend on the rain for their crops. It got worse every year. They had two more children in Deweyville. George Kenneth was born 10 January 1886 and died 14 January 1891.

From there they moved to Montpelier, Bear Lake, Idaho where the last four children were born. They lived in a log cabin with only two rooms for two years. They purchased their first home, paying for it in monthly installments. Her husband was promoted to foreman on the Railroad yards and they survived a lot better. Shortly after they got their home all paid for, fire destroyed it, leaving them homeless. Kind neighbors and friends helped them to build a two room house and obtain some furniture and clothing again. It was a great shock to Dessie and she became very ill and was bed-fast for over a year. Soon Peter was appointed Night Foreman for the Railroad and they built a five-roomed home. Three of her sons served in the war. Her prayers were answered when they returned back safely without a scar and in perfect health.

Her husband Peter died 23 July 1923 at the age of 71 in Montpelier, Bear Lake, Idaho and was buried 25 July 1923 in Montpelier. She often visited her children in Idaho and California. She passed away on 28 February 1943 in Manteca, San Joaquin, California at

the age of 83. She was buried 5 March 1943 in Montpelier, Bear Lake, Idaho.

John Southworth Burbank, born 10 May 1861, Grantsville, Tooele, Utah. He died as a child 8 July 1864, Brigham City, Box Elder, Utah.

Charles Southworth Burbank, born 1 November 1863, Brigham City, Box Elder, Utah. This is from his history: "Charles was baptized 15 December 1872 at the age



*Charles Southworth
Burbank*



Phoebe Day

of nine. He married Phoebe Day on 9 April 1888 in Logan, Cache, Utah at the age of 24. She was born 26 August 1871 in Richmond, Cache, Utah to Norman and Martha Ann Henderson Day. She was 16 years old when they married. They had six children, one girl and five boys. They first lived in Deweyville, Box Elder, Utah. From there they moved to Richmond, Cache, Utah. They then moved to Cedarville, Oneida, Idaho.

They were sealed in the Logan Temple, Cache, Utah on 11 February 1914. Charles was 50 years old.

He died 12 May 1940 in Deweyville, Box Elder, Utah at the age of 76 and was buried 15 May 1940 in Weston, Franklin, Idaho.

Sarah Southworth Burbank, born 12 July 1866, Brigham City, Box Elder, Utah. This is from her history: Sarah was baptized into the Church of Jesus Christ of Latter-day Saints on 1 April 1880 at the age of 13. She married George Edwin Rowland Williams on 25 October 1883 in the Endowment House in



Sarah Southworth Burbank



George Williams

Salt Lake City, Salt Lake, Utah Territory at the age of 17. George Edwin was born 31 July 1860 in Sludly Calne, Wiltshire, England to George Williams and Harriet Sumbler. His family immigrated to Utah Territory in 1864 when he was only one year old. He was 23 years old when they married. They had nine children, six girls and three boys. [These are the places they lived; Brigham City, Utah; Cove, Cache, Utah; Weston, Franklin, Idaho; Cedarville, Nez Perce, Idaho.]

George died 21 March 1945 at the age of 84 and was buried 26 March 1945 in Brigham City, Box Elder, Utah. Sarah died 11 December 1957 in Salt Lake City, Salt Lake, Utah at the age of 91 and was buried 14 December 1957 in Brigham City, Box Elder, Utah.

Louisa Southworth Burbank, born 10 January 1869, Brigham City, Box Elder, Utah. She died as a child 8 May 1874, Brigham City, Box Elder, Utah (twin)

Eliza Southworth Burbank, born 10 January 1869, Brigham City, Box Elder, Utah (twin). This is from her history: Eliza was baptized on 18 December 1877 at the age of eight. For some reason she was baptized again on 30 November 1887 at the age of 18, just two weeks before she got married. She married Andrew Margus Madsen on 14 December 1887 in the Logan Temple, Cache, Utah Territory. They had ten children, seven girls and three boys, all born in Honeyville, Box Elder, Utah.

Andrew died 27 May 1915 at the age of 48 in Honeyville, Box Elder, Utah and was buried 29 May 1915 in Honeyville, Box Elder, Utah. Eliza died 9 May 1954 in Tremonton, Box Elder, Utah at the age of 85 and was buried 11 May 1954 in Honeyville, Box Elder, Utah.



Eliza Southworth Burbank



Andrew Margus Madsen

Alonzo Southworth Burbank, born 17 May 1871, Brigham City, Box Elder, Utah. He died soon after his birth 4 June 1871, Brigham City, Box Elder, Utah.

James Southworth Burbank, born 14 December 1872, Brigham City, Box Elder, Utah. This is from his history: James was baptized 15 May 1881. He married Louisa Serilla Loveland 1 October 1894. In his



Lousia Serilla Loveland & James Southworth Burbank

younger days, he and his brother Charles, homesteaded land near Weston, Idaho. Both built log cabins that had dirt roofs. He was a good sheep shearer as a young man and traveled all over the country to the shearing pens. He didn't stay in Weston long but came back to Deweyville and bought a large farm. They raised seven children in Deweyville. He was a farmer and loved the land.

He died 15 August 1949 in Tremonton, Utah. His wife died 17 October 1955 in Tremonton, Utah. They are both buried in Deweyville, Utah.

Rose Southworth Burbank, born 18 June 1875, Brigham City, Box Elder, Utah. She died as a child 29 June 1876, Brigham City, Box Elder, Utah.

Chester Southworth Burbank, born 1 June 1877, Brigham City, Utah. This is from his history: He married 6 December 1898 to

Janie Day. At the age of nine Chester helped build the First National Bank Building in Brigham City, Utah. He rode Jim Weaver's Pinto pony in a box of mud to mix the cement. The box was about 25 feet square. Hoes were not used in those days to mix cement. He hauled lumber and cement. At fifteen he loaded gravel trains with a shovel. He helped to plant the first mulberry grove in Brigham City. The leaves were used for



Chester Southworth Burbank



Jane Day

silk worm beds. He had about five acres he used for silk worms. He had an acre of fruit trees, mostly peach trees.

They had six children. He was a brakeman for Utah-Idaho Central Railroad that ran from Ogden to Preston, Idaho. In 1918 he contracted influenza and had to quit. Eventually he moved to Richmond. He worked for Sego Milk factory for four years and was the City Marshal for eight years.

He died 16 November 1949 in Richmond, Utah and was buried there. Jane died 22 November 1960 and was buried in Richmond.

SARAH ZURVIAH SOUTHWORTH

A SKETCH OF THE LIFE OF MRS. SARAH BURBANK

*Written at Richmond, Utah, March 13, 1924 by herself at age 89 years,
without glasses.*

*We have kept this history mostly in her words and in its entirety even
though some of this was quoted other places in this book.*

I will write a little sketch of my life and travels. I was born in 1835 in Upper Canada, Town of Bastard, County of Leads. My parents joined the Church in Canada when I was a small child. They sold their home there, and moved with the Saints to Missouri, where the mob told us if we did not go back they would kill us all. But we went on as the Lord directed us and we traveled on to Kirtland, Ohio, where the first Temple was built. There the wicked mob stole our goods. As my father was a rich man, he brought a lot of things from his lovely home to gather with the Latter Day Saints. There we suffered persecution by the mob. They put the Prophet Joseph Smith in prison in chains and tried to make him eat human flesh, but the Lord made it known to him not to eat the meat.

There women and children were put in a court house while the men with their guns went to fight them, but the Lord drove them away and we were saved. We had to stay in the court house all day without food, so many people they had to stand up, children crying for bread. I was one of them.

I was eight years old when I first saw the Prophet Joseph Smith. I have been in his store and bought things for my parents. We lived not far from his house on Minholand Street. I have heard him



Sarah Zurviah Southworth Burbank

preach, also his brother, Hyrum. I have shaken hands with him in Sunday School. His wife, Eliza Snow Smith, his second wife was my teacher. In a grove by the Prophet Joseph Smith's house I have seen his first wife, Emma Hale Smith, and his mother, Lucy Mack Smith. The Prophet's father's name was Joseph. He was the first Patriarch in the

Church of the Latter-day Saints.

I have seen Joseph in his regiment suit on his black horse, named Charley, drilling his soldiers, sword in hand as they marched with drums and fifes, I with many people, sat on the green watching him, his big feather flying on his hat. He looked grand.

I have been in the Nauvoo Temple, when it had some of the rooms finished. My parents had their endowments there. So did my husband, D.M. Burbank.

I have been in the Salt Lake Temple and Logan Temple and the Endowment house, where my husband and I had our Endowments and Sealings.

My father's name was Chester Southworth. Mother's name was Mary Byington Southworth. She was born in Canada where I was born, in that same town. She was born in the year 1811. She died in 1899, at the age of 87 years. My father died at the age of 82 years. He was born in New York State, Saint Lawrence County near the Ontario Lake. I don't know the year he was born, I can't remember, for he has been dead for 53 years. His first wife died and left three children. Her name was Abby Church. Mother married him and raised two of the children, his sister the other one. Mother had eight children, all dead but Joseph and myself. Their names are the oldest, Susannah, Emily (Emoline), Robert, Chester, Laura, Joseph, Tamesin.

I had thirteen children. Their names are George, Brigham, Charles, James, John, Chester, Alonzo, Olive, Deseret, Sarah, Eliza, Louisa, and Rose. Five of them were born in Grantsville, the other eight born in Brigham. My youngest son, Chester is 47 years of age. My eldest is 71 the 26th day of July of this year 1924.



Son Chester, Daniel Sr, and Sarah

We were driven from Kirtland to Far West, Missouri, and again to Caldwell and from there to Montrose, Illinois, and later to Nauvoo. In this flight [from Nauvoo] we had to cross the Mississippi River in the night on a flat boat to save our lives. The people were camped by the river, some of them were without tents and many were sick and some dying. We did not know where we were going, but got word from Brigham Young that we were going west.

We then went on to Mount Pisgah and stayed there all winter. Father made shoes to get flour, and bacon and groceries so we could go on again to Council Bluffs, where the Saints were settling for the winter.

Later we moved into a town called Kanesville. As we were going there, my sister died and was buried by a lone tree by the road side. We went on and never saw her grave again. She was eight years of age when she died. When we were moving up to Missouri, my little brother died from an attack of croup and we buried him by road side. We were driven on by the mob and never saw his grave again. This was one of the trials my parents had to endure.

While at Council Bluffs, father built a cabin of logs, built the chimney of sods cut in big squares, pieces of mud with grass on one side, layed up like adobes. That was the chimney. The ground was the floor. The door was made of slabs. The window of cloth. We lived there two years. While there we raised a little corn, a few potatoes and a small garden. Father made shoes and boots from a little leather he had on hand and sold them to strangers for flour.

We were working to go west. I worked for fifty cents a week. I bought me a gingham dress for 5 cents a yard. There was a little store there, goods were cheap. We had to work for 50 cents a week. I was spinning rolls on a big wheel to make yarn for cloth for weeks. I spun 20 pounds of rolls into yarn for a lady. I was not 15 years old then. Later I worked in a boarding house for a dollar a week and obtained a little to start on the journey west. From that place we crossed the Missouri River on a flat boat, one wagon at a time. The oxen were chained to the wheels. This was the manner in which they all crossed the river.

In June we camped in a place called Winter Quarters where the Company organized in companies of fifty with a captain over each. D.M. Burbank was our captain. Then we went on our journey among the Indians. At night we had to guard the oxen so they would not steal them. We chained the cattle to the wheels of the wagons. The bugle

was sounded in the morning and all the camp called together for prayer. The cows were yoked with the oxen and traveled many miles before getting water and food. On the first part of the journey when we came to streams of water we found willows to make bridges so that they could take the wagons over.

When we came to a stream we would wash our clothes and dry them on the grass for we might not get a place again for fifty or 100 miles. We gathered buffalo chips to make a fire to cook our food, dug a hole in the ground, put the skillet in the hole with a tight lid on it, put the buffalo chips on the lid and set it afire. It baked the bread fine. That was the way we did our cooking until we got where there was wood again.

Then we went along the Platte River where we had Cholera. Five died with it in our company. My youngest sister was born on the plains. My oldest [sister] gave birth to a baby on the plains and many other women gave birth to babies, but the company was not hindered in their march as they would move on the next morning, making quite a hardship on the women. My husband's wife, Abby, died with Cholera and buried without a coffin by the Platte River along with others. We had to go on in the morning never to see their graves again. The night that Abby was buried the wolves were howling and it was awful to hear the dirt thrown on their bodies. A young lady and myself were the only ones to wash and dress her with what we could find, her under-clothes and night gown. We sewed her up in a sheet and quilt. That was all that could be done for her burial. All the women in the camp were afraid to prepare the body for burial for fear they would catch the Cholera from her. This young girl and I were not afraid to take care of her body. We were only sixteen years old, but brave in that case.

We started in June and were four months on

our journey before we arrived at Salt Lake Valley. Three months after Abby died, I married D.M. Burbank on the plains. Captain Walker of another company that camped by us married us one evening. The bugle called the camp together to witness our marriage. We had cedar torch lights instead of candles. It was by Green River in September.



Sarah Zurviah Southworth Burbank

There I mothered four children that were sick with scarlet fever. My husband and I had great trouble with sickness the rest of the way. We also had a number of oxen die and had to stop the camp to get cows instead of oxen. A hundred Indians took D.M. Burbank prisoner. We thought he would be killed, but the chief gave him to us if we would give them flour, sugar and coffee.

We rejoiced when we saw the captain alive.

He had gone to hunt buffalo that he spied through spy glasses. He had killed buffaloes before when hunting a camping place. The poor cows furnished us with milk or we would have suffered for a drink as the water was so bad for hundreds of miles.

We had to grind parched corn in a coffee mill to eat in milk to save our flour. We would eat it at night in milk. We parched a sack full before we left home. I stood over a fireplace and helped mother do it. The oxen stampeded and ran away with the wagons toward the river. One woman was killed. I jumped out of the wagon with Mother's baby and came nearly being killed. It rained so hard that night that everything was wet through. The wind blew so hard that we had to sit up and hold the covers on all night. That happened many times.

When fording streams we could just see the backs and horns and thought our wagons would go under, but we got out alive by the help of the Lord.

Now I will tell you where I was baptized. I was baptized in Nauvoo, Illinois, in the Mississippi River, just below Joseph Smith's house, when I was eight years old. Elder Chauncey West baptized me. Elder Farr confirmed me on the banks of the Mississippi River, then when we got to the valley of Springville all of the camp had to be baptized. That was orders from President Young. He said this was done that all of our sins might be washed away after our long, tiring journey to Salt Lake.

When I was fifteen years of age I went to a braiding school to learn to braid straw hats. I sold them for \$1.00 a piece. After I got married I made hats for my children and for many others, for years and sold them. I learned this trade in Nauvoo, and made and sold hats on steam boats that were on the Mississippi River.

Many people were baptized for their dead relatives in the Mississippi River. That was the order

from the Prophet Joseph. The Lord told him to do it this way until they could build a temple. Many did it over again in the Nauvoo Temple when a few rooms were finished. They had to hurry and get all the Saints through the Temple for the mob said they would burn it down. One night they got shavings and matches and were going to set fire to it when our guards came onto them with guns and saved it that time. But not long after that they burned it to the ground.

They went in people's houses, dragged out men, women, and children and burned their houses and left them in the street. A young man went to fight them with his gun to save his widowed Mother. While he was gone they went in and killed his sick mother. He had to hide until they got away, then secured help and buried his mother. While doing this they stole his clothes and bedding and burned his house. That was the way they did to scores of people. They drove them across the river in the night in leaking boats. This happened in the beautiful city of Nauvoo. I used to go past the Temple and watch the men work on it. After the Temple was finished, the Saints held meetings in it for a short time. Men worked on the Temple with nothing to eat but corn bread and bacon. Then to see it burn to the ground, after working so long, was a great trial.

The mob took Joseph, his brother, Hyrum, and killed them in the Carthage Jail. They said if the Prophet was killed that would put an end to Mormonism. He was an innocent Prophet that the Lord brought forth to lead his people in the last dispensation.

After the Prophet's death, the Lord made known to Brigham Young that he was to be our leader. When Brigham was speaking to the Saints his voice sounded like Joseph and he looked like him. Then the Saints knew he was our Prophet Seer, and Revelator. I bear my testimony that he was a

Prophet of God, raised up to lead the people in these last days.

When Joseph and Hyrum were brought in from Carthage, dead, my parents went and saw them lying in their bloody clothes in Joseph's house. People went there to see him, by thousands. My parents went to their funeral. It was mock funeral to fool the mob, boxes filled with sand, because of threats their bodies would be dug up. The city was in great mourning and many cried saying: "What will we do for our great Prophet, he is gone." The Lord raised up another in the person of Brigham Young.

My husband, D.M. Burbank, used to guard his [Joseph Smith's] house and took him out in the country and hid him away from the mob. He dressed himself in his mother's old dress and bonnet and took her cane and basket, bent over and walked past the mob and got away. My husband guarded the Prophet just before he was taken to Carthage where he was put in jail. Hyrum was holding the door when the mob fired the bullet through it striking him. He fell to the floor exclaiming "I am a dead man!" Joseph was shot when he was about to leap from the window. They took him and sat him up by a well.

John Taylor was shot in his hip and hand. A bullet struck his watch that hung over his heart and saved his life. The Doctor took the bullets out of his wounds. Willard Richards crawled under the bed and saved his life.

When Emma, the Prophet's wife, was given up to die by the doctor, D.M. Burbank came to see her. Brother Burbank said: "I think I can cure her." He went in the store, got medicine and stayed two nights and days and cured her. Then the Prophet told him to gather all his books and tend the ladies in confinement. The knowledge that Brother Burbank had, was received from a hospital in St. Louis. The Prophet said that was his mission on

earth. His blessing said the same. I went along with my husband and learned how to take care of women from him. My blessing also said I came on this earth to attend to the sick. I have delivered over 900 women. I have had many great testimonies in this church in caring for the sick and when my children have been sick I have prayed for them and they have been healed. I have prayed for my parents when they were very sick and they have been healed. When I have been alone in confinement the Lord has blessed me in delivering women, when they were in very serious conditions.

Forty years ago, when President Merrill was the President in the Logan Temple he gave me a

great blessing. While I was there with my husband having our second endowments, he said my mission on this earth was to tend the sick. He commanded me to go forth and take care of the sick. I was very poorly at this time. I didn't think it would be possible to do it, but in three weeks I was able to take care of my daughter-in-law in confinement. Brother Merrill gave me this blessing never having seen me before and did not know that I had been practicing delivering women for years. It is evident that this blessing was inspired and he also said that I would live long on the earth and be queen over queens in the Eternal world and said many more great things that I cannot remember at



Sarah Zurviah Southworth Burbank with her daughters.
Standing: Sarah B Williams, Olive B Hamson, Deseret B Hauck, Abigail B Mathias.
Front: Eliza B Madsen, Sarah Zurviah Southworth Burbank, Laura B Rees.

CH. 3 DANIEL MARCUS BURBANK SR., ABIGAIL BLODGETT,
LYDIA VAN BLARICOM, SARAH SOUTHWORTH

this time. I had to be helped into the Temple, but walked out without help. This has always been a strong testimony to me.

I want to write these things that I have seen and heard, for my children and grandchildren to read in years to come. It will be interesting to them when I have passed away. I hope they will be interested and enjoy this as much as I have enjoyed writing it.

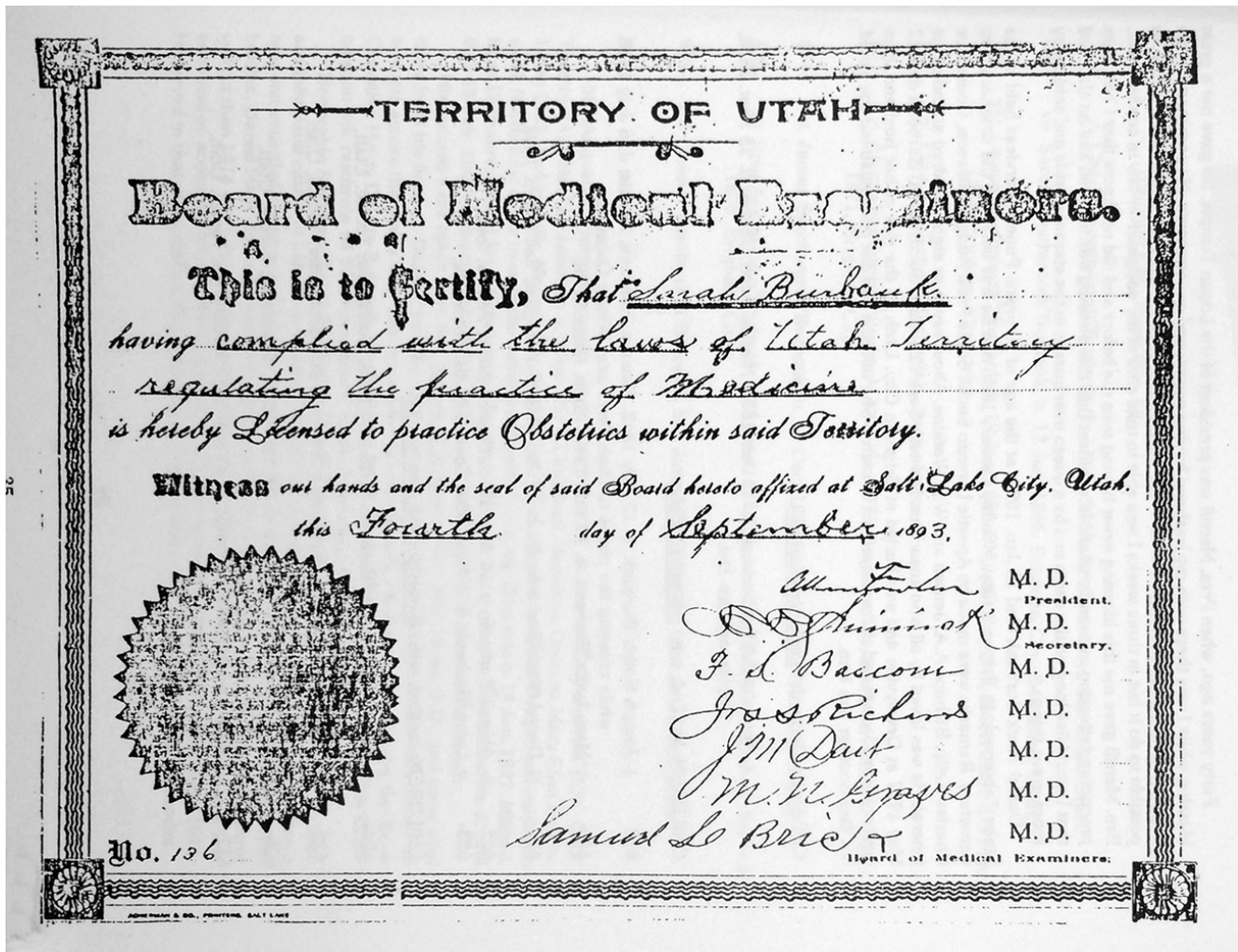
Brother Burbank and I have at present time three hundred children, grand children, great grandchildren and great great grandchildren all together. [End of Sarah's Autobiography]
[The following paragraph was added to her history.] Sarah Zurviah Southworth Burbank died May 27, 1927, at the age of 92 years in Deweyville. She was buried at Brigham City beside her

husband. She outlived him 33 years and she preferred not to remarry. She said she had one good husband and she would not find another like him.

Women and babies often died with complications of childbirth. One in ten women died in childbirth. Women helped each other through this time. Joseph Smith and Brigham Young saw a need for people to be trained to help women in their confinement (childbirth and after). While in Nauvoo, Joseph Smith sent Daniel Mark Burbank Sr to go to St. Louis to midwife school to help the women of the church. In the 1860s Brigham Young assigned two of his wives to train midwives. In 1873, each ward's Relief Society was to ask three women to study nursing and midwifery. A school of nursing was opened to facilitate this. These midwives received little or no payment for their work. Sarah learned to be a midwife by helping Daniel and possibly went for this training. She was licensed by the Board of Medicine 4 September 1893.



*Sarah Zurviah Southworth Burbank,
four generations*



Sarah's midwife license

LAST TRIBUTE TO DANIEL

- Daniel was a riverboat captain, then pilot of the "Maid of Iowa."
- He was a carpenter while building the Nauvoo Temple, Grant's Fort, Brigham City Tabernacle and many homes for his family.
- Helped guard the Temple at night from vandalizing mobs.
- At the request of the Prophet Joseph Smith, he went to St. Louis to study obstetrics.
- Driven out of Nauvoo by the mobs in 1846 and arrived in Council Bluffs in 1847.
- He served as Bishop in the Council Bluff's area.
- He was captain of 10 wagons in the John Walker Company.
- He helped to settle Grantsville and the cooperative community of Brigham City.
- He could have been a wealthy man if he had stayed a riverboat captain, but he and his wives made great sacrifices because their lives were greatly influenced by the Prophet Joseph Smith through the restored Gospel of Jesus Christ.

ENDNOTES

Burbank, Henry Delore, *Ancestors & Descendants of Lt. Daniel and Mary (Marks) Burbank* (1983)
Church History Library then search for Daniel Burbank's journal: http://churchhistorycatalog.lds.org/primo_library/libweb/action/search.do?vid=CHL_PUBLIC
Mayflower website: http://www.pilgrimhallmuseum.org/susanna_white.htm
Mayflower image: <http://en.wikipedia.org/wiki/Mayflower>
Newton, Honey D., *Zion's Hope: Pioneer Midwives & Women Doctors of Utah* (2013)
<http://rawlins.org/rawlinslinks/histories.html>
<http://rawlins.org/rawlinslinks/photogallery.html>
Histories and pictures from the Lindsay Rawlins' family.
Pictures from Parley George.
Image of Great Salt Lake City <http://net.lib.byu.edu/imaging/into/liutt/slvfs.html>
Abigail Burbank: <https://familysearch.org/photos/images/1600602>
Laura Burbank and David Rees: <https://familysearch.org/photos/images/2209043>
Abigail's daughters: <https://familysearch.org/photos/images/7516096>
Mary Lydia Burbank: <https://familysearch.org/photos/images/7516096>
Abigail Burbank's family: <https://familysearch.org/photos/images/1600602>
Sarah Southworth: <https://familysearch.org/photos/images/2028599>
James Burbank: <https://familysearch.org/photos/images/2452805>
Sarah Southworth and Daniel Sr <https://familysearch.org/photos/images/2028521>
Sarah in front of home <https://familysearch.org/photos/images/15784642>
Sarah, 4 generations <https://familysearch.org/photos/images/560596>
History of Daniel <https://familysearch.org/photos/stories/15762092>
History of George S. Burbank <https://familysearch.org/photos/stories/7723165>
History of Brigham S. Burbank <https://familysearch.org/photos/stories/7224307>
History of Olive Burbank <https://familysearch.org/photos/stories/10365512>
History of Deseret Burbank <https://familysearch.org/photos/stories/10428391>
History of Charles Burbank <https://familysearch.org/photos/stories/10359090>
History of Sarah Burbank daughter <https://familysearch.org/photos/stories/10375896>
History of Elisa Burbank <https://familysearch.org/photos/stories/10439270>
History of Abigail Burbank: <https://familysearch.org/photos/stories/1121053>
History of Mary Lydia Burbank: <https://familysearch.org/photos/images/7516096>

**FAMILY RECORD OF
DANIEL MARK BURBANK SR**

CH.3 DANIEL MARCUS BURBANK SR., ABIGAIL BLODGETT,
LYDIA VAN BLARICOM, SARAH SOUTHWORTH

Family Group Record

Family group record number _____ Page 1 of 2

Husband Daniel Mark Burbank (KWNL-XGL)			LDS Ordinances	
			Date	Temple or place
Birth date	3 Dec 1814		Baptism	11 Apr 1840/41
Birthplace	Delhi, Delaware, New York, USA		Confirmation	11 Apr 1840/41
Christening date	Christening place		Initiatory	16/20 Jan 1846
Marriage date	Marriage place		Endowment	16/20 Jan 1846
3 Aug 1839	Naples, Morgan, Illinois, USA		Sealing to parents	6 Nov 1933 LOGAN
Death date	Death place		Sealing to spouse	17/21 Jan 1846 NAUVO
13 Jan 1894	Brigham City, Box Elder, Utah Territory, USA			
Burial date	Burial place			
15 Jan 1894	Brigham City, Box Elder, Utah Territory, USA			
Husband's father Major Daniel Burbank (LZN7-P2X) <input checked="" type="checkbox"/> Deceased				
Husband's mother Margaret Pynchon (LZJM-89P) <input checked="" type="checkbox"/> Deceased				
Other parents and other spouses				
Other spouses: (1). Lydia Vanblaricom (LZV8-WH9), Marriage, 31 Dec 1835, Naples, Scott, Illinois, USA Sld: 21 Jan 1846, Nauvoo (3) Sarah Zurviah Southworth (K2W3-RS5), Marriage 10 Sep 1852, South Pass, Fremont, Wyoming, USA Sld: 16 Jul 1864, Endowment House				

Wife (2) Abigail Blodgett (LZJ8-V2L)			LDS Ordinances	
			Date	Temple or place
Birth date	26 Mar 1811		Baptism	11 Apr 1840/41
Birthplace	Tynsborough, Middlesex, Massachusetts, USA		Confirmation	11 Apr 1840/41
Christening date	Christening place		Initiatory	16/20 Jan 1846
Death date	Death place		Endowment	16/20 Jan 1846
20 Jul 1852	Sweetwater, Buffalo, Nebraska, USA		Sealing to parents	12 Oct 1940 LOGAN
Burial date	Burial place		Sealing to spouse	17/21 Jan 1846 NAUVO
21 Jul 1852	Sweetwater, Buffalo, Nebraska, USA			
Wife's father Thaddeus Blodgett (L4JS-BY9) <input checked="" type="checkbox"/> Deceased				
Wife's mother Hannah Marshall (LDFG-76H) <input checked="" type="checkbox"/> Deceased				
Other parents and other spouses				
Other spouses:(1) Elijah Hodges King (MFJB-VBM), Marriage 6 Sep 1830, Tynsboro, Middlesex, MA, USA Abigail contracted Cholera while on the plains and died at Sweetwater and was buried there.				

Children			LDS Ordinances	
			Date	Temple or place
1	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism	Child
	Joseph Smith Burbank (LZJP-G9P)		Confirmation	Child
	Birth date	Birthplace	Initiatory	Child
	13 Jul 1842	Nauvoo, Hancock, Illinois, USA	Endowment	Child
	Christening date	Christening place	Sealing to parents	19 Sep 1900 LOGAN
	Marriage date	Marriage place	Sealing to spouse	
		Spouse		
Death date	Death place			
6 Jul 1848	Iowa, USA			
Other parents and other spouses				
The family wintered in Old Agency then moved to Council Bluffs. It was during this move that Joseph Smith Burbank fell from the wagon and was run over by the rear wheel and was killed.				
2	Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism	1852
	Mary Lydia Burbank (KWJZ-VZV)		Confirmation	1852
	Birth date	Birthplace	Initiatory	6 Sep 1861 EHOUS
	30 Jan 1844	Alton, Madison, Illinois, USA	Endowment	6 Sep 1861 EHOUS
	Christening date	Christening place	Sealing to parents	10 Jul 1934 LOGAN
	Marriage date	Marriage place	Sealing to spouse	7 Sep 1861 EHOUS
	26 Jan 1860	Grantsville, Tooele, Utah, USA		
Death date	Death place			
11 Jun 1928	Deweyville, Box Elder, Utah, USA			
Other parents and other spouses				

Family Group Record—continued

 Family group record number _____, Page 2 of 2.

Husband Daniel Mark Burbank (KWNL-XGL)			Wife (2) Abigail Blodgett (LZJ8-V2L)															
Children—continued				LDS Ordinances														
3	Name Daniel Mark Burbank Jr (KW85-4GG)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female	<table border="1"> <thead> <tr> <th>Date</th> <th>Temple or place</th> </tr> </thead> <tbody> <tr> <td>Baptism 15 Apr 1854</td> <td></td> </tr> <tr> <td>Confirmation 15 Apr 1854</td> <td></td> </tr> <tr> <td>Initiatory 22 Apr 1866</td> <td>EHOUS</td> </tr> <tr> <td>Endowment 22 Apr 1866</td> <td>EHOUS</td> </tr> <tr> <td>Sealing to parents</td> <td>BIC</td> </tr> <tr> <td>Sealing to spouse 20 Apr 1867</td> <td>EHOUS</td> </tr> </tbody> </table>	Date	Temple or place	Baptism 15 Apr 1854		Confirmation 15 Apr 1854		Initiatory 22 Apr 1866	EHOUS	Endowment 22 Apr 1866	EHOUS	Sealing to parents	BIC	Sealing to spouse 20 Apr 1867	EHOUS
Date	Temple or place																	
Baptism 15 Apr 1854																		
Confirmation 15 Apr 1854																		
Initiatory 22 Apr 1866	EHOUS																	
Endowment 22 Apr 1866	EHOUS																	
Sealing to parents	BIC																	
Sealing to spouse 20 Apr 1867	EHOUS																	
	Birth date 10 Jun 1846	Birthplace Farmington, Van Buren, Iowa, USA																
	Christening date	Christening place																
	Marriage date 20 Apr 1867	Marriage place Endowment House, Salt Lake City, Ut	Spouse (1) Sarah Adeline Lindsay (KW85-4)															
	Death date 12 Feb 1931	Death place Bennington, Bear Lake, Idaho, USA																
Other parents and other spouses Other spouses: (2) Mary Jane Lindsay (KW85-4GP), Marriage, 2 Jan 1871, EHOUS Salt Lake City, Salt Lake, Utah, USA																		
4	Name Abigail Burbank (KWCD-JNY)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female	<table border="1"> <tbody> <tr> <td>Baptism 4 May 1860</td> <td></td> </tr> <tr> <td>Confirmation 4 May 1860</td> <td></td> </tr> <tr> <td>Initiatory 4 Apr 1868</td> <td>EHOUS</td> </tr> <tr> <td>Endowment 4 Apr 1868</td> <td>EHOUS</td> </tr> <tr> <td>Sealing to parents</td> <td>BIC</td> </tr> <tr> <td>Sealing to spouse 4 Apr 1868</td> <td>EHOUS</td> </tr> </tbody> </table>	Baptism 4 May 1860		Confirmation 4 May 1860		Initiatory 4 Apr 1868	EHOUS	Endowment 4 Apr 1868	EHOUS	Sealing to parents	BIC	Sealing to spouse 4 Apr 1868	EHOUS		
Baptism 4 May 1860																		
Confirmation 4 May 1860																		
Initiatory 4 Apr 1868	EHOUS																	
Endowment 4 Apr 1868	EHOUS																	
Sealing to parents	BIC																	
Sealing to spouse 4 Apr 1868	EHOUS																	
	Birth date 14 Aug 1848	Birthplace Council Bluffs, Pottawattamie, Iowa, USA																
	Christening date	Christening place																
	Marriage date 4 Apr 1868	Marriage place Salt Lake City, Salt Lake, Utah, USA	Spouse Jonah Mathias (KWD-JN5)															
	Death date 16 Mar 1935	Death place Brigham City, Box Elder, Utah, USA																
Other parents and other spouses																		
5	Name Laura Burbank (KWCP-WMK)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female	<table border="1"> <tbody> <tr> <td>Baptism 4 May 1860</td> <td></td> </tr> <tr> <td>Confirmation 4 May 1860</td> <td></td> </tr> <tr> <td>Initiatory 12 Dec 1870</td> <td>EHOUS</td> </tr> <tr> <td>Endowment 12 Dec 1870</td> <td>EHOUS</td> </tr> <tr> <td>Sealing to parents</td> <td>BIC</td> </tr> <tr> <td>Sealing to spouse 12 Dec 1870</td> <td>EHOUS</td> </tr> </tbody> </table>	Baptism 4 May 1860		Confirmation 4 May 1860		Initiatory 12 Dec 1870	EHOUS	Endowment 12 Dec 1870	EHOUS	Sealing to parents	BIC	Sealing to spouse 12 Dec 1870	EHOUS		
Baptism 4 May 1860																		
Confirmation 4 May 1860																		
Initiatory 12 Dec 1870	EHOUS																	
Endowment 12 Dec 1870	EHOUS																	
Sealing to parents	BIC																	
Sealing to spouse 12 Dec 1870	EHOUS																	
	Birth date 4 May 1850	Birthplace Council Bluffs, Pottawattamie, Iowa, USA																
	Christening date	Christening place																
	Marriage date 12 Dec 1870	Marriage place Salt Lake City, Salt Lake, Utah, USA	Spouse David Morgan Rees (KWCP-WMV)															
	Death date 20 April 1922	Death place Brigham City, Box Elder, Utah, USA																
Other parents and other spouses																		
6	Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	<table border="1"> <tbody> <tr> <td>Baptism</td> <td></td> </tr> <tr> <td>Confirmation</td> <td></td> </tr> <tr> <td>Initiatory</td> <td></td> </tr> <tr> <td>Endowment</td> <td></td> </tr> <tr> <td>Sealing to parents</td> <td></td> </tr> <tr> <td>Sealing to spouse</td> <td></td> </tr> </tbody> </table>	Baptism		Confirmation		Initiatory		Endowment		Sealing to parents		Sealing to spouse			
Baptism																		
Confirmation																		
Initiatory																		
Endowment																		
Sealing to parents																		
Sealing to spouse																		
	Birth date	Birthplace																
	Christening date	Christening place																
	Marriage date	Marriage place	Spouse															
	Death date	Death place																
Other parents and other spouses																		
7	Name		<input type="checkbox"/> Male <input type="checkbox"/> Female	<table border="1"> <tbody> <tr> <td>Baptism</td> <td></td> </tr> <tr> <td>Confirmation</td> <td></td> </tr> <tr> <td>Initiatory</td> <td></td> </tr> <tr> <td>Endowment</td> <td></td> </tr> <tr> <td>Sealing to parents</td> <td></td> </tr> <tr> <td>Sealing to spouse</td> <td></td> </tr> </tbody> </table>	Baptism		Confirmation		Initiatory		Endowment		Sealing to parents		Sealing to spouse			
Baptism																		
Confirmation																		
Initiatory																		
Endowment																		
Sealing to parents																		
Sealing to spouse																		
	Birth date	Birthplace																
	Christening date	Christening place																
	Marriage date	Marriage place	Spouse															
	Death date	Death place																
Other parents and other spouses																		

CH.3 DANIEL MARCUS BURBANK SR., ABIGAIL BLODGETT,
LYDIA VAN BLARICOM, SARAH SOUTHWORTH

Family Group Record

Family group record number _____ Page 1 of 4

Husband Daniel Mark Burbank (KWNL-XGL)			LDS Ordinances	
		Date	Temple or place	
Birth date	3 Dec 1814		Baptism	
Birthplace	Delhi, Delaware, New York, USA		11 Apr 1840/41	
Christening date			Confirmation	
Christening place			11 Apr 1840/41	
Marriage date	10 Sep 1852		Initiatory	
Marriage place	South Pass, Fremont, Wyoming, USA		16/20 Jan 1846	
Death date	13 Jan 1894		Endowment	
Death place	Brigham City, Box Elder, Utah Territory, USA		16/20 Jan 1846	
Burial date	15 Jan 1894		Sealing to parents	
Burial place	Brigham City, Box Elder, Utah Territory, USA		6 Nov 1933	LOGAN
Husband's father			Sealing to spouse	
Major Daniel Burbank(LZN7-P2X)		<input checked="" type="checkbox"/> Deceased	16 Jul 1864	EHOUS
Husband's mother				
Margaret Pynchon (LZJM-89P)		<input checked="" type="checkbox"/> Deceased		
Other parents and other spouses				
Other spouses:: (!) Lydia Vanblaricom (LZV8-WH9) married 31 December 1835 Naples, Scott, Illinois, USA Sld: 21 Jan 1846: (2) Abigail Blodgett (LZJ8-V2) married 3 Aug 1839 Naples, Scott, Illinois, USA Sld: 21 Jan 1846				

Wife Sarah Zurviah Southworth (K2W3-RS5)			LDS Ordinances	
		Date	Temple or place	
Birth date	10 Feb 1835		Baptism	
Birthplace	Bastard, Leeds, Johnstown, Upper Canada		10 Feb 1843	
Christening date			Confirmation	
Christening place			10 Feb 1843	
Death date	27 May 1927		Initiatory	
Death place	Deweyville, Box Elder, Utah, USA		16 Jul 1864	EHOUS
Burial date	29 May 1927		Endowment	
Burial place	Brigham City, Box Elder, Utah, USA		16 Jul 1864	EHOUS
Wife's father			Sealing to parents	
Chester Southworth (KWV7-JGF)		<input checked="" type="checkbox"/> Deceased	5 Feb 1896	SLAKE
Wife's mother			Sealing to spouse	
Mary Byington (LZNN-3GS)		<input checked="" type="checkbox"/> Deceased	16 Jul 1864	EHOUS
Other parents and other spouses				

Children			LDS Ordinances	
		Date	Temple or place	
1	Name		Baptism	
	George Southworth Burbank (KWVW-D1N)		26 Oct 1862	
			Confirmation	
			26 Oct 1862	
			Initiatory	
			10 Jul 1936	LOGAN
			Endowment	
			10 Jul 1936	LOGAN
			Sealing to parents	
			10 Jul 1936	LOGAN
		Sealing to spouse		
		4 Mar 1992	LANGE	
2	Name		Baptism	
	Brigham Southworth Burbank (KWZP-VKP)		25 Jun 1865	
			Confirmation	
			25 Jun 1865	
			Initiatory	
			11 Oct 1875	EHOUS
			Endowment	
			11 Oct 1875	EHOUS
			Sealing to parents	
			19 Sep 1900	LOGAN
		Sealing to spouse		
		11 Oct 1875	EHOUS	

Family Group Record—continued

Family group record number _____, Page 2 of 4.

Husband Daniel Mark Burbank (KWNL-XGL)		Wife Sarah Zurviah Southworth (K2W3-RS5)	
Children—continued			LDS Ordinances
3 Name Olive Southworth Burbank (KWVW-D1K) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 28 Apr 1857 Birthplace Grantsville, Tooele, Utah, USA Christening date Christening place Marriage date 13 Apr 1874 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse George Frederick Hamson Jr. (KWVW-D1K) Death date 15 Dec 1922 Death place Brigham City, Box Elder, Utah, USA Other parents and other spouses			Date Temple or place Baptism 30 Jul 1865 Confirmation 30 Jul 1865 Initiatory 13 Apr 1874 EHOUS Endowment 13 Apr 1874 EHOUS Sealing to parents 19 Sep 1900 LOGAN Sealing to spouse 13 Apr 1874 EHOUS
4 Name Deseret Southworth Burbank (K2QX-HYQ) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 23 Jul 1859 Birthplace Grantsville, Tooele, Utah, USA Christening date Christening place Marriage date 10 Apr 1876 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse Charles Peter Hauck (KWZ2-1G3) Death date 28 Feb 1943 Death place Manteca, San Joaquin, California, USA Other parents and other spouses			Baptism 1867 Confirmation 1867 Initiatory 10 Apr 1876 Endowment 10 Apr 1876 Sealing to parents 19 Sep 1900 LOGAN Sealing to spouse 10 Apr 1876 EHOUS
5 Name John Southworth Burbank (L671-JLM) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 10 May 1861 Birthplace Grantsville, Tooele, Utah, USA Christening date Christening place Marriage date Marriage place Spouse Death date 8 Jul 1864 Death place Brigham City, Box Elder, Utah, USA Other parents and other spouses			Baptism Child Confirmation Child Initiatory Child Endowment Child Sealing to parents 19 Sep 1900 LOGAN Sealing to spouse
6 Name Charles Southworth Burbank (KWZ9-7CF) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 1 Nov 1863 Birthplace Brigham City, Box Elder, Utah, USA Christening date Christening place Marriage date 9 Apr 1888 Marriage place Logan, Cache, Utah, USA Spouse Phoebe Day (KWJN-3R8) Death date 12 May 1940 Death place Deweyville, Box Elder, Utah, USA Other parents and other spouses			Baptism 15 Dec 1872 Confirmation 15 Dec 1872 Initiatory 11 Feb 1914 LOGAN Endowment 11 Feb 1914 LOGAN Sealing to parents 10 Jul 1936 LOGAN Sealing to spouse 11 Feb 1914 LOGAN
7 Name Sarah Southworth Burbank (KWC6-NDP) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 12 Jul 1866 Birthplace Brigham City, Box Elder, Utah Territory, USA Christening date Christening place Marriage date 25 Oct 1883 Marriage place Salt Lake City, Salt Lake, Utah Territ Spouse George Rowland Williams (KWC6-N) Death date 11 Dec 1957 Death place Salt Lake City, Salt Lake, Utah, USA Other parents and other spouses			Baptism 1 Apr 1880 Confirmation 1 Apr 1880 Initiatory 25 Oct 1883 EHOUS Endowment 25 Oct 1883 EHOUS Sealing to parents BIC Sealing to spouse 25 Oct 1883 EHOUS

CH.3 DANIEL MARCUS BURBANK SR., ABIGAIL BLODGETT,
LYDIA VAN BLARICOM, SARAH SOUTHWORTH

Family Group Record—continued

Family group record number _____ Page 3 of 4

Husband Daniel Mark Burbank (KWNL-XGL)			Wife Sarah Zurviah Southworth (K2W3-RS5)	
Children—continued				LDS Ordinances
8 Name Louisa (Loisa) Southworth Burbank (KWVW-D1V) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 10 Jan 1869 Birthplace Brigham City, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse _____ Death date 8 May 1874 Death place Brigham City, Box Elder, Utah, USA Other parents and other spouses _____				Date _____ Temple or place _____ Baptism Child _____ Confirmation Child _____ Initiatory Child _____ Endowment Child _____ Sealing to parents BIC Sealing to spouse _____
9 Name Eliza (Elisa) Southworth Burbank (KWCJ-QG4) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 10 Jan 1869 Birthplace Brigham City, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date 14 Dec 1887 Marriage place Logan, Cache, Utah, USA Spouse Andrew Margus Madsen (KWCJ-QG) Death date 9 May 1954 Death place Tremonton, Box Elder, Utah, USA Other parents and other spouses _____				Baptism 18 Dec 1877 _____ Confirmation 18 Dec 1877 _____ Initiatory 14 Dec 1887 LOGAN Endowment 14 Dec 1887 LOGAN Sealing to parents BIC Sealing to spouse 14 Dec 1887 LOGAN
10 Name Alonzo Southworth Burbank (KWVW-D1G) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 17 May 1871 Birthplace Brigham City, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse _____ Death date 4 June 1871 Death place Brigham City, Box Elder, Utah, USA Other parents and other spouses _____				Baptism Child _____ Confirmation Child _____ Initiatory Child _____ Endowment Child _____ Sealing to parents BIC Sealing to spouse _____
11 Name James Southworth Burbank (KWCV-6MY) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 14 Dec 1872 Birthplace Brigham City, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date 1 Oct 1894 Marriage place Brigham City, Box Elder, Utah, USA Spouse Louise Serilla Loveland (KWCV-6M5) Death date 15 August 1949 Death place Tremonton, Box Elder, Utah, USA Other parents and other spouses _____				Baptism 15 May 1881 _____ Confirmation 15 May 1881 _____ Initiatory 27 Oct 1950 SLAKE Endowment 27 Oct 1950 SLAKE Sealing to parents BIC Sealing to spouse 27 Oct 1950 SLAKE
12 Name Rose Southworth Burbank (KWVW-D1P) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 18 Jun 1875 Birthplace Brigham City, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse _____ Death date 29 Jun 1876 Death place Brigham City, Box Elder, Utah, USA Other parents and other spouses _____				Baptism Child _____ Confirmation Child _____ Initiatory Child _____ Endowment Child _____ Sealing to parents BIC Sealing to spouse _____

Family Group Record—continued

Family group record number _____ Page 4 of 4

Husband Daniel Mark Burbank (KWNL-XGL)		Wife Sarah Zurviah Southworth (K2W3-RS5)	
Children—continued			LDS Ordinances
13	Name <input checked="" type="checkbox"/> Male Chester Southworth Burbank (KWC5-SK2) <input type="checkbox"/> Female Birth date 1 Jun 1877 Birthplace Brigham City, Box Elder, Utah, USA Christening date Christening place Marriage date 6 Dec 1898 Marriage place Brigham City, Box Elder, Utah, USA Spouse Janie Day (KWJ6-3M6) Death date 16 Nov 1949 Death place Richmond, Cache, Utah, USA Other parents and other spouses		Date Temple or place Baptism 7 Jun 1885 Confirmation 7 Jun 1885 Initiatory 23 Jun 1920 LOGAN Endowment 23 Jun 1920 LOGAN Sealing to parents BIC Sealing to spouse 23 Jun 1920 LOGAN
14	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse
15	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse
16	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse
17	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse

CHAPTER 4

HISTORY OF
WILLIAM BUCKMINSTER LINDSAY SR
&
SARAH HANCOCK MYERS (MYRES)



Lindsay Coat of Arms



Myers Coat of Arms

WILLIAM BUCKMINSTER LINDSAY SR & SARAH HANCOCK MYERS (MYRES)

*Compiled by Nada Rawlins Wilkins,
April 2015*

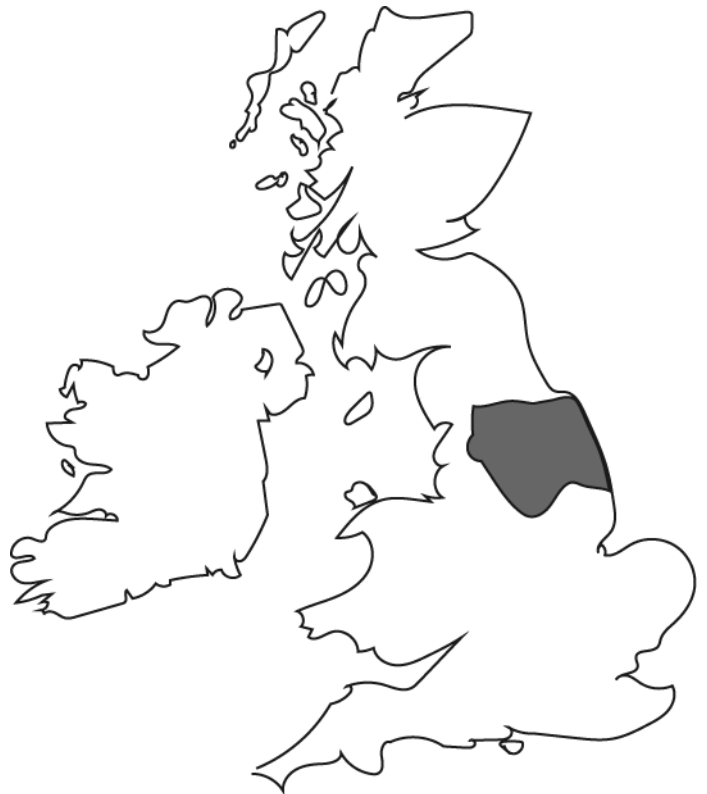
Included in this chapter are:

- History of Sarah and the facts we know about her.
- History of William by Rex “B” Lindsay.
- Excerpt from William’s history put on Family Search by Kristine Bowman on 13 July 2013.
- More about each of the Lindsay children.

*Note: The picture on Family Search April 2015 is not of William Buckminster Lindsay Sr. It is of his son of the same name.

SARAH HANCOCK MYERS (MYRES)

THERE ISN’T MUCH WRITTEN ABOUT Sarah so these are a few things we know. She was born 9 July 1800 in York, Yorkshire, England to John Myers and Mary Close. Her sister, Mary, died in England before her family left. Sarah Hancock Myers was 16 years old in 1816 when she came by ship to Canada. These are her siblings on the ship with her; older brother Thomas, sister Nancy, brother Richard, brother William, brother Anthony and baby brother John. Her brother Caesar Wood Myers was born on 2 June 1816 on the ship named



Map of England showing Yorkshire County where Sarah Myers lived the first 16 years of her life.

Caesar as his family traveled from England to Canada. Her parents had one more child after arriving in Canada, a girl named, Mary Myers born 4 April 1819 in Leeds, Upper Canada. (Often when a child died they would name a younger child the same name.) The ship could have come up the

Saint Lawrence River and docked not too far from where they made their home in Leeds County. In that day the area was called Upper Canada. Later it became Province of Canada. In 1867 this area became part of Ontario Province. The boundaries and names of this area changed often in the 1800s. (Upper Canada was the area just north of the Great Lakes, the head waters of the St. Lawrence River. It is the most southern area of Canada.)

The following is an excerpt from her brother, John Myers' history:

John Myers was of English birth and came across the water when he was six months old [He was born 6 February 1814, so he was 2 years old.], with his parents, Richard Myers and Mary Close Myers and the following brothers and sisters, Thomas, Sarah, Mary [It is thought that Mary died in England so probably was not on the ship.], Nancy, Richard, William, and Anthony.

His father was a sailor and followed this profession for awhile and finally located in the Province of Canada. Here John Myers



John Myers

grew to manhood, marrying Miss Sarah Dixon, fifteen years old and he twenty-four years of age. (A little story goes—that he courted his wife's sister who was his age, but because he wasn't a member of the Church of Jesus Christ of Latter Day Saints Church, she would not marry him and he said "that he would not join the Church just to win a wife," so gave her up, and just a short time after marrying her sister, he and his brother William, joined the Church and left their folks, who were not members of said Church, to go and live among the Mormons...)

[*Read more of his history on familysearch.org under John Myers born 1814.]

This put her in Leeds County, Upper Canada, to meet and marry William Buckminster Lindsay Sr in 1819. He bought a farm one-half mile from Lake Rideau. Here starts their life together. They lived there for 20 years. All their children were born there. They then moved to Northern Illinois in 1839 then moved to Wisconsin in 1840.

Her brothers John Myers and William Myers were baptized in 1836 possibly on 8 October. They moved to Nauvoo. They both received their endowments in the Nauvoo Temple. We wonder if one or both of these brothers taught Sarah and William Buckminster Lindsay Sr about the church. But this we know, Sarah's husband, William Buckminster Lindsay Sr, embraced the Gospel and was baptized July 1841 while in Wisconsin. One year later on 1 July 1842, Sarah and her son, William Buckminster Jr were baptized in Wisconsin.

Sarah was with her husband through the many good times and difficult times of their lives. These times include eight children, joining the LDS church, deaths of their loved ones, crossing the plains and suffering cancer.

She insisted on crossing the plains to Utah in 1852 even though she had breast cancer before she left. She rode in the wagon and suffered the entire long trek to Utah. She wanted to be with the Saints and be with of her family in Utah before she died. She lived three weeks after they arrived and died 24 October 1852 in Centerville, Davis County, Utah at the age of 52. What a legacy Sarah and William left.

Next is a history compiled by Rex “B” Lindsay, a great great grandson, the Lindsay Family Representative in the early 1960s.



Rex “B” Lindsay

We are so grateful to Rex “B” Lindsay, who did so much with the Lindsay Family Organization, and who provided our family with our histories of the Lindsays and the verified family group sheets for this family. The Lindsay information that our family has is because of his efforts. In compiling this book, we wondered if Rex was still alive and if he could help us. We learned that he died at the young age of 47 in 1967. Each year Mom (Julia W. Rawlins) would go to the Lindsay

reunion or send one of her children if she couldn’t go to buy any copies of the information they had verified. Thank you, Rex and the Lindsay Family Organization for all your hard work and time.

HISTORY OF WILLIAM BUCKMINSTER LINDSAY SR

WILLIAM BUCKMINSTER LINDSAY SR—pioneer and family patriarch—lived a span of 76 years. He moved to the expanding frontier of the west five times—building anew each time. His living posterity numbers several thousand. He embraced the restored gospel of Jesus Christ and endured many hardships during the latter part of his life in helping to establish the newly organized Church of Jesus Christ of Latter-day Saints. His life is characterized by these three things—his religious faith and devotion, his pioneering spirit which led to the building of new homes and communities, and for the achievements and accomplishments of his large posterity to whom he gave a noble birth.

The details of his accomplishments and his later life can best be learned by reading the histories of the various branches of the family. These branches number fifty-four grandchildren who grew up to maturity of whom over forty married and left posterity of their own. Various members of the family have settled over a wide geographical area. They have rooted primarily in Canada, Wisconsin, Idaho, Wyoming, Arizona, and Utah and have spread far and wide from these places.

William Buckminster Lindsay Sr was born 30 March 1797 in Peacham, Caledonia, Vermont, the son of Ephraim Lindsay and Mercy Willey. His father moved to Canada about 1806 or 1807 with his family of ten children, two sons and eight daughters. [Their names are: Mercy, Thomas,

Percie (Priscilla), Grace, Elizabeth, William, Ruth, Margaret, Rachel, and Susan.] They settled in Bastard Township, Leeds County, Johnstown District, Upper Canada. The United Empire Loyalists settled [Upper Canada] beginning in 1793. Although Canada was still offering inducement to settlers after 1800, it seems doubtful that Ephraim Lindsay was of loyalist sympathy. His ancestry had a long history of struggles with the English and he, himself, was a Revolutionary War veteran. It seems likely that Ephraim Lindsay [his father] was attracted to Canada because of supposed economic opportunity.

“Old Father Lindsay”, as Ephraim [William’s father] was called, lived at one time with his son-in-law, Reuben Sherwood, who married Percie Lindsay [William’s older sister]. William Buckminster Lindsay Sr, his brother Thomas, and their

six sisters grew to adulthood there on the shores of Rideau Lake. William B. Lindsay Sr bought fifty (50) acres of land located about one half mile from the western shore of the lake. (Lot 27 of the first concession of Burgess Township) He purchased this land on the 27th of June 1816 at the age of nineteen years from his brother-in-law, Reuben Sherwood. He purchased another twenty-seven acres of adjoining land on 29 December 1832 from his brother, Thomas. (This was the upper part of lot 26 of the first concession of Bastard Township. His land crossed the boundary of the two townships after this purchase.) Rideau Lake is located about thirty to forty miles north and east of Brockville and the St. Lawrence River which separates Canada and New York State. The Rideau River and canal form a series of small lakes all along the northern boundary of Leeds and Granville counties. The main body of Rideau Lake near



Map of Ontario **today** showing the Rideau Area where Sarah and William lived. The bottom part of Ontario along the Great Lakes was called Upper Canada in the early 1800s. That area was higher in elevation and was the head waters of the St. Lawrence River. It became part of the Province of Canada in 1841 shortly after the Lindsays left. Boundaries changed often for several years but this area eventually became Ontario. It is fun to search and read about Upper Canada.



Map of the Rideau Lake Area (**today**) has an X about where Sarah and William had their farm on the line of Burgess Ward and Bastard Ward. These wards in recent years became part of the Township of Rideau Lake. Fun read: <http://www.twprideau-lakes.on.ca/heritage/bastard-ward.html>

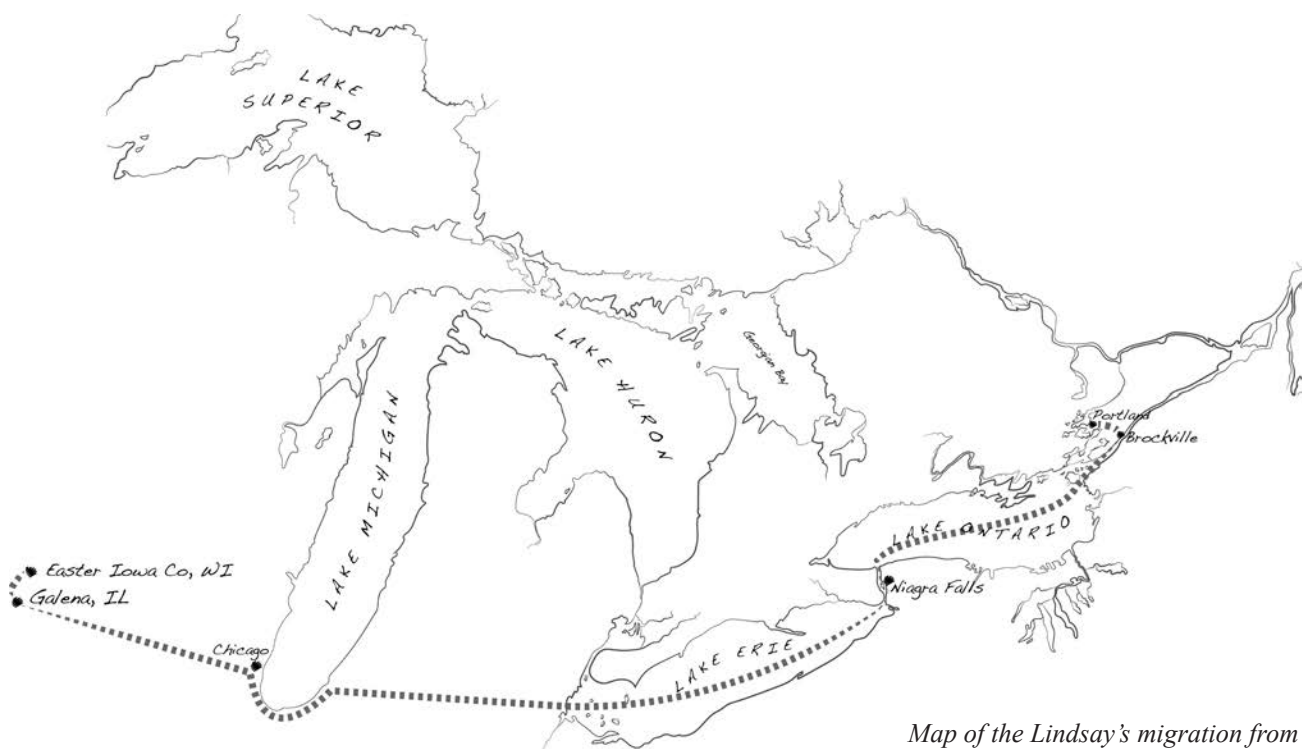
which William Buckminster Sr bought his land is about four miles across from north to south and about three miles across from east to west. It is spotted with small islands. There are numerous lakes throughout this area.

About 1819, thirteen years after William B. Lindsay Sr moved to Canada with his father, he married Sarah Myers who was from Yorkshire, England. Family records show eight children born to this couple, five boys and three girls. The Wisconsin Census of 1840 shows another male child living with the family at that time. The identity of this child has not been established. William B. and Sarah spent the first twenty years of their married life in the Rideau Lake area. Their oldest child, Ephraim Myers Lindsay, was nineteen (19) years of age when the family moved to Wisconsin. The youngest child, George Richard Lindsay, was three years old.

The soil and climate in Canada were not

favorable for the growth of crops. Jane Parrish states in her history that snow lay on the ground for six months out of the year and that the land was quite rocky. It was also typical of farmers during this period to till the soil until the fertility was depleted and then to move on to virgin soil. Another factor probably contributing to the move was the need for economic opportunity for five sons. Opportunity in the Great Plains was two-fold: a rich fertile soil in the farming regions and a large lead mining operation in Southern Wisconsin which started to produce commercially about 1825. [There was also much political unrest and war in the Upper Canada area in 1838-39.]

In 1839, William B. sold his farm in Canada and took his family from Brockville down the length of Lake Ontario by steamer to Niagara Falls; from here to Lake Erie by wagon; across Lake Erie by boat; across the state of Michigan



*Map of the Lindsay's migration from
Canada to Wisconsin.*

and around the southern tip of Lake Michigan by wagon to Illinois. One history places the family in Galena, Joe Davis County, Illinois in 1839 which is just across the border from Wisconsin. The 1840 territorial census of Wisconsin places the family in Iowa County, Wisconsin. In this census one member of the family is shown as employed in agriculture and another adult male is shown employed in mining.

The following description from a social economic history of the United States describes the circumstances of the Wisconsin area in which William Buckminster Lindsay and his family settled in 1839.

“While farmers spread over these timbered lands of the southern Lake Plains, other pioneers from the south moved northward in search of a new source of wealth. Their goal was the drift less area of northwestern Illinois and southwestern Wisconsin, a region of rugged hills and deeply eroded streams by the glaciers which smoothed the surrounding country. That rough area offered few agricultural possibilities, but lying beneath thin layers of eroded shale were outcroppings of rock containing rich veins of lead and other minerals. Both Indians and French traders had tapped this mineral wealth, but systematic exploitation did not begin until 1822 when a Kentucky promoter, Colonel James A. Johnson, arrived with supplies, miners and 150 slaves. His success inspired a mining rush; by 1830 ten thousand frontiersmen had staked out claims, built the bustling town of Galena at the head of navigation of the Fever River, and were shipping 15,000,000 pounds of lead yearly to New Orleans.” (Billington, Ray

Allen, *Westward Expansion*, The MacMillan Company, New York 1960 page 297.)

It was in Wisconsin in 1841 that William Buckminster Lindsay Sr was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. The baptism was said to be performed in or at Fox Lake as supposedly told in the *Deseret News* about 1870 - 1873. This has not been verified. A brief search did not locate the specific reference. Sarah, his wife; William B. Lindsay Jr, his son and Edwin Reuben Lindsay Sr, his son were baptized the following year. [In the McOlney Branch, Iowa record it shows that Edwin R. Lindsay was baptized on 14 July 1850 along with his brother George R. Lindsay.]

During the eight years, from 1845 to 1853, William Buckminster Lindsay's household was reduced from ten persons to two, he and his son George Richard. In 1843, Ephraim Myers Lindsay married Jane Parrish. In 1845, William Buckminster Lindsay Jr married Julia Parks. The eldest daughter, Mary died in Wisconsin [in 1851]. Thomas and Mercy [The John Walker Company of 1852 has Mercy listed in the company and coming to Utah], in the meantime, stayed behind in Argyle, LaFayette, Wisconsin when the rest of the family left to gather with the Saints who were on their way westward. In 1851, Thomas Myers Lindsay married Sarah Jane Dobbs [in Wisconsin] and Edwin Reuben Lindsay married Tabitha Cragun [in Iowa]. Mercy married George Richard Davey in Wisconsin in 1854. William Buckminster Lindsay's wife, Sarah, died from cancer 24 October 1852 within three weeks after the group arrived in the Salt Lake Valley from Iowa. She was ill before the family left Iowa but had urged them on so that she could be with the body of the Saints before her death. The next year his daughter, Sarah, died in Kaysville.

This is getting a little ahead of the story. In early 1846, the Mormons were forced by mob action to move from Nauvoo, Hancock, Illinois. Of the two children who were married in Nauvoo and who were with the Saints at the time of their exodus William Buckminster Lindsay, Jr. left his wife under the care of his brother, Ephraim Myers Lindsay and went with the first group of Saints to cross Iowa as a body guard to Brigham Young. He returned from the advanced camp to join his brother and their wives and then left for Wisconsin to persuade his parents and brothers and sisters to join them in the trek west. It is not certain whether Ephraim and his wife went with William B. to Wisconsin or not*. They stayed in Wisconsin for a while because Julia's first child was born there. Ephraim Myers and Jane had a child born in Des Moines, Iowa which means that they either waited there or the child was born on the trip to join with the Saints.

*[In Julia Parks Lindsay's autobiography it states, "*Our next thought was what to do; we were there without provisions for the winter and had no means to go to the valley. My husband thought it would be best to go to Wisconsin, back to their old home, and work in the lead mines and get money to go to the valley. Perhaps he might be able to get the rest of the family to come. Accordingly we started in August for Wisconsin, a distance of several hundred miles. There were four grown people and a babe ten months old.*" Jane Parrish Lindsay, wife of Ephraim, tells in her history about going to Wisconsin. So it was Ephraim, Jane, their baby David, William, and Julia that went to Wisconsin.]

William Buckminster Lindsay Sr, his wife Sarah

Myers, and five of his children assembled in Kanesville, Pottawattomie, Iowa in 1848. Here they settled for a period of four years to grow food and assemble resources to sustain them during the trip west. With them also was John Myers, brother to Sarah. It was in John Myers' home in Kanesville, that Edwin Reuben Lindsay married Tabitha Cragun in 1850. There were over forty branches of the Saints gathered at Kanesville during these years.

William Buckminster Lindsay Sr was ordained a High Priest in the McOlney Branch, located three miles north of Kanesville, on 6 October 1849 by L. Stoddard.



The family members joined with the Captain John B. Walker Company for the trip across the plains. This company left 5 July 1852 and arrived in the Salt Lake Valley 3 October 1852. They travelled a distance of approximately 1,000 miles in three months. There were two hundred fifty people in the company.

The Lindsays settled temporarily in Centerville, Davis, Utah where the parents of Jane Parrish, wife of Ephraim Myers Lindsay, had settled. Here within three weeks, Sarah Myers Lindsay died at the age of fifty-two from cancer which she suffered from during the trip across the plains. It was at her insistence that the family made the trek west during her illness because she wanted to join with the Saints and to have her family with them before she died.

William B. and his sons and their families

settled in the Kaysville area for about ten years where they tried their hand at farming. The following extract from a short history of Kaysville is quoted to show how the outermost settlements were practically without boundaries:

“Kaysville was named after William Kay. He had been a great leader of the Mormons. In 1851 he was appointed Bishop of the first ward in this area. It was called Kays Ward, and included all of the area north and west of the present town of Kaysville. As more settlers moved in gradually more towns and wards were organized until now more than one hundred and ten years later the area included in the original Kays Ward has become the towns of Kaysville, Layton, Clearfield, Syracuse, West Point, Clinton and Sunset..”—Living in our Communities—Davis County School District Pamphlet, Farmington, Utah

Very little is known about the activities of William B. Lindsay Sr during the time of ten years that he lived in the Davis County, Utah area. He made a trip to Salt Lake City in 1861 where he received his Endowments in the Endowment House. The lack of reservoirs, canals and water made farming in this area a most difficult task. He and his sons, George Richard, William Buckminster, Jr. moved to Bear Lake Valley about 1864 where Charles C. Rich had been sent by Brigham Young to establish a new settlement. Edwin Reuben and Ephraim Myers had settled at Brigham City and did not follow until later.

Two personal incidents are

recorded which help to portray the character of our forefather. While he lived with his son at South Eden, Idaho he would go by boat with his dog Trouser across Bear Lake to Paris, Idaho on the other end of the lake for supplies (15 miles or so). People would try to get him not to start back to Eden in storms when the lake was rough. He said Bear Lake was easy to ride; he learned to ride the waves in severe storms and was not afraid to venture on Bear Lake. Another incident happened in the autumn before he died. He left Bennington, Idaho on foot to walk to Utah to do Temple work [This would have been done in the Endowment House in Salt Lake]. His son, George learned of his plans and overtook him with a team and persuaded him to come back and wait until the next summer when George Richard promised to accompany him. He died that winter on December 25, 1873.

It has been recorded that he and his sons were violinists. Many of his grandchildren were taught to play the violin and to entertain with other forms of music. The last few years of his life were spent in Bear Lake Valley among the children and many grandchildren. He and his son George Richard shared a log cabin which they had built. He was



The Lindsay cabin was similar to this Burbank cabin in Bennington, Idaho.

buried in Montpelier. An unsuccessful effort was made in 1960–1961 to locate his grave so that a suitable marker could be placed on it.

Excerpt from William Buckminster Lindsay Sr's history contributed to Family Search by Kristine Bowman 13 July 2013.

IN 1841 WM. B., SR. WAS BAPTIZED and confirmed a member of The Church of Jesus Christ of Latter-Day Saints. Sarah, his wife, and two sons, William B. Jr and Edwin Reuben, were baptized the following year, 1842, while living in Wisconsin.

Later, William Buckminster Lindsay Sr was ordained a high priest in the McAlney [McOlney] Branch on 6 October 1849 by L. Stoddard.

William Buckminster Lindsay Sr, his wife Sarah, and three married sons, and one single son: William B. Jr., Ephraim, Edwin R., George R. [and one daughter, Sarah] joined the John B. Walker Company and started west on 5 July 1852... They traveled approximately 1000 miles in three months. The company held church services every Sunday and prayer circle every night on their trek.

He and his two sons, William Buckminster Lindsay Jr, and George Richard, moved to Bear Lake in the fall of 1864. They stayed in Liberty that winter and moved to Paris in the spring of 1865. Later he and his son George Richard settled at South Eden on the southeast side of Bear Lake. While living there he and his dog "Trouser" would go alone by boat across Bear Lake in all kinds of weather to Paris for supplies. He had learned to ride the waves in his youth on other lakes and was not afraid. Later, he moved to Bennington, Idaho.

MORE ABOUT EACH OF THE LINDSAY CHILDREN:

First child, Ephraim Myers Lindsay was born 4 May 1820 in Bastard, Leeds, Upper Canada. He married Jane Parrish in Nauvoo, IL on 22 January 1843. He came to Utah with his wife, son David and his Lindsay family. He established a good home for his family. They had eight children. David was the oldest and the next three boys died young. They had one daughter, Rachel. In 1866, David was called on a mission to go help emigrant companies. Ephraim outfitted him with a wagon and oxen. There are many great and interesting histories on Family Search of Ephraim, Jane and their children. He died 4 May 1901 in Bennington, Bear Lake, Idaho.



Ephraim Myers Lindsay

This is an excerpt from his wife, Jane Parrish Lindsay's autobiography as told to her granddaughter:

While in that city [Nauvoo] I was chosen for a wife by a young man named Ephraim Lindsay. He was 23 years old, and I was 19. We were married 22 January 1843 in Nauvoo, Illinois. He was born 4 May 1820 at Johnstown, Ontario, Canada.

One day Joel [Jane's brother] came in and told us Joseph

had just come from Illinois. He told us of the persecutions the Saints went through



Jane Parrish

how they were driven and to see our beautiful city and how the Lord has blessed us. He spoke of the suffering in Kirtland, Ohio and Jackson, Missouri. Grandma said, "Oh! How Joel and Joseph's face beamed when he spoke of the faith those people had." I said, "So does yours, Grandma." She smiled and went on.

By the leadership of Brigham Young they held a meeting for the Saints to see who would be the next leader. This was the

**"WHEN BROTHER
BRIGHAM YOUNG
AROSE TO ADDRESS
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—JANE PARRISH

time the mantle fell upon Brigham Young. I was at the meeting. There were a good many that can bear the same testimony as I can. It happened that I set close to the stand where I could see. Such a spirit of Brotherly love that dwelt in that meeting. When Brother Brigham Young arose to address the people, all eyes were turned upon him. For all thought it was Joseph that had came back to life. He looked like

him, spoke like him. The sermon was splendid. A Testimony was given to me there which will stay with me till I die.

Now the mob became so great that the Saints could not endure their treatment, so they all left Nauvoo. Left their homes, friends, some fathers and mothers, some daughters.

They, the band of Saints, gathered up what they could hurriedly, and needed. With the leadership of Brigham Young they crossed the river to Council Bluff in 1846. Here we camped and made homes. It was hard times for some did not have enough to eat. Wagons were sent back for more food, some was captured by the mob, some was sick, some died. But God was with his people. He sent quails for them to eat. I left Nauvoo in 1847 [1846] and went to Pisgah. Here our little company raised a crop to eat. So we and the others could have food.

While here William Lindsay arrived from Council Bluff and told us about the war, and that Brother Brigham Young had gathered a little band of Saints together and selected 500 men to help fight for our country. Now William was one of Brigham's body guards. He stated that other bands of Saints were also camped along the river and raising crops before going on. Some were stationed here and there in the valley, and leaders were appointed for those whose husbands and sons had to go. So their families were provided for.

William had come here to see his wife which we had brought with us. We left and went to Wisconsin. We only had one wagon and a yoke of oxen. This was the wagon Father gave me before we left Nauvoo. We came here to make a trade and get some

folks. We traded the wagon for corn and sold the corn for a larger wagon and more oxen.

We went in 1849 to Council Bluff. We stayed there and raised a crop and prepared for our journey. Mother and Father and Brother Joel Parrish had gone before us in 1847. I had three children, David Ephraim, who was born 20 November 1845, in Nauvoo. Then came Thomas Warren who was born in Des Moines in 1849, died, buried Council Bluff. John born 1851, and died just before we left. David being seven years old. There was quite a company left when we did.

We traveled many a day. It was very tiresome and lots of dust from the long caravan. Trials and troubles coming up at times and the great fear of the Indian bands, which we had heard so much about to our sorrow. We held services Sunday and meeting in the evening and prayer circle every evening.

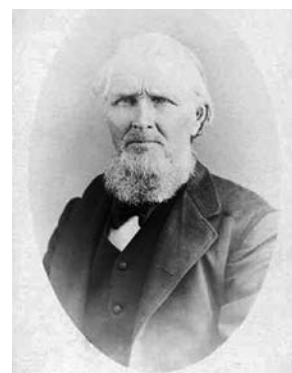
Sometimes we would meet big herds of buffalo. Then Ephraim would provide the company with meat, for he was the best gun man in the company. We met some Indians. They gave the peace sign and Ephraim went out and met them. They wanted food and Ephraim went out with them and got meat for them.

We arrived in Salt Lake City Valley in 1852. We were very tired but glad to be there...

[*Read more of her history on familysearch.org under Jane Parrish or go to <http://rawlins.org/rawlinslinks/histories.html>]

Second child, William Buckminster Lindsay Jr was born 25 December 1821 in Bastard, Leeds,

Upper Canada. He was baptized with his mother 1 July 1842. He and his brother, Ephraim, went to Nauvoo and while there he married Julia Parks. He, Ephraim, their wives, and Ephraim's baby left Iowa and went back to Wisconsin to work and bring the rest of their family to go west. He also married Permelia Blackman before coming to Utah.



William Buckminster Lindsay Jr

This is an excerpt from Julia Parks Lindsay's autobiography:

Shortly after I arrived in Nauvoo, I found plenty of work, so accordingly I stayed and in time became acquainted with a very respectable young man by the name of William Buckminster Lindsay, Jr., and on February 19, 1845 we were married. In the spring he went back to his Father's place in Wisconsin, as he thought he could do better there and wished me to go with him, but I did not feel willing to go away from the main body of the church. I was willing to do the best I could until he returned as



Julia Parks

there was not much work to be had in Nauvoo, and we had to prepare to leave.

As there was considerable excitement we expected the saints would have to find a home in some other land, and it would

require considerable means to prepare for the journey. Accordingly he left and returned sometime in June, I think. The following winter the mob was continually hunting for some of our brethren and the saints began to prepare to start to the Rocky Mountains.

[William was a body guard for Brigham Young so Julia stayed in Nauvoo and started across Iowa with William's brother, Ephraim, and his wife, Jane.] I started, but it being a very rainy spring, the roads were very bad, and I had traveled a whole week and never got into the wagon to ride, and some days we would only go two miles. I did not overtake my husband until I got to Garden Grove, and he was just getting so that he could work a little. [William was getting over a case of the measles.]

When we got as far as Pisga [Pisgah], we found quite a number of the saints camped and as our teams needed rest we thought it would be best to stop there. We made ourselves as comfortable as circumstances would permit. The brethren cleared off a small piece of ground and put in quite a garden and in the course of six weeks we had plenty of garden to eat, which was a great blessing for we had been without all summer.

While we were there, there was a call made for five hundred of our brethren to go to the Battalion. My husband went as far as Council Bluffs but when he arrived they had the number that was required and he, with some others, came back and as we did not have sufficient means to come to the Valley, he thought it best to go to Wisconsin to work in the lead mines and perhaps he could get the rest of the family to come. We

started about the 6th of August and arrived in Wisconsin after a journey of nearly four weeks...

*... On the ninth of September, 1849 our second daughter was born. My husband began thinking of taking another wife. This was something new to me and I hardly knew whether I would be able to live in that principle and do right or not. I believed it was a true principle and it would not be right to oppose it. I also knew I had a very kind husband and I had faith that it was a true principle revealed from heaven. I asked myself the question, "Am I prepared to embrace that principle and shall I be able to lay aside many of my tender feelings and many of my faults." I felt without the help of some higher power I never could. I knew it would be wrong to oppose it and I at last gave my consent. In the process of time my husband took his second wife, Permelia Blackman. They were married August 12, 1849. We got along very well in the home. Our third daughter was born March 5, 1852 at Council Bluffs. [*Read more of her history on familysearch.org under Julia Parks.]*

This is an excerpt from Permelia Blackman Lindsay's, William's second wife, history written by her granddaughter:

Grandmother [Permelia] attended the meeting when Sidney Rigdon declared himself to be the "guardian" of the church. She also attended the meeting held by the Twelve Apostles. She testified many



Permelia Blackman

times that there was no doubt in her mind about the right leader for the Church. She said during the entire time Brigham Young addressed the Saints, a brilliant light shone about him, his voice sounded just like the voice of the Prophet Joseph Smith, and had she not known the Prophet was dead, she would have declared it was he, and not Brigham Young who spoke that afternoon.

Grandmother [Permelia] had the privilege of being baptized for her dead relatives, in the Nauvoo Temple. At that time one could be baptized for either male or female, so there is record of baptisms for both men and women which she did.

The next home was built in Kanesville, Pottawattamie County, Iowa, now called Bluff City. While living here, grandmother [Permelia] became the second wife of William B. Lindsay, in 1850. Her husband was also a convert from Canada but the two never met until after they arrived in Kanesville. Grandmother and Aunt Julia made straw hats for their own family and also sold hats to others. Aunt Julia, the first wife, and Grandmother lived together in the same house consisting of 3 rooms, in this house the first two children were born.

In 1852, when Brigham Young sent word from Salt Lake City, to Kanesville to "arise and come home" Grandmother [Permelia] left Kanesville with her husband, Aunt Julia and their family...

...The journey ended in Salt Lake City, October 3, 1852, with cheering and great happiness to be in Zion at last. Grandmother [Permelia] was anxious to receive her endowments one week from the day they arrived in Salt Lake, October 10, she went through the endowment house.

Grandfather had already received his endowments in the Nauvoo Temple.

[*Read more of her history on familysearch.org under Permelia Blackman.]

William Jr married Sarah Henderson (18) in Utah in 1854. Sarah's parents died in 1842 and 1843 leaving her at 7 years old with her 10 sibling orphans. She crossed the plains in 1851 at the age of 15 in the same company as her grandfather. They had 8 children.



Sarah Henderson

William Buckminster had 26 or 28 children from these three wives. Six children died at birth or as children. He was sealed to Esther Blackman and Zeruviah Parks, sisters to Julia and Permelia, a few years before his death. It seems they had both died before the sealings.

Third child, Mary Myers Lindsay was born in Bastard, Leeds, Upper Canada on 4 June 1823. Her middle name may have been "Ann." She married 2 September 1843 in Lafayette, Wisconsin, USA to Joseph William Ferguson. They made their life in Wisconsin. Mary died young on 23 December 1851, leaving three young children.

Fourth child, Thomas Myers Lindsay was born in Bastard, Leeds, Upper Canada on 16 September 1826. He stayed in Wisconsin when his family left



Thomas Lindsay



Sarah Dobbs

to follow the Saints west. He was listed as living with his sister, Mary, in 1850 census. The Dobbs family was the next family listed in the census, so they must have been neighbors. He married Sarah Jane Dobbs 19 May 1851, made a home in Wisconsin and had eleven children. His sister, Mary, died December 1851 right before Christmas. He died 27 September 1887 in Eau Claire, Wisconsin, USA.

Fifth child, Edwin Reuben Lindsay was born in Bastard, Leeds, Upper Canada on 25 September 1828. He is our ancestor and Chapter 6 in this book is about him and his wife, Tabitha Cragun. The McOlney Branch, Iowa record has him being baptized in Iowa 14 July 1850. He came to Iowa



Edwin Reuben Lindsay



Tabitha Cragun

with his family to prepare to come to Utah. He married Tabitha in Kanessville, Iowa on 25 December 1850. They came West with a young baby girl named Sarah Adeline. They had eleven children. Tabitha died shortly after giving birth to twins in 1869. Edwin eventually married Emma Bowden 20 March 1871.

Sixth child, Mercy Myers Lindsay was born in Bastard, Leeds, Upper Canada 4 January 1830. We can't find her in Wisconsin or in Iowa in the 1850 census. She wasn't living with her sister, Mary, like her brother Thomas was. Where was she living? There is an Ann Lindsay listed in the Iowa census as living with the Lindsays but Ann was

27 and Mercy would have been 20 in 1850. Who is this Ann? The John Walker Company of 1852 has her coming to Utah but she married George Richard Davey 25 September 1854 in Argyle, Lafayette, Wisconsin. The question is did she stay in Wisconsin or did she come to Utah then return to Wisconsin after her mother, Sarah and her sister, Sarah died? Mercy and George Davey made their home in Wisconsin and had eight children. She died 24 May 1889.

Seventh child, Sarah Myers Lindsay was born in Bastard, Leeds, Upper Canada 10 March 1833. She came to Utah with her family. She was baptized 28 June 1851 which would have been in Iowa. It seems she came west with her family in the John Walker company in 1852, arriving in October. She may have married Joel Parrish, a brother to her sister-in-law Jane Parrish, Ephraim's wife. The Lindsays stayed that first winter of 1852-53 with Samuel Parrish, Joel's father, so Sarah could have married Joel or they could have planned to marry. We do know she died 10 July 1853 from Scarlet Fever. Joel had her sealed to him in the Logan Temple 8 July 1886. Joel married Emma Ford and Elizabeth Bratton and had 23 children. He was also sealed to Cynthia Ann Cady and Cordelia Elsworth, but had no children with them.

Eighth child, George Richard Lindsay was the youngest. He also was born in Bastard, Leeds, Upper Canada 15 January 1836. He came with his family to Utah. He was baptized in Iowa 14 July 1850. After his mother Sarah died and his sister Sarah died, it was just him and his father, William Buckminster Lindsay Sr. They lived together or near each other until his father died in 1873. He married Sarah Louisa Shipley 19 July 1869. They never had any children of their own, but they raised two children; Ephraim Charles Lindsay a son of

his brother, Edwin and his wife, Tabitha and Mary Ellen Barton. Ephraim and Mary Ellen married 9 March 1884. George, his wife Sarah, nephew Ephraim and foster child Mary Ellen lived together or near each other the rest of their lives. All four are buried in Meadow, Millard, Utah. George and his wife, Sarah died August 1911 a few days apart in Meadow.

WILLIAM BUCKMINSTER LINDSAY SR and Sarah made many moves together before

they reached the West, building anew each time. They endured many hardships during the latter part of their lives, helping establish the newly organized church in the West. Three things characterize their lives:

- Their religious faith and devotion.
- Their pioneering spirit which led to the building of new homes and communities.
- The achievement and accomplishment of their large posterity, which numbers several thousand.

THANK YOU, Sarah Hancock Myers and William Buckminster Lindsay Sr for your sacrifice, example and heritage. Many of your descendants carry the Lindsay name as a first, middle or last name. Lindsay Marcus Rawlins, our father, lived a life that brought more honor to the Lindsay name.

ENDNOTES

On familysearch.org under William Buckminster Lindsay and Sarah Myers.

At <http://rawlins.org/rawlinlinks/histories.html>

At [http://www.rawlinshistory.com/William Buckminster Lindsay Sr and Sarah Myers](http://www.rawlinshistory.com/William%20Buckminster%20Lindsay%20Sr%20and%20Sarah%20Myers)

Histories in the possession of the Lindsay Rawlins family.

Pictures from familysearch.org.

<http://www.twprideaulakes.on.ca/heritage/bastard-ward.html>

FAMILY RECORD OF WILLIAM BUCKMINSTER LINDSAY SR

Family Group Record

Family group record number _____ Page 1 of 3

Husband William Buckminster Lindsay Sr (KWJT-XPR)			LDS Ordinances																																																										
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CH.4 WILLIAM BUCKMINSTER LINDSAY SR & SARAH HANCOCK MYERS (MYRES)

Family Group Record—continued

Family group record number _____ Page 2 of 3

Husband William Buckminster Lindsay Sr (KWJT-XPR)		Wife Sarah Hancock Myers (Myres) (LH8W-H32)	
Children—continued		LDS Ordinances	
3 Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Mary Myers Lindsay (KWBB-H9K) Birth date 4 June 1823 Birthplace Bastard, Leeds, Johnstown, Upper Canada ** Christening date _____ Christening place _____ Marriage date 2 September 1843 Marriage place Lafayette, Wisconsin, USA Spouse Joseph William Ferguson (L6RW-B1) Death date 23 December 1851 Death place Lafayette, Wisconsin, USA Other parents and other spouses _____		Date _____ Temple or place _____ Baptism 6 Jul 1886 Confirmation 6 Jul 1886 Initiatory 8 Jul 1886 Endowment 8 Jul 1886 Sealing to parents 9 Jul 1886 Sealing to spouse 15 Jun 1995 LOGAN	
4 Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Thomas Myers Lindsay (LCTB-F6Q) Birth date 16 September 1826 Birthplace Bastard, Leeds, Johnstown, Upper Canada ** Christening date _____ Christening place _____ Marriage date 19 May 1851 Marriage place Lafayette, Wisconsin, USA Spouse Sarah Jane Dobbs (LHCY-Y7H) Death date 27 September 1887 Death place Eau Claire, Eau Claire, Wisconsin, USA Other parents and other spouses _____		Baptism 23 Feb 1915 LOGAN Confirmation 23 Feb 1915 LOGAN Initiatory 25 Feb 1915 LOGAN Endowment 25 Feb 1915 LOGAN Sealing to parents 26 Feb 1915 LOGAN Sealing to spouse 24 Jun 1942 ARIZO	
5 Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Edwin Reuben Lindsay (KWNR-S2W) Birth date 25 September 1828 Birthplace Bastard, Leeds, Johnstown, Upper Canada** Christening date _____ Christening place _____ Marriage date 25 December 1850 Marriage place Pottawattamie, Iowa, USA Spouse Tabitha Cragun (KWJT-6H6) Death date 6 December 1893 Death place Bennington, Bear Lake, Idaho, USA Other parents and other spouses _____ * The McOlney Branch (Iowa) records lists an Edward R Lindsay as being baptized 14 Jul 1850. There is a possibility that this may have been our Edwin. Other spouses: Emma Bowden (KWNR-S27), Marriage, 20 Mar 1871, Salt Lake City, Salt Lake, Utah.		Baptism 1 Jul 1842* Wisconsin Confirmation 1 Jul 1842 Wisconsin Initiatory 3 Mar 1858 EHOUS Endowment 3 Mar 1858 EHOUS Sealing to parents 26 Feb 1915 LOGAN Sealing to spouse 3 Mar 1858 EHOUS	
6 Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Mercy Myers Lindsay (L6QZ-YC6) Birth date 4 January 1830 Birthplace Bastard, Leeds, Johnstown, Upper Canada ** Christening date _____ Christening place _____ Marriage date 25 September 1854 Marriage place Argyle, Lafayette, Wisconsin, USA Spouse George Richard Davy (K23B-M8M) Death date 24 May 1889 Death place Eleva, Trempealeau, Wisconsin, USA Other parents and other spouses _____		Baptism 23 Feb 1915 LOGAN Confirmation 23 Feb 1915 LOGAN Initiatory 24 Feb 1915 LOGAN Endowment 24 Feb 1915 LOGAN Sealing to parents 26 Feb 1915 LOGAN Sealing to spouse 24 Jun 1942 ARIZO	
7 Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Sarah Myers Lindsay (LC5Y-WZZ) Birth date 10 March 1833 Birthplace Bastard, Leeds, Johnstown, Upper Canada ** Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse Joel Parrish (KWN2-W4M) Death date 10 July 1853 Death place Kaysville, Davis, Utah Territory, USA Other parents and other spouses _____ In the McOlney Branch (Iowa) records Sarah is listed as a 17 year old member. We have not been able to find evidence that a marriage took place to Joel Parrish. However, he had her sealed to him in 1886.		Baptism 6 Jul 1886 LOGAN Confirmation 6 Jul 1886 LOGAN Initiatory 8 Jul 1886 LOGAN Endowment 8 Jul 1886 LOGAN Sealing to parents 26 Feb 1915 LOGAN Sealing to spouse 8 Jul 1886 EHOUS	

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Family Group Record—continued

Family group record number _____, Page 3 of 3

Husband William Buckminster Lindsay Sr (KWJT-XPR)	Wife Sarah Hancock Myers (Myres) (LH8W-H32)
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Children—continued		LDS Ordinances	
8	<div style="display: flex; justify-content: space-between;"> <div> Name George Richard Lindsay (K2MS-PV5) </div> <div> <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Birth date 15 January 1837 </div> <div> Birthplace Bastard, Leeds, Johnstown, Upper Canada ** </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Christening date </div> <div> Christening place </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Marriage date 19 Jul 1869 </div> <div> Marriage place Salt Lake City, Salt Lake, Utah, USA </div> <div> Spouse Sarah Louisa Shipley (K2MS-PVR) </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Death date 18 August 1911 </div> <div> Death place Meadow, Millard, Utah, USA </div> </div> <div> Other parents and other spouses </div> <div> Birth date on headstone is 15 Jan 1837. The McOlney Branch records indicate George was baptized on 14 July 1850. George's death certificate indicates his birth year as 1837 and his death year as </div>	Date 14 Jul 1850	Temple or place IOWA
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Sealing to parents 26 Feb 1915		Sealing to spouse 19 Jul 1869	
Sealing to spouse 			
9	<div style="display: flex; justify-content: space-between;"> <div> Name </div> <div> <input type="checkbox"/> Male <input type="checkbox"/> Female </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Birth date </div> <div> Birthplace </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Christening date </div> <div> Christening place </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Marriage date </div> <div> Marriage place </div> <div> Spouse </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Death date </div> <div> Death place </div> </div> <div> Other parents and other spouses </div>	Baptism 	
Confirmation 			
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10	<div style="display: flex; justify-content: space-between;"> <div> Name </div> <div> <input type="checkbox"/> Male <input type="checkbox"/> Female </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Birth date </div> <div> Birthplace </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Christening date </div> <div> Christening place </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Marriage date </div> <div> Marriage place </div> <div> Spouse </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Death date </div> <div> Death place </div> </div> <div> Other parents and other spouses </div>	Baptism 	
Confirmation 			
Initiatory 			
Endowment 			
Sealing to parents 			
Sealing to spouse 			
11	<div style="display: flex; justify-content: space-between;"> <div> Name </div> <div> <input type="checkbox"/> Male <input type="checkbox"/> Female </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Birth date </div> <div> Birthplace </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Christening date </div> <div> Christening place </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Marriage date </div> <div> Marriage place </div> <div> Spouse </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Death date </div> <div> Death place </div> </div> <div> Other parents and other spouses </div>	Baptism 	
Confirmation 			
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Endowment 			
Sealing to parents 			
Sealing to spouse 			
12	<div style="display: flex; justify-content: space-between;"> <div> Name </div> <div> <input type="checkbox"/> Male <input type="checkbox"/> Female </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Birth date </div> <div> Birthplace </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Christening date </div> <div> Christening place </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Marriage date </div> <div> Marriage place </div> <div> Spouse </div> </div> <div style="display: flex; justify-content: space-between;"> <div> Death date </div> <div> Death place </div> </div> <div> Other parents and other spouses </div>	Baptism 	
Confirmation 			
Initiatory 			
Endowment 			
Sealing to parents 			
Sealing to spouse 			

CHAPTER 5

HISTORY OF

ELISHA CRAGUN

&

MARY “POLLY” OSBORNE



*Mary and Elisha started their life together in
Sullivan County, Tennessee.*

ELISHA CRAGUN & MARY "POLLY" OSBORNE

*Compiled by Nada Rawlins Wilkins,
April 2015*

ELISHA CRAGUN AND Mary "Polly" Osborne are my great great great grandparents. Their sacrifices overwhelm me with gratitude and love. There are still many questions about the Craguns. Hopefully, some of you will find the answers.

No pictures of Elisha and Mary exist. There is a picture on familysearch.org of Elisha, but it can't be him for many reasons. One being that photography was not developed to a point when Elisha was a young man to have a picture like that taken. I think the picture is his son James's son, Elisha Cragun, who was born on the plains in 1849.

Elisha was born 22 February 1786 in Sullivan County, Tennessee, the second child of Patrick Cragun and Rose (Elsy) Abbey (Alley). (There are many questions about his mother's name. Some sources think Patrick may have had a second wife.) Patrick's father was Caleb Cragun who moved from England to Ireland, where he married and had children, one being Patrick. The Cragun name originates in Scotland. There are many spellings. Here are a few: Craigen, Craggen, Cragan, Cragin, Cragon, Cragun, Craigen.

Patrick was born about 1745 and came to

America in his youth and possibly participated in the Boston Tea Party and the Revolutionary War. There are many stories about Patrick and family in Gaylynne Heiner Hone's book. I can't find where and when he married Rose (Elsy) Abbey, but their first child (Issac) was born in 1785 and their second child (Elisha) in 1786. They eventually settled in a part of North Carolina that became Tennessee. **These are the children of Patrick and Rose Cragun:**

Son Issac Cragun *born 1785*
Son Elisha Cragun *born 1786*
Son John Cragun *born 1787*
Daughter Tyresha Cragun *born 1789*
Daughter Lydia Cragun *born 1791*
Son Caleb Cragun *born 1796*
Son Joshua Cragun *born 1796*
Daughter Elizabeth Cragun *born 1799*
Son Syren Cragun *born 1801*
Son Lucius Cragun *born 1803*

MARY "POLLY" OSBORNE (Osborn) was born 17 December, 1790 in Russell County, Virginia, to James and Mary (Whitaker) Osborne. The Osbornes were wealthy slave and land owners in the Castlewood Settlement, Russell County, Virginia. James Osborne was a soldier at Moore's Fort in 1777. James' life and that of his father, Caleb, have interesting stories of the early settling of the United States. Some of these can be found in Gaylynne Heiner Hone's book. **These are the children of James and Mary Osborne:**

Son Jonathan Osborne *born about 1775*
 Daughter Elizabeth Osborne *born 1774*
 Daughter Lucretia Osborne *born 1778*
 Daughter Lucy Osborne *born 1780*
 Daughter Abigail Osborne *born 1782*
 Son David Osborne *born 1784*
 Daughter Hulda Osborne *born 1788*
 Daughter Mary "Polly" Osborne *born 1790*
 Son Solomon Osborne *born 1795*

Mary was called "Polly," but for this history we will refer to her as Mary. If you search other histories of her, she is often called "Polly." She was called Polly in her father's will. Some histories have her middle name listed as Elizabeth, but she has an older sister named Elizabeth so I question this. With her mother's name being Mary it is understandable that she would have had a nickname.

Mary and Elisha were married in 1811 in Russell County, Virginia. They moved about 50 miles to join Elisha's family, the Patrick Cragun family, in Sullivan County, Tennessee. Their first child, Rebecca, was born there 25 September 1812.

President James Madison called on Tennessee for help in the War of 1812. Tennesseans volunteered, earning the nickname, "The Volunteer State." A company was outfitted late in the

year 1812 under the command of Andrew Jackson, major general of the Tennessee militia. They enlisted for 1 year. They mostly fought with the Crick Indians against the "Red Sticks" Indians. Most of this militia went home at the end of 1813. Other Tennessee volunteers came to join General Jackson in the battles in New Orleans in 1814 and 1815. It seems Elisha and his brothers Isaac and John served in the 1812-1813 period. They may have received land in Indiana for their service.



Elisha served in the War of 1812 and it seems he was in the Battle of Talladega.

I N 1811, MARY'S BROTHER, JONATHAN, migrated to an area in Indiana that became known as Franklin County. In 1814 Elisha, Mary and their daughter left Sullivan County, Tennessee. The land records show he bought land in Indiana in 1814. They were in Connorsville, Fayette County, Indiana, on 26 July 1814 when their son James Cragun was born. On 16 September 1814 he entered four surveys of land near Jonathan's property. The land was at the junction of Metamora and Butler Townships in Franklin County, Indiana. The next two children were born in Brookville,

Franklin County, Indiana. Hiram (Hyrum) Cragun was born 8 December 1816 and Mary Martha Cragun was born 17 December 1819.

Elisha's brother, Caleb, (a twin to Joshua) entered a survey on 2 March 1819 in the same area of Franklin County as Elisha. Caleb married the

born 13 August 1827. As a family, they moved on as new lands became available further west in Indiana. They developed farms and cultivated the land in each new place. Two more children were born in Richland – Tabitha Cragun was born 5 March 1830 and Sarah Jane Cragun was born 22 February 1833. Here their oldest daughter, Rebecca, was married on 29 December 1832 to Aaron Beaman, two months before her sister Sarah was born.

Elisha, Mary and the other nine children moved again in about 1835 to Boone County, Indiana. This land had an abundance of black walnut trees which they cleared to be able to farm the land. Here James Cragun married Eleanor Lane on 30 March 1836. She was from Kentucky, but her family moved to Indiana several years before they married. James bought 80 acres in 1837 and 80 more acres in 1839. The 1840 census has James living by his father Elisha.



Indiana map showing the counties Elisha and family lived.

widow Sarah Alley Jones who had two children at the time. Joshua Cragun eventually also settled in Franklin County. Elisha and Mary had three more children in Franklin County, Indiana – Enoch Cragun was born 14 January 1821, Abigail Cragun was born 17 December 1823, and Tyresha Cragun was born 25 September 1825.

Sometime between the birth of Tyresha and the next child, Simeon, they had moved to Richland Rush County, Indiana, where Simeon Cragun was

THIS PUT THEM IN Boone County when the missionaries, Nathan T. Porter and Henry Mower, left Nauvoo and headed through Indiana late in the year of 1841. They were planning to go to Pennsylvania to bring the church there, but felt the spirit prompt them to “continue our labors” in Indiana. Henry Mower had to return to Nauvoo. He went north because his brother was a missionary there. He finished his mission with his brother’s former companion, Wilber J. Earl. It is an interesting journal, and the complete journal can be found on familysearch.org under Elisha Cragun born 1786. Also the journal is on Larry Cragun’s blog.

This is a portion of Nathan Porter’s journal:

Upon my arrival I learned that my brother had returned home to Nauvoo leaving his fellow laborer, Elder Wilber J. Earl, with whom I made arrangements to travel and continue

our labors together and as he had need to remain a short time, we arranged for him to join me at the branches where I had been laboring. And so I returned with my new convert who was somewhat cast down in his feelings by the cold reception he had received from his relatives as soon as they learned that he had joined the Latter Day Saints or Mormons, as they were called. I consoled him by referring to the saying of the Savior that a prophet is not without honor save in his own country and among his kin folks. Upon our arrival I informed Elder Mowerry [Mower] of my visit and my



Nathan Porter – Missionary to Elisha and family.

arrangement with Elder Earl. He therefore tarried until his [Elder Earl's] arrival, after which he departed on his return home.

We continued our labors in the branches until sometime in May 1842, having held three public discussions with different ministers, or rather two as one. A Lutheran minister withdrew his attack in the presence of a large concourse of people who had gathered at the place appointed.

The message was accepted by many of the family. James Cragun was baptized on 13 April 1842 or 1843 (In his daughter Martha's history it has him baptized on 15 March 1843 and ordained an elder

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 on that night for the evening
 as it was now near sunset. Whereupon
 he informed us that some four Min-
 isters calling themselves Latterday
 Saints came into the neighborhood
 held several meetings & had passed
 on but a few days since, leav-
 ing the People in a state of great
 excitement feeling anxious to hear
 further But they could not prevail on
 them to stay longer. he also in-
 formed us that there was one Snodgrass
 in the neighborhood who had once
 been a Mormon (so called) but had
 left them during their persecutions
 in Missouri. he directed us to his
 Residence, on arriving we were
 hailed with gladness. (as we were
 recognized to be Elders by him).

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 mode of traveling) as they were once
 only looking for some Elders to es-
 me in to their neighborhood who
 would stop and labour in that
 section of the country for a season.
 We learned more fully as to those
 Ministers referred to by the stranger
 before mentioned whose names is
 as follows Joseph Stratton David
 Fulmer & Elisha Sheets. These Elders
 like our selves were pressing on
 their way to a distant field while
 their labours were kneeled and lo-
 udly called for, in the sections
 they were passing through. +
 But the Lord stopped us in the way
 and thus turned us to this field of
 labour which soon opened out
 to some sixty miles in length in-
 cluding the little town of Northfield.

Journal segments from Nathan Porter, one of the missionaries to teach Elisha's family.

11 May 1843 by the two missionaries.)

Elisha and most of the rest of the family were baptized on 15 March 1843 by Henry Mower, a family friend and former Methodist Minister, at a place call Jackson's Run. (Jackson's Run is a creek that today goes past the Pleasant View Church, Boone County, Indiana.) Simeon is said to have been baptized in Nauvoo on that date, but it seems unlikely that he was in Nauvoo at the age of 15 when his family was in Indiana and they all were baptized on that same day. There are many questions around their conversion and baptisms, but there is no question that when Elisha and Mary heard the Gospel they could not deny it, and their family sacrificed much because of their commitments to the Lord.



Henry Mower, who baptized most of Elisha's Family

THE NEXT YEAR ON 14 December 1844 Elisha's wife died, and three days later on 17 December 1844 their daughter Abigail also died. They were buried side by side on the farm where a large black walnut tree then stood. (Martha Cragun Cox's Autobiography has them dying in the spring of 1844 – so here is another question. She also has Elisha going to Nauvoo with his son James and going back to Indiana to try to convince his other married children to go west with him.)

We know that joining the church was a hardship for the family. This is a quote from Martha Cragun Cox's Autobiography (James' daughter) which is an example of the problems they faced:

My father was by trade a carpenter and cabinet maker and a good one. After he married my mother he opened a shop at Eagle Village, Indiana in 1843, where the first children were born. My father did a good business in this section.

The gospel was brought to my parents in 1843 by Elders Nathan Porter and Wilbur Earl. My father was baptized...

My mother's people so bitterly opposed the Gospel that for the sake of peace and of the threats towards my father, my mother postponed her own baptism until they came to Nauvoo, where she was baptized by a man named Alva Tibbetts in 1845. When my father received the Gospel many of those who had been his warm friends turned against him and there were threatenings of mob violence to hinder his removal and spoil his plans. Therefore, his shop, tools, and a stock of ready-made furniture were burned and his life threatened. My mother was a woman of quick wit and ready action...

One night my father was sleeping soundly having just returned home, my

**"MY MOTHER WAS
A WOMAN OF
QUICK WIT AND
READY ACTION..."**

—MARY CRAGUN COX

mother, who always alert for danger was sleeping with one eye open, and saw in the shadows of moonlight four men with guns. She arose, and moving the chairs with

little noise and speaking in a loud whisper, loud enough to be heard by the men who were listening, she called the names of her brothers and friends. "Four of them are here." "Here's your pistol." "Let me hold your gun!" etc. The ruse worked and my father missed his tar and feathers....

Before leaving Indiana my mother's brother Cornelius or "Neeley" came to see her and implored her to let her husband go alone with the Mormons, and he would care for her and her little ones. She told him nothing could prevent her from going with her husband.... For a long time all communication ceased between Mother and her people.

ELISHA SOLD HIS FARM TO Washington St. Clair on 8 September 1845. We next know of him getting a Patriarchal Blessing 10 November 1845 in Nauvoo by John Smith an uncle to Joseph Smith. Elisha's patriarchal blessing refers to his hard times. This is the blessing:

Nov. 10th A Blessing by John Smith, Patriarch, upon the head of Elisha Cragun, son of Patrick & Elsy, born, Feb. 22nd 1786, Sullivan, Co, Tennessee.

Bl. [Blessing]

Elisha, I lay my hands upon thy head in the authority of my office in the name of Jesus of Nazareth and place upon you a father's blessing, because

N^o 1362- Nov. 10th A Blessing by John Smith Patriarch, upon the head of Elisha Cragun, son of Patrick & Elsy, born, Feb. 22nd 1786, Sullivan, Co, Tennessee by my hands upon thy head, in the authority of my office, in the name of Jesus of Nazareth & place upon you a father's blessing, because thou hast obeyed the gospel in thine old age, & been

willing to forsake all in obedience to the commandments of the Lord, thou art blessed & highly favored of the Lord, he hath heard thy prayer hitherto & he will hear, & he hath delivered thee out of trouble many times & great danger & he will deliver, for he will bless thee with a numerous family, they shall be esteemed honorable among the saints forever, thy life & health shall be precious in the eyes of the Lord, angels shall guard thee by night & day, & thou shalt find favor in the eyes of the Father so thou shalt be able to get thy family out from amongst them, thou shalt be preserved beyond what you can reasonably expect under existing circumstances, thou shalt be able to gather with the saints with all thine house & whensoever thou shalt be overthrown, he that digs a pit for thee or any of thine shall fall into himself, thou shalt live to see the saints settled in a peaceable habitation, & to see destruction go forth among the Gentiles like a whirlwind but thou shalt have favor in the eyes of the people among whom you dwell & be delivered from all harm, come to the grave as a sheaf of corn fully ripe, have part in the first resurrection with all thy father's house, back to the days of Noah, & all thy familiar friends, dear Son, if thy faith does not fail in times of trouble these words shall not, even so, amen. Shortt's Carrying-ton Records

N^o 1363- Nov. 10th A Blessing by John Smith Patriarch, upon the head of

Elisha's Patriarchal Blessing given 10 November 1845 in Nauvoo, Illinois.

thou hast obeyed the gospel in thine old age, & been willing to forsake all in obedience to the commandments of the Lord, thou art blessed & highly favored of the Lord, he hath heard thy prayers hitherto & he will hear, & he hath delivered thou out of trouble many times & great danger & he will deliver, for he will bless thee with a numerous family, they shall be esteemed honorable among the saints forever; thy life & health shall be precious in the eyes of the Lord, Angels shall guard thee by night & day & thou shalt find favor in the eyes of the Gentiles so thou shalt be able to get thy family out from amongst them; thou shalt be prospered beyond what you can reasonably expect under existing circumstances; thou shalt be able to gather with the saints with all thine house & whosoever rises up to contend with thee shall be overthrown, he that digs a pit for thee or any of thine shall fall into it himself, thou shalt live to see the saints settled in a peaceable habitation, & to see destruction go forth among the Gentiles like a whirlwind but thou shalt have favor in the eyes of the people among whom you dwell & be delivered from all harm, come to the grave as a shuck of corn fully ripe, have part in the first resurrection with all the father's house, back to the days of Noah, & all thy familiar friends; dear Br. [brother] if thy faith does not fail in times of trouble these words shall not, for thou art of the house of Joseph, even so, Amen.

Albert Carrington Recorder

ELISHA WAS A HIGH PRIEST when he received his endowments 21 January 1846. His sister Elizabeth was endowed the same day. His brother Syren may have been an elder and may have been endowed 3 February 1846. We don't have much information about his sister Elizabeth Cragun or his brother Syren Cragun. It doesn't seem like either of them ever married. She was

born 11 May 1799. He was born 13 August 1801. They both died the winter of 1846-47, the same time frame as Elisha.

We know conditions were hard in Nauvoo for those that came there at this time. His son James' daughter wrote this account of their time in Nauvoo. Quote from Martha Cragun Cox's Autobiography:

In the spring of 1844 my parents started to Nauvoo... Before reaching there the news came of the Prophet's death...

There was great confusion in Nauvoo when our people arrived. Saints were swarming in from every quarter pursued by mobs. Every shelter was taken by the fugitives. My father secured a little old lopsided log cabin, dirt covered and containing but one room. It was one of the first houses built in the city and stood in a low damp place. The mud was so deep in the yard that stepping stones had to be laid from the front door to the street. The roof leaked, and every time it rained, which was very often, the mud and slush came down upon them.

The room was so small my mother had to make her children's bed underneath her own. She describes these times as the busiest she ever saw. Companies preparing to leave Nauvoo, cross the river, and start for the west. The sound of the hammer and saw were heard all night long preparing the wagons: women scarcely knew when the Sabbath came 'round. Wagon covers were made, others mended and others improvised from carpets and quilts.

One company of the most able was to go to Mt. Pisgah (a camp of the Saints) to

plant a crop and move on, leaving it for the others to reap and plant again. It was desired my father should go with this company. However, he felt that with his family being so helpless, he thought he would rather be a hinderance and not a help. Captain Mower would command the second company going out, and he proposed to my father to leave his family in his, Mower's, care to come out with the company he would bring... My mother promptly refused to be left with Captain Mower... She said she would go back to family and wait for him, so father waited.

While in Nauvoo Grandfather [Elisha] Cragun, learning the saints were to move west, hurried back to Indiana to hasten his married children out west: Rebecca and husband Aaron Beaman, Enoch and wife, and Mary wife of Jacob Beeler. These came out with him, but Hyrum refused to come. However, Rebecca and husband apostatized before reaching Council Bluffs and returned to Indiana and so poisoned the mind of Hyrum that he lost all desire for the Gospel. Enoch and his wife also returned to their people, disheartened over the trials to be endured. There were some apostates in Council Bluffs who caused the people much distress. Grandfather [Elisha] Cragun said: "Since some of my people choose to forfeit their salvation rather than endure persecution in the wilderness I am glad that you withdraw yourselves from the people and not remain to annoy, harass the saints and lead others astray." To Enoch he said not to remain and be a fighting apostate to the Truth and charged him that if he valued peace of mind in the life to come never to lift his voice against

the Church. This he never did according to the testimony of his daughter who visited Utah.

While at Council Bluffs Jacob Beeler, husband to Mary [Martha] Cragun, died from the effects of drinking cold water and iced milk while very thirsty and warm. Grandfather [Elisha] Cragun also died here sorrowing for the apostasy of his children...

A **NOTHER QUESTION WE HAVE** is about "Grandmother Bloxum." Elisha's granddaughter, Martha Cragun Cox, stated in her autobiography that her grandfather, Elisha "married a wife known as 'Grandmother Bloxum' who came on to the valley under the care of my father. (James Cragun)" We have checked the 1849 Ezra T. Benson Company database (though they are incomplete) and can't find any who seems to fit her description. Who is Grandmother Bloxum?

E **LISHA AND HIS FAMILY** made their way in 1846 to Council Bluffs or Winter Quarters. It was a difficult time where Elisha, his sister Elizabeth, his brother Syren, son-in-law Jacob Beeler, and daughter Sarah died from one of the many diseases, hunger and/or exposure. There are accounts that say Elisha's remains were brought back to Indiana and buried by his wife. Read in the Winter Quarters' section of this book to learn more of the hard times they faced. We have another quote from Martha Cragun Cox's Autobiography about her parents in the Winter Quarters section of this book (Indian and Whiskey Story). There is great information about Winter Quarters through BYU. The link is in the sources at the end of this history.

CHILDREN OF ELISHA CRAGUN & MARY CRAGUN

REBECA CRAGUN WAS BORN 25 September 1812 in Sullivan County, Tennessee. Indiana marriage records show she married Aaron Beaman 15 November 1832 in Rush, Indiana. (Some histories have her marrying in Minnesota.) She had two sons, Elisha and Jasper. They were with the Craguns in Mt. Pizgah, Iowa, but came back to Indiana. It is understandable that life was too hard to stay with the Saints and come to Utah. Aaron was at the home of Enoch Cragun for the 1850 census and is listed as 50 years old. Her son, Jasper, was at the home of Hiram Cragun for the 1850 census. Where were Rebecca and her son, Elisha, for the 1850 census? In the 1870 census Aaron Beaman was living with his son, Elisha Beaman, and is listed as 73. When was Aaron born? Family Search has birth year as 1808 or 1812, but if this was the case then he wasn't 50 in 1850 and he wasn't 73 in 1870. Was he born in Fayette, Indiana? When, why and where did Rebecca die? So many questions!

JAMES CRAGUN WAS BORN 26 July 1814 in Connersville, Fayette County, Indiana. He married Eleanor Lane 30 March 1836 in Boone County, Indiana. She was born in Kentucky, but moved as a child to Indiana. Here is a little about her neighbors, the Lincolns, from her childhood in Indiana written by her daughter Martha Cragun Cox:

The Lincolns moved into Indiana and took a farm near my grandfather's. They were situated on the opposite sides of the

co. line. My mother told us stories of this neighbor "Linkun" as she knew him. She sometimes referred to him as "old lazy Linkun" whose children took parched corn to school for luncheon – that the Linkun's farm was left to grow up to blackberry vines and sumachs. She told us that he grew tired of the life of a widower, borrowed a suit of clothes and a pair of boots of a friend who offered the loan and went across the river to Kentucky, bringing home a wife who came under the impression that she was marrying a man who owned a farm and slaves. When she reached his home, a floorless, windowless hut and his only servants the thinly clothed children her first thought was to return home. But as she gazed at the melancholy face and sockless feet of Nancy Lincoln's little boy, she rolled up her sleeves and said, "I'll stay for the sake of this boy." Oh Sally Rush! What a treasure trembled in the balance that day while you waited your decision and it linked your name forever with that of the great president.

...My mother never learned who the Linkun's were – and not until long years afterwards when I read the private life of Lincoln did I learn who were the originals of my mother's story and that the sad faced boy who moved the heart of the stepmother was that of him who became the martyr president. I wish my mother had known it while she lived.

James was a carpenter. He worked on the Nauvoo temple and helped to get it finished so it could be dedicated before they left Nauvoo. They received their endowments in the Nauvoo Temple on 22 January 1846. They took four children from Indiana to Nauvoo through Iowa to Winter Quarters. Eleanor had a daughter on 30 March 1847 in Winter Quarters and the baby died three months later. They were anxious to get to Utah. Here is another quote from their daughter Martha:



James Cragun



Eleanor Lane

In the spring of 1849 when companies were being organized... my father was advised to wait at Council Bluffs on account of the delicate condition of my mother; But she pleaded to go, she said, "To die on the plains is preferable to living here menaced by bad men, and if I die, I want it to be with my face towards Zion."

Father had held the office of Sheriff and had brought the toughs to justice. She

"...IF I DIE, I WANT IT TO BE WITH MY FACE TOWARDS ZION."

—ELEANOR LANE

desired so much to go that he was permitted to join the company. It was the last of the two companies to come out in 1849. They left July 14, Ezra T. Benson was captain of the first company, the one my people came

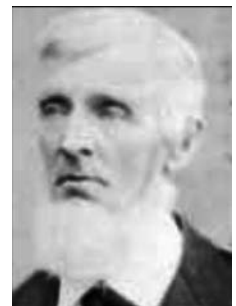
with. George A. Smith was captain of the second company. It must have pained my mother's heart to leave the little grave on the hillside, the grave of her three-month old babe, Melvina.

Their next baby, Elisha Cragun, was born less than three weeks later on 3 August 1849 on the Plains of Nebraska. The baby was premature and she prayed often for the little baby's life. They had a difficult trek to Utah, settled in Millcreek, Utah, and eventually helped to settle St. George, Utah. They were both buried there. In the Ezra T. Benson Company section of this book is an interesting account of their trek to Utah.

HIRAM (HYRUM) CRAGUN WAS BORN 8 December 1816 in Brookville, Franklin County, Indiana.

He married Reiter Dooley on 18 August 1842 in Boone County, Indiana. He was 19 when his family moved to Boone County. He did much of the work to clear the land of black walnut trees. He cleared another 245 acres. He was a farmer. He lived there his whole life.

He and Reiter were members of the Pleasant View Methodist Church. (Jackson's Run Creek is near this church. Jackson's Run is where his family was baptized into the Church of Jesus Christ of Latter Day Saints.) He was an enthusiastic member of the Masonic order. He died 8 March 1893. They had 11 children.



Hiram Cragun



Reiter Dooley

MARY MARTHA CRAGUN WAS BORN 17 December 1819 at Brookville, Franklin County, Indiana.

She married Jacob Beeler on 30 May 1838 in Eagle Township, Boone County, Indiana. He had land and cattle and could have been wealthy if he had stayed in Indiana. He built his wagon, loaded it with the necessary items to start a life in

"DON'T GIVE UP THE TRIP, MARY..."

—JACOB BEELER

a new place. He and the two children, William (9) and Tyresha Ann (4) walked to Winter Quarters. It wasn't too unpleasant until they reached Winter Quarters. If they came in the spring of 1848, Mary Martha would have been pregnant on the trip. Jacob died at Winter Quarters. Martha James Cragun's history says he "died from the effects of drinking cold water and iced milk while very thirsty and warm." [Dr. Neil, our brother, said it could have caused atrial fibrillation which left untreated can cause heart failure.]

Jacob's last words were; "Don't give up the trip, Mary. I know the Lord will bless you and help you with the children in your new home." Soon after Jacob died, the twins were born and died at birth. (Fun fact: Donny and Marie Osmond are descendants of Mary Martha and Jacob Beeler.)

From Gaylynne Hiener Hone's history on Larry Cragun's blog, it says:

That winter while the Latter-day Saints

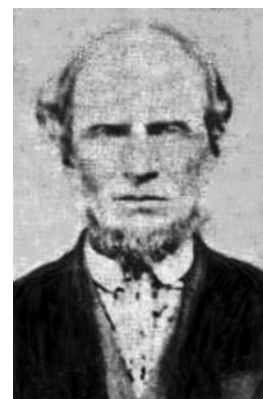
were waiting for the weather to break, a man named David [Davis] McOlney lost his wife, leaving him with two children. These children needed a mother and Mary's children needed a father. Mary mothered them in her weakened condition and later she married David and they all came to Utah, settling in Big Cottonwood, now called Sugar House. They always had milk and butter, which many of the people did not have. Mary often shared these with the less fortunate ones. She was known affectionately as "Grandma Mac."

Mary Martha married Davis McOlney in 1848. He was the bishop of the McOlney Branch in Iowa. They crossed the plains in the John B. Walker Company in 1852. She lived in Midway, Wasatch County in the 1860 census. Both of her children were married at that time. Her husband died in 1867. She was living with her son in Midway in the 1880 census. Her son William moved to Vernal, Uintah County, Utah sometime after the 1880 census. His youngest daughter was born in Vernal in 1883. Mary Martha died 8 August 1896 in Vernal, Uintah County, Utah.



Mary Martha Cragun

ENOCH CRAGUN WAS BORN 14 January 1821 in Brookville, Franklin County, Indiana. He married Mary Peters on 5 May 1842 in Whitestown, Boone County, Indiana. It is thought he and his family got as far west as Iowa and went back to Indiana. All of their children were born in Whitestown, Boone County, Indiana, except possibly the



Enoch Cragun

youngest. There are some questions because the land records of Missouri have him buying land in Henry County, Missouri, on 1 April 1857. This land is south of Independence, Missouri. Their daughter was born 25 December 1857 in Indiana or in Missouri. The 1860 census has this youngest daughter born in Missouri. That census has them living in Bell Plain, Scott County, Minnesota. They spent their life in Scott County, Minnesota. He died 29 October 1903 in Scott County, Minnesota, and was buried by his wife.

There is more information about him and his family in the history written by Gaylynne Heiner Hone on Larry Cragun's blog. (Link in sources below.)

A BIGAIL CRAGUN WAS BORN 17 December 1823, Brookville, Indiana. She was baptized with her family on 15 March 1843. She died three days after her mother died in Indiana on 17 December 1844 on her and her mother's birthday.

TYRESHA CRAGUN WAS BORN 28 April 1825 Butler Township, Franklin County, Indiana. She was baptized 15 March 1843, and endowed on 6 February 1846 – next to the last day endowments were done in the Nauvoo Temple. She must have been a great help to her father in his last days.

She was married 20 October 1850 in Pottawattamie, Iowa to George Norvill. He was 25 years older than her. He had been married twice before and had other children. He married Rachel Cook in 1825 and had five children. Rachel Cook died in 1836. He married Catherine Force (date unknown) and had two children. Catherine and their oldest daughter Hannah died in 1849. This left George and his daughter Emma alone. We can't find Tyresha's name in any companies that came west, but George and his daughter Emma were in the John B. Walker Company that left the end of June 1852.

She must have also been in this company. Her sister Mary Martha and many of our other ancestors were in this company.

Tyresha and George settled in North Ogden. They never had children, but in 1866 a young



Tyresha Cragun



George Norvill

mother died leaving a baby Hannah Elizabeth Springer. Tyresha and George took this girl in and raised her. There is a picture of Tyresha and George with a boy standing between them on familysearch.org. Who is this boy? It could be his grandson George S. Dean. She died 6 June 1895 in North Ogden, Weber County, Utah.

SIMEON WAS BORN 13 August 1827 in Richland, Rush County, Indiana. He was endowed in the Nauvoo Temple 3 February 1846. It was the same day that his future brother-in-law Henry Mower Jr. was endowed. He must have helped his family through the hard times of 1846-47 when his father, his aunt Elizabeth and his sister Sarah Jane died at Winter Quarters.

Sometime between 1847 and 1849 he became close to Susannah (Susan) Mower, a daughter to Henry Mower who baptized most of his family, and was married. We can't find a wedding date. They had their first



Susannah Mower

baby girl, Mary Mahalia, in Kanesville, Pottawatamie, Iowa and the baby girl died before they left in the Warren Foote Company in 1850 to cross the plains to come to Utah. They had six more children, all boys and all having names that start with "W". (William, Wilford, Willard, Wilson Wilbert, Wiley)

Simeon and Susannah were the first to settle Pleasant View, Weber County, Utah. Simeon was asked to name this settlement and he named it after Pleasant View, Indiana, where he came from. They did much to settle that land. Simeon died 9 February 1874 in Pleasant View, and was buried in North Ogden. Susan lived many more years and died 16 June 1899.

TABITHA CRAGUN WAS BORN 5 March 1830 in Richland, Rush County, Indiana. She was baptized 15 March 1843, along with her family. She was endowed in the Nauvoo Temple on 3 February 1846. She suffered the loss of so many of her family in Winter Quarters. She was married to Edwin Reuben Lindsay on Christmas,



Tabitha Cragun



Edwin Reuben Lindsay

25 December 1850. She had 11 children. She died 3 December 1868 in Brigham City, Box Elder County, Utah, in giving birth to her twins that died a few days later. She is our ancestor and we have a section of this book containing her and Edwin's histories.

SARAH JANE CRAGUN WAS BORN 22 February 1833 in Richland, Rush County, Indiana. She was baptized 15 March 1843 with her family. She was with her family through the death of her mother and sister in Indiana. She suffered through the death of her father Elisha and Aunt Elizabeth Cragun, only to die herself 27 August 1847 or 1849 in Winter Quarters, Nebraska.

OF ALL OF ELISHA and Mary's ten children, three daughters and two sons came to Utah to settle parts of Zion. Two daughters died and didn't make it to Utah. One daughter and two sons didn't come. Their families helped to settle Indiana and Minnesota. He loved his family and had much heartbreak for them. Thank you, Elisha and Mary Cragun, for your sacrifice for us and the rest of your posterity.

ENDNOTES

Cox, Martha Cragun, Autobiography, *Face toward Zion: Pioneer Reminiscences and Journal of Martha Cragun Cox*, (1985)

Hone, Gaylynne Heiner, *Descendants of Caleb & James Osborne & Patrick Cragun*, (Lulu, 2013)

Tombaugh, Jean C., *Cragun Family*, (1990)

Watt, Ronald G., *Iowa Branch Index*, (1991)

LDS Records of the Nauvoo Temple ordinances in 1846.

Overland Trails; <https://history.lds.org/overlandtravels/>

Larry Cragun's blog; <http://larrycragunfamily.blogspot.com/>

Hone, Gaylynne Heiner history on Larry Cragun's blog; <http://larrycragunfamily.blogspot.com/2012/12/the-most-complete-report-on-history-of.html>

Family Search; <https://familysearch.org/>

Ancestry.com; <http://www.ancestry.com/>

Wikipedia; <http://www.wikipedia.org/> Searched Andrew Jackson and The War of 1812.

Winter Quarters; <http://winterquarters.byu.edu/>

**FAMILY RECORD OF
ELISHA CRAGUN & MARY "POLLY" OSBORNE**

Family Group Record

Family group record number _____, Page 1 of 3.

Husband Elisha Cragun (LHVN-6TH)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
22 February 1786	Sullivan, Tennessee, USA		15 March 1843	Jackson Rn, IN
Christening date	Christening place		Confirmation	
			15 March 1843	Jackson Rn, IN
Marriage date	Marriage place		Initiatory	
about 1811	Russell, Virginia, USA		21 Jan 1846	NAUVO
Death date	Death place		Endowment	
1847	Winter Quarters, Nebraska, USA		21 Jan 1846	NAUVO
Burial date	Burial place		Sealing to parents	
1847	Winter Quarters, Nebraska, USA ?		29 Aug 1923	SLAKE
Husband's father			Sealing to spouse	
Patrick Cragun (LHF6-KSF) (Died in 1812 or 1825) <input checked="" type="checkbox"/> Deceased			9 Jul 1890	LOGAN
Husband's mother				
Rose (Elsy) Abbey (L7NY-YJG) * <input checked="" type="checkbox"/> Deceased				
Other parents and other spouses				
* In Elisha's patriarchal blessing he lists mother's name as Elsy.				

Wife Mary "Polly" Osborne (LZXF-57T)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
17 December 1790	Lower Castlewood, Russell, Virginia, USA		15 Mar 1843	Jackson Rn, IN
Christening date	Christening place		Confirmation	
			15 Mar 1843	Jackson Rn, IN
Death date	Death place		Initiatory	
14 December 1844	Pleasant View, Eagle Township, Boone, Indiana, USA		9 Apr 1885	LOGAN
Burial date	Burial place		Endowment	
	Pleasant View, Eagle Township, Boone, Indiana, USA		9 Apr 1885	LOGAN
Wife's father			Sealing to parents	
James Osborne (LZ4D-K5T) (Died 14 December 1821) <input checked="" type="checkbox"/> Deceased			18 Jun 1948	SLAKE
Wife's mother			Sealing to spouse	
Mary Whitaker (LZS3-3JF) <input checked="" type="checkbox"/> Deceased			9 Jul 1890	LOGAN
Other parents and other spouses				

Children			LDS Ordinances	
			Date	Temple or place
1	Name		Baptism	
	Rebecca Cragun (LH72-CJQ) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		18 Oct 1876	EHOUS
	Birth date	Birthplace	Confirmation	
	25 September 1812	Pleasant Hill Township, Sullivan, Tennessee, USA	18 Oct 1876	EHOUS
	Christening date	Christening place	Initiatory	
			23 Apr 1885	LOGAN
	Marriage date	Marriage place	Endowment	
	29 Dec 1832	Rush, Indiana, USA	23 Apr 1885	LOGAN
	Death date	Spouse	Sealing to parents	
	1851	Aaron Beaman (LH72-CKR)	17 Jul 1890	LOGAN
Other parents and other spouses			Sealing to spouse	
Death information taken from Global Find A Grave Index for Non-burials, Burials at Sea, and other Select Burial Locations 1300's -current.			1 Apr 1924	SLAKE
2	Name		Baptism	
	James Cragun (KWJJ-Y56) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		13 Apr 1843	Indiana
	Birth date	Birthplace	Confirmation	
	26 July 1814	Connersville, Fayette, Indiana, USA	13 Apr 1843	Indiana
	Christening date	Christening place	Initiatory	
			22 Jan 1846	NAUVO
	Marriage date	Marriage place	Endowment	
	30 March 1836	Boone, Indiana, USA	22 Jan 1846	NAUVO
	Death date	Spouse	Sealing to parents	
	13 February 1887	Eleanor Lane (KWJJ-Y5D)	17 Jul 1890	LOGAN
Other parents and other spouses			Sealing to spouse	
Eleanor was baptized in Nauvoo. They got to Nauvoo in the summer of 1844.			9 Nov 1865	EHOUS

CH.5 ELISHA CRAGUN & MARY OSBORNE

Family Group Record—continued

Family group record number _____, Page 2 of 3

Husband Elisha Cragun (LHVN-6TH)			Wife Mary "Polly" Osborne (LZXF-57T)		
Children—continued				LDS Ordinances	
				Date	Temple or place
3	Name Hiram Cragun (L7G6-VFN)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		
	Birth date 8 December 1816	Birthplace Brookville, Franklin, Indiana, USA		Baptism 15 Jul 1890	
	Christening date	Christening place		Confirmation 15 Jul 1890	
	Marriage date 18 August 1842	Marriage place Boone, Indiana, USA	Spouse Reiter Dooley (L71M-ZCC)	Initiatory 17 Jul 1890	LOGAN
	Death date 2 March 1884	Death place Eagle Township, Boone, Indiana, USA		Endowment 17 Jul 1890	LOGAN
	Other parents and other spouses			Sealing to parents 17 Jul 1890	LOGAN
				Sealing to spouse 15 Feb 1924	SLAKE
4	Name Mary Martha Cragun (KWJY-DHD)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		
	Birth date 17 December 1819	Birthplace Brookville, Franklin, Indiana, USA		Baptism 15 Mar 1843	Jackson Rn, IN
	Christening date	Christening place		Confirmation 15 Mar 1843	Jackson Rn, IN
	Marriage date 30 May 1838	Marriage place Whitestown, Boone, Indiana, USA	Spouse Jacob Beelar (LCJF-ZL3)	Initiatory 7 Mar 1857	EHOUS
	Death date 8 August 1896	Death place Vernal, Uintah, Utah, USA		Endowment 7 Mar 1857	EHOUS
	Other parents and other spouses			Sealing to parents 17 Jul 1890	LOGAN
	Other spouses: Davis Olney/McOlney (KWJT-X2M), "of" Whitestown, Boone, IN) 1797-1867 (Marriage, 1848, Mary Martha and Davis McOlney were married in Winter Quarters by Brigham Young (Brief History on Ancestry.com)			Sealing to spouse 7 Mar 1857	EHOUS
5	Name Enoch Cragun (L6W9-X8D)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		
	Birth date 14 January 1821	Birthplace Brookville, Franklin, Indiana, USA		Baptism 20 Feb 1923	SLAKE
	Christening date	Christening place		Confirmation 20 Feb 1923	SLAKE
	Marriage date 5 May 1842	Marriage place Brookville, Franklin, Indiana, USA	Spouse Mary (Molly) R Peters (L7F8-79N)	Initiatory 23 Mar 1923	SLAKE
	Death date 29 Oct 1903	Death place Jordan, Scott, Minnesota, USA		Endowment 23 Mar 1923	SLAKE
	Other parents and other spouses			Sealing to parents 29 Aug 1923	SLAKE
				Sealing to spouse 22 Sep 1959	SLAKE
6	Name Abigail Cragun (L781-M4P)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		
	Birth date 17 December 1823	Birthplace Brookville, Franklin, Indiana, USA		Baptism 15 Mar 1843	Jackson Rn, IN
	Christening date	Christening place		Confirmation 15 Mar 1843	Jackson Rn, IN
	Marriage date	Marriage place	Spouse	Initiatory 10 Apr 1885	LOGAN
	Death date 17 Dec 1844	Death place Pleasant View, Eagle Township, Boone, Indiana, USA		Endowment 10 Apr 1885	LOGAN
	Other parents and other spouses			Sealing to parents 17 Jul 1890	LOGAN
				Sealing to spouse	
7	Name Tyresha Cragun (L6W9-X1B)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		
	Birth date 28 April 1825	Birthplace Butler Township, Franklin, Indiana, USA (Date given on her headstone)		Baptism 15 March 1843	Jackson Rn, IN
	Christening date	Christening place		Confirmation 15 March 1843	Jackson Rn, IN
	Marriage date 20 Oct 1850	Marriage place Pottawattamie, Iowa, USA	Spouse George Norvill (MLNZ-2K8)	Initiatory 6 Feb 1846	NAUVO
	Death date 6 June 1895	Death place North Ogden, Weber, Utah Territory, USA		Endowment 6 Feb 1846	NAUVO
	Other parents and other spouses			Sealing to parents 11 Dec 1890	LOGAN
				Sealing to spouse 1 Nov 1861	EHOUS

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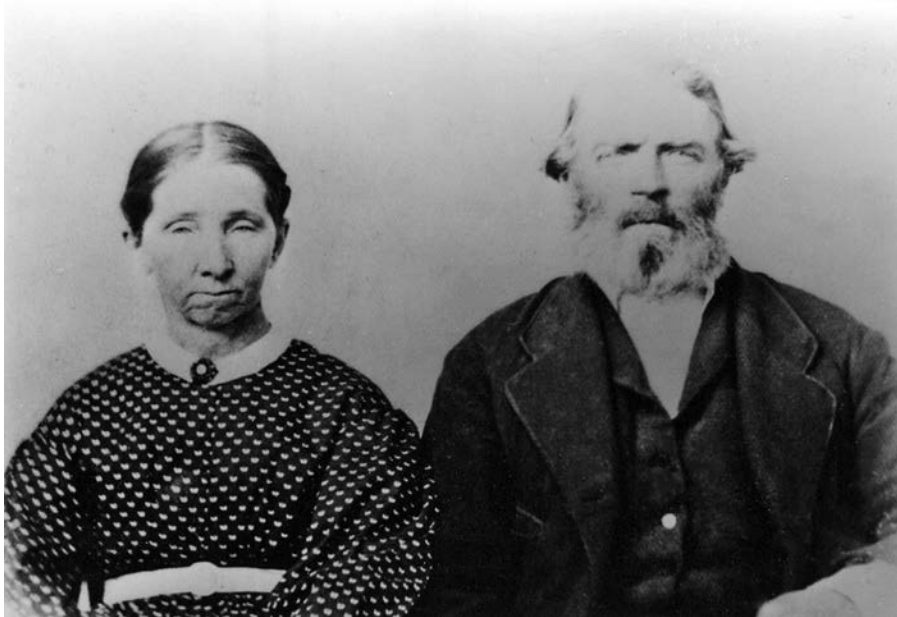
Family Group Record—continued

Family group record number _____, Page 3 of 3

Husband Elisha Cragun (LHVN-6TH)			Wife Mary "Polly" Osborne (LZXF-57T)																
Children—continued					LDS Ordinances														
8	Name Simeon Cragun (KWNN-N2D) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 13 August 1827 Birthplace Richland, Rush, Indiana, USA Christening date Christening place Marriage date 1847-49 Marriage place Kanesville, Pottawattamie, Iowa, US Spouse Susannah Mower (KWNN-N2Z) Death date 9 February 1874 Death place Pleasant View, Weber, Utah Territory, USA Other parents and other spouses			<table border="1"> <thead> <tr> <th>Date</th> <th>Temple or place</th> </tr> </thead> <tbody> <tr> <td>Baptism 15 March 1843</td> <td>Jackson Rn, IN</td> </tr> <tr> <td>Confirmation 15 March 1843</td> <td>Jackson Rn, IN</td> </tr> <tr> <td>Initiatory 3 Feb 1846</td> <td>NAUVO</td> </tr> <tr> <td>Endowment 3 Feb 1846</td> <td>NAUVO</td> </tr> <tr> <td>Sealing to parents 17 Jul 1890</td> <td>LOGAN</td> </tr> <tr> <td>Sealing to spouse 9 Oct 1876</td> <td>EHOUS</td> </tr> </tbody> </table>		Date	Temple or place	Baptism 15 March 1843	Jackson Rn, IN	Confirmation 15 March 1843	Jackson Rn, IN	Initiatory 3 Feb 1846	NAUVO	Endowment 3 Feb 1846	NAUVO	Sealing to parents 17 Jul 1890	LOGAN	Sealing to spouse 9 Oct 1876	EHOUS
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Endowment 3 Feb 1846	NAUVO																		
Sealing to parents 17 Jul 1890	LOGAN																		
Sealing to spouse 9 Oct 1876	EHOUS																		
9	Name Tabitha Cragun (KWJT-6H6) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 5 March 1830 Birthplace Richland, Rush, Indiana, USA Christening date Christening place Marriage date 25 December 1850 Marriage place Kanesville, Pottawattamie, Iowa, US Spouse Edwin Reuben Lindsay (KWNR-S2W) Death date 3 Dec 1868 Death place Brigham City, Box Elder, Utah Territory, USA Other parents and other spouses			<table border="1"> <tbody> <tr> <td>Baptism 15 March 1843</td> <td>Jackson Rn, IN</td> </tr> <tr> <td>Confirmation 15 March 1843</td> <td>Jackson Rn, IN</td> </tr> <tr> <td>Initiatory 3 Feb 1846</td> <td>NAUVO</td> </tr> <tr> <td>Endowment 3 Feb 1846</td> <td>NAUVO</td> </tr> <tr> <td>Sealing to parents 17 Jul 1890</td> <td>LOGAN</td> </tr> <tr> <td>Sealing to spouse 3 Mar 1858</td> <td>EHOUS</td> </tr> </tbody> </table>		Baptism 15 March 1843	Jackson Rn, IN	Confirmation 15 March 1843	Jackson Rn, IN	Initiatory 3 Feb 1846	NAUVO	Endowment 3 Feb 1846	NAUVO	Sealing to parents 17 Jul 1890	LOGAN	Sealing to spouse 3 Mar 1858	EHOUS		
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Confirmation 15 March 1843	Jackson Rn, IN																		
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Endowment 3 Feb 1846	NAUVO																		
Sealing to parents 17 Jul 1890	LOGAN																		
Sealing to spouse 3 Mar 1858	EHOUS																		
10	Name Sarah Jane Cragun (LHW9-SPG) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 22 February 1833 Birthplace Richland, Rush, Indiana, USA Christening date Christening place Marriage date Marriage place Spouse Death date 27 Aug 1847? Death place Probably Winter Quarter, Nebraska, USA Other parents and other spouses			<table border="1"> <tbody> <tr> <td>Baptism 15 March 1843</td> <td>Jackson Rn, IN</td> </tr> <tr> <td>Confirmation 15 March 1843</td> <td>Jackson Rn, IN</td> </tr> <tr> <td>Initiatory 14 Mar 1923</td> <td>SLAKE</td> </tr> <tr> <td>Endowment 14 Mar 1923</td> <td>SLAKE</td> </tr> <tr> <td>Sealing to parents 17 Jul 1890</td> <td>LOGAN</td> </tr> <tr> <td>Sealing to spouse</td> <td></td> </tr> </tbody> </table>		Baptism 15 March 1843	Jackson Rn, IN	Confirmation 15 March 1843	Jackson Rn, IN	Initiatory 14 Mar 1923	SLAKE	Endowment 14 Mar 1923	SLAKE	Sealing to parents 17 Jul 1890	LOGAN	Sealing to spouse			
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CHAPTER 6

HISTORY OF
EDWIN REUBEN LINDSAY
&
TABITHA CRAGUN
&
EMMA BOWDEN



Tabitha Cragun and Edwin Reuben Lindsay

EDWIN REUBEN LINDSAY & TABITHA CRAGUN & EMMA BOWDEN

*Compiled by Nada Rawlins Wilkins,
April 2015*

EDWIN REUBEN LINDSAY

EDWIN REUBEN (RUBEN) LINDSAY was born in Bastard, Leeds, Johnstown, Upper Canada, 25 September 1828. [In that day the area was called Upper Canada. Later it became Province of Canada. In 1867 this area became part of Ontario Province. This is the part of Ontario just north of the Great Lakes. The boundaries and names changed often in the 1800s.] He was 10 years old when his parents, William Buckminster Lindsay Sr and Sarah Myers (Myres), moved from Canada. [See Chapter 4 of this book for more about William, Sarah and his siblings.]

Edwin was a young lad of only ten years when his father moved from Canada. He joined the Church of Jesus Christ of Latter-day Saints 1 July 1842 at the age of thirteen along with his brother William Buckminster Lindsay Jr and his mother. They joined about a year after his father.

On 25 December 1850 Edwin married Tabitha Cragun in the home of his uncle John Myers in Kanesville, Pottawattomie, Iowa. Tabitha was born 5 March 1830 in Richland, Rush County,

Indiana was a daughter of Elisha Cragun and Mary Osborne. [See Chapter 5 of this book for more about Elisha, Mary and her siblings.]



Edwin with his wife, Tabitha and baby daughter, Sarah Adeline, crossed the plains by wagon in 1852. He said, “We met great herds of buffalo. My brother Ephraim was a good shot with a gun and kept us in meat. It was a long journey and we were very tired when we reached Salt Lake City.” [They were in the John Walker Company of 1852 with his family and many others of our family. See the John Walker Company for more of the family’s experiences coming to Utah. They traveled three months. His mother, Sarah, died of breast cancer three weeks after they arrived in Utah.]

Edwin and his brother George Richard were called to serve in the Salmon River Expedition for the Territory of Utah. They served for 31 days, beginning 11 March 1858. He was a private in the company of Captain Christopher Layton. This Expedition was sent to help protect new colonies of Saints from Indian raids.

[In about 1860 he moved to Brigham City.] Edwin learned the blacksmith trade before he came to Utah. He and a man named John Williams made and fitted horse shoes out of old wagon wheels for the men freighting in the early days of Corrine, Box Elder, Utah to Butte and Helena, Montana. They would make and fit horseshoes for sixty (60) head of horses on one day and put them on the horses the next day. He made many shoes for fancy show and race horses. In his later life, he was very slope shouldered because of this lifelong occupation. He was a blacksmith for the Saints under the Order of Enoch* in Utah.

*Brigham City was founded as a United Order Community. This history of Brigham City is from their website. *"In October of 1853, Mormon Church President Brigham Young had directed Lorenzo Snow, an apostle in the church, to take fifty families to the Box Elder area and develop a cooperative system in which the community would become self-sufficient, producing all that they consumed. Snow chose artisans skilled in trades important to the development of a pioneer community. Most were Mormon converts from Denmark.*

"Snow became the political and ecclesiastical leader [Bishop] of the community. In 1855 he had the town plat surveyed, renamed the settlement Brigham City after church president Brigham Young, and encouraged people to build permanent

homes. Several small businesses were established during the 1850s, and the Box Elder County Courthouse, under construction from 1855 to 1857, was used for city and county business, theatrical productions, and religious meetings until church buildings could be built.

"By 1864 Lorenzo Snow was ready to implement his plans for a cooperative community. A mercantile store, established in 1864, was the first cooperative business, but soon many different types of industries and services were added. Workers were paid in scrip which could be used for trade in any of the departments of the cooperative. By the mid-1870s, the cooperative association was producing all the commodities necessary for maintenance of the community, and Snow had realized his goal of making the people of Brigham City independent of the outside world. His cooperative became a prototype for similar ventures in Mormon settlements throughout Utah. It was recognized as the first and most successful of the Mormon cooperative organizations."

Edwin did blacksmithing for the Wells Fargo stage lines. He also made cradles, scythes and sickles for harvesting crops; and tin cups and other useful household articles. He always took pride in his work and gave the people good service. He built a beautiful home for his family in Brigham City.

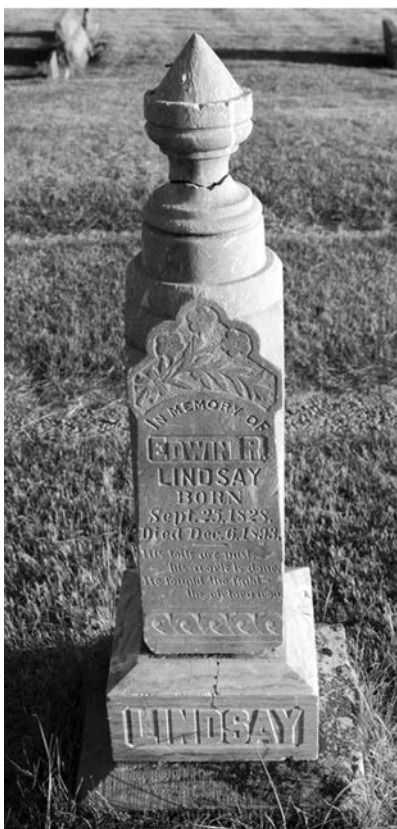
Edwin's wife Tabitha died 3 December 1868 soon after the birth of twins. She was the mother of eleven children. She left Edwin with a large family, many of them young children.

Edwin Reuben married Emma Bowden 20 March 1871. They later moved to Deweyville and set up his blacksmithing business there. Edwin

was a man six feet tall and weighed about 180 pounds. He had light blue eyes and very light hair. He was sociable to everyone but he never forced himself onto anyone. He was a man people could not talk to without learning from him. He played the violin for public dances and for weddings.

Some twenty years after the first of the Lindsay family moved to Bear Lake Valley, Edwin and Emma followed and settled in Bennington, Bear Lake, Idaho in 1889. To this marriage ten children were born.

Fourteen of Edwin's twenty-one children married and left him a large posterity. He died at age 65 on the Pansy Blossom Ranch, east of Bennington, Idaho at the home of his son, George Edwin Lindsay, on 6 December 1893. He is buried in Bennington. [His and Emma's baby, Abigail, was only 2 years old at the time of his death.]



Edwin Reuben Lindsay's headstone in Bennington, Idaho

TABITHA CRAGUN

TABITHA CRAGUN [Edwin Lindsay's first wife] was born 5 March 1830 in Richland, Rush County, Indiana to Mary Osborne and Elisha Cragun. She was baptized 15 March 1843, along with her family. The next year on 14 December 1844 her mother died, and three days later on 17 December 1844 her sister, Abigail also died. They were buried side by side on the farm where a large black walnut tree then stood. [Read more about her siblings and parents in Chapter 5 of this book.]



Tabitha Cragun

Tabitha and her brother, Simeon, were endowed on 3 February 1846, one of the last days endowments were performed in the Nauvoo Temple. She was almost 16 at the time. The Craguns then crossed Iowa with great hardship only to suffer the loss of her father, Elisha Cragun, her sister Sarah and many more loved ones at Winter Quarters.

Tabitha was married to Edwin Reuben Lindsay on Christmas Day, 25 December 1850. The next year she gave birth to her first baby, Sarah Adeline Lindsay 6 November 1851. The next June they were prepared to cross the plains and come to Utah. This new little family came in the John Walker Company of 1852. Also in the John Walker Company were:

- The Lindsays, Edwin's family
- Her sister Tyresha and family
- Her sister Mary Martha and family
- Another Cragun and wife
- The Burbanks, whose son later married their daughters Sarah Adeline and Mary Jane

Tabitha and Edwin stayed with family in Centerville that first year and had their second child, Mary Jane Lindsay 7 August 1853. They then made a home in Kaysville along with Edwin's father and brothers. Here three sons were born; George Edwin, William Nelson, and James Samuel.

Edwin was endowed the same day he and Tabitha were sealed in the Endowment House in Salt Lake City 3 March 1858. Tabitha was previously endowed in the Nauvoo Temple.

Edwin and Tabitha moved again before August 1860, this time to Brigham City, Utah. Their last six children were born there. Here is a little about their eleven children:

• ***Sarah Adeline Lindsay*** born 6 November 1851 in Pottawattamie County, Iowa was their first child. She crossed the plains as a baby. At the age of 15 ½, she married Daniel Mark Burbank Jr on 20 April 1867 in Salt Lake City in the Endowment House. The next year their first baby, Sarah Abigail was born 11 November 1868. Three weeks later her mother, Tabitha, died in childbirth leaving twin babies, Tabitha and John. Sarah took those babies and tried to nurse them and her own baby but the twins only lived a short time.



Sarah Adeline Lindsay and Daniel Mark Burbank Jr

• ***Mary Jane Lindsay*** born 7 August 1853 in Centerville, Davis, Utah was their second child. At the age of 17 ½, she married into a polygamist marriage with her sister's husband Daniel Mark Burbank Jr 2 January 1871 in Salt Lake City in the

Endowment House. Her marriage started in tragedy as her first baby died soon after his birth. She is our ancestor so we have more about her and her sister Sarah in this book. (Chapter 7--Daniel Mark Burbank Jr & Mary Jane Lindsay)



Mary Jane Lindsay and Daniel Mark Burbank Jr

• ***George Edwin Lindsay*** born 4 April 1855 in Kaysville, Davis, Utah being their first son and third child. At the age of 21, he married Mary Ann Hawkins on 7 August 1876 in the Endowment



George Edwin Lindsay's family about 1898.

Back Row: Hyrum Lester, Mary Tabitha, Amanda Jane;
Front Row: Reuben Raymond, George Edwin (father),
Edna Imogene, Mary Ann (mother), Clistie Adaline.

House in Salt Lake City. He died 30 March 1930 in Bennington, Idaho. This is from his history:

They lived in Deweyville, Box Elder, Utah, for about five years prior to moving to Bennington, Idaho, on 1 Jun 1881. Before leaving Utah he freighted goods for two years with his wife's Uncle Darius D. Boothe from Corrine near Brigham City to Butte, Montana. A three-week round trip netted \$300 each. He and his wife had

seven children...

During his prime he was a successful farmer and welcomed everyone to his home anytime. He fed the hungry and cared for the needy. He made a home for polygamist brethren seeking refuge from federal marshals. Church members in Idaho were disenfranchised by law for believing in the doctrine of plurality of wives. During the elections of 1888 Church leaders advised members to take their names off the Church records so they could vote, then have them replaced on the records. He and others did so. However, he neglected to be reinstated even though he continued to act as a member and performed priesthood ordinances. These had to be ratified and his granddaughter Elizabeth Lindsay Williams arranged for his vicarious baptism in 1991.

• **William Nelson Lindsay** born 11 February 1857 in Kaysville, Davis, Utah was their fourth child. He doesn't seem to have married or to have had any children. He died 7 March 1911. In 1915, four years after his death, he was sealed to Ada Pope in the Logan Temple. Ada died in 1879. It seems he never knew her. Why was that done? He lived for a time with his brother George and was listed on the 1910 census as single.

• **James (Jim) Samuel Lindsay** born 9 November 1858 in Kaysville, Davis, Utah was their fifth child. He was married on 23 December 1880 to Emily (Emma) Jane Dewey in the Endowment House in Salt Lake City. Emma's family lived in Deweyville, which was named after her father, John C. Dewey. James and Emma made their home in Deweyville and began their family. Emma had some health problems with her pregnancies. They

had four children three of which lived to adulthood. Emma died 19 January 1890 in Deweyville when her baby was thirteen months old. He was left with young children. James died 4 August 1929.

This is from his history:



James Samuel Lindsay

With the help of Emma's mother, Mary Dewey, Jim cared for the children during the next five years. He then married nineteen year-old Esther Chugg, from Nounan, Idaho, in the LDS Logan Temple, on May 9, 1895. The 1900 federal census shows Jim and Esther living with the children in Nounan, Idaho, Esther's home town in the Bear Lake Valley... By 1900 they had a daughter together, Irene, who was then four years old. The census shows James Lindsay, wife Esther, daughter Mary E., 17, son John E, 13, and son Ira C, 11. "Copper miner" is listed as Jim's occupation. The 1910 census shows that Jim and Esther were then living in Bennington, Idaho (about six miles south of Nounan). Jim and his two sons (John, 22 and Ira, 21) are listed as "phosphate miners".

Bennington Canyon Mine was nearby where the first published report of the occurrence of phosphate was made in 1907. Fourteen-year-old Irene was also listed on the census. By this time Mary Emiley had left home and married. In addition to mining, Jim also was a cook. His daughter Mary said that he occasionally helped cook at the Half Way House, a rest station for freighters operated by Mary and her husband, Noen Wilkes, on Crow Creek

Road between Montpelier, Idaho and Star Valley, Wyoming. He occasionally cooked for sheep camps in the Nounan-Bennington area as well.

• **Thomas Hyrum Lindsay** born 25 August 1860 in Brigham City, was their sixth child and the first born in Brigham City. He doesn't seem to have married or to have had any children. He died 7 September 1912 in Deweyville, Box Elder, Utah. In 1915 after his death he was sealed to Elizabeth Pope in the Logan Temple, she died in 1892. It seems he never knew her. Why was that done?

• **Ephraim Lindsay** born 28 August 1862 in Brigham City, Box Elder, Utah was their seventh child. He married Mary Ellen Barton in Bennington, Bear Lake, Idaho 9 March 1884. They were sealed in the Logan Temple the next year 1 July 1885. They lived in Idaho, Alberta (Canada), Oregon, and Meadow, Utah. His line of work isn't known. He died in Mackay, Butte Co. Idaho 4 June 1929. He must have been living with his daughter Mary Ellen at the time. He was buried in Meadow, Millard, Utah next to his wife Mary Ellen Barton who died in 1926, his Uncle George Richard Lindsay and George's wife Sarah Shipley, and two sons Edwin Lindsay and John Lindsay.

• **Trisha Ellen Lindsay** born 12 November 1864 in Brigham City, Box Elder, Utah was their eighth child. They must have been happy for a girl to be born after so many boys in a row. She died the next summer 23 July 1865.

• **David Elisha Lindsay** born 4 October 1866 in Brigham City, Box Elder, Utah was their ninth child. He was just 2 when his mother died. He doesn't seem to have married. He died 5 July 1902.

• **Tabitha Ann Lindsay** (twin) born 1 December 1868 in Brigham City, Box Elder, Utah. She lived one week under the care of her sister Sarah and died 8 December 1868.

• **John Cragun Lindsay** (twin) born 1 December 1868 in Brigham City, Box Elder, Utah. He lived two weeks under the care of his sister Sarah and died 15 December 1868.

Tabitha died 3 December 1868 in Brigham City, Box Elder County, Utah, in giving birth to her twins that died a few days later. Here her life ends in sacrifice and trials as was the case most of her life starting with losing both of her parents as a teenager.



Headstone of Ephraim Lindsay and Mary Ellen Barton in the middle; On the left is George Richard Lindsay (Ephraim's uncle, a brother to Edwin Reuben) and his wife Sarah Shipley; On the right Edwin Alexander and John (Two sons of Ephraim and Mary)

EMMA BOWDEN

by Rula Crosby Johnson, Granddaughter

EMMA BOWDEN [Edwin Lindsay's second wife] was born in Devonshire, England, November 19, 1853, and when a small child, the Mormon Elders brought to their home the Gospel and they joined the church. Shortly after, they moved to Wales where her Father worked in the coal mines to get finances to bring them to Utah, which was the desire of most of the converts at that time, to go to Zion.

Some of the things Emma can remember while living in Wales, was that she learned to speak the Welsh language, they used to go and pick wild blackberries and catch little donkeys and ride them.

Another incident was the sad death by fire of Emma's little sister, nine months of age. Because of their membership in the Mormon Church, they were refused a burial plot in the cemetery. Finally a neighbor let them bury the child on top of one of the graves of one of their own children, and this had to be done at night.

Emma was nine years of age when the family took a sailing vessel, the "Sunnyshore", from Liverpool, England, and sailed to America. They were six weeks on the ocean, some days going back as far as they had come the day before. While still on board, one of the younger sisters contracted measles and died, and was buried in the ocean.

Emma's family landed in New York in the spring about 1863. They went to the Missouri river by train where they were met by the ox teams from Utah. The wagons were so heavily loaded that the people had to walk part of the way. So, Emma

walked most of the way from the Missouri River to Salt Lake City.

They remained in Salt Lake a short time, then moved to Brigham City. Here, they lived on a farm and Emma helped her Father with the outside work and helped him plant the first peach orchard north-east of town.

Emma Bowden was married to Edwin Reuben Lindsay in 1871 at Salt Lake City in the Endowment House before the Salt Lake Temple was completed. Her first home after marriage, was in Brigham City, Utah. Edwin Lindsay had been married once before and was the father of eleven children. His former wife had died so Emma helped take care of most of these children. [As descendants of Tabitha and Mary Jane, we appreciate the love and care she showed to Tabitha's children.] Emma was the mother of ten children of her own:



Emma Bowden

1. Emma Trisha Lindsay born 18 January 1872 in Brigham City, Utah. She married Joseph Ira Dewey 4 July 1888. Died 27 June 1938.

2. Edwin Reuben Lindsay born 3 August 1874 in Brigham City, Utah. He married Christina (Christine) Van Orman 22 September 1897 in the Logan Temple. She died in 1904 in Alberta, Canada. He then married her sister, Charlotte Ida Van Orman 8 February 1905 in the Logan Temple. He died 23 April 1945.

3. Warren Thomas Lindsay born 30 March 1875 in Brigham City, Utah. He married Edith Tippitts 12 October 1898 in the Logan Temple. Died 4 March 1943.

4. Alpheus William Lindsay born 9 November 1877 in Deweyville, Utah. He married Ann (Annie) Victoria Higgins 20 March 1901. He died soon after 22 July 1901.

5. **Lydia Ann Lindsay** born 3 February 1880 in Deweyville, Utah. She married Clarence Llewellyn Fancher 2 October 1903. She died 23 March 1949.

6. **Elisa Virginia Lindsay** born 4 April 1882 in Deweyville, Utah. She died as a baby 15 November 1882.

7. **Elizabeth Lindsay** born 22 September 1884 in Deweyville, Utah. She married Gilbert Thomas Marchant 2 July 1903. Died 29 April 1968.

8. **Mary Irene Lindsay** born 18 January 1886 in Deweyville, Utah. She married William Abraham Marchant (a brother to Gilbert) 3 October 1906. Died 20 August 1964.

9. **Joseph Arley Lindsay** born 1 November 1888 in Deweyville, Utah. He married Minnie Marchant (a sister to Gilbert and William) 24 May 1915. Died 18 October 1918.

10. **Abigail Lindsay** born 6 August 1891 in Bennington, Idaho. She married three times: Rulon Crosby 22 August 1912 (He died in 1918 of the influenza.), John Neilson 21 November 1927 (died in 1937), Joseph Dewey 17 October 1941 (died 1943). Died 28 July 1965.

THE 1918 INFLUENZA PANDEMIC infected 500 million people across the world, killing between 10 and 20 percent of them. Most influenza outbreaks kill people of all ages and especially those in a weakened condition, but this one seemed to kill a large number of perviously healthy young adults.

Information from Wikipedia

Alpheus, Eliza Virginia and Joseph Arley preceded their Mother, Emma, in death.

Edwin and Emma lived in Deweyville, Utah for a number of years, then moved to Bennington, Idaho, where Edwin Reuben Lindsay died in 1893.

In the fall of 1901, with some of her children, Emma came to the Big Horn Basin in Wyoming and here she resided until October 10, 1938, when she passed away at her daughter's home in Cowley, Wyoming. She had made her home with Abigail since 1918 when Abigail's husband, Rulon Crosby died during the flu epidemic, leaving her with 3 small children. It was necessary for Abigail to seek employment to raise her family.



Headstone for Emma Bowden in Cowley, Wyoming.

Grandma Lindsay [Emma], as we affectionately called her, helped take over the duties of raising this family, and many are the memories we have today of her, from her visits to Mann's or Stella's store, to the long white socks she made us girls wear, and being English, her cup of tea as she sat by the fire in her rocking chair.

Grandma Lindsay was an industrious woman, never shirking her many duties throughout her hard life. It must have seemed to her as though her entire life was spent raising children by the time she raised three families [Tabitha's children, her children and her daughter Abigail's children].

She remained true to the Gospel that she had embraced as a young girl and she had a firm testimony all her life.

ENDNOTES

John Walker Company 1852 <https://history.lds.org/overlandtravels/home>

The Edwin Reuben Lindsay History was written by Shirley L. Alleman and is found on many websites.

<https://familysearch.org/photos/images/1555451>

http://www.rawlins.org/histories/html/lindsay_edwin_r.html

The Tabitha History was written by Nada Rawlins Wilkins, April 2015.

Emma Bowden's history was originally written by Rula Crosby Johnson, Granddaughter. It was retyped & edited by: Edith Colleen Irwin Woodard, Great Granddaughter.

Brigham City History website: http://www.onlineutah.com/brighamcityhistory_02.shtml

George Edwin Lindsay <https://familysearch.org/photos/stories/1975703>

James Samuel Lindsay <https://familysearch.org/photos/stories/10000320>

Family Search--Emma Bowden KWNR-S27 (birth 1853); Edwin Reuben Lindsay KWNR-S2W ; Tabitha Cragun KWJT-6H6 ; Sarah Adeline Lindsay KW85-4GP ; Mary Jane Lindsay KW6D-DV7 ;

Pictures from Parley George

Pictures from Lindsay Rawlins' family

Histories and pictures are found on rawlins.org & rawlinshistory.com

FAMILY RECORD OF EDWIN REUBEN LINDSAY & TABITHA CRAGUN

Family Group Record

Family group record number _____, Page 1 of 3

Husband Edwin Reuben Lindsay (KWNr-S2W)			LDS Ordinances	
Birth date 25 Sep 1828	Birthplace Bastard, Leeds, Johnstown, Upper Canada		Date	Temple or place
Christening date	Christening place		Baptism 1 July 1842	
Marriage date 23 Dec 1850	Marriage place Pottawattamie, Iowa, USA		Confirmation 1 July 1842	
Death date 6 Dec 1893	Death place Bennington, Bear Lake, Idaho, USA		Initiatory 3 Mar 1858	
Burial date 8 Dec 1893	Burial place Bennington, Bear Lake, Idaho, USA		Endowment 3 Mar 1858	EHOUSE
Husband's father William Buckminster Lindsay Sr (KWJT-XPR) <input checked="" type="checkbox"/> Deceased			Sealing to parents 26 Feb 1915	LOGAN
Husband's mother Sarah Hancock Myers (LH8W-H32) <input checked="" type="checkbox"/> Deceased			Sealing to spouse 3 Mar 1858	EHOUSE
Other parents and other spouses				
Other spouses: Emma Bowden (KWNr-S27), Marriage, 20 Mar 1871, Salt Lake City, Salt Lake, Utah).				

Wife Tabitha Cragun (KWJT-6H6)			LDS Ordinances	
Birth date 5 Mar 1830	Birthplace Richland, Rush, Indiana, USA		Date	Temple or place
Christening date	Christening place		Baptism 15 Mar 1843	Jackson Rn
Death date 3 Dec 1868	Death place Brigham City, Box Elder, Utah Territory, USA		Confirmation 15 Mar 1843	
Burial date	Burial place Brigham City, Box Elder, Utah Territory, USA		Initiatory 3 Feb 1846	NAUVO
Wife's father Elisha Cragun (LHVN-6TH) <input checked="" type="checkbox"/> Deceased			Endowment 3 Feb 1846	NAUVO
Wife's mother Mary "Polly" Osborne (LZXF-57T) <input checked="" type="checkbox"/> Deceased			Sealing to parents 17 July 1890	LOGAN
Other parents and other spouses			Sealing to spouse 3 Mar 1858	EHOUSE

Children			LDS Ordinances	
1	Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Sarah Adeline Lindsay (KW85-4GP)		Date	Temple or place
	Birth date 6 Nov 1851 Birthplace Pottawattamie, Iowa, USA		Baptism 1 Jan 1861	
	Christening date		Confirmation 1 Jan 1861	
	Marriage date 20 Apr 1867		Initiatory 20 April 1867	
	Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse Daniel Mark Burbank Jr (KW85-4GG)		Endowment 20 April 1867	EHOUSE
	Death date 16 Nov 1919		Sealing to parents 12 Sep 1900	LOGAN
	Death place Bennington, Bear Lake, Idaho, USA		Sealing to spouse 20 Apr 1867	EHOUSE
Other parents and other spouses				
Buried 18 Nov 1919 in Bennington, Bear Lake, Idaho, USA				
2	Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Mary Jane Lindsay (KW6D-DV7)		Baptism 1863	
	Birth date 7 Aug 1853 Birthplace Centerville, Davis, Utah, USA		Confirmation 1863	
	Christening date		Initiatory 2 Jan 1871	EHOUS
	Marriage date 2 Jan 1871		Endowment 2 Jan 1871	EHOUS
	Marriage place Endowment House, Salt Lake City, S Spouse Daniel Mark Burbank Jr (KW85-4GG)		Sealing to parents 12 Sep 1900	LOGAN
	Death date 5 Jan 1918		Sealing to spouse 2 Jan 1871	EHOUSE
	Death place Bennington, Bear Lake, Idaho, USA			
Other parents and other spouses				
Buried 8 Jan 1918 in Bennington, Bear Lake, Idaho, USA				

CH.6 EDWIN REUBEN LINDSAY & TABITHA CRAGUN & EMMA BOWDEN

Family Group Record—continued

Family group record number _____ Page 2 of 3

Husband Edwin Reuben Lindsay (KWNR-S2W)		Wife Tabitha Cragun (KWJT-6H6)	
Children—continued			LDS Ordinances
			Date Temple or place
3	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female George Edwin Lindsay (KWDP-9RD) Birth date 4 Apr 1855 Birthplace Kaysville, Davis, Utah, USA Christening date Christening place Marriage date 7 Aug 1876 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse Mary Ann Hawkins (KWDP-9RF) Death date 30 Mar 1930 Death place Bennington, Bear Lake, Idaho, USA Other parents and other spouses Buried 3 Apr 1930 in Bennington, Bear Lake, Idaho, USA		Baptism 25 Jun 1865 Confirmation 25 Jun 1865 Initiatory 7 Aug 1876 Endowment 7 Aug 1876 EHOUSE Sealing to parents 12 Sep 1900 LOGAN Sealing to spouse 7 Aug 1876 EHOUSE
4	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female William Nelson Lindsay (K2QF-M9G) Birth date 11 Feb 1857 Birthplace Kaysville, Davis, Utah, USA Christening date Christening place Marriage date Marriage place Spouse Ada Pope (KP3C-K68) Death date 7 Mar 1911 Death place Idaho, USA Other parents and other spouses William is listed in the 1910 Census as living in Bennington, Bear Lake, Idaho, USA with his brother, George. He is listed as being a farmer, age 53 and single. William is buried in Bennington, Bear Lake, Idaho, USA. William never married but after his death he was sealed to Ada Pope.		Baptism 25 Jun 1865 Confirmation 25 Jun 1865 Initiatory 25 Feb 1915 LOGAN Endowment 25 Feb 1915 LOGAN Sealing to parents 26 Feb 1915 LOGAN Sealing to spouse 26 Feb 1915 LOGAN
5	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female James Samuel Lindsay (KW68-BX1) Birth date 9 Nov 1858 Birthplace Kaysville, Davis, Utah, USA Christening date Christening place Marriage date 23 Dec 1880 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse Emily Jane Dewey (KW68-BFM) Death date 4 Aug 1929 Death place Montpelier, Bear Lake, Idaho, USA Other parents and other spouses Other spouses: Esther C. Chugg (KWJZ-VF1), Marriage, 9 May 1895, Logan, Cache, Utah Territory, USA Buried 6 Aug 1929 in Deweyville, Box Elder, Utah, USA		Baptism 27 July 1868 Confirmation 27 July 1868 Initiatory 8 Jan 1879 Endowment 8 Jan 1879 STGEOR Sealing to parents BIC Sealing to spouse 23 Dec 1880 EHOUSE
6	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Thomas Hyrum Lindsay (KWVC-38Z) Birth date 25 Aug 1860 Birthplace Brigham City, Box Elder, Utah, USA Christening date Christening place Marriage date Marriage place Spouse Elizabeth Pope (M4HY-G91) Death date 7 September 1912 Death place Deweyville, Box Elder, Utah, USA Other parents and other spouses Buried 9 Sep 1912 in Deweyville, Box Elder, Utah, USA. Thomas never married but after his death Thomas was sealed to Elizabeth Pope.		Baptism 30 Apr 1981 SLAKE Confirmation 30 Apr 1981 Initiatory 24 Feb 1915 Endowment 24 Feb 1915 LOGAN Sealing to parents BIC Sealing to spouse 26 Feb 1915 LOGAN
7	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Ephraim Lindsay (KWJ8-Z3D) Birth date 28 Aug 1862 Birthplace Brigham City, Box Elder, Utah, USA Christening date Christening place Marriage date 9 Mar 1884 Marriage place Bennington, Bear Lake, Idaho, USA Spouse Mary Ellen Barton (K2M7-BCJ) Death date 4 Jun 1929 Death place Mackay, Butte, Idaho, USA Other parents and other spouses Buried in Meadow, Millard, Utah, USA		Baptism 4 Jun 1884 Confirmation Initiatory Endowment 1 July 1885 LOGAN Sealing to parents BIC Sealing to spouse 1 July 1885 LOGAN












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Family Group Record—continued

Family group record number _____ Page 3 of 3

Husband Edwin Reuben Lindsay (KWNR-S2W)			Wife Tabitha Cragun (KWJT-6H6)				
Children—continued					LDS Ordinances		
					Date	Temple or place	
8	Name Trisha Ellen Lindsay (KWVC-3ZP)			<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism Child	
	Birth date 12 Nov 1864		Birthplace Brigham City, Box Elder, Utah, USA			Confirmation Child	
	Christening date		Christening place			Initiatory Child	
	Marriage date		Marriage place		Spouse	Endowment Child	
	Death date 23 July 1865		Death place			Sealing to parents	BIC
	Other parents and other spouses					Sealing to spouse	
9	Name David Elisha Lindsay (KWVC-3ZT)			<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism 16 Sep 1877	
	Birth date 4 Oct 1866		Birthplace Brigham City, Box Elder, Utah, USA			Confirmation	
	Christening date		Christening place			Initiatory 3 July 1895	LOGAN
	Marriage date		Marriage place		Spouse	Endowment 3 July 1895	LOGAN
	Death date 5 July 1902		Death place			Sealing to parents	BIC
	Other parents and other spouses					Sealing to spouse	
10	Name Tabitha Ann Lindsay (KWVC-3ZB)			<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism Child	
	Birth date 1 Dec 1868		Birthplace Brigham City, Box Elder, Utah, USA			Confirmation Child	
	Christening date		Christening place			Initiatory Child	
	Marriage date		Marriage place		Spouse	Endowment Child	
	Death date 08 Dec 1868		Death place			Sealing to parents	BIC
	Other parents and other spouses					Sealing to spouse	
11	Name John Cragun Lindsay (KWVC-3B4)			<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism Child	
	Birth date 1 Dec 1868		Birthplace Brigham City, Box Elder, Utah, USA			Confirmation Child	
	Christening date		Christening place			Initiatory Child	
	Marriage date		Marriage place		Spouse	Endowment Child	
	Death date 15 Dec 1868		Death place			Sealing to parents	BIC
	Other parents and other spouses					Sealing to spouse	
12	Name			<input type="checkbox"/> Male <input type="checkbox"/> Female		Baptism	
	Birth date		Birthplace			Confirmation	
	Christening date		Christening place			Initiatory	
	Marriage date		Marriage place		Spouse	Endowment	
	Death date		Death place			Sealing to parents	
	Other parents and other spouses					Sealing to spouse	

CH.6 EDWIN REUBEN LINDSAY & TABITHA CRAGUN & EMMA BOWDEN

HUSBAND <u>Edwin Reuben Lindsay</u> Birth <u>25 Sept. 1828</u> Place <u>Johnstown, Ontario, Canada</u> Chr. _____ Married <u>20 March 1871</u> Place _____ Death <u>6 Dec. 1893</u> Burial <u>Bennington, Bear Lake, Idaho</u> Father <u>William Buckminster Lindsay, Sr.</u> Mother* <u>Sarah Myres</u> Other Wives (if any) <u>Tobitha Cragun</u>		
		1st Child <u>Emma Trisha Lindsay</u> Birth <u>18 Jan. 1872</u> Place <u>Brigham City, Box Elder Co., Utah</u> Married to <u>Ira Deway</u> Married <u>1888</u> Place _____
		2nd Child <u>Edwin Reuben Lindsay</u> Birth <u>3 Aug. 1874</u> Place <u>Brigham City, Box Elder Co., Utah</u> Married to <u>Christine VanOrman</u> Married <u>24 Sept. 1897</u> Place _____
		3rd Child <u>Warren Thomas Lindsay</u> Birth <u>30 March 1875</u> Place <u>Brigham City, Box Elder Co., Utah</u> Married to <u>Edith Tippetts</u> Married <u>12 Oct. 1898</u> Place _____
		4th Child <u>William Alphens Lindsay</u> Birth <u>9 Nov. 1877</u> Place <u>Deweyville, Box Elder Co., Utah</u> Married to <u>Annie Higgins</u> Married <u>1901</u> Place _____
		5th Child <u>Lydia Ann Lindsay</u> Birth <u>3 Feb. 1880</u> Place <u>Deweyville, Box Elder Co., Utah</u> Married to <u>Clarence Llewellyn Fancher</u> Married <u>2 Oct. 1903</u> Place _____

	<p>WIFE <u>Emma Bowden</u> Birth <u>29 Nov. 1853</u> Place <u>Devonshire, England</u> Chr. _____ Death <u>20 Oct 1938</u> Burial <u>Cowley, Wyo.</u> Father <u>William Bowden</u> Mother* <u>Ann Grinny</u> Other Hus. _____ (if any) _____ Where was information obtained? <u>Emma B. Lindsay Family Record</u> *List complete maiden name for all females.</p>
<p>Died in infancy</p>	<p>6th Child <u>Elisa Lindsay</u> Birth <u>4 April 1882</u> Place <u>Deweyville, Utah</u> Married to _____ Married _____ Place _____</p>
 	<p>7th Child <u>Elizabeth Lindsay</u> Birth <u>22 Sept. 1884</u> Place <u>Deweyville, Utah</u> Married to <u>Gilbert Thomas Marchant</u> Married <u>2 July 1903</u> Place _____</p>
 	<p>8th Child <u>Mary Irene Lindsay</u> Birth <u>18 Jan. 1886</u> Place <u>Deweyville, Utah</u> Married to <u>William Abraham Marchant</u> Married <u>3 Oct. 1906</u> Place _____</p>
 	<p>9th Child <u>Joseph Arley Lindsay</u> Birth <u>1 Nov. 1888</u> Place <u>Deweyville, Utah</u> Married to <u>Minnie Marchant</u> Married _____ Place _____</p>
 	<p>10th Child <u>Abigal Lindsay</u> Birth <u>6 Aug. 1891</u> Place <u>Bennington, Idaho</u> Married to <u>Rulon Crosby</u> Married <u>22 Aug 1912</u> Place _____</p>

CHAPTER 7

HISTORY OF

DANIEL MARK BURBANK JR.

&

MARY JANE LINDSAY

&

SARAH ADELINE LINDSAY



*Daniel Mark Burbank Jr and
Mary Jane Lindsay*

DANIEL MARK BURBANK JR & MARY JANE LINDSAY & SARAH ADELINE LINDSAY

*Compiled by Nada Rawlins Wilkins and
Neil Rawlins, April 2015*

Daniel married two sisters in polygamy.

SARAH ADELINE LINDSAY, 20 April 1867 at the Salt Lake Endowment House. Sarah was born 6 November 1851 at Pottawattamie County, Iowa; daughter of Edwin Reuben and Tabitha (Cragun) Lindsay. Her story is included later in this history.

MARY JANE LINDSAY, 2 January, 1871 at the Salt Lake Endowment House. Mary Jane was born 7 August, 1853, Centerville, Davis County, Utah; a younger sister to his first wife. Her story is included later in this history. She is our ancestor.

Daniel Mark Burbank Jr was known for his hunting and survival skills. He made a number of trips shuttling Saints west when he was a teenager. He was very resourceful, and built most of his furniture as well as his homes. His life started under difficult times.

This history is divided into these parts:

- **Daniel Mark Burbank Jr History**
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- **Sarah Adeline Lindsay by Mavin Sparks**
- **Mary Jane Lindsay by Mae Rawlins Jorgensen**
- **Remembrances of Burbank Grandparents by Aerial Rawlins**

HISTORY OF DANIEL MARK BURBANK JR

A**FTER THE DEATH OF** Joseph Smith, and the increasing mob violence against the Saints in Illinois, Daniel Mark Burbank Sr and his family had to leave Nauvoo in search of a new home. Daniel Sr recorded this in his history:

We started west into the wilderness, west of Nauvoo amidst rain, and much high water and most excess exposure for men, women and children; leaving our farms, orchards, homes and Temple, got nothing for all our labors from the government. Many of our people were poor and destitute of the comforts of life; yet we must go on or be killed; so trusting in God, we arrived at Farmington, Iowa.

Here I stopped and labored for food and Rament [clothing] for my family At this place my son Daniel was born June 10, 1846. In the fall I started on west again until I came to a place called Old Agency, where we spent the winter, then on again to the Bluffs to a place call Hannerville. Here we

lived on Indian Creek and [I] was Bishop for some time and then moved north sixty miles, taking charge of the church affairs until the year of 1852.

Daniel Sr left Nauvoo early in 1846 with his wife Abigail, and their two children; Joseph Smith Burbank born 13 July 1842 and Mary Lydia Burbank born 30 January 1844. What a hardship on Abigail at the age of 35 to bring these two toddlers and be pregnant through such harsh conditions. So, Daniel Jr's life began 10 June 1846 in Farmington, Van Buren, Iowa in a frontier home with scarcely the necessities of life. In the fall of the year his parents moved to a place called Old Agency where they could spend the winter. In the spring they moved to the Bluffs, called Hanerville. It was in route to the Bluffs that tragedy struck.

[Daniel Jr's words:] *"One morning the team started up suddenly throwing my older brother, Joseph Smith Burbank, out of the wagon and underneath the wagon wheels and he was run over and killed. He was named after the Prophet Joseph Smith whom his father dearly loved."*

Abigail gave birth to two more children in Council Bluffs; Abigail Burbank born 14 August 1848 and Laura Burbank 3 May 1850.

CROSSING THE PLAINS

I**N 1852 THIS FAMILY OF** six started west with Daniel Sr age 37, Abigail age 41, Mary Lydia age 8, Daniel Jr age 6, Abigail almost 4 and baby Laura age 2. This little family started west with the Saints for Salt Lake. His father was made a Captain of ten wagons on this trip. They were a part of the John B. Walker Company (1852). Daniel Mark

Burbank Sr was a Captain of a group of ten wagons.

[Quote from Chester (Daniel Sr's future father-in-law) Southworth's Autobiography; *"Myself and wife [Mary Byington Southworth] and four children were assigned to Captain Daniel Mark Burbank. My four children were: Chester, Joseph, Laura and Sarah. In this Walker Company*

**"WE WERE
A COMPANY
OF DEVOTED
CHRISTIANS...
PUTTING OUR
TRUST IN THE
LORD EACH DAY..."**

—CHESTER SOUTHWORTH

was another Southworth, Cragun and wife. The three Captains as I remember, John Myers who settled in Panguitch, Utah, Davis McOlney who settled in Lehi. The other two I have forgotten. All were men with families. The organization was completed the 25th of June 1852.

"We crossed the Missouri river the 30th of June 1852 but did not all get together until the evening of July 3rd, 1852 and spent the 4th of July celebrating our National Holiday. We were a company of devoted Christians, having prayer morning and evening, putting our trust in the Lord each day and

thanking him at the close of the day for our day of safe travel.”]

As they started to cross the plains, cholera broke out among the Company. Daniel Jr’s mother, Abigail, was among the first to die of the plague [fifteen days after leaving on the fifth of July]. This is Daniel Sr’s painful remembrances of this time:

Such was the sorrows and hardships endured by our people but we prayed often and after many trials and hardships the Lord ruling and over ruling for our good and safety in all things both spiritual and temporal as our circumstances stood in need we came to Salt Lake.

Daniel’s mother, Abigail, was placed in a shallow grave, wrapped in a quilt for a coffin and covered over. Sagebrush was burned over the grave to stop coyotes from digging up the body.

Sarah Zurviah Southworth (future wife of Daniel Sr and daughter of Chester Southworth) reports the incident thus;

We were traveling along the Platte River when Cholera broke out. Our Captain’s wife, Abigail Burbank, died 20 July 1852, near Sweet Water, Nebraska, on the Platte River and was buried without a coffin, along with many others of the company who died with the disease. A young lady and I were the only ones not afraid to wash and dress her for burial. Her underclothing and night gown were used and then we sewed her up in a sheet and quilt. This was all that could be done for the burial.

This left his [Daniel Jr’s] father with four

small children. Soon after this Sarah Zurviah Southworth, rode in the wagon and took care of the children. A few months later near the South Pass, his father, Daniel Sr, married Sarah Z. Southworth, 10 September 1852. Captain Walker married them.

[Daniel Jr’s words:] *They sounded a bugle and called the camp together to witness the marriage. We used cedar torch lights for candles; it was on the Green River. It was here we all had scarlet fever, but our new mother nursed us back to health. One day my father saw a lone buffalo with his*

**“...WE ALL HAD
SCARLET FEVER,
BUT OUR NEW
MOTHER NURSED
US BACK TO
HEALTH.”**

—DANIEL MARK BURBANK JR.

spyglasses and rode out on the prairie to shoot it for meat for the camp. Soon he was surrounded by about one hundred Indians and we feared for his life, but the Indians brought him back to camp and gave him back to us for flour, sugar, etc.

After many trials and privations we arrived in the Great Salt Lake City, 7 October, 1852, and were sent to Springville, in Utah County. The Indians were very bad that winter. In April of 1853 we moved

to Grant's Fort (Grantsville) in Tooele County. The settlers had started a Fort and my father helped finish it. They brought in logs from the Oquirrah's and built them a cabin inside the Fort. My father fought in the Utah War in 1856 - 1857 and lived here until June 1863 and then moved to Brigham City, Box Elder, Utah.

Daniel had his Patriarchal blessing 21 January 1858 at 11 years old.

A Patriarchal blessing by I. Morley on the head of Daniel Burbank, son of Daniel M. and Abigail Burbank born June 10 1846 Farmington Missouri (Iowa).

Bro. Daniel;

In the name of the Lord we lay our hands upon thy head and we seal thy fathers blessing upon thee whilst thou are in the days of thy youth. Harken to his counsel and thou shalt grow up in honor and become the lords anointed. Thou shalt be blest in thy attainments in healing the sick. Thou will be blessed among many people through the prayer of faith and obedience. Thou wilt be favored in bringing many from darkness to light. We bless thee with the sons of Zion to become a restorer to Jacob. Thou shalt be honored in avenging the blood of the prophets and through thy anointing, thou wilt have power over thy enemies through the keys of thy Priesthood thy spirit will become undaunted. We bless thee with security of mind and limbs by promise we seal the blessings of the Holy Ordinances in thy washing and anointing. Thou shalt be numbered with hundred forty and four thousand who will stand upon Mount Zion to become Saviors of men. Thou shalt be blessed in thy attainments in the success of Business. Improve upon thy leisure moments in perusing

divine writings & thy wisdom shall increase as thou art maturing in years. Thou art of Ephraim. We bless thee with the blessings of health with prosperity & we seal them up through the Holy Priesthood to live eternal with Crowns Celestial in the name of Jesus even so Amen.

Daniel Mark Jr was a very young man when he again crossed the plains to assist others who were coming to Utah and arrived back in 1863 (17 years old).

LIFE IN BRIGHAM CITY

HE AND HIS FATHER helped to settle Brigham City.

In Brigham City Daniel met and married Sarah Adeline Lindsay. (Sarah was 15 years old when she married.) They traveled by horse and buggy to Salt Lake City to be married in the Endowment House, 20 April 1867. His first home was in Brigham City. He built most of the furniture that was in it. She had her first baby, Sarah, 18 November 1868. Her mother, Tabitha, had twins 1 December 1868 and



*Daniel Mark Burbank Jr and
Sarah Adeline Lindsay*

died in childbirth. Sarah took those twins and tried to nurse them and her own baby. Soon after that the twins died.

When Daniel was courting Sarah Adeline, he came for her one night to go to a dance. Her father said that she couldn't go because her dress was still in the loom. They were weaving a new dress for her and it was not finished and she did not have a dress to wear to a dance.

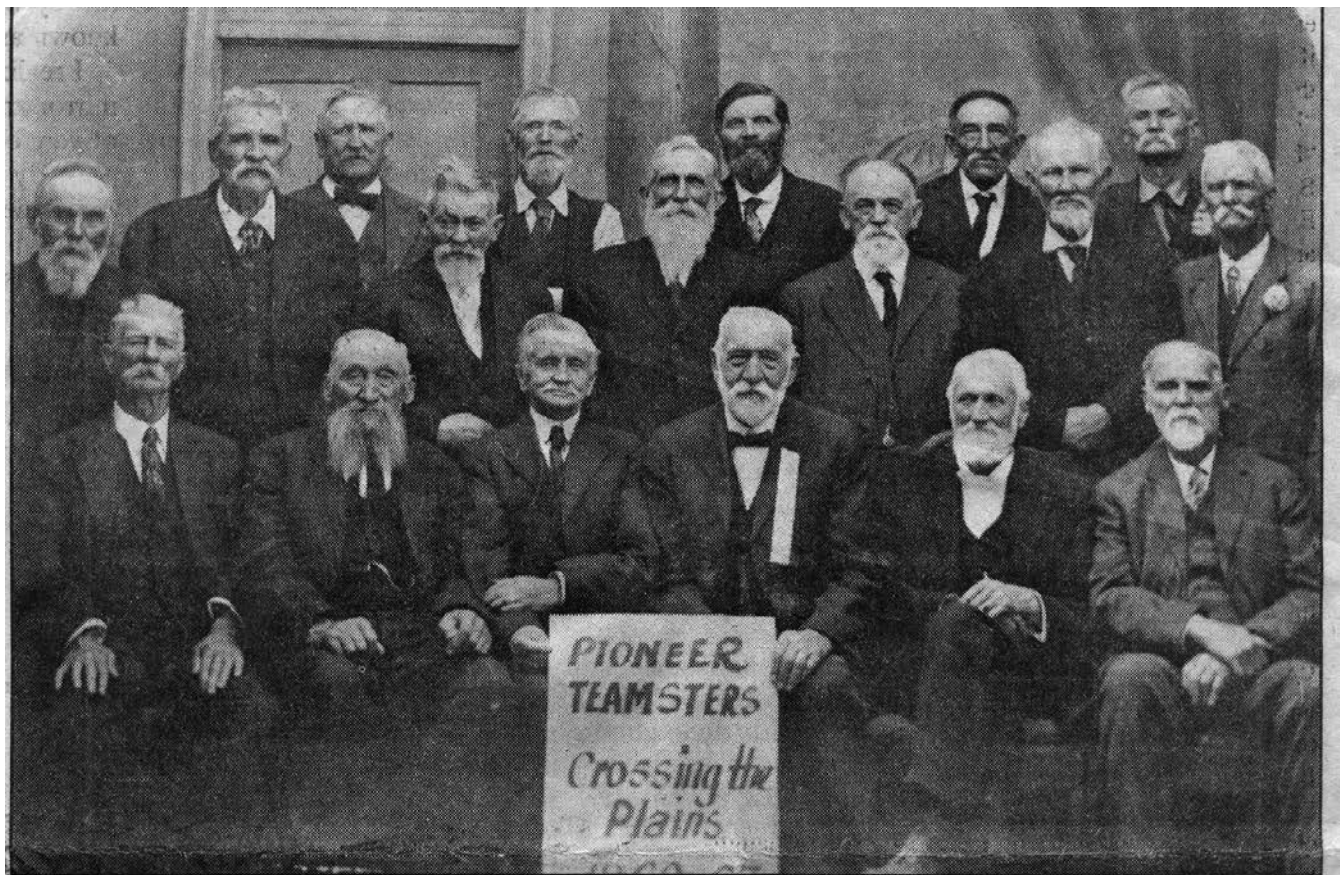
On the 2nd of January, 1871 Daniel Jr married his second wife, Mary Jane Lindsay, a younger

sister of his first wife, at the Salt Lake Endowment House.

About the year 1874 he moved his families to Deweyville, Utah, just north of Brigham City, and lived there about twelve years.

MOVE TO BENNINGTON, IDAHO

WHEN THE UNITED STATES Government began hunting and persecuting those who had entered into plural marriage, Daniel Jr took his first wife, Sarah, and moved to Bear Lake County,



WITH THE HELP OF Box Elder News Journal readers, these pioneer teamsters in this 1918 photograph were identified. The photo was taken during Peach Days. Front (from left): George Gilbert, Lars Halling, William Horsley, James Olsen, Lewis Shurtliff, George Harding. Middle: Mart Lasley, Joseph Allen, John Taylor, L.P. Johnson, William L. Skidmore, Daniel M. Burbank, Thomas Palmer. Back: Edwin P. Cordon, John Jenkins, William E. Cole, Joseph S. King, Abram Roemrell.

*Pioneer Teamsters, Crossing the Plains;
Daniel Mark Burbank Jr is in the middle row, second one from the right;
Newspaper picture from Brigham City Peach Days 1918*

Idaho and settled at what was later called Bennington. His home was built upon a hill near a spring of cold clear water. The town was built below his home about two miles. Later he bought a lot in town and built a home there. After the persecution had quieted down, his second wife, Mary Jane and family moved to Bennington.

Daniel was, at one time, a body guard of President Brigham Young. He did a great deal of missionary work among the Indians and learned their language and could speak as fluently as they themselves. He was well acquainted with Brother Walker, the Indian. When living in Brigham City, he served as policeman for some time. He served in many capacities in the Church, especially Sunday School and as Ward Teacher. His last days were spent doing Temple work for his departed ancestors. He had the courage to accept any calling that came to him and do it well.

POEM OF DANIEL'S CABIN

Grandfather's House by Mavin Sparks

*How do you write the story
Of a house upon the hill?
A house that has disappeared
And the land is silent and still.*

*Whence came the logs that made its wall?
Of mountain fir and pine,
Chopped with axe, shaped with adze
And hewn to the line.*

*Did they come from Red Canyon
Or Maple Canyon's wall?
We have lost their story;
Gone, and beyond recall.*

*All that's left of this house
is a memory fond and dear.
Of all the love, struggle and strife;
Happiness, hope and fear.*

*But still we have the heritage
of this builder's told,
Passed down through the family
He raised on this virgin soil.*



Sarah Adeline in front of her and Daniel's cabin.

HISTORY OF DANIEL

by Mavin Sparks

(A grandson of Sarah and Daniel)

THE VILLAGE OF BENNINGTON, Idaho was settled in about 1864 by a group of Mormons called by President Young and he named it for his native home of Bennington, Vermont. He planned that it would be the central town on the east side of Bear Lake Valley but it has never worked out that way. Bishop Moore was the first Bishop of this Ward and the Priesthood groups from Twin Creeks, now Georgetown, Idaho, came to attend their functions here at Bennington.

Daniel Mark Burbank Jr, came to Bennington in 1886 and built a one room house on a plot of ground just north of the mouth of Red Canyon about three miles east of Bennington. With him came his wife, Sarah Adeline, and eight children;



Painting of Daniel as a young man.

there were nine children in the family at that time but the oldest one was married. With a family of this size, it was rather hard to find a place for all of them to sleep in a one-room house. There was

a big bed in each corner of the room and a trundle bed under each one of the big ones. Each bed had a curtain—a light cotton material around it and these curtains had to be washed each week.

There was a spring just above the house that had a spout or trough in the stream and their culinary water was taken from this. This was probably quite an asset at that time to have water so close that you could just step out the door and get a

"COME QUICK AND HELP, THERE'S ANOTHER ONE."

—HANNAH MCGOWEN, MIDWIFE

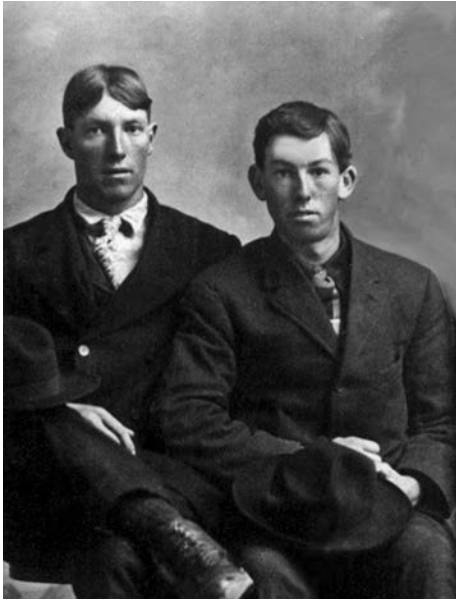
bucketful at any time you wanted it; practically as good as having running water piped into the house.

Four or five years later, they built another room addition onto the west end of the original house and this served as a kitchen and the boys also used it for a bedroom. The first room was used as a bedroom for the parents and the girls.

Daniel moved his other family, Mary Jane (Lindsay) Burbank, up to Bear Lake from Deweyville, Utah; and settled them on a plot of ground about a mile and a half west of this cabin. This place is about half way between Red Canyon and Bennington.

Before moving this family to Bennington, they became ill. When Daniel got word about it, he strapped on his snowshoes, (it being the dead of winter) and walked over the mountains to Deweyville, Utah [about 90 miles]. He told of staying at nights under pine trees by a big fire. Sarah Adeline was worried that he would freeze to death and had no way of knowing whether he ever made it or not for a long time.

The time that [Sarah's] twins were born, Daniel was seated by the cook stove in the kitchen. He was just rolling a cigarette when the midwife, Hannah McGowen, yelled out to him; "Come quick and help, there's another one." He had vowed that if he could have twin sons, he would never smoke again. So far as is known, he kept that vow.



Chester and Lester—twins of Sarah and Daniel, taken in the 1920s.

THE FAMILY USED TO HAVE a big long table with benches made of log slabs with pole legs. Each child had a special place to sit at this table. David had to sit on one end because he was left-handed and it wouldn't interfere with the others so much. Daniel Jr and his father made most of the furniture. They built cupboards, beds, and so on.

There were a lot of water snakes that stayed around the little stream that ran from their spring and these snakes would crawl onto the doorstep and would often crawl up on a shelf in the kitchen where Sarah Adeline kept her homemade soap. If you were not careful when you reached for a bar of soap, you might get hold of a snake.

To get clay for plastering the cracks between

the logs or chinking as it was called, they had to go to Soda Springs, Idaho; a trip of 27 miles with a team and wagon. It required one day to go down there, then a day to load up and come back to a little spring just north of where the Bear Lake, Caribou County line is now, then on home the next day. This clay was used for "white wash" for the inside walls also. This was merely a thin mixture of the clay and water brushed onto the walls and it would flake and rub off very easily and get into the food and onto the clothing. Also Daniel would make at least one or two trips to Soda Springs for the famous soda water that is there. They would take fruit juices and mix it with it and put it in quart fruit jars. This made a drink just like our soda pop of today.

The children used to pick service berries and dry them for fruit in the winter. There used to be two big bushes or trees of this berry near the east end of the house but they didn't have as good a flavor as the berries that grew in the mouth of the canyon. Also they had a patch of strawberries and



Horses and wagon with Daniel

raspberries which they had to pick. Usually one of the older girls would go to Deweyville and spend the summer with their sister Abbie (Abigail), the one that was married at the time the family moved here. They would put up fruit and dry it; then in

the fall, Daniel would drive down with a wagon and bring the fruit back. Both going and coming, at the hill between Mink Creek and Preston, everyone would have to walk and someone carry a rock to block the wheels of the wagon when the horses stopped to rest. This was a very steep grade and was hard on the horses. Usually they would camp at the bend of Mink Creek just below this hill.

A **GARDEN WAS RAISED**, using water from the spring by the house and from a duck pond in back of the house where a flock of ducks were kept. The cows were pastured up in Red Canyon

during the summer. Sometimes they would climb half way up the mountain that rises above the house and the children would have to go after them.

Part of the winters, were spent getting out logs for firewood. One time while Daniel was working in the canyon getting out wood, he reached to hook the tug of one of the horses and the horse jerked and caught the end of one of his fingers in the single-tree hook. It took the end of his finger right off and he tore his underwear off to wrap his hand until he got home.

On December 7, 1896, one of the boys, Joseph Burbank, was killed when a gun that he



Daniel with his children and their spouses in the 1920s.
Standing: Alfred Romrell, Alba, Mary Adeline, Frederick Kison, Dortha, William Sparks, Esther,
Joe Romrell, Cora May
Seated: Olive, Hannah Larson, Chester, Daniel Jr, Lester, Emma, Adella, Jasper (Alf) Rawlins

was cleaning accidentally fired and shot him in the head. Olive was home at the time and tried to do what she could but there was nothing that could be done. She sent one of the twins down through the snow to ask Aunt Mandy (Amanda Hawkins) to come up to help her. The Lindsays, with whom Mandy Hawkins stayed, lived about half a mile from Daniel's house. Someone came into Church at Bennington to tell Daniel and Sarah Adeline of the accident.

Bennington was a ward of the Bear Lake Stake at that time and the members would have to go to Paris, Idaho, a trip of about twenty miles, to go to Conference. Daniel's family would go in the lumber wagon, cutting across the valley and fording Bear River below Bennington. It would take all day to go to these meetings and back. They used to buy sweet crackers, a cracker similar to a graham cracker only thicker and a can of sardines or some cheese for their lunch while there.

EVERY YEAR OR TWO Daniel would go over to Crow Creek to a salt spring and get big blocks of rock salt for his stock. For table use, they bought a sack of coarse salt that is usually used for sheep and ground it fine in a coffee-grinder. Sarah Adeline used to put this coarse salt in an earthen bowl, melt it in water, then use this water for making bread and other cooking uses. She had to make hot soda biscuits for Daniel for every meal. She would never let the children make the biscuits because they couldn't make them good enough.

Sarah took in washings some of the time to help make a living for the family. She would go to Montpelier, five miles south of Bennington, gather up the big bundles of clothes, bring them home to wash them, and then deliver them for fifty cents a batch. In the summer she would drive the big lumber wagon this distance. In the winter she would use a kind of toboggan behind the team. This



This Bennington cabin had belonged to Daniel Mark Burbank Jr and belonged to his daughter, Dortha, at the time of the picture.



This is Dortha Burbank Sparks by Daniel's stove. After his wives died, he gave this Bennington cabin to Dortha.

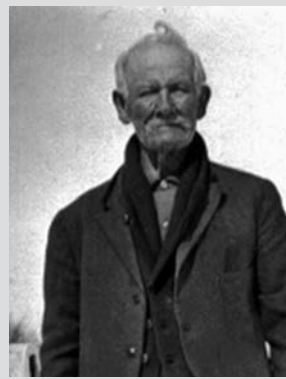
toboggan was made by putting a box on the front bob of the sleigh. Often the snow would be over the fences and sometimes it would freeze a crust so hard on it that a horse could walk on it without breaking through. Henry Hoff, a butcher, was one of her customers. She would have to wash the blood out of his big aprons and then starch them so stiff that the apron would stand alone.

Daniel Jr and John Dunn had a dancing school where they would teach the young people to dance. Daniel played the drums, cymbals, and called the dances while John Dunn played the violin. If the young people didn't do the steps right, John Dunn would be right alongside them, doing the steps to show them how and still play his fiddle.

Daniel Jr lost Mary Jane 5 January 1918 and Sarah Adeline soon after 16 November 1919. He died 12 February, 1931, Bennington, Bear Lake, Idaho and was buried there 15 February, 1931. He lived to be nearly 85 years old.

Daniel Burbank, Plains Pioneer Buried in Idaho

BENNINGTON, Idaho – Daniel Burbank, 84, at one time a member of Brigham Young's bodyguard, and pioneer of Utah, died Thursday at the home of his son, Chester Burbank, of this city. He was born June 10, 1846 in Iowa.



Daniel Burbank.

His mother died while the family was crossing the plains. He later made another trip to assist the Saints, in 1860 returning in 1863.

Mr. Burbank married Adeline Lindsay in the Salt lake Endowment House, April 20, 1867 he later married Mary Jane Lindsay, at the same place, Jan. 2, 1871. His first wife died Nov. 16, 1919, and the other one, Jan. 5, 1918. He was the father of 21 children and leaves 108 grandchildren and 36 great-grandchildren.

He was one of the first settlers in Brigham City, where he served as a policeman. He later moved to Bear Lake, where he ranched and helped settle the country.

Forty-five years ago he moved to Bennington, Idaho, where he has resided since. Funeral services were held in the Bennington chapel, and interment was in the local cemetery.

Daniel's obituary.

SARAH ADELINE LINDSAY

by Mavin Sparks

Children by the first wife, Sarah Adeline Lindsay



*Sarah
Adeline Lindsay
Burbank*

1. **SARAH ABIGAIL**, born 11 November, 1868, Brigham City, Utah; married 2 March 1887 to Henry Marble; died 14 September 1923, Utah.
2. **MARY ADELINE** (Adeline), born 17 November, 1870, Brigham City, Utah; married 3 October 1911 to Christian Frederick Kison; died 9 July 1949, Idaho.
3. **DANIEL LINDSAY**, born 24 July 1873, Brigham City, Utah; married 2 January 1900 to Martha Hennerger; died 20 October 1956, Canada.
4. **DAVID LINDSAY**, born 24 March, 1875, Deweyville, Utah; married 30 October 1901 to Melissa Collett; died 5 August 1908, Canada.
5. **ALBA LINDSAY**, born 28 April, 1877, Deweyville, Utah; married 20 October 1898 to Alfred Romrell; died 14 September 1961, Idaho.
6. **ADELLA LINDSAY** (Adell), born 11 December, 1879, Deweyville, Utah; married 30 October 1901 to Langley Moore; died 13 March 1964, California.

7. **JOSEPH WILLIAM**, born 19 July, 1882, Deweyville, Utah; died 7 December, 1896, Bennington, Idaho, age fourteen years.
8. **OLIVE LINDSAY**, born 11 November, 1884, Deweyville, Utah; married 25 October 1905 to William Hunter; died 16 September 1964, Idaho.
9. **HYRUM LINDSAY**, born 8 October, 1886, Deweyville, Utah; married 10 February 1910 to Susan Loveland; died 15 September 1910, Utah.
10. **CHESTER LINDSAY** (Twin), born 12 December, 1889, Bennington, Idaho; married 19 May 1909 to Johanna Larson; died 25 January 1942, Idaho.
11. **LESTER LINDSAY** (Twin), born 12 December, 1889, Bennington, Idaho; married 19 February 1910 to Percis Tibbitts; died 20 November 1965, Idaho.
12. **DOROTHA LYONA** (Dorthy), born 18 August, 1892, Bennington, Idaho; married 15 August 1910 to William Sparks; died 19 September 1982, Idaho.

ON NOVEMBER 6, 1851, on the plains of Missouri in Pottawattamie County [Iowa] a baby girl was born. She was named Sarah Adeline Lindsay and known to her associates as Adeline. Her father, Edwin Reuben Lindsay, was born in Bastard, Leeds, Johnstown, Upper Canada. [Upper Canada is the area just north of the Great Lakes. That area became part of Ontario Province in the late 1800s. Leeds County is near the St. Lawrence River.] This was described as a beautiful place, with trees, flowers, and grass. Fat cattle grazed

on the meadows. The people had good homes, but the family was not content. They moved to the United States, settling first in Galena, Illinois. In 1839 they moved to Wisconsin. Sarah's mother Tabitha Cragun was the daughter of Elisha and Mary (Osborne) Cragun [from Indiana. Mary died in Indiana and Elisha died at Winter Quarters.]

Sarah came to Utah as an infant in 1852. The family first lived in Centerville, Utah. They next moved to Kaysville and again to Brigham City. Sarah grew up as other pioneer children, with plenty of work and very little education. She had a sweet voice and learned to play the accordion, but was very shy about doing either for the entertainment of others.

In Brigham City, she met a young man by the name of Daniel Mark Burbank, Jr., whom she later married. It is said that her father once told Grandpa that he would give him his oldest daughter for a certain amount of work. Like Jacob of old, he received his pay. They were married in the Endowment House in Salt Lake City on 20 April 1867. Sarah was just over 15 years old at the time. They settled in Brigham City. Their first household furniture would perhaps seem crude, but none could have been more appreciated. The handiwork of the young husband proved useful as did nearly all the furniture made by him. The wooden block plane that he used to plane the boards is in the city hall of Montpelier, Idaho to this day.



Sarah Adeline's family picture taken about 1898.
Standing: Olive, Sarah Abigail, Alba, Adella, Hyrum, Daniel Lindsay, Mary.
Seated: David, Dortha, Daniel Mark (father), Chester, Sarah Adeline (mother), Lester.

About 1874 they moved to Deweyville, Utah. They lived in Deweyville for twelve years. At the time of the crusade against plural marriage, he took Adeline and family to Bear Lake County, Idaho, settling in Bennington. Her home was built up on the hill next to the mountain by a little cold spring. This was about three miles from the town. The location was a very pretty place in the summer, but impossible to get away from in the winter. The children went to school in a bob sleigh, going over the fences on top of the snow in the coldest weather.

DANIEL AND SARAH ADELINE had twelve children, six sons and six daughters. It was very hard to get the bare necessities of life. Very often the grain would be frozen and the farmers had to fight continuously to save it from squirrels and other pests. She would take in washings and ironing, piece quilts and sew carpet rags on shares. She had a large spinning wheel about four feet in diameter which had to be run with her hand. On this she would spin yarn far into the night, standing by the wheel and using the light of candles. Often she would spin the wool on shares to get yarn for knitting stockings for the children. She would take the children and gather wool off the fences where the sheep had gone through, spin it into yarn or cord it into batts for quilts. In the fall of the year, she and the children would go into the grain fields and gather the heads of grain that were missed by the binders, put them into sacks, then feed these heads to the chickens in the winter. She gathered wild fruit for herself or sold it for a little necessary money.

The first problem in the family came on 7 December 1896. Daniel Mark and Sarah Adeline were in church when a messenger came saying there had been an accident. Uncle Joseph, who was about fourteen, had found the muzzle loading



*Jasper Weaver; Sarah Weaver (Cousin),
Sarah Adeline Lindsay Burbank, Rachel Lindsay,
Idella Weaver; Frank Weaver;
Mary Burbank Kison (daughter), Fredrick Kison.*

shot gun which had been carefully hidden, and in attempting to load it, was shot. He died a few hours later.

After the first of August, 1908, word was received that David, who had married and moved to Canada, was very ill. With money that had been laid away a little at a time, they went to Canada, arriving just a few minutes before the funeral. He died August 5, 1908.

Sarah Adeline was very active both physically and mentally all her life. She was very timid about taking part in a public way but did what was asked of her the best that she could. She was a district teacher in the Relief Society for many years, in which she was very faithful. They celebrated their Golden Wedding Anniversary in 1917.

At this time the children were nearly all home. She died just two years and a few months later, November 16, 1919 (68 years and 10 days old) and was buried in the Bennington, Idaho Cemetery.

MARY JANE LINDSAY BURBANK

(Written by a granddaughter, Mae Rawlins Jorgensen from stories told to her and her brothers by their mother Cora May Burbank Rawlins, and from a history about her Grandfather, Daniel Mark Burbank Jr.)

Children by the second wife, Mary Jane Lindsay

1. **EDWIN LINDSAY**, born 7 August, 1871, Brigham City, Utah; died 15 August 1871, age 8 days.
2. **EMMA TABITHA**, born 7 September, 1872, Brigham City, Utah; married 29 November 1905 to William Daw; died 22 July 1944, Idaho.
3. **LAURA LINDSAY**, born 7 November 1874, Deweyville, Utah; married 7 November 1894 Oscar Pope; died 11 October 1917, Alberta, Canada.
4. **ESTHER LINDSAY**, born 13 March 1877, Deweyville, Utah; married 26 May 1897 to Joseph Romrell; died 15 October 1940, Utah.
5. **CORA MAY** (Cory), born 1 July 1879, Brigham City or Deweyville, Utah; married 5 March 1902 to Jasper (Alf) Alfonzo Rawlins; died 11 February 1937, Utah.
6. **RACHEL**, born 19 May 1882, Deweyville, Utah; married 14 November 1900 to



Mary
Jane Lindsay
Burbank

Adam Van Orman; died 23 October 1909, Canada.

7. **REUBEN** (Ruben) Lindsay, born 28 March 1885, Deweyville, Utah, died 17 September 1906, Bennington, Idaho, age 21 years, 5 months, 19 days.
8. **EPHRAIM LINDSAY**, born 14 October, 1888, Deweyville, Utah; married 17 May 1920 Margaret Dunn; died 12 May 1962, Idaho.
9. **TRISHA LINDSAY**, born 16 April 1896, Bennington, Idaho, died 11 January, 1902, Bennington, Idaho, aged 5 years, 8 months, 26 days.

MARY JANE LINDSAY, also known as Jane, was born 7 August 1853 in Centerville, Davis County, Utah. She was the second child of Edwin Reuben and Tabitha Cragun Lindsay. Their first child Sarah Adeline was born on the plains of Missouri [Iowa]. The family's first home in Utah was in Centerville, they moved on to Kaysville, then later to Brigham City.

Little is known of her early life except that she grew up as other pioneer children with plenty of work with little chance of a formal education.

On 2 January 1871 at the age of 17, she was married in the Salt Lake Endowment House, to Daniel Mark Burbank Jr as his second wife, the first being her older sister Sarah Adeline. As far as is known the two wives always had separate homes. Mary Jane's oldest child, a son, died a few days after birth.

In about the year 1874 or 1875 Daniel Jr moved his families from Brigham City to Deweyville to

pioneer a new area. Mary Jane's home was on the north edge of Deweyville.

At the time of the crusade against plural marriage in 1887 Daniel Jr took his first wife Sarah Adeline and family to Bear Lake County, Idaho, settling in Bennington once again to pioneer. Mary Jane and her children stayed in Deweyville.

At the time Mary Jane's husband Daniel Jr went to Idaho she had six children to care for. The oldest was fifteen years old. She was a small woman and not very strong physically but a very ambitious person who worked hard and taught her

children how to work. They were taught to waste nothing, especially food. They picked wool from fences and bushes where sheep had been which was spun into yarn or carded into batts for quilts. Her daughters were taught to sew and to knit. She made lye from wood ashes which she used in making soap.

Fruit trees did well in Deweyville and the family made the best of it. By the front gate of their home grew two mulberry trees that had nice sweet fruit. Mary Jane cared for a few hives of bees. The honey from them provided the sweetening for all



Mary Jane's family picture taken about 1898.

Back: Cora May, Laura holding her baby, Esther, Emma, Reuben.

Front: Ephraim, Mary Jane (mother), Rachel, Daniel Mark (father), Trisha.

[Mary Jane passed out just as the picture was being taken. She had a bad heart and would pass out often. All you mothers, think about what she must have gone through to get this group "prettied up" for this "once in a lifetime" picture.]

the family use. Sugar was a rarity, and money to buy things very hard to get.

Most of Daniel's time was spent in establishing a home in Bennington, Idaho so Mary Jane was alone with her children most of that time. They had a large dog that was tied by the back door. He seemed to sense that it was his duty to protect the family. People of the town always called out when they came and someone would hold the dog.

After the railroad came through Deweyville vagrants were often seen around. One night a heavy knock came at the front door she asked who it was, a man's rough voice demanded to be let in. While Mary Jane argued with him one of the children opened the back door and released the dog. The man ran away screaming "Call him off!" When the dog returned, he had torn clothes in his mouth.

About six years after moving the one family to Bennington, Daniel came to get Mary Jane and her family. Some of her children had visited their Aunt Adeline [Sarah Adeline] and were unhappy about the move.

They were settled on a plot of ground about a mile and one half west of the other home at the mouth of Red Canyon.

The growing season in Bennington was much shorter than Deweyville. Many of the vegetables they grew froze and there was always a battle with the squirrels and other pests. They missed the fruit and the much milder climate of Deweyville. Winters in Bennington were long and cold. There were many wild animals roaming the areas. There were times when family members had frightening encounters with a mountain lion.

In her later life Mary Jane kept a few cows. She milked them, separated the cream usually by putting the milk in shallow pans and skimming the cream off the top. This cream was sold in Montpelier and constituted her only support money.



Mary Jane would hitch up her horse to her white top buggy and go to the store in Montpelier, Idaho to trade her butter and eggs for the staples she needed.

Nearly every fall, a trip was made back to Deweyville or Brigham City with a team and covered wagon by some of the family for a load of fruit, melons, etc.

Mary Jane had nine children, three boys and six girls. Edwin, who died as an infant, Emma, Laura, Esther, Cora May (my mother), Rachael, Reuben who died at the age of twenty-one, Ephraim, and Trisha who died as children. Grandmother died 5 January, 1918 in Bennington, Idaho at the age of sixty-five years and five months. She was buried in the Bennington cemetery.

REMEMBRANCES OF AERIAL ALFONZO RAWLINS, OF HIS BURBANK GRANDPARENTS

as told to his son, Bruce Rawlins

HIS GRANDPA DANIEL MARK BURBANK came over the plains when he was a small boy. He became a big man, around six feet tall. His mother [Abigail] died on the plains as they were on their way to Utah; Dad thought it was from cholera. One day he asked his Grandpa Burbank if he remembered his Mother, and he said that deep in his memory there is a beautiful woman and he thinks that might be her. A sixteen year old girl, [Sarah Southworth] traveling with their pioneer company, helped his Father care for him and his

sisters. She ended up being his stepmother, the only mother he was sure he remembered.

He spent his early life working on wagon trains freighting back to Iowa, then returning with pioneer wagon trains. He had two wives, our Grandmother Mary Jane Lindsay, who lived on the farm near Bennington, Idaho; and her Sister, Sarah Adeline Lindsay, who lived in a little house down town Bennington. The town of Bennington consisted of a chapel and a store. At the time Cora May Burbank, our grandmother, was growing up they lived at Deweyville, just north of Brigham City.

These are the things he remembered about Daniel's farm; a big smokehouse with meat always hanging in it, and they had pigs, chickens, ducks and cows.



Picture of Daniel's daughters in the 1920s. They called themselves sisters, never half-sisters.

Standing: Cora May, Esther, Emma.

Sitting: Alba, Olive, Adella, Dortha, Mary.

Daniel Jr was a good hunter and fisherman. He gained many of his talents while crossing the plains so many times, living off the land as he traveled with the wagon trains.

Whenever [Aerial] would visit them as a boy he would cut up a supply of firewood for Mary Jane, his grandmother; but she would caution him to be careful that he didn't get into the special wood that Grandpa [Daniel Jr] saved to use in the smokehouse.

During the last visit I had with my Aunt Mae [Aerial's sister] she told me that when her Grandpa Burbank was a widower he would come to Lewiston and spend the winter with her folks, and take the trolley to Logan to attend the Temple. She also told me about going with her Mother to visit her Grandparents. She said: "Mother [Cora May Burbank Rawlins] didn't like the water where her parents lived, and would walk to the neighbor's place to get a bucket of drinking water from their spring."

Dad [Aerial] told of his Grandparents [Daniel Jr and Mary Jane] coming across the mountain with a team and wagon load of fresh fruit for their Lewiston kids and others. Once when they arrived on such a trip, Mary Jane jumped off the wagon and walked toward the house in a huff, kicking up dust with her long skirt as she did. Her daughter, Cora May Burbank, asked her what the trouble was. Her reply was that: "Daniel found a damned Indian up on the mountain and had talked to him for hours," leaving her to sit on the wagon in the heat. This helps me realize that these people were real and dealt with the realities of life. Daniel Burbank knew the Indian's ways and language, and used these talents to help avoid troubles between the Mormons and the Indians. I got the feeling that some of the times he was doing this kind of thing as a Church calling and to help the early government.

A FEW MORE THOUGHTS Aerial (a grandson to Mary Jane and Daniel Jr) had on taped conversations with his son, Bruce:

Aerial tells of Daniel Burbank being a US Marshal in Corrine, Utah. He didn't pack a gun, just packed a handle of a pitchfork stuffed in his boot. It had a hole drilled in one end with a cord through it. The railroad ended in Corrine and supplies were freighted from there. There were some rough characters in town.

Grandma (Mary Jane) had red cows that she milked and chickens. Aerial asked his Grandpa (Daniel Jr) what kind of cows they were and Grandpa said, "Red Cows." Mary Jane milked the cows, skimmed off the cream, made butter, fed the skimmed milk to the calves and the pigs, raised chickens, and had honey bees. She drank the buttermilk. Aerial says he learned to like drinking buttermilk with his Grandma Mary Jane.

Mary Jane sewed all her own clothes on a treadle sewing machine. She would get her fabric in Montpelier in trade for her butter and eggs.

Mary Jane had a bad heart and would make a tea from foxglove to doctor herself. She was asked about going to one doctor or another but she had no use for doctors and wouldn't go.

Mary Jane would make her own flour by grinding wheat in a coffee grinder. [This would have been a hand grinder. She must have had muscles to do her flour with a hand coffee grinder.] Aerial (a grandson to Mary Jane) tells how her bread and biscuits

*were so good with her butter and honey
straight from the honey combs.*

Mae Rawlins Jorgenson tells us; “Grandfather
Burbank lived with us [his daughter Cora May

Burbank Rawlins] in the winter time in his later
years and did Temple Work going to and from
Logan on the railroad. Grandpa took his turn at
family prayer which he always closed with “save
us in Thy Celestial Kingdom.”

DANIEL MARK BURBANK JR, Sarah Adeline and Mary Jane are all buried in Bennington, Idaho with
a headstone that includes the three of them. Their posterity is large. There are many more memories
around of these three people. Thank you, Daniel, Sarah Adeline, and Mary Jane for your sacrifice.

ENDNOTES

Burbank, Henry Delore, *Ancestors & Descendants of Lt. Daniel and Mary (Marks) Burbank* (1983)

A thank you to Parley George a grandson of Olive Burbank Hunter for some histories and pictures
used in this chapter.

Daniel Mark Burbank Jr <https://familysearch.org/photos/stories/1393591>

Mary Jane Lindsay <https://familysearch.org/photos/images/1556925>

Mary Jane Lindsay http://rawlins.org/histories/html/lindsay_mary_jane.html

Sarah Adeline Lindsay <https://familysearch.org/photos/stories/1430836>

Sarah Adeline Lindsay <https://familysearch.org/photos/images/1556411>

Aerial Rawlins' history <https://familysearch.org/photos/stories/4896317>

Recordings of Aerial's remembering done by his son Bruce

<http://rawlins.org/rawlinslinks/histories.html>

<http://rawlins.org/rawlinslinks/photogallery.html>










rawlinshistory.com---histories and pictures of these ancestors. This book of histories is there.








SARAH ADELINE LINDSAY FAMILY GROUP SHEET

HUSBAND <u>Daniel Mark Burbank</u> Birth <u>10 June 1846</u> Place <u>Farmington, Iowa</u> Chr. _____ Married <u>20 April 1867</u> Place <u>Salt Lake City, Utah (End. House)</u> Death <u>12 February 1931</u> Burial <u>15 February 1931</u> Father <u>Daniel Mark Burbank, Sr.</u> Mother* <u>Abigail Bloodgett</u> Other Wives (if any) <u>Mary Jane Lindsay</u>		
 	1st Child <u>Sarah Abigail Burbank</u> Birth <u>11 Nov. 1868</u> Place <u>Brigham City, Borelder, Utah</u> Married to <u>Henry Lyman Markle</u> Married <u>2 March 1887</u> Place <u>Honeyville, Borelder, Utah</u>	
 	2nd Child <u>Mary Adeline Burbank</u> Birth <u>17 Nov. 1870</u> Place <u>Brigham City, Borelder, Utah</u> Married to <u>Christian Frederick Kiesa</u> Married <u>4 Oct. 1911</u> Place <u>Logan, Utah (temple)</u>	
 	3rd Child <u>Daniel Lindsay Burbank</u> Birth <u>24 July 1873</u> Place <u>Brigham City, Borelder, Utah</u> Married to <u>Martha Jane Hemminger</u> Married <u>2 June 1900</u> Place <u>Logan, Utah (temple)</u>	
 	4th Child <u>David Lindsay Burbank</u> Birth <u>24 Mar. 1875</u> Place <u>Honeyville, Borelder, Utah</u> Married to <u>Melissa Collett</u> Married <u>30 Oct. 1901</u> Place <u>Logan, Utah (temple)</u>	
 	5th Child <u>Lella Lindsay Burbank</u> Birth <u>28 Apr. 1877</u> Place <u>Honeyville, Borelder, Utah</u> Married to <u>Alfred Bombell</u> Married <u>20 Oct. 1898</u> Place <u>Logan, Utah (temple)</u>	
 	6th Child <u>Adele Lindsay Burbank</u> Birth <u>11 Dec. 1879</u> Place <u>Honeyville, Borelder, Utah</u> Married to <u>Lamley Elwood Moore</u> Married <u>30 Oct. 1901</u> Place <u>Logan, Utah (temple)</u>	
Death March <u>13 1964</u>		

		Wife <u>Sarah Adeline Lindsay</u> Birth <u>6 Nov. 1851</u> Place <u>Potowautoma Co. Iowa</u> Chr <u></u> Death <u>16 Nov. 1919</u> Burial <u>18 Nov. 1919</u> Father <u>Edwin Rubin Lindsay</u> Mother <u>Lebitha Craigm</u> Other Hus (if any) <u></u> Where was information obtained? <u>Samuel Mar. Burian</u> *List complete maiden name for all females. <u>Fanny McCrea</u>		
		7th Child <u>Joseph William Burbank</u> Birth <u>19 July 1882</u> Place <u>Deueryville, Boxelder, Utah</u> Married to <u></u> Married <u>(not married)</u> Place <u></u>		
Picture not available				8th Child <u>Olive Lindsay Burbank</u> Birth <u>11 Nov. 1884</u> Place <u>Deueryville, Boxelder, Utah</u> Married to <u>William Hughes Hunt</u> Married <u>25 Oct. 1905</u> Place <u>Logan, Utah (temple)</u>
				9th Child <u>Hyrum Lindsay Burbank</u> Birth <u>8 Oct. 1886</u> Place <u>Deueryville, Boxelder, Utah</u> Married to <u>Susan Myrtle Love and</u> Married <u>10 Feb. 1910</u> Place <u>Logan, Utah (temple)</u>
				10th Child <u>Chester Lindsay Burbank</u> Birth <u>12 Dec. 1887</u> Place <u>Bennington, Bear Lake, Idaho</u> Married to <u>Hannah Larson</u> Married <u>19 May 1909</u> Place <u>Quid, Bear Lake, Idaho</u>
				11th Child <u>Lester Lindsay Burbank</u> Birth <u>12 Dec. 1887</u> Place <u>Bennington, Bear Lake, Idaho</u> Married to <u>Percie Jeannette Simpson</u> Married <u>13 Feb. 1913</u> Place <u>Bennington, Bear Lake Idaho</u>
				12 Child <u>Dorotha Lyona Burbank</u> Birth <u>18 Aug. 1892</u> Place <u>Bennington, Bear Lake, Idaho</u> Married to <u>William Ray Sparks</u> Married <u>10 Aug. 1910</u> Place <u>Paris, Bear Lake, Idaho</u>

MARY JANE LINDSAY FAMILY GROUP SHEET

HUSBAND <u>Daniel Mark Burbank Jr</u> Birth <u>10 June 1846</u> Place <u>Farmington, Van Buren, Iowa</u> Chr. _____ Married <u>2 Jan 1871</u> Place <u>Salt Lake City, Salt Lake, Utah</u> Death <u>12 Feb 1931</u> Burial <u>15 Feb 1931</u> Father <u>Daniel Mark Burbank</u> Mother <u>Abigail Blodgett</u> Other Wives (if any) <u>1st Sarah Adeline Lindsay</u>		
No picture	1st Child <u>Edwin L. Burbank</u> Birth <u>7 Aug 1871</u> Place <u>Brigham City, Box Elder, Utah</u> Married to _____ Married <u>Died 15 Aug 1871</u> Place _____	
		2nd Child <u>Emma Tabitha Burbank</u> Birth <u>7 Sept 1872</u> Place <u>Brigham City, Box Elder, Utah</u> Married to <u>William H Daw</u> Married <u>29 Nov 1905</u> Place <u>Paris, Bear Lake, Idaho</u>
		3rd Child <u>Laura Burbank</u> Birth <u>7 Nov 1874</u> Place <u>Deweyville, Box Elder, Utah</u> Married to <u>Oscar Munro Pope</u> Married <u>7 Nov 1894</u> Place <u>Logan, Cache, Utah</u>
		4th Child <u>Esther Burbank</u> Birth <u>13 Mar 1877</u> Place <u>Deweyville, Box Elder, Utah</u> Married to <u>Joseph Edwin Romrell</u> Married <u>26 May 1897</u> Place <u>Logan, Cache, Utah</u>
		5th Child <u>Cora Mae Burbank</u> Birth <u>1 July 1879</u> Place <u>Deweyville, Box Elder, Utah</u> Married to <u>Jasper Alfonso Rawlins</u> Married <u>5 Mar 1902</u> Place <u>Logan, Cache, Utah</u>

		WIFE <u>Mary Jane Lindsay</u> Birth <u>7 Aug 1853</u> Place <u>Centerville, Davis, Utah</u> Chr. _____ Death <u>5 Jan 1918</u> Burial <u>8 Jan 1918</u> Father <u>Edwin Ruben Lindsay</u> Mother <u>Tabitha Cragun</u> Other Hus. (if any) _____ Where was information obtained? <u>Family + Church Records</u> *List complete maiden name for all females.
		6th Child <u>Rachel Burbank</u> Birth <u>19 May 1882</u> Place <u>Deweyville, Box Elder, Utah</u> Married to <u>Adam Hunter, Van Orman</u> Married <u>14 Nov 1900</u> Place <u>Logan, Cache, Utah</u>
		7th Child <u>Ruben L. Burbank</u> Birth <u>28 March 1885</u> Place <u>Deweyville, Box Elder, Utah</u> Married to _____ Married <u>Died 17 Sep 1906</u> Place <u>age 21</u>
		8th Child <u>Ephraim L. Burbank</u> Birth <u>14 Oct 1888</u> Place <u>Deweyville, Box Elder, Utah</u> Married to <u>Margaret Hazel Dunn</u> Married <u>20 May 1920</u> Place <u>St Anthony, Fremont, Idaho</u>
		9th Child <u>Trisha L. Burbank</u> Birth <u>16 Apr 1896</u> Place <u>Bertrington, Bear Lake Ida</u> Married to _____ Married <u>Died 11 Jan 1902</u> Place <u>age 6</u>
Place Picture of Child in Left Blank Or Wedding Picture To Cover Both Blanks	Place Picture of Wife or Husband in Right Blank	10th Child _____ Birth _____ Place _____ Married to _____ Married _____ Place _____

**FAMILY RECORD OF
DANIEL MARK BURBANK JR**

Family Group Record

 Family group record number _____, Page 1 of 3

Husband Daniel Mark Burbank Jr (KW85-4GG)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
10 Jun 1846	Farmington, Van Buren, Iowa, USA		1854	
Christening date	Christening place		Confirmation	
			1854	
Marriage date	Marriage place		Initiatory	
2 Jan 1871	Endowment House, Salt Lake City, Salt Lake, Utah, USA		20 Apr 1867	EHOUS
Death date	Death place		Endowment	
12 Feb 1931	Bennington, Bear Lake, Idaho, USA		20 Apr 1867	EHOUS
Burial date	Burial place		Sealing to parents	
15 Feb 1931	Bennington Cemetery, Bennington, Bear Lake, Idaho, USA		2 Jan 1871	BIC
Husband's father		<input checked="" type="checkbox"/> Deceased	Sealing to spouse	
Daniel Mark Burbank Sr (KWNL-XGL)			2 Jan 1871	EHOUS
Husband's mother		<input checked="" type="checkbox"/> Deceased		
Abigail Blodgett (LZJ8-V2L)				
Other parents and other spouses				
Other spouses: (1) Sarah Adeline Lindsay (KW85-4GP), Marriage, 20 Apr 1867, Endowment House, Salt Lake City, Salt Lake, Utah, USA				

Wife (2) Mary Jane Lindsay (KW6D-DV7)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
7 Aug 1853	Centerville, Davis, Utah, USA		1863	
Christening date	Christening place		Confirmation	
			1863	
Death date	Death place		Initiatory	
5 Jan 1918	Bennington, Bear Lake, Idaho, USA		2 Jan 1871	EHOUS
Burial date	Burial place		Endowment	
8 Jan 1918	Bennington, Bear Lake, Idaho, USA		2 Jan 1871	EHOUS
Wife's father		<input checked="" type="checkbox"/> Deceased	Sealing to parents	
Edwin Reuben Lindsay (KWNR-S2W)			12 Sep 1900	LOGAN
Wife's mother		<input checked="" type="checkbox"/> Deceased	Sealing to spouse	
Tabitha Cragun (KWJT-6H6)			2 Jan 1871	EHOUS
Other parents and other spouses				

Children			LDS Ordinances	
			Date	Temple or place
1	Name	<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female	Baptism	
	Edwin Lindsay Burbank (KWJT-6C9)		Confirmation	
	Birth date	Birthplace	Initiatory	
	7 Aug 1871	Brigham City, Box Elder, Utah, USA	Child	
	Christening date	Christening place	Endowment	
			Child	
	Marriage date	Marriage place	Sealing to parents	
			BIC	
Death date	Death place	Sealing to spouse		
15 Aug 1871	Brigham City, Box Elder, Utah, USA			
Other parents and other spouses				
2	Name	<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female	Baptism	
	Emma Tabitha Burbank (KWJ6-9VK)		Confirmation	
	Birth date	Birthplace	Initiatory	
	7 Sep 1872	Brigham City, Box Elder, Utah, USA	15 Jun 1921	LOGAN
	Christening date	Christening place	Endowment	
			15 Jun 1921	LOGAN
	Marriage date	Marriage place	Sealing to parents	
	29 Nov 1905	Bennington, Bear Lake, Idaho, USA	BIC	
	Death date	Death place	Sealing to spouse	
	22 Jul 1944	St Anthony, Fremont, Idaho, USA	15 Jun 1921	LOGAN
Other parents and other spouses				
Buried in Wilford, Fremont, Idaho, USA				

CH.7 DANIEL BURBANK, MARY JANE LINDSAY, SARAH ADELINE LINDSAY

Family Group Record—continued

Family group record number _____, Page 2 of 3

Husband Daniel Mark Burbank Jr (KW85-4GG)			Wife (2) Mary Jane Lindsay (KW6D-DV7)			
Children—continued					LDS Ordinances	
					Date	Temple or place
3	Name Laura Lindsay Burbank (KWJT-6CW) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 7 Nov 1874 Birthplace Deweyville, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date 7 Nov 1894 Marriage place Logan, Cache, Utah, USA Spouse Oscar Monroe Pope Jr (KWJT-6CC) Death date 11 Oct 1917 Death place Blackie, Alberta, Canada Other parents and other spouses _____ Buried in Magrath, Alberta, Canada				Baptism 10 Jun 1883	
					Confirmation 10 Jun 1883	
					Initiatory 7 Nov 1894	LOGAN
					Endowment 7 Nov 1894	LOGAN
					Sealing to parents	BIC
					Sealing to spouse 7 Nov 1894	LOGAN
4	Name Esther Lindsay Burbank (KVP5-1SQ) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 13 Mar 1877 Birthplace Deweyville, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date 26 May 1897 Marriage place Logan, Cache, Utah, USA Spouse Joseph Edwin Romrell (KWCN-2CN) Death date 15 Oct 1940 Death place _____ Other parents and other spouses _____ Buried in Wilford, Fremont, Idaho, USA				Baptism 4 Oct 1885	
					Confirmation 4 Oct 1885	
					Initiatory 26 May 1897	LOGAN
					Endowment 26 May 1897	LOGAN
					Sealing to parents	BIC
					Sealing to spouse 26 May 1897	LOGAN
5	Name Cora May Burbank (KWCV-1KK) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 1 July 1879 Birthplace Brigham City, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date 5 March 1902 Marriage place Logan, Cache, Utah, USA Spouse Jasper Alfonzo Rawlins (KVP1-D2K) Death date 11 February 1937 Death place Lewiston, Cache, Utah, USA Other parents and other spouses _____ Buried in Lewiston, Cache, Utah, USA				Baptism 6 Jun 1889	
					Confirmation 6 Jun 1889	
					Initiatory 5 Mar 1902	LOGAN
					Endowment 5 Mar 1902	LOGAN
					Sealing to parents	BIC
					Sealing to spouse 5 Mar 1902	LOGAN
6	Name Rachel Burbank (KWJT-6CL) <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Birth date 19 May 1882 Birthplace Deweyville, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date 14 Nov 1900 Marriage place Logan, Cache, Utah, USA Spouse Adam Hunter Van Orman (KWC2-XV) Death date 23 Oct 1909 Death place Taber, Alberta, Canada Other parents and other spouses _____ Buried in Taber, Alberta, Canada				Baptism 4 Sep 1890	
					Confirmation 4 Sep 1890	
					Initiatory 14 Nov 1900	LOGAN
					Endowment 14 Nov 1900	LOGAN
					Sealing to parents	BIC
					Sealing to spouse 14 Nov 1900	LOGAN
7	Name Reuben (Ruben) Lindsay Burbank (KWJT-6F3) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Birth date 28 Mar 1885 Birthplace Deweyville, Box Elder, Utah, USA Christening date _____ Christening place _____ Marriage date _____ Marriage place _____ Spouse Alice Mary Hancock (K2WX-F5L) Death date 17 Sep 1906 Death place _____ Other parents and other spouses _____ Buried in Bennington, Bear Lake, Idaho, USA. Reuben was not married. However after his death he was sealed by proxy to Alice Mary Hancock 25 May 1910.				Baptism 29 Oct 1893	
					Confirmation 29 Oct 1893	
					Initiatory 25 May 1910	LOGAN
					Endowment 25 May 1910	LOGAN
					Sealing to parents	BIC
					Sealing to spouse 25 May 1910	LOGAN

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Family Group Record—continued

Family group record number _____, Page 3 of 3

Husband Daniel Mark Burbank Jr (KW85-4GG)		Wife (2) Mary Jane Lindsay (KW6D-DV7)	
Children—continued			LDS Ordinances
8	Name <input checked="" type="checkbox"/> Male Ephraim Lindsay Burbank(KW6D-DVQ) <input type="checkbox"/> Female Birth date 14 Oct 1888 Birthplace Deweyville, Box Elder, Utah, USA Christening date Christening place Marriage date 17 May 1920 Marriage place , Fremont, Idaho, USA Spouse Margaret Hazel Dunn(L6W3-H5Y) Death date 12 May 1962 Death place Rexburg, Madison, Idaho, USA Other parents and other spouses Ephraim filled out a registration card for WWI in Fremont country Idaho at the age of 28 and was listed as single. His marriage was registered in St. Anthony, Fremont, Idaho, USA. Ephraim also filled out a registration card for WWII at age 53 as was required.		Date Temple or place Baptism 4 Jun 1896 Confirmation 4 Jun 1896 Initiatory IFALL Endowment 17 Jun 1964 IFALL Sealing to parents BIC Sealing to spouse 20 Oct 1966 IFALL
9	Name <input type="checkbox"/> Male Trisha Lindsay Burbank (KWJT-6ZM) <input checked="" type="checkbox"/> Female Birth date 16 April 1896 Birthplace Bennington, Bear Lake, Idaho, USA Christening date Christening place Marriage date Marriage place Spouse Death date 11 January 1902 Death place Bennington, Bear Lake, Idaho, USA Other parents and other spouses Eastern Idaho Death Records indicate Trisha died in Bennington, Bear Lake, Idaho, USA. She is buried in Bennington, Bear Lake, Idaho, USA.		Baptism Child Confirmation Child Initiatory Child Endowment Child Sealing to parents BIC Sealing to spouse
10	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse
11	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse
12	Name <input type="checkbox"/> Male <input type="checkbox"/> Female Birth date Birthplace Christening date Christening place Marriage date Marriage place Spouse Death date Death place Other parents and other spouses		Baptism Confirmation Initiatory Endowment Sealing to parents Sealing to spouse

CHAPTER 8

HISTORY OF
HARVEY MCGALYARD RAWLINS
&
MARGARET ELZIRAH FROST



Harvey M. Rawlins and Margaret Elzilah Frost

HARVEY MCGALYARD RAWLINS & MARGARET ELZIRAH FROST

*Compiled by Nada Rawlins Wilkins,
May 2015*

THIS HISTORY STARTS WITH the story of Margaret Elzilah Frost and her husband, Harvey McGalyard Rawlins' travels to Utah. More of their histories will come later. They married in Nishnabotna, Missouri which was about 60 miles south of Council Bluffs, 3 December 1846. At the end of December they moved to Honey Creek, where their baby girl was born 30 April 1848.

Grandpa Harvey had earned \$250 to purchase their four ox team and wagon outfit, by splitting fence rails for one dollar a day. It was the day their journey began, and their first baby girl was about three weeks old. Harvey had four oxen, but three were not "broken," or trained to pull as a team. Horses are guided with bits in their mouths; but oxen are only guided by the commands: "Gee", "Haw" and "Whoa." There has to be a lot of training for oxen. As they started out, the oxen ran the wagon over a stump, which nearly upset the wagon with the new Mother and Baby.

Margaret told the story this way: "*I was married very young. When our first baby was about three weeks old, my*

husband and I left my parents, and family, and started west with the Andrew Cunningham Company of ten wagons. I rode in the wagon which carried supplies. It was pulled by four oxen. A pig pen was built on the back of the wagon. There was a chicken coop built on top of it [the pig pen]. At night they chained the pigs to the wagon wheel and the chickens were turned out to pick around. Then they would hop back in their coop to roost. The old hens laid their eggs every day and they were seldom ever broken from the shaking of the wagon. Our bed was a homemade one. It stood in the back end of the wagon. I made my bed every day and tidied up my corner of the wagon. I had a little rocking chair which sat in the front corner of the wagon. I sat and held the baby most of the time because she was very cross and cried a lot. [The baby was probably hungry because everyone was hungry.]

My husband walked most of the time and drove the oxen and cattle. We were

never troubled by the Indians nor did we ever have a stampede to bother us. There was no sickness and no deaths as we traveled along. There was one baby born on the Platt River, he was called Platt Lyman."

In addition to the four oxen, they had a cow that ended up, "taking her turn in the yoke." From the cow they got milk; from the milk she [Margaret] would skim off cream which she would put in a crock and used the motion of the wagon to churn their butter while they traveled. They had chickens when they started, but they didn't all make it to Utah; at least some of them "ended up in the pot."

Grandma Margaret said that they each had a new pair of leather boots to start their trip. It didn't take many days of walking in the mud to realize these boots wouldn't last even until they got to the mountains, and there wouldn't be any way to replace them for the coming winter. They elected to go barefoot, as surely most of the pioneers did. She said they nearly always camped by a stream, and that she would spend time soaking her sore, bruised and bleeding feet so she could walk another day. Margaret said, "By the time we got to the mountains, I could strike a rock and send sparks."

They had traveled with Harvey's parents, James and Jane Sharp Rawlins, who had a large herd of cattle. By the time Harvey had helped arrange for the cattle and for his parent's housing, it was quite late in the season. Harvey, Margaret, and their baby moved into their first home, a dug-out, on New Year's Day. This little dugout was dug into the bank of a creek. It had a dirt roof and they used boards from their wagon for the floor; one of their oxen had died, and his hide provided a door. There was a fireplace in one end, but the only fuel available was willows that grew along the creek. They were green, and Grandma marveled that her

husband, Harvey, could get them to burn. He had to keep the fire burning day and night to keep the green willows burning. It was a very cold winter. Margaret said, "We should have frozen to death, but we were too young to know that."

That first winter and spring in Utah there was very little food. They were hungry all the time. They ate mostly Sego Lily bulbs that grew in abundance. The Indians of the area had taught them how to use the Sego Lily bulbs. Their first year in Utah was filled with hunger and cold. When we are dealing with the difficulties of life, it might do well to imagine these two spending their first winter with their baby girl under these conditions.

Their Children were known by these Nicknames:

Margaret Elzilah; "Elzilah" "Elzira"
Harvey McGalyard Jr; "Harv"
Samuel LaFayette; "Sam"
Franklin Archibald; "Frank"
Pennina (Penina) Jane; "Nine" or "Nina"
Mary Eveline; "Ev" "Eva" or "Evy"
Joseph William; "Jode" or "Jo"
Alma Frost; "Al"
Elva Arminta; "Mint" "Minta"
Jasper Alfonso; "Alf" "Alfie"
Nancy Ellen; "El" "Ell" "Elle"

This history is divided into these parts:

- Harvey McGalyard Rawlins Compiled by Nellie
- Margaret Elzilah Frost Compiled by Nellie
- Life Sketch of Margaret Elzilah Frost Compiled by Arminta
- Children of Harvey and Margaret
- Grandparents Remembered
- Excerpts from Margaret Elzilah Frost Rawlins' Journal
- Tributes to Harvey and Margaret

HARVEY MCGALYARD RAWLINS

(History taken from his own notes and compiled by Nellie Lambert Rawlins [wife of George Rawlins, son of Frank])

HARVEY MCGALYARD RAWLINS was the second son and fifth child of Jane Sharp and James Rawlins. He was born at Apple Creek, Green County, Illinois, 14 February 1825, where he lived until three years of age. They then moved to Adams County which place was their home for the next fourteen years.



Harvey McGalyard Rawlins

In the spring of 1842, his parents traded farms with a man named Richard Wilton, thus making it necessary for the family to move, this time to Bear Creek, Hancock County, Illinois where they lived for four years. It was while here at Bear Creek that Harvey M. was baptized into the Church [of Jesus Christ of Latter-day Saints] 15 June 1844.

He [Harvey] was at the jail the morning after the Prophet Joseph and brother Hyrum were killed. He suffered with the rest of the Saints in persecutions by the Mob and burning of homes. In 1846, he left his home and went to Council Bluffs, Iowa. That fall in early December Harvey together with his brother Joseph S. and his wife Mary went to Nishnabotna, a place about sixty miles down the river from Council Bluffs and there on 3 December 1846 Harvey McGalyard was married to Margaret Elzilah Frost, youngest daughter of McCaslin Frost and Pennina Smith. Here the men found work splitting rails for a man.

About the last of December they moved to a place called Honey Creek, where on New Year's Day they were fortunate in killing two wild turkeys for their dinner.

[This is from Margaret's Journal:] *Father James Rawlins and Brother Joseph S. and Lucinda and husband all lived close together here, the men would go out hunting and got plenty of honey for the families for the winter. Harvey M. and Joseph S. went hunting up the river, the Indians got after them, stole their horses and Harvey's overcoat and other things but the men never got hurt. They took turns herding the cattle on*



Harvey and his siblings
Standing: Melvina Charlotte Rawlins Lemmon, Amelia Jane Rawlins Carson
Seated: Harvey McGalyard Rawlins, Lucinda Ann Rawlins Cunningham, Joseph Sharp Rawlins

the river, on the opposite side from where we lived, there they set the milk in pans, let it freeze and sacked it up and would bring it to us. Sometimes they churned the butter and took it to the women.

In July of 1846, William Barger, Margaret's brother-in-law, went with the Mormon Battalion, so Harvey and his wife, Margaret, moved her sister, Fereba Frost Barger, to a home they built near theirs and supported her while they lived there.

The men built a school house and had a school during the winter of 1847.

On the morning of April 30, 1848 a baby girl, Margaret Elzilah, came to gladden the home of Harvey and Margaret. When she was only three weeks old they started their journey to the Rocky Mountains, with two yoke of cattle, three of which were wild. The first start was not without its dangers as the cattle became frightened, ran over a stump, almost throwing the mother and babe from the wagon. The father had a strong rope on the leader's horns which aided him in controlling them so that they were able to make their way as far as the Missouri River that first day.

Here they were compelled to wait several days until the company was fully made up and all were taken safely across. During this time, Mary Frost, wife of Joseph S. Rawlins was taken sick and it looked as if she would not recover, Margaret nursed her sister-in-law's baby and her own. But Mary recovered a few days after they got started on their journey, and was soon able to take care of her own baby. [Mary's health was so poor on the trek west that taking care of her baby was about all she could do.]

They began their journey with the Willard Richards Company. However, there was so much dissatisfaction with the large company that the company was divided into three; Franklin Richards,

captain of #1, Barney Adams, captain of #2, and Andrew Cunningham [Harvey's brother-in-law], captain of #3. Andrew Cunningham's company was the one our ancestors traveled in. They traveled so much faster that in a few days they passed the first and second companies and arrived first in the valley, reaching Salt Lake City on 12 October 1848 and stayed in the [Old] Fort that night.

The next morning, Father James Rawlins, Harvey, Joseph S. Rawlins and Andrew Cunningham went to Big Cottonwood where Father James Rawlins built a house, Joseph S. a dugout and Andrew Cunningham went back to Salt Lake City. Harvey went down to the Jordon River to help his brother-in-law, George Langley with the cattle until the herd broke up, then came back and lived with Joseph while the men worked on a dugout for him. They moved into their new home on New Year's day which was surely a day of rejoicing for them as it was their first home of their own. They lived at Big Cottonwood for four years.

In the spring of 1850, George Langley died, thus leaving Margaret's sister Martha a widow for the second time, her first husband having been Harmon Akes. That same spring Harvey built a



Great Salt Lake City 1853

house on the hill above the dugout and farmed land nearby. On 3 July 1850 their son James McCaslin was born, but lived just a few months, dying on 8 February 1851. Harvey McGalyard Jr was born on

13 December 1851 and the next spring of 1852 the little family moved to Draper, Utah, settling in the northern part. Then on 17 July 1854 another son, Samuel LaFayette came to gladden their hearts but when he was only three weeks old the settlement was visited by grasshoppers, which took all their crops. They and others suffered a great deal and they lost a number of animals on account of scarcity of feed.

In August 1856, some of Margaret's family arrived in Utah from Iowa. Her sister Nancy, husband, Archibald Kerr, and children, plus her parents, Pennina and Macaslin Frost, came to Draper to live with Harvey and Margaret for a while until they could build a home. In September 1856, Joseph S. Rawlins took small pox as they were all together; others took it before they knew what it was. Archibald Kerr, however, had it so light that he worked on his house every day he had it.

On 26 March 1857, Harvey and Margaret received their endowments and were sealed at the Endowment House in Salt Lake City.

During their residence in Draper, four more children were born, Franklin Archibald 22 January 1857, Pennina Jane 6 April 1859, Mary Eveline 19 November 1861, and Joseph William 4 March 1864.

When Franklin was small, the family moved to South Draper and built a two room adobe house and set out a peach orchard.

In August 1861, Margaret's brother, Samuel B. Frost and six children came to the Rawlins home to live until he could build a house. [Samuel's wife had died in Iowa. Samuel came West in 1861 with six children—three of them were married with husbands and children of their own. Samuel brought with him 17 family members total, one of them being his nephew, Abram Barger. Most were housed and feed by Margaret.] They raised enough garden produce to supply both families that year.

Margaret suffered considerable with rheumatism but in spite of it all, she gathered wool and with Mother Frost, helped spin it into cloth and made it into clothing during the winter of 1862 and 1863.

In March 1863, their daughter Margaret Elzilah married Marion Kerr and moved to Richmond to live. She came back in the summer of 1863 for a visit. On March 16, 1864, the daughter, Margaret Elzilah's baby was born, but lived only two months. During the following winter they had a great deal of sickness, pneumonia, typhoid, rheumatism and scarlet fever.

In April 1864, Harvey was called to help settle disputes with the Indians who were stealing cattle, therefore, they sold out in Draper and moved to Spring City. They planted a crop, but frost took the grain and in October 1865 they returned to Draper to learn the sad news of the death and burial of their daughter Margaret Elzilah Kerr. She had given birth to another son on 17 September 1865 and she died 26 September 1865 which was a great shock to her parents. Harvey and Margaret stayed a few days to rest in Draper and then went to Father James Rawlins, where they lived until 1 November 1865. They moved to Richmond, Cache County, Utah, and found their motherless grandson. Margaret weaned their own baby and nursed their grandson until he was eight months old which was when his father took him. They built themselves a house near where the school house now stands in Richmond.

In 1866, Father and Mother Frost came to Richmond and on 23 October 1866 another son, Alma Frost Rawlins was born. The grasshoppers were so bad that in the summer of 1867, Harvey went to Draper to put in a crop, but was called home on account of sickness in the family.

[From Margaret's journal:] *In the summer of 1867 Harvey M. went to Draper and put*

in a crop, on account of the grasshoppers being so bad here. While there he had a dream. The next morning he started home, was nearly home when he met John Wiser, my sister's husband. He said Joseph [their son] was very low and he was coming after Harvey.

In the spring of 1868 Evy had a very hard sick spell of (colery mobas), came nearly dying. She wanted her Aunt Nancy Kerr, said she would cure her. We sent for her, she came and beat up dried chicken gizzards peeling, gave it to her and she would not vomit any more.



Mint, El, Alf

Harvey worked at Kase [Cache] Creek and Echo Canyon on the railroad.

On 14 May 1869, a baby girl, Elva Arminta was born and in September of that year Mother Frost died. In the spring of 1870, they sold out to the Richmond School Board and built another home in the south part of Richmond. That fall Harvey drove to Salt Lake City with a load of grain and came home sick with a carbuncle on his back and suffered a long time with it. Some of the children were also sick that winter.

[From Margaret's journal:] *"In the fall of 1870 Harvey went to Salt Lake with a load of grain, when he returned he suffered with a carbuncle on his back bone. I filed pure brass and plated lead and covered it which rotted it. I pulled a core out as long as my little finger and it began to run, but was healed after a long time."*

In the spring of 1871 Harvey went to Lewiston to homestead* and built a shanty and moved the family in April, except two children who were left in Richmond six weeks to finish school. They raised a crop that year and in December went back to Richmond for the winter where, in February 1872 their son Jasper Alfonzo was born. In April, they came back to Lewiston to live, but lost their crop by frost that year and had to buy their flour at Richmond. A few families were now living in Lewiston so they had neighbors even if they were scattered.

In May 1874, Father Frost, who had lived with Harvey and family most of the time, died and the following August their youngest daughter Nancy Ellen was born. That summer they raised nice large watermelons by the wagon loads. As there were now about twenty families living in Lewiston they felt the need of irrigation water so Harvey M. and others helped to bring water from Worm Creek for that purpose. Later water was brought from Cub River.

*It cost \$18 to homestead. What could a person buy for \$18 in 1863?

- | | |
|-------------------------|--------------------------|
| • 72 dozen eggs | • 6 days in a nice hotel |
| • 100 lbs of cheese | with 3 meals included |
| • 8 bushels of potatoes | (heat and light extra) |
| • 120 lbs of sugar | • 90 haircuts |
| • 32.2 lbs of butter | • 36 weeks of ice |

The home of Harvey M. Rawlins was always open to those in need. His wife, Margaret, becoming the first president of the Relief Society in Lewiston, brought them in close contact with sickness and death in the community and never was their work too pressing or night too stormy to



Old photo of the Lewiston Homestead home.

keep them from answering a call, to help those in distress. They had a great deal of sickness in their own family but in spite of that others were also taken care of.

Harvey was a man of few words, but extremely blunt and to the point in expressing himself. He was kind but severe on the wrong doer and extremely independent. He started farming as soon as he was old enough to work and continued until age and health would no longer allow him to work. Although he was not a very large or strong man, he helped in pioneering a new country wherever he went in the various occupations necessary to that country as well as to help on the railroad at various times both in Idaho and Montana.

Harvey not only supported his own immediate family but very often took other relatives into his home while he helped them to prepare a home for themselves. Even Saints coming from other places could find a welcome place in his home to stay until they secured a home of their own.

In 1900, Harvey's eyes began failing him and gradually got worse until in 1901 he went blind. November 1908 was the last time he went to the polls to vote as he took sick with a cold shortly after and was sick until spring.

[From Margaret's Journal:] *December 3, 1911 a pleasant wedding anniversary of 65 years was celebrated at the home of Harvey M. Rawlins and Margaret E. Frost. There were 38 children and Grandchildren present. They enjoyed one another's society and excellent supper.*

He [Harvey] was hardly ever well after that, but bothered with a cough all the rest of his life. On 7 September 1913, he took very sick dying two days later at the age of 88 years and 7 months. He had been married 67 years, and blind 12 years. He had been blessed with 12 children, about 92 grandchildren and 21 great grandchildren, about 97 of whom were living at the time of his death, all faithful Latter-day Saints.



Harvey and Margaret in 1913, shortly before he died.

MARGARET ELZIRAH FROST RAWLINS

(History taken from her own notes and compiled by Nellie Lambert Rawlins [wife of George Rawlins, son of Frank].)

MARGARET ELZIRAH FROST, the youngest child of McCaslin and Pennina Smith Frost was born 28 April 1830 at Knox County, Tennessee. Her early life was spent much as other Saints, moving about from one place to another, wherever work could be obtained.



McCaslin and Pennina Frost

When a small child, she moved to Hancock County, Illinois, and from there to Jefferson County, Iowa, and it was while living in the latter place that her sister Martha McKinney married Harmon Akes in the spring of 1840. A wild turkey came to the door the day before and was shot by the father and used for the wedding feast. The reception was held at night so little Margaret was left home alone, save for a large dog to protect her from prowling Indians.

She [Margaret] had very little opportunity for schooling due to unsettled conditions, but she took advantage of all she could. We find a note to the effect that she attended school in 1842 and Rebecca Frost and Abigail Thorn Pond were among her early teachers.

[Her brother, Samuel Buchanan Frost, baptized her in 1842. You can read

more about this in the McCaslin Frost History, in Chapter 2 of this book.]

Father Frost rented a place five miles from Carthage and lived there several years, still living there at the time of the martyrdom of the Prophet. Shortly after, they moved to another rented place, but in May, mobs began burning homes and causing so much trouble they left this place and went to Council Bluffs, Iowa where they spent the summer. In the fall of 1846, Margaret's father and her brother, Samuel B. went to Nishnabotna, a place about sixty miles further down the river. Here Samuel B. bought a place and they all lived there for a time. There Margaret Elzilah found work helping take care of a sick lady and looking after her house work. One day the man of the house tore a large hole in his coat while going through the brush, so Margaret offered to mend it and did such a good job, being so neat and particular with all kinds of hand work, that he was well pleased and let others know, so the neighbors brought hand work for her to do.

It was while she was living at this place that Harvey McGalyard Rawlins, his brother Joseph S. Rawlins and wife, Mary, came after her. So here on 3 December 1846, Margaret became the wife of



This is a present day picture of the Nishnabotna River where it empties into the Missouri River. The area off in the distance is where they lived and were married.

Harvey. The men found work splitting wood and odd jobs to support their families.

Margaret's first child, a little girl Margaret Elzilah was born on 30 April 1848. When she was about two weeks old they started West to make the journey to the Rocky Mountains. This journey was not accomplished in a day and not without its hardships. They suffered considerable from sickness and other troubles common to pioneer traveling over unbroken roads and fording streams of water so that it was not until 12 October 1848 about six months after beginning the journey that they arrived in Salt Lake City, Utah. They only remained there overnight then went south of the city to locate a place for a home, choosing one at Big Cottonwood, about fourteen miles south of the city. However, they only remained there a few years, and then they went to Draper to make their home. In fact, they were among the first settlers in Draper and it was while there that most of their family was born.

They [Harvey and Margaret] endured the hardships with other early settlers in a new country, but their home was always open and nearly always full of others less fortunate than themselves. It must have tried their power of management to the utmost to find room for so many and to find food to feed them, but they accomplished all, cheerfully and without complaint. Margaret did her own work, cooked the meals, carded and spun the yarn, wove the cloth and made the clothing for the family, and even found time to aid those in need. She had numerous sick spells, as well as her family, and proved herself to be an excellent nurse.

In April 1864, they sold their place in Draper and went to Spring City to help in settlement of that place, but only stayed there a short time and in October 1865 came back to Draper. As they had no home, they now lived with their father James Rawlins for about a month when on 1 November, they moved to Richmond.

[From Margaret's Journal:] *On March 18, 1863 my daughter Elzilah was married to Marion Kerr and moved to Richmond, Cache County (he married two cousins they were both Rawlins girls). They were Joseph's daughter, Nancy Jane and Harvey's daughter.*

In the summer [1863] she [Elzilah] came home on a visit. Dressed Nina and Eva in some blue dresses I had made and stood them on a big box to look at them and said; "They sure look like butterflies." On March 4, 1864 Joseph William was born. On 16 March 1864 George McCaslin Kerr was born to my daughter (Elzilah). On May 1864 her baby died. In October 1865 we came back to Draper, here we learned our daughter Margaret Elzilah had give birth to another baby boy and called him James Harvey, born 11 September 1865 and she died 26 September 1865. This was a great shock to us.

We rested a few days in Draper and then went to Father Rawlins and stayed until 1st November 1865, then moved to Richmond, Cache County, Utah. We found our motherless grandchild. I weaned my baby, Joseph, took Jimmy, as we always called him, and kept him until he was 8 months old, then his father came and took him, which hurt us very bad. We bought us a house and lot where the red brick school house used to stand, just across the street on the East side from where the Tabernacle stands in Richmond. In 1866 Father and Mother[Frost] came to Richmond.

Here they [Harvey and Margaret] purchased a lot, built a house and lived there until the spring of 1870 when they again sold, this time to the School Trustees who wished to build a district school



THE UNITED STATES OF AMERICA,

To all to whom these presents shall come, Greeting:

Homestead Certificate No. 978

APPLICATION 1169

Whereas There has been deposited in the General Land Office of the United States a Certificate of the Register of the Land Office at Salt Lake City, Utah Territory, whereby it appears that, pursuant to the Act of Congress approved 20th May, 1862, "To secure Homesteads to actual Settlers on the Public Domain," and the acts supplemental thereto, the claim of Jasper M. Rawlins Senior has been established and duly consummated, in conformity to law, for the South West quarter of Section nine, Township fourteen North, of Range one East, in the District of lands subject to sale at Salt Lake City, Utah Territory, containing one hundred and sixty acres

according to the Official Plat of the Survey of the said Land, returned to the General Land Office by the Surveyor General:

Now know ye, That there is, therefore, granted by the United States unto the said Jasper M. Rawlins Senior the tract of Land above described: To have and to hold the said tract of Land, with the appurtenances thereof, unto the said Jasper M. Rawlins Senior and to his heirs and assigns forever; subject to any vested and accrued water rights for mining, agricultural, manufacturing, or other purposes, and rights to ditches and reservoirs used in connection with such water rights, as may be recognized and acknowledged by the local customs, laws, and decisions of courts, and also subject to the right of the proprietors of a vein or lode to extract and remove his ore therefrom, should the same be found to penetrate or intersect the premises hereby granted, as provided by law.

In testimony whereof, J. Bartholomew B. Hayes, President of the United States of America, have caused these letters to be made Patent, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand, at the City of Washington, the eight day of August, in the year of our Lord one thousand eight hundred and seventy eight, and of the Independence of the United States the one hundred and third

BY THE PRESIDENT: J. B. Hayes By J. H. Clark, Secretary.
Recorder of the General Land Office.

Recorded, Vol. 2, Page 419

house on that particular corner. They built a home south in Richmond.

We find our relatives again taking up their abode to help pioneer a new community. They homesteaded* land, built a house and moved the family to Lewiston, Utah in 1872, which place is still owned by members of the family.

Here, as in other places, they [Harvey and Margaret] sheltered, fed and nursed their own family and any others who needed their care. When they first came to Lewiston the native grass stood three feet high, waving in the breeze and dotted here and there with wild pea flowers, presenting a most beautiful sight, so that it was no wonder Richmond felt bad to see Lewiston being settled as they lost their wonderful pastures that they had used for their cows.

William H. Lewis was appointed to preside as bishop over Lewiston in 1872-73. In 1873, Margaret Elzilah got wool from Caroline Allen and spun and wove it into cloth, giving back half of the cloth for payment for the wool. It was this same winter Harvey McGalyard Jr went freighting on the road to Montana.

*The Homestead Act Abraham Lincoln signed in 1862 made it possible to get 160 acres. This was what was required to apply for a homestead:

- *Men or women over the age of 21.*
- *Heads of households or veterans.*
- *\$18 fee*

To prove their claim they had to:

- *Make improvement to the land.*
- *Build a house.*
- *Live on the land for three to five years.*
- *Have witnesses.*

Lucinda R. Cunningham [Harvey's sister], John and Patsy (Martha) [Margaret's sister] Wiser, Hyrum and Martha Karren all lived here on the flat [Lewiston], while Archy and Nancy Kerr lived down on Bear River. Margaret's father, McCaslin Frost, lived with her the last few months of his life, dying at her home 12 May 1873. Shortly after his death, Archy and Nancy Kerr came and made their home with the Rawlins family for about a month. The summer of 1874 was a hot, dry, windy one and two boys in Richmond were killed by lightening. There were about eighteen or twenty families living in Lewiston and as they felt the need of water to irrigate their crops, they made a ditch from Worm Creek to carry water, which ditch served the purpose for a few years until the larger canal was built from Cub River.

As the settlement grew, and more families came they [the residents of Lewiston] felt the need of more organization in the community. Therefore, on 6 January 1876 the Relief Society was organized with Margaret Elzilah as president, Lucinda Rawlins Cunningham as 1st Counselor, Martha Lewis as 2nd Counselor, Susan Terry as Secretary and Caroline Allen, Treasurer with twenty-three members. The brethren donated to start a fund. Later Martha Lewis was released and Martha Karren put in her place. Margaret served the Society as best she could, visiting the sick, preparing the dead for burial and trying to comfort the broken-hearted. During the twenty-six years she was President of the Relief Society she prepared at least 125 or more bodies for burial.

April 28, 1880, Margaret's 50th birthday, the Relief Society gave her a surprise. They pitched a tent and set tables for over fifty people and all had a very nice time. A few days later her husband and some of her children went, with a team, to work on the railroad leaving Margaret and four children to tend to the farm. In the summer, however, her

husband came home, hired a header to cut the grain, and then returned to his work again, where they remained until they finished the railroad work in November.

Franklin Archibald and Leona Leavitt were married December 18, 1879 and lived with Margaret and Harvey while building a home of their own. The summer of 1881, found Margaret sick for several months with a pain in her stomach. About this time they built their barn and purchased a header and cut grain for custom. Harvey became trustee of the school in connection with George Leavitt.

The Logan Temple was dedicated 17 May 1884 and Harvey and Margaret were able to attend. On 28 November 1884, they had their children sealed to them that were born before they were sealed in the Endowment House. That same summer the Relief Society purchased a lot for \$100.00. Later they fenced it and built a granary.

[Quote from Lewiston Book: *During the early part of the year 1918, the Relief Society Organizations throughout the church were called to sell their wheat to*



Logan Temple

the government. Bishop Goudy Hogan said, "Little did I think that the US Government would be the one to call for Relief Society grain. It saved many people from hunger."]

Margaret spent much time with her children or had them with her during their sickness or trouble, which was quite often, until she was in dread all the time. January and February 1891 she helped lay out six children in F. M. Stephenson's family and two in Benjamin Cherry's family, and two others, all dying of Diphtheria on 26 April 1891. Her grandson, Murl Rawlins died with membranous Croup and a few days or a week later George Franklin, his brother, was taken sick with Diphtheria and for a long time he lay at the point of death, but finally overcame the disease.

Margaret attended a conference meeting in Richmond on 20 January 1893 and while she was up speaking word came to the meeting that her grandson James H. Kerr (her eldest daughter's son) was killed in a gravel pit. This news was a great shock and shattered her nerves so that they were never quite the same after.

Margaret and Harvey were also permitted to attend the dedication of the Salt Lake Temple in April 1893 and on July 10th of that same year the Relief Society was organized by law under the direction of L. John Nuttel, making it a national organization.

She was called to Syracuse, Utah to the death bed of her sister Nancy Kerr, where she nursed her for a time before she died 16 March 1901. She also took care of Lucinda Rawlins Cunningham [Harvey's sister] for two weeks until she died in 1901. That same summer the Relief Society built a house on their property to provide a home for the poor or widows. The Ward was caring for Eliza C. Champion, who had emigrated and was staying in the Rawlins home. She was moved to the widow's home when it was finished. On 26 August 1902,

Margaret buried another sister, Martha Wiser. She was released as President of the Relief Society 29 April 1902 having served in that capacity for nearly twenty-six years. The last trip she went on the train was to attend the funeral services of her great grandchild, son of James Roy Leavitt on 1 November 1902.

On August 7, 1903 Arvilla was born to her son Franklin Archibald and Leona Leavitt, the mother Leona dying and leaving the new baby to the care of Elzira, the baby's sister. The food didn't agree with the baby so Cora, wife of Alf Rawlins took the baby to nurse, but it was sick and so delicate it died 6 October 1903. In November 1903 Margaret fell and broke her hip and suffered a great deal and was in bed a long time, but by faith and prayers she was healed and in the spring 1904 was able to walk a block to Eva Leavitt's home by taking a chair and sitting down every little way.

An event which happened during her life time and was enjoyed by her was a Frost Reunion held on McCaslin Frost's birthday 11 December 1906. There were 200 people present. December 3, 1911 she celebrated her 65th year of married life with 38 children and grandchildren present at her home. At that time her posterity numbered 12 children, 92 grandchildren, 21 great-grand children, 97 of whom were living and all faithful Latter-day Saints.

In the spring of 1908 she and her husband moved in the northwest room of the old home to be by themselves. Their son, Alf and wife occupied the rest of the house. Here she did her own work and cooking for herself and husband, caring for him during his sickness and death which occurred 9 September 1913 at the age of 88 years 7 months. The funeral was held in the Opera House on Friday and six of their grandsons were pall bearers. Her health was failing quite rapidly and she was also very lonely after losing her companion, who had

been quite a care for the last few years, especially since he went blind. She first noticed a rough place on her face which kept getting worse until it developed into a cancer, which caused her several years of intense suffering and was finally the cause of her death which occurred April 4, 1920.



Margaret's siblings
Standing: Patsy McKinney Frost Wiser, Margaret Elzilah Frost Rawlins **Seated:** Samuel Buchannan Frost, Nancy Illinwood Frost Kerr

LIFE SKETCH OF MARGARET ELZIRAH FROST RAWLINS

*Written by Elva Arminta Rawlins Hogan
 (a daughter)*

MARGARET EIZIRAH FROST RAWLINS was born 28 April 1830 at Knox County, Tennessee. She was the youngest of a family of eight children. When a small child she moved with her parents to Jefferson County, Iowa.

Being the youngest and no other small children, her father was very fond of her. She spent

many hours singing to him and playing with shavings as he worked at his carpenter's bench.

She was baptized in 1842 by her only brother, Samuel B. Frost who was the oldest of the family. On December 3, 1846 at the age of 16 years, she was married to Harvey McGalyard Rawlins.

In May 1848, when her first baby was two weeks old she started across the plains with her husband and a company of saints. They arrived in Salt Lake 12 October 1848, after a long tiresome and hard journey. They lived in Draper, Salt Lake County, moved to Spring City, Sanpete County, and then moved from there to Richmond, Cache County, Utah 1 November 1865. There she made a home for her family, her aged parents, and also an infant grandson who was left motherless by the death of her oldest daughter, Margaret Elzilah Rawlins Kerr. She had died and was buried before her parents heard about her death. Margaret weaned her own baby and nursed her grandson.

They moved to Lewiston, Cache County, Utah 1 April 1872 where she made her home the remainder of her life.

They experienced the hardships of building a new home with frost, drought, crickets and grasshoppers to combat. She was the mother of twelve children, seven sons and five daughters. She lived to see them all married in the Temple and have families with the exception of one son who died in infancy.

On January 6, 1876, she was made President of the first Relief Society organized in Lewiston, a position she held 26 years.

The Relief Society was made a National Woman's Organization the 19 July 1893 by John Nuttel. They were advised by the President of the Church to store wheat in case of famine. A lot was bought by the Relief Society for \$100.00. A granary was built and filled with wheat gathered by the Relief Society Teachers.

Then a red brick meeting house was built where for many years the Relief Society meetings, quorum meetings, as well as many socials were held.

Then a small two room frame dwelling house was built to provide a home for the aged and widows. Our well known and much loved Sister Eliza Champion, convert to the Church, was the first to occupy it, Margaret at the suggestion of her kind husband, took Sister Champion and her four fatherless children in and gave them a home with her for six weeks until the little house was finished and ready to occupy.

On her 50th Birthday, the Relief Society surprised her with a party. They came with a picnic and pitched a tent in the door yard, set tables and had dinner and a program and spent a very



Lewiston Home in 1908

pleasant day. Many tokens of love and respect were given her as well as a poem composed by Rebecca Egbert for the occasion. There were 50 in attendance.

There were no doctors or nurses available at that time. Margaret was a very good nurse and went into hundreds of homes nursing and caring for the sick. Her husband was always willing and anxious that she help where help was needed. She spent many days, even weeks, caring for scarlet fever, small pox, and diphtheria. She was in the home of Brother Marion Stephenson when his family had diphtheria. He lost 6 children, and his wife, one dying after another. She stayed and prepared the bodies for burial only coming home to put on fresh clothes. She would hang her clothes on the line to air and go back. But during all her nursing she never brought home any diseases to her family. While she was President of the Relief Society, she prepared 125 bodies for burial, never receiving one cent of pay for the help she gave.

She washed and carded wool into rolls, spun

the yarn and wove it into cloth, cut and made clothing for all the members of her family as well as for many others.

On 21 November 1903 when she was 73 years old, she fell and broke her hip. She was in bed all that winter. The doctor said she would not live and if she did she would be in a wheelchair. But through her faith and prayers of her family and friends she was healed and did her own house work for 14 years. Her prayer to God that she might live to lay away her aged husband who had lost his eyesight was granted her.

She spent her last years piecing quilt blocks. She was very handy with her needle and took great joy in it. She was confined to her bed for six months before her death. She was nursed and cared for by her children, assisted by Sister Emily Rogers. She died April 4, 1920, 24 days before she would have been 90 years old.

With all her family at her bedside, we laid her to a well earned rest by her Husband in the Lewiston Cemetery, April 7, 1920.



***Standing:** Samuel,
Pennina, Harvey Jr,
Arminta, Franklin,
Eveline, Alma, Joseph
Seated: Alf,
Father Harvey Sr,
Mother Margaret, Ellen*

CHILDREN OF HARVEY AND MARGARET

[There are more histories of Harvey and Margaret's children except for Elzira and James. Family Search or rawlins.org has many of these histories. I have enjoyed getting to know my father's aunts and uncles.] –Nada Rawlins Wilkins

MARGARET ELZIRAH; “Elzira” “Elzira”—She was born 30 April 1848 in Council Bluffs, Iowa just two weeks before her parents joined a company to come West. In reading her mother's history she is referred to as “Elzira.” Her mother held



Margaret Elzira
Rawlins



Robert Marion Kerr

her while riding in the wagon. Of the two yoke of oxen they had, three were wild and not accustomed to pulling a wagon. At one time the oxen became frightened and ran over a large stump which nearly threw the mother and baby out. Her mother is quoted as saying, “I had a little rocking chair which sat in the front corner of the wagon. I sat and held the baby most of the time because she was very cross and cried a lot.” She probably cried so much because she was hungry. That first winter in Utah there was very little food. They were hungry all the time. They ate mostly Sego Lily bulbs that grew in abundance.

The winter of 1848-49 they lived in a dugout by the creek with an ox hide for a door and the boards from their wagon as the floor. They burnt green willow branches in their fire pit. They had to keep a fire going constantly. In looking back

Elzira's mother said, “We should have frozen to death, but we were too young to know that.” Her first year was filled with hunger and cold.

In the spring of 1850 as Elzira neared her second birthday, her father built a small home near the dugout. This means she learned to crawl and walk in the little dugout. They lived in that home until she was about 4 years old, when the family moved to Draper. She was the oldest daughter so her days were filled with helping her mother in this pioneer town. It was common in that day for five and six year olds to take care of the babies and toddlers.

Elzira had three living brothers and two sisters when she married Robert Marion Kerr 18 March 1863. She was 15 years of age and Robert was 34 years old. She became his second wife. His first wife was her cousin, Nancy Jane Rawlins, daughter of Joseph Sharp Rawlins and Mary Frost. Nancy was three years older than Margaret. Family stories have indicated that Nancy agreed to a second wife if he married her cousin, Margaret Elzira. She came home to Draper for an enjoyable visit the summer of 1863.

Elzira's first child, George McCaslin Kerr, was born 16 March 1864 in Richmond, Utah and died in May 1864. Her second child, James Harvey Kerr, was born 11 September 1865 in Richmond Utah. Elzira died fifteen days later on 26 September 1865 at the age of 17. She was buried in Richmond. In October of 1865 her parents, Harvey McGalyard Rawlins and Margaret Elzira Frost returned to Draper from Spring City and learned that their daughter had died, leaving a new baby. They went to Richmond as quickly as they could to help take care of the baby. Margaret weaned her baby, Joseph William, to nurse “Jimmy.” They had him until he was eight months old, when his father came to get him. Margaret and Harvey were very hurt to have to let him go. They always had a

special closeness with him.

This is from her cousin, Nancy Jane's history: *During these difficult times Robert Marion was asked, as was customary in the church at this time, to take a second wife in polygamy. He consented to do this, and was married to a cousin of Nancy Jane's, Margaret Elzira Rawlins. They lived in the same house. Elzira had two sons. The oldest, George, died when he was two months old. Elzira died when the second son was born. He was named James Harvey, and Nancy Jane cared for him as though he were her own. He was killed in a giant powder explosion at the gravel pits near Richmond when he was a young man.*



*James Harvey Kerr with girlfriend,
Abigail Huff.*

James "Jimmy" grew into young manhood in Richmond and had met a young lady he planned to marry. His Grandmother, Margaret Elzira Rawlins, was in Richmond attending a Relief Society conference on 20 January 1893. While she was speaking, there was an explosion at the gravel pit above the Richmond Cemetery. Word was brought to her that Jimmy had been killed in the blast. She said that after that her "nerves were ruined for standing trouble." She is also quoted as

saying she lived with the "dreads." James was buried in Richmond.

JAMES MCCASLIN; [second child of Harvey and Margaret] --- He was born 3 July 1850 in Millcreek, Utah, during the period of time Harvey and Margaret stayed there. He died 8 February 1851. This must have been heartbreaking for Margaret after coming so far and then losing her baby. The facts of his birth and death are all that are available in either of his parent's histories. There is no mention of what he died of or where he is buried.

HARVEY MCGALYARD JR; "Harv"—He was born 13 December 1851 at Big Cottonwood, Utah. [This is from his history:] He helped his father farm in their different locations. He played the trumpet while living in Richmond. In the year of 1871 he and his father homesteaded land next to each other in what is now Lewiston. They built their shanties where they lived during the spring and summer. During the winter he went freighting in Wyoming and Montana.

One experience he told about was: He [Harv] and Al Cunningham had taken freight wagons to Butte, Montana and on their way back they saw a band of Indians coming at a distance. They quickly hid their wagons and teams in the brush. They got on their horses so they could out run the Indians if they were attacked. As they came nearer they could see squaws among them and they knew they



*Harvey McGalyard Jr and
Rebecca Lewis*

were not warriors. So they stayed under cover until the Indians were out of sight. Early the next morning they left with their wagons to a safer territory.

The other incident was when he [Harv] and a companion were camped under a large tree in Kansas for the night. They were awakened by the flapping of the wagon cover. A voice said: "Get up and move your wagon." This occurred three times so they got up and moved about a mile farther on. Next morning they saw that the tree where they had been camped had been uprooted by a hurricane.

On 28 December 1877 he [Harv] married Rebecca A. Lewis and they made their home on the land he homesteaded. Their children were: William Harvey, Linna Dean, Clement Lewis, Verda Fern, Lorenzo Kimball, Elmina.

On 5 June 1884 he [Harv] married Louisa Waddops. Their children were: Burness, Ilarene, Alvira. His two families lived together as one.

He [Harv] gave to the town of Lewiston, Utah the corner property on which was built the bank, old opera house and little white school house. He served on the school board as a trustee in 1881, when both the red brick school house and the white brick school house were built. During 1879



Louisa Waddops



Old Lewiston Bank. This corner of Lewiston was part of Harvey Jr's original homestead of 160 acres.

to 1883 he was constable of Lewiston precinct.

He [Harv] was second counselor to the first YMMIA from 1877 to 1880. He was then put in as president of this same organization from 1880 to 1884. In 1891 he went on a two-year mission to the Indian Territory. He served as a home missionary for many years. On Sunday 5 February 1899, Joseph McMurrin and J. Golden Kimball organized the 117 Quorum of Seventies of which he was made president. In 1895 he was Superintendent of Religion Class of Lewiston Ward and served until 1902 when he was chosen Benson Stake Superintendent of Religion Class until 1908. He was a High Priest and member of the High Council of Benson Stake for many years until the time of his death on 17 January 1916.

Harv was a faithful, honest, kind, loving man to his family and all who knew him. He was ever willing to help anyone in need. He was a hard worker and a good provider.

SAMUEL LAFAYETTE; "Sam"—He was born 17 July 1854 in Draper, Utah. [This is from his history:] He moved with his family to Richmond in 1865 and in 1871 went to Lewiston to make a home for them all. Here he grew up on the land his father homesteaded. His brother Harvey Jr also homesteaded. Sam helped to work his brother's land. So Harvey Jr gave his brothers Sam and Frank 40 acres apiece. Sam had a home when he married Elizabeth Van Orden the 16 February 1880.

Sometime around 1886, Harvey Jr, Sam and Frank bought a cattle ranch in Auburn, Wyoming. Sam lived on and managed the ranch with Harvey Jr and Frank helping when needed. During the winter of 1894, Sam's two small boys burned all their hay. This made it very hard to feed their cattle and in the spring a big blizzard came, causing them to lose most of the cattle they had saved during the winter. They were forced to sell their ranch that spring.

Sam and his family moved to Canada in 1895. While there, he was counselor to the Bishop in the ward. He also contracted a very bad case of Rheumatism- was so bad he could not stand to be touched. They turned him in bed with sheets. He was not able to get in and out of the wagon when they left Canada. They stayed 2 years up there then came down into Montana and spent a year. Then to Ora, Idaho, then to Taylor, Idaho, then came down to



Samuel Lafayette and Sarah Van Orden

Cornish, Utah, then over to Preston, Idaho.

In 1910 he [Sam] came back to Lewiston, Utah, built a small house just south of his father's home. They sold him 5 acres of land. He stayed there for a while. Then his wife's father was alone and he gave them his home if they would come and live with him and take care of him till he died. So they did live there until his wife, Elizabeth, died on the 31 March 1917.

Sam then sold his home and went to Bancroft, Idaho to live with his children that lived up there. He spent some of his time in Lewiston with his brothers and sisters as he was very miserable. He was in Bancroft, Idaho where he died the 29 October 1923. Funeral services were conducted at the First Ward Church house at Lewiston, Utah. Bishop William Hyer conducted.



Lewiston home and family photo taken June 1894. Samuel Rawlins family and sister Pennina's family were going to Canada. They had been living in Auburn, Wyoming. The families all came home and had this picture taken.

FRANKLIN ARCHIBALD; “Frank”—He was born 22 January 1857, at Draper, Salt Lake County, Utah. [This is from his history:] In the fall of 1865 the family moved to Richmond, Cache County, Utah to make their home. Here Franklin attended school and worked on the farm. They moved to Lewiston, Cache County, Utah permanently in the spring of 1872.

Franklin worked on the farm with his father and brothers for a few years, after which he worked on the Railroad and freighted on the Montana Road from Corrine, Utah to Helena, Montana. This work he enjoyed very much probably due to his work with horses and the associations with other fellows. His skill at handling and caring for his team was above average, and he got to be quite an expert, able to drive several span of horses at the same time. He was baptized into the church 18 July 1875 by Elder J. E. Layne and ordained to the office of an Elder 15 December 1879 by William H. Lewis. Three days later on 18 December 1879, he married Leona Leavitt in the Salt Lake Endowment House.

Their first year of married life was spent in a little log house in the south western part of Lewiston where their first child, George Franklin, was born. Then a two room house was built on 40 acres which his brother, Harvey Jr, had given him for helping him with the farm. For a time, he owned a ranch in Wyoming with his brothers.

Franklin bought another piece of land, 15 acres, farther east. This property was later sold to

the Amalgamated Sugar Company. He also bought 80 acres in what now is Cornish, on the west side of Bear River.

He [Frank] loved to whistle and was good at it. Many times he was called on to do some whistling at a party or on a program. His comings and goings at home were nearly always accompanied by merry whistling.

January 4, 1885, Franklin A. was ordained a Seventy by Andrew L. Hyer and received into the 117th Quorum. Twelve years later, in 1897, he was called to the California Mission, where he labored in the southern part of the state until November 1899. While on this mission he had a number of interesting experiences, and at one time witnessed a remarkable case of healing by administration. The sick man had been suffering from a brain hemorrhage but was restored to his normal health.

A little over two years (August 8, 1903) after Franklin returned from the mission field his wife died following childbirth, leaving him to care for a newborn babe and five other children, one of whom was an invalid. Two months later the new baby died.



*Franklin Archibald and
Leona Leavitt*



*Frank, George, Charles (baby),
Harvey Sr (4 generations)*

He [Frank] now found it too difficult to farm both in Cornish and Lewiston so he traded his 80 acres in Cornish to his brother Joseph W. for his farm in Lewiston. Later he sold this farm and bought land north of his home. He devoted his time to raising sugar beets and dairying, having at one time, one of the best herds of registered Holstein Cattle in Cache County.

He [Frank] did many things to help the community of Lewiston, one being to bring the Electric Railroad to Lewiston. He worked on getting the water system into Lewiston and was also the Mayor for a time.

He [Frank] was a Counselor in two bishoprics and was on the Stake High Council. He was such a good neighbor that he won the love and respect of all who knew him. He was always a wise counselor to his children and others who asked for his advice, never believing in corporal punishment, rather taking the idea that a few words of encouragement and advice were more effective and above all, setting a good example for others to follow.

[Franklin and Leona had 10 or 11 children. Two or three were stillborn and three dying as babies. The other children were: George, Elzilah, Alphius, Adith, Reuel. George married Nellie Lambert, who has written histories and poems included in this history of Harvey and Margaret.]

On 19 July 1916 Franklin married Caroline Jensine Weeding in the Logan Temple and had her son John, sealed to them. Caroline first came into the Rawlins home as a housekeeper and to care for Adith, the invalid daughter. Elzilah was getting married and leaving to care for a home of her own. After living in the Rawlins home for about



Caroline Weeding

a year she married Franklin. She gave Adith very good care, in so much, that Adith became very fond of her.

Franklin died April 22, 1925 in Logan, Cache County, Utah from appendicitis and complications.

PENNINA (PENINA) JANE; “Nine”—She was born on 6 April 1859 in Draper, Salt Lake County, Utah. [From her history:] Pennina (Nine) and her sister Mary Eveline (Ev) were always together and their childhoods were so much alike that it is difficult to mention one without the other. They even married brothers. In 1865 when Pennina was six years old and Eveline was four years old and their brother Joseph (Jode) was a baby, they moved from Draper, Utah, to Richmond, Utah. They spent most of their young lives in Richmond.



Pennina Jane and James Brinkerhoff Leavitt

On both the Rawlins and Frost lines there were many uncles, aunts, and cousins. Pennina’s and Eveline’s cousins were always dear to them. On Easter they would go to the mountains south of Richmond which was east of their Uncle Dave Carson’s place.

One time President Brigham Young came to Richmond. All of the Sunday School children were dressed in their best clothing—the girls wore their best white dresses. The children marched through the streets to the meeting house to the music of the Marshall Band. Their oldest brother, Harvey M. played in the band for a long time.

Their family moved to Lewiston, Cache

County, Utah, in April of 1872. The parents left the two “big girls” in Richmond to finish School. Pennina stayed with Martha Karren and Eveline with Nancy Jane Kerr. The girls were very homesick by the time their parents came for them.

They didn’t have to dig very deep for water. On wash day, Pennina and Eveline had to carry the water and see that it was hot and ready. When there was to be a family bath there was more water to heat so everyone could bathe. Pennina and Eveline had to iron their brothers white shirts which had stiffly starched fronts, collar, and cuffs. The ironing was hard to do each week with the irons heated on the stove. There was much housework for them to do besides the ironing.

The snow was deep and the young people loved to go sleigh riding. Nearly everyone had good horses and sleigh bells on them. Everyone could tell whose team was coming as the bells all sounded differently. Pennina and Eveline worked for various women on “the flat” [Lewiston] and they had to work hard. When they cleaned house it meant to take everything out of the house and whitewash the room and then put everything back in its right place. They never received much pay when they were through. They often went to take care of a woman and her baby. Not only did they take care of the mother and baby, but they did all of the housework and whatever else needed doing.

Pennina Jane Rawlins and James Brinkerhoff Leavitt were married on 5 May 1881. They were endowed and married in Salt Lake City, Utah, in the Endowment House. It took James and Pennina more than two weeks to go to Salt Lake City to be married and back again. They went in a big lumber wagon which was filled with enough hay to feed the horses most of the time they were gone. They had many relatives along the way and they visited many of them.

When they were first married, they lived in

Lewiston, Utah. Their first child, James Roy, was born on 14 January 1882 in Lewiston, Cache County, Utah. In the summer of 1882 (after Joseph (James’ brother) and Eveline (Pennina’s sister) were married) both couples moved to Bear River where they all lived together in a tent. James’ and Joseph’s father, George Leavitt, had given each of them a 40 acre tract of land adjoining each other which they were to homestead. The men got out logs for their houses. James’ house was made of sawed logs and Joseph’s house of round logs. They built their houses on their own land but they were only a few rods apart so they would be near to each other. There were lots of coyotes and the neighbors were a long ways from them. When James and Joseph went to meetings alone they rode horses. When Pennina and Eveline went, they took a team and wagon as it was six miles to the meeting house.

Both families had ten children—seven boys and three girls each. Most of the children had red hair. They lived at Bear River for a few years.



*Pennina’s oldest children:
Alva, Vernal (baby), James, George.*

James and Pennina sold their place and moved to Auburn, Lincoln County, Wyoming, which is in Star Valley. The couples were never privileged to live near to each other again.

From Star Valley they went to Alberta, Canada, with Pennina's brother, Samuel Rawlins. They drove 100 head of cattle. They left in June and got to Canada in October 1894. They had to stop at the Montana and Canadian line. The cattle were quarantined for 60 days. They left the cattle there and went up Fish Creek to Mountain View. James and Samuel's families moved to this small town. The families lived there about a year and it was winter all of the time they were there with heavy snow. They got disgusted and moved back to Lewiston, Utah. Pennina knitted all of the way up and back from Canada.

They stayed in Lewiston for the winter and then moved to Iona, Idaho, then to Ora, Fremont County, Idaho, then to Centennial Valley in Montana where they worked for a sawmill in the winter. They stayed in Montana about four years. They then moved to Jamestown, Bonneville County, Idaho, then to Moreland, Idaho, and bought a place where James built a new house. They lived in Moreland for the rest of their lives except for about two years which they spent dry farming at Hamer, Idaho. While at Hamer during a sudden electrical storm the lightning struck the corral fence as James was putting the cows in for the night. He was struck down and was unconscious for hours and for two or three weeks he didn't recognize anyone or know where he was. This caused considerable anguish to his family but he finally recovered completely with no apparent defects.

James and Pennina were good parents. Their children remember many happy times in their childhoods. James and Pennina provided well for their family. They bought groceries in large

quantities and had plenty on hand at all times. They had a comfortable life and were not in need for the necessities. These are their children: James Roy, Florina Arminta (lived a short time), George Rawlins, Alva Francis, Vernal Lesell, Harvey Mareo (lived a short time), Zeddie Lee, (lived a few years), Orilla, Valeda, Clawson Rawlins.

Pennina had dark brown hair and blue eyes. She was a short, plump, energetic woman who was quiet and reserved. She was a good manager, hard worker, good housekeeper and homemaker. Her home was always pretty inside and outside with a well kept yard. She raised a lovely garden and lots of roses. She also had hollyhocks all around the fence. When her flowers were in bloom, she brought bouquets inside to beautify her home. Pennina Jane Rawlins Leavitt died of a heart ailment in the Idaho Falls LDS Hospital on 26 October 1926.

MARY EVELINE; "Ev" "Eva" or "Evy"—She was born in Draper, Utah, 19 November 1861. [This is from her history:] They came to Richmond, Utah when she was four. Her father bought a lot and a house with 3 rooms. She went to her first school there. It was a small log house.

When she [Ev] was a very small girl there was a theater and it was put on by the people of Richmond. (It was 10 nights in the Bar Room.) This was an outstanding show in her life. She never saw another one until she was a grown woman.

When they came to Lewiston their first home was a shanty made with slabs standing up. This they lived in the first summer. The next summer they built a better house and it was boards standing up and down. In the summer the wild peas grew so lovely and high that some places were nothing but blue flowers. She went to the first school that was held in Lewiston.

The snow was always deep in the winter and



Joseph Wire Leavitt and Mary Eveline

they did enjoy sleigh riding for they had sleigh bells on the horses, and a lot of fun they had. One year the snow came in November and stayed till the last of April and into May.

She [Ev] went on the railroad with her father and brothers to cook for them. She went in the spring and stayed until November 1880 in Dillon, Montana.

She [Ev] was not very old when she went to work out and she would help white wash houses—a job for a man. She washed the wool, spun it and then wove cloth. It was called “lincey cloth” and many a yard of carpet she has wove at 10 cents to 12 cents a yard. She had to make her own clothes and her children’s and always liked to make quilts. When her first children were young, she knit long-legged stockings and mittens for them. They never felt the cold as they do nowadays and there was always a lot of cold weather.

She [Ev] was the mother of 10 children. Her first 2 babies died at birth; then one was a year old, another one 3 years old and the last was 18 years old. She has always been a good helper to the poor

or any one that needed help in any way. She had a husband that was a very fine man in this respect. They always went to see the sick and also attended funerals where they were.

In the fall of 1880 when the ranchers were driving their range cattle for the fall round up, they stampeded across the river where the company were camped. Mother [Ev] was alone at the camp, when she heard a snort outside, rushing to the window, which was a hole in the tent she looked out and to her surprise was surrounded by cattle. One large roan steer with horns about eighteen inches long stood with head erect and fierce glaring eyes looking straight towards her. Each time he snorted the cattle crowded nearer to the camp. He kept coming nearer and nearer until they were not more than ten or twelve feet away. By this time mother realized what danger she was in. There was not time to waste. She crept quickly to one corner of



Ev's family

Standing: Elden, Edith, Eulilie, Mildred, Hyrum

Seated: Joseph Wire Leavitt, Mary Eveline

the tent and kneeled down and asked the Lord to turn the cattle away that she might be protected as she arose from her knees the cattle turned away as if they had been driven. She thanked God that he heard and answered her prayers.

Another answered prayer. One evening as the family was bowed in prayer and mother [Ev] was praying something whispered to her “pray for your sister Pennina, she is in trouble.” When they arose from their knees, father asked what was wrong

and mother said she didn't know only something whispered to pray for her. A few days later they received a letter bearing the message that they were all sick in bed with La grip and that when her baby died she arose from her bed, washed and laid it out alone.

JOSEPH WILLIAM; “Jode” or “Jo”—He was born 4 March 1864 in Draper, Utah. His family moved to Richmond in November 1865, then to Lewiston to stay in 1872.



Joseph William



Mary Ann Pope

[This is from his autobiography:] “We couldn't raise much crop for two years because of grasshoppers and crickets. I could only go to school a few months at a time in the winter and then I would go to work on the farm with father. I attended school with Will Lowell and Sam Allen as my closest friends. We went to school at Mary Bair's house. I walked about three miles to her house. I attended that school for about two years. During that time I was ordained a Deacon of the Church of Jesus Christ of Latter Day Saints. Then I worked on the farm with my father for a few summers. We worked on the Lewiston Canal to bring the water in until I was about 13 years old. Father then took a contract on the Utah Northern Railroad east of Preston

Idaho. I followed my father at building the grade on the railroad track. When I became the age of 15, they ordained me an Elder in the Church of Jesus Christ of Latter Day Saints. I followed grading on the railroad until I was 18 years old. Went home about the fall of that year, I gathered the winter's supply of fire wood and the following summer I worked for father on the farm until I was 21.

At that time I [Jode] married Mary Ann Pope. We were classmates at school. We were married in the Logan Temple on June 24, 1885. The Temple was just completed in the year 1884. When we went to get married I took a team and a white top buggy and started for Logan. We stopped at one of the stores there and Mary Ann's Mother said to her father, 'Oscar you will have to get Mary Ann a pair of stockings,' he didn't say anything or make a move to get out. So I jumped out and went in the store and bought Mary Ann a pair of stockings. We then went up to the Temple. We were married and through about four o'clock in the afternoon. We then went up to Lewiston to her Father's place and had supper. Her mother said she had a sick head ache so we couldn't stay there that night. The kids were on our trail and were going to have a lot of fun with us. So we went down and got one of my horses and went to Ike Wright's where the Devil wouldn't have thought of going. Uncle Ike said he would protect us and would see that no one would trouble us that night.

We built a nice little home on a lot that was given to me by my father-in-law. After which I sold that home and built another little log house. While we lived in Lewiston

we buried three children. I traded my land in Lewiston for land in Cornish in the year of 1903.

While we were still living in Cornish we buried three more of our children. My days work at Cornish consisted of farming, raising beets, milking eight head of cows and gathering milk in Cornish and hauling it all over to Richmond Dairy. The only means of carrying milk was by team and wagon. During this time I was also ordained a High Priest in the Church of Jesus Christ of Latter-day Saints, under the hands of Bishop Butler. I have remained a Ward Teacher ever since I was 18 years old, no matter where we happened to live.

After we sold out in Cornish and moved to Logan in the year 1926 we lived in peace and harmony for a little while. Mother [Mary Ann] took a Fraternity house to cook for. After my legs [He was gored by a bull.] were beginning to get a little better I would go and help Mother out what little I could do. Mary Ann was house Mother

for 18 years. Then she took sick and gradually became worse, until she had to quit the work all together.

We celebrated our Golden Wedding Anniversary on June 24th 1935. While we were living in Logan the year 1942, I [Jode] went up to Idaho and was running a Hay Bailer for one of my cousins. I happened to hit a ditch and the jar threw me off and underneath the bailer. If the horses would have moved one more inch it would have killed me by breaking my neck completely. They didn't take me to a doctor up there, but put me in a car and we drove 100 miles with my hands holding my head up all the way. When I arrived home Mary Ann called Doctor Hale, he came right down to the house and told me that I had a broken neck. I laid in bed flat on my back with my neck in a cast and a 5 pound bucket full of rocks hung on the back of the bed around my neck to straighten and hold it put. I lay in this position for one month or longer. After I was able to get up and walk around I had to wear a leather collar around my neck for many months.

Mary Ann and I were both active in the Church all our lives. During my life at Logan, I have been a Temple Worker for years. It seems as though I have done 100s of endowments and many many sealings. I enjoyed my Temple work very much.

Mother and I lived together for 64 years and 9 months. Then Mother took sick, we did everything that we could. Mother passed away on the 2nd day of March 1950 and we buried her on the 6th of March 1950."

Joseph William Rawlins died 27 July 1950 and was buried next to Mary Ann in the Lewiston Cemetery. They had six children that lived to adulthood.



1940 Rawlins Reunion

Standing: Goudy Hogan, Francis Loretta H. Rawlins, Alma F. Rawlins, Mary Ann Rawlins, Joseph W. Rawlins

Seated: Arminta R. Hogan, Ellen R. Stocks, Mary Eveline R. Leavitt

ALMA FROST; “Al”—He was born 23 October 1866 in Richmond, Utah. [This is from his history:] When a young child he helped his mother spin yarn and put it in the loom, and weave cloth for their clothes. He also helped her weave carpet and laid it. When he was 13 years old, he went with his father and followed a slip-scraper on the railroad near Uintah. He continued railroad work and freighting and worked up as far as Helena, Montana. Many times as they journeyed from Montana toward home in the fall it snowed on them and they spent weeks on the trip.



Alma Frost

Once a man took ill with appendicitis and he was the only one who had nerve enough to ford Snake River in a white top buggy and get the man to Eagle Rock (Idaho Falls).

He [Al] was married to Loretta Huff on March 26, 1890, in the Logan Temple. Before getting recommends to go to the temple, they were re-baptized (as was the custom in those days). They had to cut a hole in the ice in Bear River to do this. They had a beautiful reception. They made their home in Lewiston, Utah. He farmed and worked on the railroad. He and his team worked for \$1.25 a day, which was good wages for that time. Zenna, Veldon, Velora, and Vera were born in Lewiston.

In 1899 they [Al and Loretta] moved to Teton City, Idaho. They moved in two covered wagons. Al and his two brothers-in-law had come the year before and filed on a piece of ground and built cabins. In the summer they lived in the cabin and in the winter they lived in the small settlement of Teton City, about 3 miles west. Narvel and Zola were born in Teton City.

He [Al] went to Montana every spring to shear sheep. Once while he was gone there came up a

terrible lightning storm and the horses stampeded and cut themselves so badly they had to be killed. He was a true lover of good horses and a fine trainer and driver. He often had the best horses in the valley and was very proud of them. About 1905, he took his family and drove about 40 miles to Idaho Falls in a white-top buggy to see a circus. They stayed all night with Sam Rawlins. The following year his fine team was stolen. They hunted for these horses for days but didn't find them. His father, Harvey, then gave him a buckskin mare. From this mare came some of the finest horses in the valley. The first colt raised was sold for \$225 to be used in San Francisco on the fire wagon.

Veldon, the oldest son, died of sugar-diabetes in 1912 at the age of nineteen. They [Al and Loretta] moved to Newdale in 1918 and built a beautiful new home in 1919. There was a complete crop failure that year. In 1920 the crops were fair, but the companies that had contracted them went broke. Consequently they lost their home and farm. They bought another house in Newdale.



*Alma Frost and Francis
Loretta Huff*

During the flu epidemic he [Al] went from house to house helping the sick and needy. He visited families in Teton and on farms for miles around. He never had it himself but was truly a ministering angel to many whose lives were in peril at that time. He took a job as city Marshall and farmed a place near Newdale until 1927, then went to Moody Creek and operated a farm there.

In 1929 he [Al] moved back to Newdale where

he lived until his death. He farmed until 1935 when he retired. He occupied himself caring for his yard and small plot of ground and was Justice of the Peace. He held many honorable positions in the church and was a High Priest at the time of his death. He was loved and respected by all who knew him. He died in May 1948, and was buried in the Teton Cemetery.

ELVA ARMINTA; “Mint” “Minta”--She was born 14 May 1869 in Richmond, Utah. [This is from one of her histories:] She moved with her family to Lewiston to stay in 1872. Mint remembers, “the grass was so tall that the family was afraid to let her out of the house for fear of her getting lost.



*Elva Arminta
Rawlins Hogan*



*Goudy Hogan,
Missionary Picture*

The Indians were quite troublesome at times. They would come sneaking around the house when the men would be gone, but we had a good watch dog that hated Indians and would warn Mother they were near. The first Celebration held in Lewiston was in the small meeting house with a bowery built at the side. I had a new lovely dress—the skirt was pink, the waist was blue, the petticoat underneath the thin material was pin tuck from waist to the hem. This was made by my Mother, and it stood out as one of the loveliest dresses I ever had.”

She [Mint] was 5 years old when she went to school. Her brothers used to carry her to school a lot for she was so little. She was baptized on

Sunday afternoon 22 July 1877. A large crowd drove in wagons to the Muddy River; it was then called the Cannibal Ford. She was 12 years old when she joined the choir and sang in it 12 years. She taught Sunday School for years. It was a class of small girls, and she had that class all the years she taught. She went to the Brigham Young College in Logan 12 September 1887. In the summer of 1888, she was employed as clerk in the Coop Store in Lewiston. She worked there for 5 years. She got \$20.00 a month. She was secretary in the Y.L.M.I.A. for three years, and then was second counselor to Catherine Pond and held this position when she married Goudy Hogan 9 November 1892.

When she [Mint] was 14 years old she cut and made her own dresses, and did a lot of sewing the rest of her life for a good many people rich & poor. She made her own wedding dress, a very pretty dress. She worked all day in the store and sewed most of the night. The dress was pale lavender silk trimmed with silk lace and water ribbon just a little darker lavender. They had a very big wedding supper and a large crowd of friends and relatives came and they received many beautiful presents.

Their [Mint and Goudy] first home was over in Richmond over on a hill by the Grist Mill, and she spent many lonely hours and days. The first and second winter, Goudy and her brother-in-law, Joseph Leavitt worked in the canyon and got out wood to burn that winter and next summer. In 1894, her husband and Joe Leavitt took down a log granary on his mother’s place and as soon as they could work in the spring they moved the logs to Lewiston and put them up on 2½ acres of land they bought from her brother, Joseph Rawlins for \$100. The room was 14 x 16 ft.—a door and window in the south, a window in the west, and a door in the north. There was a shanty built out east of the house that they used in the summer for the stove so the house was not so hot.



This picture was taken about the time Mint's husband, Goudy Hogan, left on his mission.

Back: Nana Belle, Fred (baby), Elva Arminta (Mint)

Front: Edwin Clayton, Lloyd

Her husband, Goudy Hogan went on a Mission for 26 months from May 1901 to July 1903. She had 4 children at the time. [Mint wrote an autobiography (familysearch.org) that is very interesting. She wrote of the time without her husband, where she milked the cows and ran the farm. What little money she made she sent to her husband.] In the summer of 1904, they built the first part of their house. Then in 1909, they decided to build on to that part. They built the dining room, kitchen, pantry, bath and two porches, one on the front and one on the back.

Mint has given birth to 9 babies. These are her children: Nana Belle, Iona, Lloyd Rawlins, Edwin Clayton, Fred De Bois, Lillian, Afton, Janice Arminta, and Muriel.

Mint worked in the Farm Bureau for a number of years. She helped to remodel and make dresses, coats, suits and hats. She also was a Relief Society Teacher. Mint was an active member of

the Daughters of the Utah Pioneers of Utah.

She had many very sick spells and has done a lot of hard work in her time, from a house wife to everything a woman could do on a farm she has done. She also did the daintiest hand work and this was her hobby in her later years. She spent the last 3 years of her life at Sunshine Terrace in Logan, Utah. She died in Logan, Utah 13 October 1963, and is buried in Lewiston, Utah.

JASPER ALFONSO; “Alf” “Alfie”—He was born 1 February 1872. He married Cora May Burbank 5 May 1902 in the Logan Temple. He and Cora lived in the Lewiston Home and helped to take care of his parents, Harvey and Margaret. Their history is in this book. [Chapter 9]



Cora May Burbank and Jasper Alfonso Rawlins' wedding picture

NANCY ELLEN; “El”—She was born 1 August 1874 in Lewiston, Utah.

[The following is an excerpt from a history written by her niece Eulalia Leavitt Taggart, a daughter of Mary Eveline.] *Aunt Ell was the last child of her parents. They had twelve children. She was the only one born in Lewiston, and it was when the Flat*

was first settled, and shared her life time sports with her brother Alf & sister Minta. Uncle Alf and Aunt Ell went to school down



Nancy Ellen and Edwin Stocks

west in the 3 log room house that stood on the corner for years. It was last owned by B.A. Hendricks. This was where they held school. The teacher was James Brimbage. They had to go to school without shoes and walk a mile and a half. She told me that one day they were all to go down on Bear River. They had to walk down to the river and then have a program then all that wanted to go out on the river in a boat could go for a ride. When they walked back they were to have a dance in the school house for the children. Uncle Alf & Aunt Ell couldn't stand to dance on that bare floor with bare feet so when they got the chance they ran all the way home and sure did some crying when they got home. Aunt Mint had shoes but the other two children didn't have any.

Aunt Ell married the 12 December 1894 to Edwin Murray Stocks in the Logan Temple. I remember they had a big reception, set tables and had a big hot supper. That was the custom those days and they got lovely presents. When they were married, they lived in Aunt Mandy Stocks' house at first. Uncle Edd worked for Brigham Pond for 50 cents per day. The next spring they took up a place at Bancroft. Her husband left for a mission to the Southern States in October 1897. She lived with her parents with her new baby, Edna, and the toddler,

Reeta. He came home the day before Reeta was 4 years old. While Uncle Edd was gone, Grandma Stocks had Aunt Ell sew for her girls, at that time she did not know much about it but with Grandma Stocks encouraging her, she learned a lot. She gives Grandma Stocks credit for a lot she knows about sewing. Reeta can remember the swing they made near the house for the little kids. Uncle Alf, used to swing Reeta a lot, she remembers hearing him say he couldn't ever get her to say she had enough.

The summer after Uncle Edd came home they moved to Fairview, Idaho, and worked for Will Kerr, they must have worked for him a couple of years before they come back to Lewiston and bought a home and lot. [A son Adrin Dawson was born.]

When Adrin was about a year old he took awful sick with intermitting fever something like typhoid fever. Clayton Hogan [Mint's son] had it at the same time. Aunt Minta was at Aunt Ell's place because it was the time that Uncle Goudy A. Hogan was on his mission. Uncle Edd was up to the Carabo Mine working with Uncle Wall Stocks. He had a feeling something



Mint and El as young women

was wrong at home so got a horse and started home. He never stopped day or night until he got home just traded horses and kept coming. Uncle Joe W. Leavitt and someone else came and administered to him and the fever left him right then. [Two

more children were born in Lewiston, a daughter Ella, and a son, Angus.]

They found a place in Sugar City and in March 1907 they loaded all their belongings in box cars and moved to Idaho. Aunt Ell had never been away from home before and after awhile she got pretty homesick. Uncle Edd said she could come back once a year and for awhile she done just that. They had a big place; they planted grain and hay. [Two more sons were born here, Wallace and Edwin.]

The fall of 1909 Uncle Edd sold their place and bought a house and lot in Welford and the children went to school there. The next 2 years, Uncle Edd farmed at Ore rented from Joe Kerr. They lived up there during the summer and back to Welford so the children could go to school.

[A daughter Alta Maurine was born in Welford. They moved to Bowerman, Idaho and had a son, Wayne. They then moved to Newdale, Idaho where her last son, Clendon, was born. He died a year later from measles and pneumonia.]

[Things went fairly well in Newdale until Edwin lost his property in a bad deal. In time, he left the family, divorced Nancy Ellen and remarried. Nancy Ellen's life was filled with good times and hard times. Sometime around 1940, she moved to St. Anthony, Idaho and lived for many years. She received some salt and pepper shakers for her 70th birthday, which started a collection. She collected over 750 sets of shakers from many places and countries most given to her by family and friends. She liked needlework and quilting. She died in Idaho Falls, Idaho 22 November 1969 at the age of 95. She was much loved by her family.]

GRANDPARENTS REMEMBERED

A Talk With My Grandmother

By Mildred Leavitt Last

MARGARET ELZIRAH FROST RAWLINS was born on the 28th of April 1830 in Knox County Tennessee. She told me the following about her pioneer life.

Though she was young she remembered some things about the Prophet Joseph Smith. She was about thirteen years old when she first saw Joseph Smith. She remembered seeing him several times but had never had the opportunity to speak to him or shake his hand. She remembered seeing Joseph and his wife, Emma, riding horseback while drilling together for a parade. Emma, who was a very handsome woman, was dressed in a pretty bright red riding suit. Her skirt hung below the horse's body. The Prophet was dressed in his uniform. It was a pretty sight to watch.

My grandmother [Margaret] said she had heard the Prophet Joseph speak on a number of occasions. She remembered especially hearing him address the Nauvoo Legion. It was a bright beautiful day in June 1844 when the word came that the Prophet Joseph and his brother, Hyrum, had been killed. They could not believe it and hoped it was not true.

Grandmother said, "*Harvey M. Rawlins, who is now my husband, and Isaac Stewart, a cousin of mine, went to see if it was true. We lived about five miles from Carthage Jail. When they returned they said it was true. They saw the men sweeping the blood down the stairs. It looked as if a beef had been killed. It was a horrifying sight.*"

Grandmother [Margaret] continued, "*I was married very young and when our first*

baby was about three weeks old my husband and I left my parents and family and our home and started west with the Andrew Cunningham Company of ten wagons. I rode in the wagon which carried supplies. It was pulled by four oxen. A pig pen was built on the back of the wagon. There was a chicken coop built on top of it [the pig pen]. At night they chained the pigs to the wagon wheel and the chickens were turned out to pick around. Then they would hop back in their coop to roost. The old hens laid their eggs every day and they were seldom ever broken from the shaking of the wagon.

“Our bed was a homemade one. It stood in the back end of the wagon. I made my bed every day and tidied up my corner of the wagon. I had a little rocking chair which sat in the front corner of the wagon. I sat and held the baby most of the time because she was very cross and cried a lot. My husband walked most of the time and drove the oxen and cattle.

“We were never troubled by the Indians nor did we ever have a stampede to bother us. There was no sickness and no deaths as we traveled along. There was one baby born on the Platt River, he was called Platt Lyman.”

***Remembrances by Aerial Rawlins, a grandson,
as written by Aerial's son Bruce***

DAD [AERIAL] WAS BORN in the house where his Father, Jasper Alfonzo (known as Alf), grew up. He was privileged to know all his Grandparents. Alf was born in Richmond at about the same time his Father, Harvey McGalyard Rawlins, homesteaded what we called “The Old Rawlins Place”

in Lewiston. Harvey McGalyard Rawlins and Margaret Elzilah Frost, both joined the Church when the headquarters was in Nauvoo. They were pioneers, coming to Utah as a young couple in 1848.

As the oldest child Dad [Aerial] was given the special assignment to see to their needs in their later years. Harvey and Margaret were living in an apartment in the same home he had built after homesteading in Lewiston. This gave Dad the opportunity to have lots of communication with them, especially with his Grandma Margaret. Grandpa Harvey was blind and ill the last part of his life, and stayed to himself a lot. He was concerned that others may become ill if they were near him; he had tuberculosis and cataracts. Dad was almost 11 when Harvey passed away.

He [Aerial] told me that his Grandpa Harvey had earned the \$250, that their four ox team and wagon outfit cost, by splitting fence rails for one dollar a day. It was the day their journey began, and their first baby girl was only about three weeks old. Harvey had four oxen, but three were not “broken”, or trained to work. Horses are guided with bits in their mouths; but oxen are only guided by the commands: “Gee”, “Haw” and “Whoa.” If one thinks about it there has to be a lot of training; anyway, as they started out the oxen ran the wagon over a stump, which nearly upset the wagon with the new Mother and Baby.

Grandma Margaret said that they each had a new pair of leather boots to start their trip. But, it didn't take many days of walking in the mud to realize that these boots wouldn't last even till they got to the mountains, and that there wouldn't be any way to replace them for the coming winter. They elected to go barefoot, as I am sure most of the pioneer people did. She said they nearly always camped by a stream, and that she would spend time soaking her sore, bruised and bleeding

feet so she could walk another day. Margaret said, "By the time we got to the mountains, I could strike a rock and send sparks."

Besides the four oxen, they had a cow that ended up, "taking her turn in the yoke." From the cow they got milk; from the milk, she would skim off cream which she would put in a crock and used the motion of the wagon to churn their butter while they traveled. They had chickens when they started, but from Dad's stories it sounds like some may never have gotten to Utah; at least some of them "ended up in the pot."

She [Margaret] also told some about their first winter in Utah. They traveled with his parents, James and Jane Sharp Rawlins, who had a large herd of cattle. By the time he had helped arrange for them and for his parent's housing, it was quite late in the season. Their first home was dug into the bank of a creek. It had a dirt roof and they used boards from their wagon for the floor; one of their oxen had died, and his hide provided a door. There was a fire place in one end, but the only fuel available was willows that grew along the creek. They were green, and Grandma marveled that Harvey could get them to burn. He had to keep the fire burning day and night to keep the green willows burning. It was a very cold winter. Grandma said, "We should have frozen to death, but we were too young to know that." When we are dealing with the difficulties of life, it might do well to imagine these two spending their first winter with their baby girl under these conditions.

These two were among the first settlers in several Utah communities including Lewiston. They moved there in 1870 for the summer time only, since there was no school yet; so, for a few years they would return to Richmond for the winter. Originally the Lewiston area was covered with tall grass, and was referred to as Poverty Flat because most of the crops were lost to frost. The first

Bishop was William H. Lewis and our Grandma Margaret was the first Relief Society President. My understanding is that the original homestead was 160 acres. After my Grandpa Alf took over the running of this place, he built an apartment, in the northwest corner of the old home for his parents, and took care of them in their later years. One day he described Grandpa Harvey's beard to me, and how Grandma Margaret kept his mustache and long beard trimmed.

Dad's Grandmother Margaret apparently liked to talk, and he was past 17 when she died. He knew her well enough that it seemed to me that he could almost answer any question you would ask her. He told me lots of stories of her pioneer experiences, and the communication between these two left me with a feeling of closeness to our pioneer Great Grandparents, and through them to our early Church leaders. One of the things Grandma Margaret told Dad about was when she listened to Sidney Rigdon make his appeal to lead the Church after the murder of Joseph Smith. She said that he stood in the back of a wagon as he talked, and that she did not have a good feeling while listening to him.

Grandma Margaret served as the first Relief Society President in Lewiston for about 25 years at a time when the Relief Society raised their own funds; took care of the needy and prepared the dead for burial.

*Remembrances by Horace Rawlins,
a grandson*

WE ALWAYS VISITED with Grandma Rawlins who lived in part of the house, she and Grandpa. We enjoyed hearing of her experience of crossing the plains. And as I got older and was able to read, Grandmother used to ask me to come in and set to the side of her and read out of the Book of Mormon.

Dad [Alf] asked her why it was always me that she asked to come and read, and she said because he talks loud enough for me to hear. When I got to words that I couldn't pronounce Grandmother had me spell them and then she would tell what they were and sometimes to top it off with she'd tell some special experience she had in crossing the plains. Like when they had the one baby and they were crossing the plains. Grandpa was between 19 and 20 years old and Grandmother was slightly younger. They had two yoke of oxen and one cow. They would tie the cow behind the wagon and lead her in the day time. Then at night she would graze with the oxen. They would milk her night and morning, put what little milk they got in a bucket. It would sour and with the bouncing of the wagon by night they'd have a little pat of butter and a little sour buttermilk to help stir up something to eat. It was my desire the time would come when I could cross the plains and follow the trail that they came.

Excerpts from

Margaret Elzilah Frost Rawlins' Journal

[She kept in her journal all the births, deaths, illnesses and joys of her family. It is amazing the posterity that she had while she was still living. You can read more of this journal at rawlins.org: http://rawlins.org/histories/html/rawlins_margaret_e_hist.html]

IN 1900, HARVEY M. SR *(my husband)* eyes began to fail, he hasn't been able to see to get around since. January 19, 1900 a boy was born to Alma F. Rawlins and wife and was called Norval Rawlins. February 8, 1900 a girl was born to Joseph W. Rawlins and wife. They called her Mable Rawlins. March 9, 1900 a boy was born to Goudy A. Hogan and was called Fred DuBois

Hogan. May 29, 1900 Lura Rawlins came down with the measles, the daughter of Joseph W. and Mary Ann Rawlins. August 19, 1900 a girl was born to Samuel L. Rawlins and wife and was called Verlera [Velera] Bell Rawlins. November 25, 1900, Eldoris Rawlins died, the son of Joseph W. and Mary Ann Rawlins. This was two of our [family] died the same year.

In February 1901, my sister Nancy Ilwood Frost Kerr took sick, she was living at Syracuse, Utah. Martha Wiser and I went down to her. She suffered a great deal. Martha came home but I stayed until she died, March 16, 1901 and was buried. While I was gone my Grandson, James Roy Leavitt and Annie Croney were married in the Logan Temple.

The summer of 1901, the Relief Society built a house for the poor and widows to live in. Sister Eliza Champion had no home and had come from Indiana for the sake of the Gospel. We took her and three children and kept them for about six weeks until that small house was done so she could live there. On the 1st of March 1902 a girl was born to Harvey M. Jr. and Louisa Rawlins and they called her Alvira. March 5, 1902, Jasper Alfonzo Rawlins was married to Cora May Burbank in the Logan Temple. They made their home with us as we were getting old and wanted Alf to take care of us and then the home is to be his. On August 26, 1902 my sister Martha Wiser died. September 8, 1902 a girl was born to Joseph W. Rawlins and wife and was called Lavell Rawlins. October 1, 1902 my first great-grandchild was born to James Roy Leavitt and wife. They called him James Harvey Leavitt. His wife died October 17,

1902 and the baby died November 1, 1902. Eva and I went to the funeral and this was the last trip I ever took on the train.

On November 26, 1902 a boy was born to Jasper Alfonzo Rawlins and wife and they called him Aerial Alfonzo Rawlins. On December 17, 1902 my first granddaughter to be married was Eulalia [Eulalie] Ardella Leavitt to Frederick Taggart. May 22, 1902 a girl was born to Edwin M. Stocks and wife [El] and was called Ella May Stocks. June 4, 1902 a boy was born to James B. Leavitt and wife and they called him Clawson Rawlins Leavitt. July 3, 1903 a boy was born to Joseph W. Leavitt and wife and they called him Hyrum Andrew Leavitt.

Goudy A. Hogan returned from his mission July 1903. August 7, 1903 a girl



Sisters 1894: Elva Arminta (standing), Pennina Jane, Mary Eveline, Nancy Ellen

was born to Franklin A. Rawlins and wife and they called her Arvilla Rawlins. The next day, the 8th of August the mother died [Leona Leavitt Rawlins.] Cora B. Rawlins took the baby to nurse it but on October 6, 1903 the baby died. It had been very sick and delicate. It was a strain on Franklin and Elzilah [Frank's oldest daughter] as well as the rest of us.

November 21, 1903 I fell and broke my right hip. I suffered a great deal but through the faith and prayers of my family, their children and friends and the blessings of God, I finally recovered. In the spring of 1904 with the help of Eva, I finally walked nearly a block. She would carry a chair and then I would sit down to rest. We did this until we reached her home.

It was very rainy the spring 1908. Harvey and I moved in one room of our house where we enjoyed doing a few little things and waiting on our selves. On June 7, 1908 Joseph W. Leavitt took sick at his daughter Eulalie's he had pneumonia fever, he was very sick at this time. Samuel L. Rawlins moved to Preston, Idaho. He rented a farm of Peterson and lived a short time up there.

I have passed the time most of the last 4 years piecing quilt blocks. On November 29, 1909 Lloyd Alphas Rawlins was born to Alphas and Mable Rawlins. December 13, 1909 William Cleo was born to Roy and Bertha Leavitt. Alma F. and wife and two children came and spent the Holidays. About thirty in all, came and spent Christmas Eve. They brought lunch and presents. This is a special poem which was composed for the occasion by Nellie L. Rawlins:

Grandparents, dear, we've come to greet you
On this Eve of Christmas Day.
May we ever be as faithful
As you've proved yourselves to be,

Many trials have passed before you.
Caused your heads to bow with grief,
Yet through all your sore afflictions
You've ne'er forsaken your belief.

Staunch and firm as bands of iron
You've withstood the world's cruel blasts
And have reared and raised your children
To praise you and call you blessed.

In spite of all this world can offer
With its gems and pearly white
You're the purest jewels among them,
Which can bring your children light.

Now we've met this night to show you
That we do appreciate
All you've done for us your children,
Ere we find it is too late.

Now Grandparents, dear, before we go,
We wish to leave you full of cheer.
Remember that our best wishes are
A Happy Christmas and New Year.

In 1900 Harvey's eyes began failing him and gradually got worse until in 1901 he went blind. He used to feed the pigs after he went blind. He could tell where the swill barrel was and just where the pen was. He wanted to keep at work as long as he could which he did. He used to milk cows till he couldn't tell which cow he was to milk so he had to stop it. When he went to the Poles to vote was his last for he was

sick most of the time for the rest of his life. On September 7, 1913 he took very sick to his stomach and died two days later at the age of 88 years and 7 months, on the 9th of September. He had been married 67 years and blind for 12 years of his life. He had most of his children around him when the end came.

Grandpa's [Harvey] two sisters were at his funeral, Jane Carson and Melvina Lemon. After Harvey's death, I was very lonely, and was left alone. Although my children were good to me, they had their families, and I missed my companion of so many years. We had lived together for 67 years and it had been 48 years since our last daughter Margaret Elzirah Rawlins Kerr was buried. We had many of our posterity but not one of our own family.

In 1915, I can stand in my door and see the electric street car pass my door. It runs through our land that was taken when we first came to Lewiston.

[This electric train made travel much easier. Her son, Frank, was instrumental in getting it in Lewiston. It started in 1915, ran from Ogden to Preston, and was called Utah Idaho Central or UIC. During World War II it was losing money, so its last trip was made on 15 February 1947. Lloyd Jorgensen tells in the Lewiston book about the school train that ran on this railroad track to North Cache High School:

"There was a line of poles along the side of the track and cross arms supported heavy cable that the trolley wheel ran on. There were trolley whips on both ends of the car. They never turned the trains around at the terminals. The motor man pulled the trolley down on one end of the

car, then went to the other end and put the other trolley up to engage the cable. He then took his little speed control handle and moved to the other end of the car and was ready to go in the opposite direction.

“Usually the car was parked on a siding in Lewiston and made two trips to North Cache each day. Riding trains was more fun than riding busses. We could move around and have really a good time on the way to school. A few of the boys smoked and they had a smoking compartment (in which) to ply their vice. We had more room and less supervision than the bus students. Most of us felt sorry for the bus kids because we thought we had it so much better.”]

March 3, 1918 Ruth was born to Alf and Cora Rawlins and on November 11, 1918 she died. This was the day the Armistice was signed. Only two of my Grandsons, Angus Harvey Rawlins and Ruel Leavitt Rawlins were called into the World War. January 19, 1920 Lindsay Marcus Rawlins was born to Alf and Cora Rawlins. About 1918 a rough spot came on my right cheek and it bothered me a great deal. [The skin cancer and failing health took her life just before her 90th birthday on 4 April 1920.]



Old Lewiston Church

TRIBUTES TO HARVEY AND MARGARET

[Relief Society, January 5, 1897 in Lewiston, Utah]
This tribute to Margaret was requested, composed and written by Rebecca Egbert on behalf of the Relief Society of Lewiston which was organized January 6, 1876:

*Cheerfully we bring a tribute
To our Relief Society President today.
For we know that she is worthy
Of more than we can do or say.*

*She has served us one and twenty,
Long, long years that's gone past.
May the Lord forever bless her.
May our lot with hers be cast.*

*When we think that how she's lingered,
In the hours of midnight dread.
By the bedside of our loved ones,
that are numbered with the dead.*

*And in the lonely hours I ponder,
Not enough of her is said.
Her, whose precious hands so willing
Laid away our sacred dead.*

*May her days be long and many,
Full of Peace and Cheerfulness
For she's been a mother
To the poor and Motherless,*

*May our President long be with us
Through the many years to come.
And if she shall yet desire
May she live five score and one.*

On Christmas Eve of 1908, the family had a program at their home with about thirty-five there. Nellie Lambert Rawlins wrote these verses for the occasion:

Grandpa and Grandma

Valiant and brave.

Tender and true.

What would Utah be

If it were not for you?

A land covered with sage brush.

Where the Coyote roams,

And Indian Wickiups

In place of fine homes.

It was Grandpa and Grandma

Who came to the west.

And sought out this land.

Which the Lord has so blest.

It was Grandpa and Grandma

Who pioneered the way.

Made the desert a garden,

So their children would stay.

Grandpa killed all the snakes.

And dug all the ditches.

Grandma spun all the yarn

And wove Grandpa's jean britches,

It was Grandpa's strong hands

That made all the roads,

And built all the bridges,

And lifted the loads.

Grandma knit Grandpa's socks.

And braided his hats.

And pieced up the quilts,

And carded the batts,

Grandpa hewed all the logs,

And built his rough cot.

Grandma made Home Sweet Home

Out of this desolate spot.

It was Grandpa and Grandma

Who laid the foundations

Of Utah, the greatest

State in our Nation.

All honor to Grandpa

And Grandma today,

Your Grandchildren wishes

Fond tribute to pay

To the dearest old couple

That lives in Utah

Those silver-haired Veterans,

Grandpa and Grandma.

"Dear Grandma"

Your face is like a sunbeam;

Your cheek is like a rose.

Your smile is like its perfume

It cheers where'er it goes.

We cannot do without it

To help us on our way,

So be of good cheer, dear Grandma

This merry Christmas Day.

Tribute to

Harvey McGalyard Rawlins and Funeral

The home of Harvey Sr was always opened to those in need. His wife Margaret Elzirah became the first President of the Relief Society in Lewiston on January 6, 1876. This brought them in close contact with sickness and death in the community, and never was their work too pressing or night too stormy to keep them from answering a call for help to those in distress. They had a great deal of sickness in their own family and Grandma was there at their homes or else she had them at her home to take care of the sick. But in spite of that, others were also taken care of. Harvey Sr was a man of few words but extremely blunt and to the point

in expressing himself and extremely Independent. He was also kind but severe on the wrong doer. He started working on the farm as soon as he was old enough to work, and continued until age and health would no longer allow him to work. Although he was not a very large or a strong man, he helped in pioneering a new country where ever he went in the various occupations necessary to that country as well as to help on the railroads at various times in Utah, Idaho and Montana.

Harvey McGalyard Rawlins Sr not only supported his own immediate family but very often took other relatives into his home while he helped them in preparing a home for themselves and even Saints coming from other places could find a welcome place in his home to stay until they secured a home of their own.



Harvey's headstone

His funeral was held Friday at 2:00 PM 12 September 1913 at the Opera House as the Ward was remodeling the Church House.

- Opening Prayer was by Ace D. Smith.
- The 1st Ward Choir furnished the music.
- Speakers were: Harvey M. Rawlins Jr, James

Zebulon Stewart of Logan, Utah, Walter Fitzgerald of Draper, Utah, and President Williams Waddoups. They all spoke of loving remembrance of Brother Rawlins, the power of his example and sterling qualities which marked him as a true Pioneer and faithful Latter-day Saint.

- Vocal duet: Fred Elwood and wife.
- A male quartet, Andrew Wiser, George F. Rawlins, Alphus Rawlins, Ed Kemp Jr, entitled, "School Thy Feelings."
- Closing Prayer by Herman Danielson.
- Prayer at the grave: John Kemp.
- Pallbearers were: Clement Rawlins, Glen Rawlins, Bert Rawlins, Eldon Leavitt, Lloyd Hogan, Ruel Rawlins and Angus Rawlins drove the team. These were his Grandsons.
- The following poem written by Nellie L. Rawlins was read by F. M. Stephenson Jr:

"Tribute to

Harvey MacGalyard Rawlins Sr"

*Our Grandfather dear has left us.
Gone to that happy land beyond.
Where all is full of sunshine.
Where we find both old and young.*

*Last night I dreamed I saw him
As he, at those pearly gates knocked.
And Oh! What a joyful welcome
As the passage was quickly unlocked.*

*There stood his dear son and daughter
Who passed away long years before.
And beside them were father and mother
And relatives and friends by the score.*

*With a quick youth-like tread he stepped
forward
As behind him those Pearly gates closed.
And was soon in the arms of his loved
ones,
Just as night settled down for repose.*

*Then quickly they said: "Let us Hasten,
For back to our work we must be."
And Grandpa began to move with them
I thought: "What can he do and not
see?"*

*For twelve years on Earth he had
tarried
Not able to tell darkness from light.
And I began to think and to wonder,
What could be done without sight?*

*Just then he turned and looked at me,
And, Oh! Then my wonderment ceased.
For his face was aglow with new feeling,
With happiness, with joy and with peace.*

*His eyes shone bright as the sunlight.
And he smiled as he used to yore,
For his sight was restored with full
measure
As he turned up the path from the door.*

*Then I asked him why he had left us,
On this Earth in sorrow to dwell
And he said, "Go forth and sorrow no
longer.
Of labors here it would take long to tell.*

*You are still blessed to have Grandma
with you
Love and cherish her while she is there
Line her path with no thorns but sweet
roses
Guard her always with very best care.*

*For years, numbering three score and
seven
As companions we dwelt there on Earth
And should hearing voices sing praises
They can't tell half her great worth.*

*I must now hasten forward to labors.
And prepare our fine dwelling here,
For Grandma will soon be called
homeward
To dwell in this Heavenly Sphere."*

*Then he turned and trod quickly
And was soon lost to sight in the throng.
Who were each one busy at something.
Filling the air as they worked, with
sweet song.*

*Then I thought how the Lord had
blessed him.
For embracing the Faith of his youth.
And cheerfully enduring great hardships,
As he came across the plains for the
truth.*

*Although he was not then permitted
To come that very first year,
He followed just twelve months later.
To dwell with the faithful ones here.*

*For years his trials numbered many,
Without losing Faith in the Lord.
The Father has now called him
homeward.
To give him his well earned reward.*

Funeral for Margaret Elzilah Rawlins

April 4, 1920 her children were there and all was done that could be done but nothing seemed to ease her. When death finally came she would have been 90 years old, the last of April. She had lived a good life and to a good old age.

Funeral services were held in the First Ward Meeting House in Lewiston on April 7, 1920.

- Choir: "Rest Now From Care and Sorrow"
- Prayer by Herman H. Danielson.
- Choir: "Come Ye Disconsolate"
- Speakers: J. G. Stewart of Logan, M. J. Kerr of St. Anthony, Idaho, William H. Lewis Jr of Richmond.
- Junior Duet: Rachel Harrison and Bell Kemp, "Softly and Tenderly Jesus is Calling"
- Quartet: Edward Kemp and Company, "Who Are Those Arrayed In White"

- Choir: “Oh, My Father”
- Benediction: F.M. Stephenson.
- As the casket was lowered into the ground a Quartet sang: “Nearer My God To Thee” By Edward Kemp and Company.
- Joseph W. Leavitt dedicated the grave.
- Internment was in the Lewiston Cemetery.
- The pallbearers were her Grandsons: Aerial A Rawlins, Owen W. Rawlins, Walter L. Taggart, Hyrum A. Leavitt, E. Clayton Hogan, Milton Rawlins.



Margaret's headstone

THIS IS A QUESTION asked by Joan Shaw to Edis Taggart, great-grandson of Harvey and Margaret, after a discussion of the problems the settlers faced in Lewiston. “What made them go on?” “How could they give up?” Edis replied. “Everything they had was sunk here in the soil. They had to go on; they couldn’t give up.”

I think this is a good summary of Harvey and Margaret’s life. They had to go on and do the best they could with what they had. Thank you, Harvey and Margaret from all your posterity for your sacrifice, service and continued faith.

ENDNOTES

Joan Shaw's Historical Report of March 1996: <http://www.lewiston-ut.org/lewistonhistory/LewHistSoil1.html>

Link for interesting Lewiston History: <http://www.lewiston-ut.org/>

Lewiston Church and bank <http://www.lewiston-ut.org/lewistonalbum/index.html>

VanOrden, Virginia and Jorgensen, Gaylynn; How a Town was Built All about Lewiston, Lulu Publishing.

Rawlins, Paul; “Getting Free Dirt,” Ancestry, May/June 2008.

Histories and pictures from the Lindsay Rawlins’ family

Histories and pictures from rawlins.org

Pictures from familysearch.org

https://en.wikipedia.org/wiki/File:Nishnabotna_River_aerial.jpg

FAMILY RECORD OF HARVEY MCGALYARD RAWLINS

Family Group Record

Family group record number _____, Page 1 of 3

Husband Harvey McGalyard Rawlins (KWJ6-3L7)			LDS Ordinances	
			Date	Temple or place
Birth date 14 Feb 1825	Birthplace Applecreek, Greene, Illinois, USA		Baptism 15 Jun 1844	
Christening date	Christening place		Confirmation 15 Jun 1844	
Marriage date 3 Dec 1846	Marriage place Nishnabotna, Atchison, Missouri, USA		Initiatory 26 Mar 1857	EHOUS
Death date 9 Sep 1913	Death place Lewiston, Cache, Utah, USA		Endowment 26 Mar 1857	EHOUS
Burial date 11 Sep 1913	Burial place Lewiston City Cemetery, Lewiston, Cache, Utah, USA		Sealing to parents 16 Jul 1885	LOGAN
Husband's father James Rawlins (KWVM-5Z3) <input checked="" type="checkbox"/> Deceased			Sealing to spouse 26 Mar 1857	EHOUS
Husband's mother Jane Sharp (L8SH-ZKQ) <input checked="" type="checkbox"/> Deceased				
Other parents and other spouses				

Wife Margaret Elzira Frost (KVP6-8J6)				
Birth date 28 April 1830	Birthplace Knox Co, Tennessee, USA		Baptism 1842	
Christening date	Christening place		Confirmation	
Death date 4 April 1920	Death place Lewiston, Cache, Utah, USA		Initiatory 26 Mar 1857	EHOUS
Burial date 6 April 1920	Burial place Lewiston City Cemetery, Lewiston, Cache, Utah, USA		Endowment 26 Mar 1857	EHOUS
Wife's father McCaslin Frost (KWVM-RQ4) <input checked="" type="checkbox"/> Deceased			Sealing to parents 15 Sep 1886	LOGAN
Wife's mother Pennina Smith (KWVM-RQW) <input checked="" type="checkbox"/> Deceased			Sealing to spouse 26 Mar 1857	EHOUS
Other parents and other spouses				

Children					
#	Name	Sex	Birth date	Birthplace	
1	Margaret Elzira Rawlins (KWJP-H15)	<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female	30 Apr 1848	Council Bluffs, Pottawattamie, Iowa, USA	
	Christening date			Christening place	
	Marriage date 27 Mar 1863		Marriage place Logan, Cache, Utah, USA	Spouse Robert Marion Kerr (KW8Q-96J)	
	Death date 26 Sep 1865		Death place Richmond, Cache, Utah, USA		
	Other parents and other spouses				
2	James McCaslin Rawlins (LZV6-HZ8)	<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female	3 Jul 1850	Millcreek, Salt Lake, Utah, USA	
	Christening date			Christening place	
	Marriage date		Marriage place	Spouse	
	Death date 8 Feb 1851		Death place Millcreek, Salt Lake, Utah, USA		
	Other parents and other spouses				
	In the census records his name appears as Jane. However his mother's history clarifies that his name was James McCaslin.				

LDS Ordinances	
Date	Temple or place
Baptism 29 Mar 1857	
Confirmation 29 Mar 1857	
Initiatory 27 Mar 1863	EHOUS
Endowment 27 Mar 1863	EHOUS
Sealing to parents 28 Nov 1884	LOGAN
Sealing to spouse 27 Mar 1863	EHOUS

LDS Ordinances	
Date	Temple or place
Baptism Child	
Confirmation Child	
Initiatory Child	
Endowment Child	
Sealing to parents 28 Nov 1884	LOGAN
Sealing to spouse	

CH.8 HARVEY McGALYARD RAWLINS & MARGARET ELZIRAH FROST

Family Group Record—continued

Family group record number _____ Page 2 of 3

Husband		Wife	
Harvey McGalyard Rawlins (KWJ6-3L7)		Margaret Elzira Frost (KVP6-8J6)	
Children—continued		LDS Ordinances	
3 Name <input checked="" type="checkbox"/> Male Harvey McGalyard Rawlins Jr (KWZ4-QM1) <input type="checkbox"/> Female Birth date 13 Dec 1851 Birthplace Big Cottonwood, Salt Lake, Utah, USA Christening date Christening place Marriage date 28 Dec 1877 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse (1) Rebecca Alvira Lewis (KWZ6-V4) Death date 17 Jan 1916 Death place Lewiston, Cache, Utah, USA Other parents and other spouses Other spouses: (2) Louisa Waddoups (KWZ4-Q99), Marriage, 05 Jun 1884, Logan, Cache, Utah, USA Harvey was buried in Lewiston, Cache, Utah, USA		Date Temple or place Baptism 2 June 1861 Confirmation 2 June 1861 Initiatory 28 Dec 1877 EHOUS Endowment 28 Dec 1877 EHOUS Sealing to parents 28 Nov 1884 LOGAN Sealing to spouse 28 Dec 1877 EHOUS	
4 Name <input checked="" type="checkbox"/> Male Samuel LaFayette Rawlins (KWZ7-NKW) <input type="checkbox"/> Female Birth date 17 Jul 1854 Birthplace Draper, Salt Lake, Utah, USA Christening date Christening place Marriage date 16 Feb 1882 Marriage place Spouse Sarah Elizabeth Van Orden (KWZ7-N) Death date 29 Oct 1923 Death place Bancroft, Caribou, Idaho, USA Other parents and other spouses Buried in Lewiston, Cache, Utah, USA. Samuel was possibly rebaptized 23 Feb 1879.		Baptism Confirmation Initiatory 16 Feb 1882 EHOUS Endowment 16 Feb 1882 EHOUS Sealing to parents 28 Nov 1884 LOGAN Sealing to spouse 16 Feb 1882 EHOUS	
5 Name <input checked="" type="checkbox"/> Male Franklin Archibald Rawlins (KWN2-XB4) <input type="checkbox"/> Female Birth date 22 Jan 1857 Birthplace Draper, Salt Lake, Utah, USA Christening date Christening place Marriage date 18 Dec 1879 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse (1) Leona Leavitt (KWN2-XB7) Death date 22 April 1925 Death place Logan, Cache, Utah, USA Other parents and other spouses Other spouses (2): Caroline Jensine Weeding (K2HB-HPV), Marriage, 19 July 1916, Logan, Cache, Utah, USA. Franklin is buried in Lewiston, Cache, Utah, USA. Franklin was rebaptized 18 Jul 1873		Baptism 1868* Confirmation Initiatory 18 Dec 1879 EHOUS Endowment 18 Dec 1879 EHOUS Sealing to parents 28 Nov 1884 LOGAN Sealing to spouse 18 Dec 1879 EHOUS	
6 Name <input type="checkbox"/> Male Pennina Jane Rawlins (KWCP-7S8) <input checked="" type="checkbox"/> Female Birth date 6 Apr 1859 Birthplace Draper, Salt Lake, Utah, USA Christening date Christening place Marriage date 5 May 1881 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse James Brinkerhoff Leavitt (KWCP-7S) Death date 26 Oct 1926 Death place Idaho Falls, Bonneville, Idaho, USA Other parents and other spouses Pennina is buried in Moreland, Bingham, Idaho, USA		Baptism 12 Jun 1868 Confirmation 12 Jun 1868 Initiatory 5 May 1881 EHOUS Endowment 5 May 1881 EHOUS Sealing to parents BIC Sealing to spouse 5 May 1881 EHOUS	
7 Name <input type="checkbox"/> Male Mary Eveline Rawlins (KWCH-95Q) <input checked="" type="checkbox"/> Female Birth date 19 Nov 1861 Birthplace Draper, Salt Lake, Utah, USA Christening date Christening place Marriage date 4 May 1882 Marriage place Salt Lake City, Salt Lake, Utah, USA Spouse Joseph Wire Leavitt (KVP1-DGN) Death date 16 Sep 1942 Death place Lewiston, Cache, Utah, USA Other parents and other spouses Buried in Lewiston, Cache, Utah, USA		Baptism 20 Jul 1873 Confirmation 20 Jul 1873 Initiatory 4 May 1882 EHOUS Endowment 4 May 1882 EHOUS Sealing to parents BIC Sealing to spouse 4 May 1882 EHOUS	

Family Group Record—continued

Family group record number _____ Page 3 of 3

Husband Harvey McGalyard Rawlins (KWC3-3L7)		Wife Margaret Elzira Frost (KVP6-8J6)	
Children—continued			LDS Ordinances
8 Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Joseph William Rawlins (KWC3-QXV)			Date Temple or place Baptism 20 Jul 1873 Confirmation 20 Jul 1873 Initiatory 24 Jun 1885 LOGAN Endowment 24 Jun 1885 LOGAN Sealing to parents BIC Sealing to spouse 24 Jun 1885 LOGAN
Birth date Birthplace 4 Mar 1864 Draper, Salt Lake, Utah, USA Christening date Christening place Marriage date Marriage place Spouse 24 Jun 1885 Mary Ann Pope (KWC3-QX2) Death date Death place 27 Jul 1950 Lewiston, Cache, Utah, USA Other parents and other spouses Buried in Lewiston, Cache, Utah, USA. Joseph's death certificate indicates he died in Salt Lake City.			
9 Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Alma Frost Rawlins (KWCK-VW9)			Baptism 18 Jul 1875 Confirmation 18 Jul 1875 Initiatory 26 Mar 1890 LOGAN Endowment 26 Mar 1890 LOGAN Sealing to parents BIC Sealing to spouse 26 Mar 1890 LOGAN
Birth date Birthplace 23 Oct 1866 Richmond, Cache, Utah, USA Christening date Christening place Marriage date Marriage place Spouse 26 March 1890 Logan, Cache, Utah, USA Francis Loretta Huff (KWCK-VW3) Death date Death place 11 May 1948 Newdale, Fremont, Idaho, USA Other parents and other spouses Alma is buried in Teton, Idaho, USA			
10 Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Elva Arminta Rawlins (KWZY-1RP)			Baptism 22 Jul 1877 Confirmation 22 Jul 1877 Initiatory 9 Nov 1892 LOGAN Endowment 9 Nov 1892 LOGAN Sealing to parents BIC Sealing to spouse 9 Nov 1892 LOGAN
Birth date Birthplace 14 May 1869 Richmond, Cache, Utah, USA Christening date Christening place Marriage date Marriage place Spouse 9 Nov 1892 Logan, Cache, Utah, USA Goudy Abraham Hogan (KWZY-1RG) Death date Death place 13 Oct 1963 Logan, Cache, Utah, USA Other parents and other spouses Buried in Lewiston, Cache, Utah, USA			
11 Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Jasper Alfonzo Rawlins (KVP1-D2K)			Baptism 28 Mar 1880 Confirmation 28 Mar 1880 Initiatory 5 Mar 1902 LOGAN Endowment 5 Mar 1902 LOGAN Sealing to parents BIC Sealing to spouse 5 Mar 1902 LOGAN
Birth date Birthplace 1 Feb 1872 Richmond, Cache, Utah, USA Christening date Christening place Marriage date Marriage place Spouse 5 March 1902 Logan, Cache, Utah, USA Cora May Burbank (KWCV-1KK) Death date Death place 16 Nov 1935 Lewiston, Cache, Utah, USA Other parents and other spouses Buried in Lewiston, Cache, Utah, USA			
12 Name <input type="checkbox"/> Male <input checked="" type="checkbox"/> Female Nancy Ellen Rawlins (KWZ2-TZ6)			Baptism 13 Aug 1882 Confirmation 13 Aug 1882 Initiatory 12 Dec 1894 LOGAN Endowment 12 Dec 1894 LOGAN Sealing to parents BIC Sealing to spouse 12 Dec 1894 LOGAN
Birth date Birthplace 1 Aug 1874 Lewiston, Cache, Utah, USA Christening date Christening place Marriage date Marriage place Spouse 12 Dec 1894 Logan, Cache, Utah, USA Edwin Murray Stocks (KWZ2-TZD) Death date Death place 22 Nov 1969 Idaho Falls, Bonneville, Idaho, USA Other parents and other spouses Buried in Rigby, Jefferson, Idaho, USA			

CHAPTER 9

HISTORY OF
JASPER ALFONZO “ALF” RAWLINS
&
CORA MAY BURBANK



Alf and Cora's Wedding

JASPER ALFONZO "ALF" RAWLINS & CORA MAY BURBANK

*Compiled by Nada Rawlins Wilkins,
May 2015*

Note from Nada: As I have spent many hours compiling this history, I have cried, laughed and smiled. The tears are flowing as I write this. It has moved my very soul to connect to Alf and Cora. I remember lying on the bed in the north room of the house in Lewiston looking up at the wedding pictures of Alf and Cora on the wall above the bed and I wondered about them. I wondered if they knew me. I know now they knew me then and they know me now. They also know all of you, their descendants.

This history is divided into these histories written by their loving family:

- **Jasper Alfonzo (Alf) Rawlins** by Mae
- **Jasper Alfonso Rawlins** by Ethel
- **Cora May Burbank Rawlins** by Mae
- **Children Born to Alf and Cora**
- **Stories of Jasper Alfonzo Rawlins & Cora May Burbank** by Lindsay and siblings
- **My Grandparents** by Bruce
- **Funeral Services for Cora Rawlins**
- **Resolutions of Respect in Memory to Alf**

JASPER ALFONZO (ALF) RAWLINS

By Mae Rawlins Jorgensen (Daughter)

JASPER ALFONZO RAWLINS was born 1 February 1872 in Richmond, Utah to Harvey M. and Margaret Elzilah Frost Rawlins. He was the eleventh of twelve children. His father was homesteading in Lewiston and moved back to Richmond for the winter. When they returned to Lewiston in the spring of 1872 they established a permanent home there. The first house was two rooms made of upright boards. Later a four room adobe lined house was built, two rooms downstairs and two rooms upstairs.

Father's [Alf] schooling was in a one-room school where they went by readers rather than by grades. Christian Jacobson was one of his teachers. The favorite method of discipline was being put under the floor through the trap door. Father said if anyone was caught reading something other than the reader, or drawing a picture they were punished.

He [Alf] remembered going barefoot even to school. Shoes were a luxury, worn only on special



Lewiston homestead home

occasions or in very cold weather. He often said his feet became so calloused if he struck his foot against a rock it would cause sparks. He also remembered the hollows under the brush fence made by drifting snow where he and his sister Ellen played.

One winter when he [Alf] was a young man he attended USU in Logan, Utah, which consisted of what is now called Old Main. He was in the R.O.T.C. and recalled the blue uniform. [USU was first called UAC, Agricultural College of Utah. Then it became USAC, Utah State Agricultural College. Later it became USU, Utah State University.]

When Uncle Joe Leavitt, Uncle Jim Leavitt, and Uncle Sam Rawlins and their families moved to Star Valley, Wyoming, Father [Alf] went along to drive their cattle. When Uncle Al [Alma] Rawlins went into Idaho to homestead, Father [Alf] went along then too. He decided to stay there and homestead for himself. His older brother, Harvey Jr, suggested to the aging parents that they should



Alf as a young man.

deed what was left of their homestead, some 63 acres, to Father [Alf] so there would be someone to care for them in their old age. Father was asked to return to Lewiston, which he did. This was done several years before he married.

At Grandfather's death the property went to Grandmother Margaret and to their son, Alf. Then at Grandmother's death to Alf and his heirs. By the time Grandmother passed away the home had a \$500.00 mortgage, which was a considerable amount in those days.

When Father [Alf] was 30 years old he married Cora May Burbank in the Logan Temple 5 March 1902.

Father [Alf] was a very good horseman and took pride in his team. Somewhere is a picture of Father with his horse and buggy and some lady friends.

The rheumatism [rheumatoid arthritis] that struck him when his family was young left his body crippled and full of pain the rest of his life. He could never do hard work again but could drive horses for some years. This was very hard for him to bear. His last years he walked with a cane which he called his "persuader." We knew what that meant.

He [Alf] taught his boys his love of horses and how to do their work well. He supervised



Lindsay, Mae, and horses

horse shoeing and other work. From a seat on the ground he directed hay stacking. No one made a more beautiful hay stack than Owen did under Father's watchful eye.

Father [Alf] played the Jew's harp [mouth harp] and harmonica and loved to sing. When he sang in the evenings we knew he was feeling better. One of his favorite songs was "I'll Take You Home Again Kathleen."

Father [Alf] was kind and sympathetic. If anyone was sick or hurt, he also hurt. We had seen him faint when someone else was hurt. He was never one to perform in public but was proud when Mother [Cora] or his children did.

In the 1920's, he [Alf] was stricken with diabetes. Many of the foods he liked he could no longer have. Mother [Cora] never fixed mashed potatoes anymore. Just plain boiled potatoes were not such a temptation to him.

He [Alf] never liked his name and often made light of it. He said his Mother [Margaret] called him

Alfie, but he would not stand for anyone else to do so.

The last time I saw Eulalie Taggart (daughter of Mary Eveline Rawlins Leavitt, a sister to Alf Rawlins) she gave me a picture of Father [Alf] as a young boy with Aunt Mint (Arminta) and Aunt El (Nancy Ellen), and some notes she had written about Father. The following is from her notes:

There was always a high swing in the trees close to the house. When Uncle Ed Stocks went on his mission, Aunt El lived with her folks. Rita was a little girl. Uncle Alf could never swing her high enough. She was always ready to go again.

There was always company at Grandpa [Harvey] and Grandma's [Margaret] summer or winter and Uncle Alf used to have to take them where ever they wanted to go. The folks from Draper always came up in July and August when the Choke Cherries and Service Berries were ripe. They knew that Uncle Alf would take them to get the berries. What a big time they always had.

Uncle Alf came to Star Valley to get the horses that had been there all summer, 10 or 12 horses and colts. He started back with us on November 6. It was snowing when we started. When we got to what we called "Camp Give Out", Pa borrowed a harness and took the pony that Uncle Alf rode out there and put it with one they had taken off the range and put them with our team and we drove them through the deep snow to Montpelier. There we left the harness at the blacksmiths. We stayed in Montpelier for two days for a herd of cattle to go through ahead of us. When we came over to Mink Creek there was very little snow and little the rest of the winter.

"I well remember," Eulalie said, "It was very hard to get the folks up in the mornings.



*Elva Arminta, Jasper Alfonzo,
Nancy Ellen*

Grandpa [Harvey] would call 'Alfa, Alfa' a dozen times, then it would be 'Minta' then 'Ella'." This would go on a long time every morning. Grandpa never went up stairs to call them, he just called and called. I used to stay over there a lot, so I know."

I'm grateful to her for this bit of information about Dad [Alf] that we didn't know. Father [Alf Rawlins] was:

- Blessed 1 April 1872 by Henry Standage.
- Baptized 28 March 1880 by Harvey M. Rawlins Jr, his oldest brother.
- Confirmed 28 March 1880 by William Waddoups Sr.
- Ordained an Elder 29 September 1901 by Brigham A. Hendricks.
- Ordained a High Priest 25 February 1923 by William L. Winn.

Father [Alf] passed away 16 November 1935 at his home. His six sons were his pallbearers.

JASPER ALFONZO RAWLINS

by Ethel Scott Rawlins

JASPER ALFONZO RAWLINS was born February 1, 1872 in Richmond, Cache County, Utah, to Harvey M. Rawlins and Margaret E. Frost. He was the eleventh of twelve children. His father homesteaded in Lewiston, Utah, known at that time as "Poverty Flat" because of late frosts in the spring which froze the grain. His father farmed his homestead in 1871 and moved back to Richmond for the winter. This was when Jasper Alfonzo was

born. The next year the family moved to their new home in Lewiston. Their house was one with boards running straight upright of two rooms. Some years later a new house was built and the old adobe-lined house were used for the kitchen and one bedroom. Their newer house had four rooms, two downstairs and two upstairs.

He [Alf] attended school at Lewiston. Grades were counted in those days by "Readers" and held only when there was no work to be done. Alf told about going barefoot to school and running a big splinter into his toe while dancing on the rough floors. In the winter time the snow drifted over the brush fence and he and his sister El, (Nancy Ellen) used to play in the hollow under the fence all the time with buttons as their only plaything, and every button had to be accounted for. He played football at school in the fall and often said that he nearly got beaten to death. He and Hal Stocks played. He attended the Agricultural College at Logan, Utah (USU) when there was only the Administration building there for one winter. He was a member of the R.O.T.C. He wore a nifty, blue uniform. He played a Jews Harp [mouth harp] and a harmonica and was a one man show when he got started. He liked to hear his mother sing one of her favorite songs, "Hard Times Come Again No More." His favorite song was "I'll Take You Home Again Kathleen."

He [Alf] was crippled with rheumatism all one summer in his twenties and was bedfast. This infirmity was to plague him for nearly all his adult life. He was seldom free from pain.



Harvey and Margaret Rawlins

He [Alf] married Cora May Burbank on March 5, 1902 in the Logan Temple. They were married by M. W. Merrill and they received their endowments and were sealed the same day. They lived on the original homestead and cared for his father [Harvey] and mother [Margaret] until they died. At their death, as per agreement, Alf and Cora received the Homestead, which had about \$500.00 indebtedness against it at that time, which was considerable in those days.

When Aerial was in the 8th Grade, Alf was stricken again with the dreaded rheumatism and was never free of it again until he died. The boys and Mae all say that they can't remember when their father was free from all his aches and pains. He called them the "Grunts." Cora's brother, Reuben came to their home ill at that time. He had been working at Trenton, Utah. He had typhoid fever. They took him in and nursed his as best they

could but he soon passed away. This event is especially clear in Aerial's memory.

From the fall of 1913, or 1914 Alf was never able to work. The following spring the ward members came "en force" and put in the crops in one day. The boys did most of the work on the farm from then on. From their earliest boyhood all the boys did the milking and without the herd of cows they would have starved. All the money they had, most of the time, was from selling the milk from their cows.

He [Alf] was a gentle, kind man; never spoke unkind words of others. He was an exceptional horseman and was noted throughout the county for having the most beautiful and best horses and the best looking buggy. Before he was married he always had a buggy full of young ladies and even after he was married, the boys tell about the ladies kissing their father whenever they would meet

	
<p><i>Certificate of</i></p> <p>STATE OF UTAH.</p>	<p><i>Marriage</i></p> <p>COUNTY OF } SS. CACHE.</p>
<p>I <i>Hereby Certify</i> that on the <u>5th</u> day of <u>March</u> in the year of our Lord one thousand nine hundred and <u>two</u> at <u>Logan</u> in said County, I the undersigned, an did join in the Holy Bonds of Matrimony according to the Laws of this State <u>Jasper A. Rawlins</u> of the County of <u>Coache</u> State of <u>Utah</u> and <u>Cora Burbank</u> of the County of <u>Pear Lake</u> State of <u>Idaho</u> Signed <u>J. A. Rawlins</u> is <u>GROOM</u> Signed <u>Cora Burbank</u> is <u>BRIDE</u> IN THE PRESENCE OF <u>Wm. H. Merrill</u> <u>Wm. A. Sammons</u> WITNESSES: Elder of Day Saints</p>	



*Back: Cora, Aerial, Horace, Alf, Owen.
Front: Howard, Reed, Mae*

in town or at meetings. His lady friends always greeted him with a kiss. This pleased him. He was proud too, of his horses and always took good care of them.

Aerial remembers one time he got in the way of a saw that his mother [Cora] and father [Alf] were cutting wood with and was badly cut in the face. He began to bleed profusely and before his mother could even realize what had happened his father had him in the house and was washing off the blood and was treating the wound.

Alf was never one to have anything to say in public. He was very shy and retiring. Cora teased him about one time he was called on from the back row in church, where he always sat, to pray and was so frightened that no one could hear a word he said and he never changed.

One of the greatest moments in his life, he said, was when he was ordained a High Priest by Wm. L. Winn on February 25, 1923. He hadn't been able to attend church regularly because of his infirmities, but this ordination made him feel that he had not been forgotten. Shortly after this time he became more ill, with diabetes added to his troubles.

He had always loved hot biscuits and would coax his wife to make them for him but after it

was discovered that he had diabetes it was advised by the doctor that he not eat hot, baking powder biscuits and he found this to be one of the hardest things he ever had to give up.

He [Alf] loved children and taught his boys and girl to play and fight and live fairly and without anger and to this day they can still tease one another unmercifully without becoming angry. He made a fuss over his grandchildren and derived a great deal of pleasure from watching them. He taught them the same fairness.

He [Alf] died on the 16th day on November, 1935 in the arms of his oldest son, Aerial. He was most loved by all who knew him and was greatly mourned. He was a little man with a big heart and great capacity for endurance and laughter in the face of all the pain that could be heaped upon one man.

CORA MAY BURBANK RAWLINS

by Mae Rawlins Jorgensen

CORA MAY BURBANK RAWLINS was born 1 July 1879 in Brigham City, Utah. She was the fifth child of Daniel Mark Burbank Jr and Mary Jane Lindsay. She was one of 21 children born to a polygamist family. The two wives were sisters. Mother knew the privations and hardships of pioneer living.

When Mother [Cora] was 12 or 13 years old her Father [Daniel Jr] moved Aunt Adeline's family from Deweyville to Bennington, Bear Lake County, Idaho.

Because the U.S. Marshals were after those with more than one wife, Grandfather's [Daniel Jr] visits to Grandmother's [Mary Jane] family were



*Little Cora May
Burbank*

few, and then mostly at night. Grandmother and her family had to take care of themselves in Deweyville.

Mother's [Cora] education was in the Deweyville schools. She said they took the subjects they wanted. She hadn't liked English, but liked History and Geography. She said they often killed rattlesnakes with rocks going to and from school, but later was afraid of a little water snake.

Mother [Cora] had visited in Bennington with her Aunt's family and when her Father decided to take their family to Bennington she was unhappy. The winters there were long and cold. They missed the fruit and gardens they had had in Deweyville. Often in Bennington the crops froze.

At age 17, Mother [Cora] and her half-sister Della went with their Mother's cousin Rachel Lindsay, (daughter of Ephraim Lindsay, a brother to Cora's grandfather, Edwin Reuben Lindsay) affectionately called "Auntie Rae," to Glens Ferry, Idaho to work in a railroad eating place. This was quite an experience for two country girls. I don't remember Mother telling how much money they earned but it probably seemed a lot to them.



Cora as a Young Woman.

Mother [Cora] told of Grandfather butchering for others and being paid in heart, liver and tongue. Sometimes she didn't eat when she knew her Father [Daniel Jr] had been butchering. Fish was another food she had so much of as a child that

she never ate it later on. Father liked fish. Mother would cook fish but not eat it.

Mother's [Cora] sister Laura married Oscar Pope and they lived in High Creek [a canyon east of Lewiston]. Mother came to stay with them. Oscar Pope was a brother to Aunt Mary Ann Rawlins (married to Joseph Rawlins, Alf's brother). That was how Dad met Mother.

Father [Alf] and Mother [Cora] were married 5 March 1902 in the Logan Temple. They went to live in the Rawlins family home in Lewiston where the aging parents lived. Grandfather [Harvey] Rawlins was then 77 and blind and Grandmother [Margaret] Rawlins was 72. Grandfather had never seen Mother.



Owen and Aerial as babies.

When Owen was a baby, Father's sister-in-law, Leona Rawlins (married to Franklin Archibald Rawlins), died leaving an infant daughter. Mother [Cora] took the baby to nurse, but the baby passed away in a few weeks.

Early in their marriage, Father [Alf] and Mother [Cora] planted an orchard. Father said he took so long making sure the rows were straight that Mother had a sun stroke. The trees are gone now, but I remember the apple trees, the pie cherries and the apricot tree that never bore fruit. In my memory Mother always had a good garden.

When Aerial was about 14 years old, Father

[Alf] was stricken with rheumatism and was unable to work. Mother [Cora] had to feed the cows and do the chores when the boys were in school. Mother told of turning all the chairs over before she left the house but when she returned Reed had managed to climb up into the top of the cupboard. One day Father decided if she had to do his work, he would help her with her work, so he took her knitting and carefully slipped the stitches from one needle to another which of course didn't help much.

Mother [Cora] was in the Relief Society Presidency for 8 years. Lewiston First Ward covered a large area and Relief Society teaching was done with horse and buggy. This was truly a project. Mother taught primary for 12 years, most of the time a teacher of the boys. She took her classes to the canyon, on excursions, picnics and provided ball games for them.

In September 1906, her brother Ruben was working in Trenton and became ill. He came to Mother's home. She did what she could for him but he died of typhoid fever.

Grandfather Rawlins [Harvey] died in September 1913 at the age of 88. Grandmother Rawlins [Margaret] died in April 1920, 24 days before her 90th birthday. Except for short visits with their other children they lived in the same house as Mother and Father.

Grandfather Burbank [Daniel Jr] lived with us in the winter time in his later years and did Temple Work going to and from Logan on the Utah & Idaho Central railroad. Grandpa took his turn at family prayer which he always closed with "save us in Thy Celestial Kingdom."

Ruth died 11 November 1918 at 8 months. This was the day of the end of World War I. We were one of the few families in Lewiston not rejoicing that day. It was at the time of the flu and no public gatherings were allowed. The funeral

was held on the front porch and in the front yard.

Lindsay was just a few weeks old when Aerial came home from High School with the flu. He went upstairs to bed away from the family. Mother [Cora] and the baby went to stay with George and Nellie Rawlins. Grandmother [Margaret] Rawlins was ill in bed. Eve Nielson was our hired girl and Aunt Mint came to help with Grandmother. Aerial said Aunt Mint was the only person he saw until he was well and downstairs again. It was good to have Mother and the baby home again. Grandmother passed away 4 April of that year [1920].

With team and white top buggy Mother [Cora] and some of her children would drive from Lewiston to Bennington to visit her Mother [Mary Jane], leaving the others at home with Father [Alf]. This was a two day journey. I remember camping out all night somewhere in Mink Creek Canyon.

Owen remembered Mother [Cora] riding horses. She could gallop the horse seated side even bare back. She could put her hands on the horse's withers and jump upon its back. She took us with team and buggy on many excursions to pick choke cherries and wild currants. Also to gather wild flowers for Memorial Day on the foothills or river meadows.

Mother [Cora] took advantage of instructions given through the extension service of USU in food preservation and homemaking. She canned hundreds of quarts of string beans which added variety and nutrition to our winter meals.

The winter of 1936-37 is remembered as long, cold and stormy. Mother [Cora] passed away 11 February 1937 after months of suffering. She had given devoted care to Father [Alf] in his illness and passing. We knew she was tired and when she steadily felt worse we learned she had cancer. Reed was on a mission in South Carolina and I was expecting my second child. We two were not at her funeral. Five of her sons and one son-in-law were her pallbearers.

CHILDREN BORN TO ALF AND CORA

Note from Nada: Each of their children has carried on their legacy with honor. Their children and their spouses have been an influence for good on each of Alf and Cora's grandchildren. All of their descendants can gain strength and the courage to face their trials from their examples.

AERIAL ALFONZO was born 27 Nov 1902 in Lewiston, Utah. This is from his history: *"He lived there until after he married except for the two years he spent on a mission in Northern Indiana in 1924 and 1925. He married Dorothy Last 15 December 1926 in the Logan Temple. They had four children. They lost their farm to foreclosure during the depression and moved to White Bluffs, Washington in 1939, where they bought a small farm with the share of the proceeds from Alf and Cora's farm. He worked primarily as a farm laborer, but did have a good job with the Bonneville power company putting in power lines from*



Aerial Alfonzo Rawlins, Dorothy Last

Grand Coulee Dam. The development of the Hanford Atomic energy project forced him to move his family to Walla Walla, Washington in 1947. While working for a farmer there, he had a tractor accident that caused him to lose a leg just above the

knee. He remained in Washington until his death in Kennewick, Washington on July 22, 1997."

"Aerial's assignment as a young boy was to see to the needs of his Grandparents. This gave him the opportunity to have lots of communication with them, especially with his Grandma Margaret. He got to know his Grandpa somewhat, but not as much as he did his Grandma Margaret. He frequently told stories about this experience. One day Aerial described Grandpa Harvey's beard to his son, and how Grandma Margaret kept his mustache and long beard trimmed." He and his wife, Dorothy have many more interesting stories in their histories.

OWEN WOODRUFF born 10 August 1904 in Lewiston, Utah. He was a lifelong resident of Lewiston. He was baptized 10 August 1912. When the bishop came to Alf and asked for Owen to go on a mission, Alf asked him to take Horace instead because he couldn't get along without Owen. Owen always worked hard; particularly from the time it became evident that Alf could no longer be out working with the boys. Alf told Owen's wife, Velma, that from the time Owen was 12 years old he (Alf) never had to worry about anything not being done.

Owen was able to stack hay in the loose stacks common for that era and those stacks didn't



Velma Walton, Owen Woodruff Rawlins

collapse. The other kids left the head rows of the beet fields for him to thin and hoe because they were longer, and he could do them faster. This was done with a short handled hoe. Although he wasn't very tall, he was strong. The younger boys could never beat him in a wrestling match; even if they tried two at a time. Mae said he was her protector from the teasing of the other boys. If she stayed close to him, they would leave her alone.

Owen married Velma Walton on 6 December 1933 in the Logan Temple. She often said she got married on the noon hour. Owen was driving a gravel wagon for the city and so Howard got on the wagon to drive until Owen and Velma got back from Logan after their wedding. Then Owen went back out and got on the wagon to finish the work. Owen and Velma lived in the North room of the Rawlins home for five years. During that time the twins were born and Velma was able to develop a close relationship with Alf and Cora. Later two more children joined the family.

After those first 5 years, they moved to Soda Springs, Idaho for a year while Owen worked for a farmer there. When they returned to Lewiston they lived in several small homes until they were able to purchase the Emil Larsen home, located around the corner to the west from Alf and Cora's

home. They lived there for several years while Owen worked at his farm located about 4 miles west of town. Owen farmed for his entire life and often went to assist his younger brothers with their farming too; even though his dream was to be a math teacher.

Owen had a great love for horses and an easy way with most animals. He had a team, Babe and Tops, that he farmed with for as long as the horses lasted. He understood horses and they understood him. There was no need for harshness. He would open the back door to the barn and call "Come on!" and the cows would come; even from the quarter mile away on the pasture hill. He could just speak to the horses from a little ways across the barnyard and they would respond. If the horse stepped on one of the plants while they were in the fields, Owen would just call the horse by name the horse would step off and continue on down the row as if nothing had happened.

Owen liked things to be straight. If it wasn't straight, he worked on it until it was, even if the difference was only 1/4 inch. When he planted a garden or anything else, the rows were straight. One day his mother asked him to plow the garden so she could plant. When he got finished, a few raspberry bushes were missing. When his mother asked about that, his reply was, "Well, I plowed straight." One time Owen and Velma planted a garden and one of his aunts stopped by to see if he was alright because the rows were crooked in the garden. She knew he would never knowingly make or leave a crooked row. It turned out that Owen and Velma had planted the garden by moonlight and he couldn't tell if the rows were straight.

Often Owen would be so tired he would fall asleep sitting up. At one time his mother was concerned because he hadn't come in from cutting hay in the evening when he should have. She went to see what was keeping him so long and found him

in the field on the mowing machine sound asleep. The horse kept going around the field cutting the hay. His mother softly called "Whoa" to the horse and that woke him up. Owen could sit on a kitchen chair, let his head drop a little bit and go sound asleep. He never swayed or tipped. If he was left alone, he would have a little nap, wake up and go on with what needed to be done.

During part of World War II, Owen worked on the mail trains that ran from Huntington, Oregon to Green River, Wyoming. It was during this time that his second son was born. He also worked for the sugar factory in Lewiston during what was called "campaign," which was when the harvested beets were refined into sugar. He worked all day on the farm then went to the sugar factory at night to run the huge beet washer.

At some point, possibly when he had viral pneumonia, Owen lost his sense of smell. He would come to the house for lunch after Velma had already left for work and put a pan on the stove to warm something up. While it warmed he would sit down at the table and either get engrossed in figuring something out or fall asleep. The first he knew that there was a problem was when there was smoke in the kitchen. Velma scrubbed many a scorched pan from his lunch.

During the 1960's Owen and Velma built a home on their farm west of town. They worked together from pouring the foundation to shingling the roof and everything in between. Owen made all the cabinets and cupboards in the house. He made them a custom height so they were comfortable for Velma to work at since she was short.

Owen was quiet and didn't say much. However, if there was someone in need or there was a tragedy, he did his best to be there to help with chores, building or whatever he could do. He worked hard and let it speak for him.

All the years of hard work took its toll on his

back and heart. For the last few years of his life, he had a support brace for his back and slept in traction at night. In time his heart began to give him more trouble and he was on medication. In October of 1967 his heart was rapidly failing. He didn't want to go to the hospital and the doctors knew he could receive good care at home. So he came home and Velma was his 24-hour a day nurse for the last few days of his life. He died in his sons' arms on 28 October 1967 at the age of 63 which is the same age his father was at his death. He was buried in Lewiston City Cemetery.

HORACE BURBANK born 30 January 1907 in Lewiston, Utah. He went on his mission to Texas and after returning he married his sweetheart, Arvilla Housley, 20 September 1928. They had several precious babies die which was a hard trial. They were able to raise 3 daughters and loved them dearly. After their children left home, they fostered, through the church, many Native



Horace Burbank Rawlins and Arvilla Housley

American children. They loved them. Some of the places they lived are Lewiston, Utah; Richmond, Utah; Washington State; then back to Cove, Utah. Horace worked in farming, atom-bomb plant, sugar factory and then ended driving a school bus for twenty-five years. They enjoyed gardening, horses and their family. After retiring, they pulled all the money they had and went on a mission

to England. They dearly loved their mission. On returning they moved to Holbrook, Idaho to live near their daughter. They always had a friendly smile for everyone. His sweetheart, Arvilla, died 24 January 1984 in Bancroft, Idaho. His daughter tells he died of a broken heart 2 June 1985, at the home of his brother Lindsay Rawlins in Lewiston in the very home and the room he was born in 78 years earlier. He told his life story to his daughter. It is a great love story. Here are two parts of it:

This love story with Arvilla is from Horace's history: *"I went with her while Aerial was on his mission, and when he came home, I had proposed and she had accepted. We had set the date to get married. Mother turned to me and said it's your turn next. So I talked it over with my sweetheart and she said she would wait for me while I went for the Lord. And so I went to Texas. There's one thing that happened that didn't surface for a few years. When I got ready to go on my mission I went to ole Brother Williams there in Lewiston and got my patriarchal blessing. After I had left Arvilla, who is my sweetheart, went and got her patriarchal blessing. And she was told that the time would come when she would fill a mission in a foreign land. We were married shortly after I got home."*

More from his history: *"Fuel was so hard to get, my brothers and I hauled wood from the canyons in the fall to burn during the winter months. That was hard tiring work, but we enjoyed being together. I did enjoy working with my brothers. We would go to Franklin Basin, leaving early in the morning with the teams long before daylight. Get in and cut our load. Spend the night, load up next morning and come home late at night. We went in one summer and logged green lumber. We build us a fine chicken coop and a cow barn there on the place in Cove. I loved to do carpenter work. I got to be pretty good."*

HOWARD FROST born 13 March 1909 in Lewiston, Utah. Here are a few memories some of Howard's children have of him: *"Our Father wasn't the healthiest kid on the block. He went with his father to Lava Hot Springs during at least one winter so*



Howard Frost Rawlins, Arlie Matkin Bodily

both of them could take advantage of the naturally hot water." Horses, family and farming filled his life. In time, he and Lindsay bought out their siblings and split the old homestead property. In 1964, the year before he died, he was diagnosed with diabetes like his father.

"He served in the Central States Mission [left May of 1939] and served mainly in Oklahoma and Kansas. One of the most emotional events in his mission was his last companion got sick and died. He accompanied his body home and spoke at the funeral. After the funeral he caught a bus to Lewiston arriving home about noon. He got mom [Arlie Matkin Bodily] from work and they had dinner at the Rawlins home. They must have dated some before his mission as I think we have the last letter he wrote to Mom and he mentions in his journal about the joy of getting letters from her."

Howard and Arlie were married in the Salt Lake Temple on 26 November 1941. *"He never left the house without kissing my Mom goodbye. Our Dad had our Mom on a pedestal. Living in a house with only sisters I was much closer to Dad than Mom. I have a vivid memory of coming out of the house complaining and talking back at Mom and the next thing I knew I was being given a*

really good swift kick in the rear. Lesson learned."

"In 1950 or 1951 Fred Veibell got our Dad a job on the Church Stake Farm in Heber. It was really at Hailstone. We lived at the power station." After a few years they came back to Lewiston.

"My first memories of him were of him working." He farmed the Lewiston farm and the farm they bought in "Idaho about 1/2 mile down a dirt (often muddy) road off the far end of what would eventually be called Main Street, just barely across the line into Idaho on Worm Creek." "I think he always worked very hard I remember we had a big coop of chickens and sold the eggs. When we came home from Heber in 1954 he bought 3 or 4 Guernsey cows. There was one damned mean one named Sox." "Once in a while, one would be exceptionally mean and difficult to get settled down. There were at least two types of hobbles we used and we usually tamed the beast. For those that we couldn't get tamed, we had two options:

- 1. Sell her at the Auction in Smithfield and let someone else deal with it.*
- 2. Fatten her up and instead of a trip to the Auction, she went to Miller's packing house and becoming part of our supply of fresh meat for a few months. This also permanently removed this one from the gene pool."*

"Our father was a Seventy, as were all who served missions up until probably the early 1970's. When I [his son] went missionaries were ordained Elders instead of Seventies. Dad was a very good Sunday School teacher and I remember being in his class a time or two. He didn't mind teaching the more rowdy classes and could make them behave and they left knowing more than at the beginning of the class."

Two big trips his children remember:

- "Trip to Canada in August 1959. We all took a trip to a big Lindsay or Burbank family reunion in Cardston, Alberta, Canada. We drove first to visit our Uncle Aerial Rawlins and his family in Walla Walla, Washington. After spending a day or two with them we went on to Cardston. Somewhere along the trip we stopped at Virginia City, Montana and then went through Lewis & Clark Caverns. I remember a couple of rock formations that looked like a plate of fried eggs and strips of bacon. We also visited Yellowstone National Park. There were bears everywhere. We camped one night just outside the Park at a roadside rest area that was covered by a landslide a few days later that was caused by an earthquake in Yellowstone. It was about a 7.5 magnitude and hit at 11:37 pm. There were at least 36 people killed, but who knows about any travelers like us who would have simply been covered by the earth in the middle of the night."*
- Trip to Washington in 1962 to visit their daughter and husband in Tacoma, Washington. They saw the World's Fair in Seattle, and also visited his brother, Aerial and wife, Dorothy. "We went to the beach and dug or tried to dig clams and also went through the aquarium and saw their huge octopus. We drove along the Columbia River and stopped at most of the large dams along the way. We were mesmerized by watching the fish going up the fish ladders and through the counting areas."*

"While we had the Milk Route he had to work every day of the week. The milk route was bought from Dave Roberts about 1955. I remember going with dad to Preston when he bought a new International Truck in 1956. It was two toned - Willow

Green & Ivory. As I recall the daily route was at least 50 or 60 miles. A reasonable estimate would be perhaps 200,000 miles when the truck was sold about 1965 when we lost the milk route. The old milk truck was traded in on a pickup truck which he and I were in when someone hit us on March 4, 1965. His jaw and left hip were broken, my collarbone was broken and I bashed the windshield with my head."

"We had no idea how profoundly the events of that morning would impact our lives. Over the next week he underwent surgeries to repair the broken hip and mend his jaw. I went with my mother to visit him in the hospital on March 14th and that was the last time I saw him alive. With his mouth wired shut he couldn't say much even though I know he wanted to. He died on March 14, 1965 one day after his 56th birthday."

"As I reflect back there were many, many people who helped us through this most difficult time. Through adversity such as this we become the people we are today. Given the choice, I would have rather gone through life with my father at my side. It is now 50 years and he is still very much missed."

"I never heard my Dad raise his voice in anger and he was so patient and kind. What I remember about my Dad is even though I was the black sheep of the family he still loved me and didn't begrudge me. Best of all everyone in my Dad's family treated us like we counted." There are so many more great stories told of Howard's life.

MAE was born 27 September 1911 in Lewiston, Utah. This is from the history she wrote: *"I was raised with just brothers on a farm where there was a lot of work to do. My father was crippled with rheumatism. I cannot remember him being well. I worked in the fields with the boys where*



Charles Allen Jorgensen, Mae Rawlins

we thinned and hoed sugar beets, and then topped them in the fall. I also drove the horses on the hay wagon.

Father bought a Model T Ford. He was so crippled he couldn't drive. When the boys were busy, I was the family chauffeur.

I attended school in Lewiston, North Cache High School and received a degree from Utah State University in Logan, Utah. I taught in Glendale, Idaho. I married Charles Allen Jorgensen in 1932, [23 December 1932] and moved to Huntsville, Utah. We had three children... [When the youngest] was five years old, I taught school in Huntsville, and continued teaching for four years. I was also a telephone operator in Huntsville before the switch over to dial phones.

I worked many years in the primary as a teacher, counselor and as a president. I was also Relief Society President.

In 1973, Allen and I were set apart as ordinance workers in the Ogden Temple. Allen died in 1976. I continued working at the Temple. After 17 years I resigned. I miss it very much, but the Temple work went on fine without me.

At the present time (1997) I have only one brother left; Aerial, the oldest. He calls me every Saturday morning.

She wrote many of the histories used in this

book. She had great insight and humor. She was baptized 27 September 1919 by Joseph H. Lewis, confirmed 6 October 1919 by Joseph W. Leavitt. She died 7 August 2003 in Brigham City, Utah the last of her siblings.

REED LEGRAND was born 20 November 1913 in Lewiston, Utah in the family home. This is from his history told by his daughter. *"He was baptized on Dec. 6, 1921. He attended school in Lewiston and graduated from North Cache High School. He was not a big fan of school except for the track meets and the cattle judging events in Ag. [Agriculture] class. His eyes were damaged by the measles when he was young and I think his poor vision was not discovered until much later. This may have accounted for some of his lack of interest in school work."*



Ethel Ora Scott, Reed LeGrand Rawlins

"Dad [Reed] served a mission to the Southern States Mission from April 1936 to April 1938. He was endowed April 20, 1936 just prior to his mission. LeGrand Richards was Dad's mission President and Dad maintained a love for Pres. Richards his entire life even attending Pres. Richards' funeral in the tabernacle. Dad was full of stories about his mission and could tell them all day if the opportunity arose."

"He married Ethel Scott on Jan. 20, 1940.

Seven children were born to them: four girls, then three boys."

"Dad [Reed] loved everything about horses and tried to always have a horse with a colt, if at all possible. His mare named Dee actually won the 4th of July race in Lewiston in about 1965 or so. I think that may have been his proudest day!"

"Dad [Reed] loved farming and if he could have made a living doing that he would have been happy. We almost always had a dairy cow or two as well. Dad was a hard worker at whatever he did and there were many things he was employed at: The Lab of the Sugar Factory, Thiokol Corp. and Wurlitzer Music and several others. One of his last jobs was as sexton of the Trenton, Utah cemetery. It is a beautiful little cemetery located at the foot of Trenton hill on the highway to Cornish."

"Dad [Reed] loved serving in the church and especially as ward clerk in about 1963 and later was the Gospel Doctrine teacher for many years. He loved to study the gospel and was a Seventy for most of his life until he was made a High Priest prior to being ward clerk. I understood from people at his viewing and funeral that he was a kind and attentive Home Teacher for many years."

Dad [Reed] died the day after Christmas in 1989. We were planning their 50th wedding anniversary and Mom had gone to Logan to put the notice in the newspaper. She felt an urgency to return home and when she did she found Dad dead on the kitchen floor. It was a great shock for him to go so suddenly but what a great blessing for him. He was buried in the Richmond, Utah cemetery next to Mother's [Ethel's] parents on New Year's Eve day. Instead of a golden wedding party, we had his funeral."

"A favorite story he [Reed] liked to tell was about his return from his mission in Georgia and Florida in April of 1938. Dad's father had died just prior to Dad leaving for his mission and his

Mother had passed away prior to his return so he was anticipating a lonely return anyway. But it was worse when a late spring snow storm stranded his brothers in Cache Valley and they were unable to meet his train in Salt Lake City. He hitched a ride home to the highway over by the sugar factory and walked the remainder of the way. When he came into the front yard in the early dawn the old family dog was asleep on the front porch and was awakened and recognized Dad and ran to greet him and jump all over him. He said he was glad to have a friendly greeting even if it was from the family dog."

"Another story Dad told many times was that the night I was born on September 28th of 1941 there was a heavy snow storm, which I guess was not all that uncommon in those days in Cache Valley. Dad said the corn had not been harvested nor the sugar beets nor the last crop of hay but winter set in from then on and no more harvesting was done. Dad used to say that I was the only good thing to happen that year!" Read more of his wonderful stories in his histories.

RUTH was born 3 March 1918 in Lewiston, Utah, and died 11 November 1918 in Lewiston, from the influenza of 1918. This pandemic killed between 5 and 10 percent of the World's population.

Aerial's memory as told to his son: *"Ruth's death devastated his mother. He remembered that his Mother grieved for a long time. He said that one night, she had a dream in which her Mother [Mary Jane] appeared to her and told her to get on with her life—that she [her mother] had Ruth with her, and she was fine. After this dream his mother, Cora, was able to let go."*

Owen's memory: One day Owen and one of his sons were working on the farm together and the son asked if he had ever seen anyone die. Owen said, *"I watched my baby sister die."*



Mae and baby Ruth Rawlins

Horace's memory: *The day that the Armistice was signed our Father in Heaven called our dear sweet little sister Ruth home. This was a tragic event in our little home.*

Mae's memory: *This was the day of the end of World War I. We were one of the few families in Lewiston not rejoicing that day. It was at the time of the flu and no public gatherings were allowed. The funeral was held on the front porch and in the front yard.*

Lindsay's memory: *I was born in January of 1920. I always thought I took her place. I don't know if I've done her justice or not.*

Nada wrote this tribute to her as if Ruth were telling the story: I, Ruth Rawlins, was born and lived during the last months of World War I and the influenza of 1918. I was born 3 March 1918 to Alf (46) and Cora (38) Rawlins. They were so happy to have another baby girl. They loved being with me. I was greatly loved by my brothers, and sister. My sister Mae was 6 and was so excited to have a baby sister. All my brothers Reed (4), Howard (9), Horace (11), Owen (13), and Aerial (15) enjoyed getting me to smile. We enjoyed the few months together. Men started coming home

from the War and the influenza started to spread across the country and found its way to Lewiston. I got sick so fast and died on the last day of World War I, 11 November 1918. The whole country was celebrating but not the Rawlins' home in Lewiston. Everyone was very sad, but they all were trying to be brave. They had my funeral on the big front porch because no public meeting could be held because of the flu epidemic. My grandmother, Mary Jane Lindsay Burbank, came to take me to the Spirit World. She was with me until my parents' days were over and they came to be with me.

LINDSAY MARCUS was born 19 January 1920 in Lewiston, Utah. He was baptized 26 February 1928. He left on his mission to the Southern States Mission in January 1941. He married our sweet



Julia Whitney, Lindsay Marcus Rawlins

mother, Julia Whitney, 2 April 1946 in the St. George Temple. He always treated her with kindness and love. They had 10 children. He farmed for a hobby and worked the sugar factory and then at Thiokol as a lab tech for a living. He always said, "You needed a right good job to be able to be a

farmer." He loved the Gospel and wanted to serve another mission. He and Julia served a mission at the Los Angeles Temple Visitors Center starting 1986. What a joy that time was for them. After coming back they worked in the Logan Temple. He was a great listener and a talker. His children knew they were loved by him. He treated people with understanding and compassion. He was born in the front room of the Lewiston Home and died in the back room on 19 March 1994 and buried in Lewiston next to his parents and sister, Ruth.

Lindsay was full of stories. This is one memory he had from his childhood. *"I remember that I would ride every colt that came around here and every calf too. One day I was down at the barn and a bunch of boys were sitting there. There was a bunch of nonsense going on. Dad [Alf] was sitting on his chair by the pile of wood. Horace put me on a colt. I wrapped my hands in its mane as it came a buckin' right across that yard towards Dad. We got a little excited -- we were afraid it was going to run over Dad. Instead that danged colt went right up over that pile of logs. I can still remember my mother scream, "Get off," and Dad hollering, "Stay with it. If you fall off you'll get hurt, but if you stay with it you'll be all right." There I was taking orders, trying to figure which one to live by. Of course I didn't want to fall off either. I ended up landing on my knees on top of the logs".* Read more of his stories in his history.

STORIES OF JASPER ALFONZO RAWLINS AND CORA MAY BURBANK

By Lindsay Marcus Rawlins

*(With help from brothers, Aerial, Horace, and Reed; sister Mae;
and sister-in-law, Velma, my brother, Owen's wife.)*

MY MOTHER WAS Cora May Burbank Rawlins. My father was Jasper Alfonzo Rawlins, although he always went by the name of "Alf."

I was the youngest of six boys and two girls. Our sister, Ruth died when she was eight months old. I never knew Ruth. I always thought I came into the family to take her place. I grew up knowing my five brothers and one sister; Aerial, Horace, Owen, Howard, Mae, and Reed.

Velma remembers Mother and Dad this way. "Dad Rawlins [Alf] was slender, clean shaven with blue eyes and dark brown hair. Mother Rawlins [Cora] was almost as tall. Dad Rawlins was not of great stature. He was so kind. Mother Rawlins had dark brown hair. It wasn't quite as dark as Dad's and her eyes were also blue."

Below are many of the most vivid things I remember about my father and mother. I always felt that I was born of good stock and I've appreciated the good parentage I've had.

MOTHER [CORA] was born in Brigham City. Her father [Daniel Mark Burbank] was a polygamist. He had married two sisters, Sarah Adeline Lindsay and Mary Jane Lindsay. Mother grew up through her teenage years in Deweyville, Utah.

Grandfather [Daniel Mark Burbank] was only there about half the time. The law got after him as it did other polygamists and he moved the other family to Bennington, Idaho, and left mother's [Cora May Burbank] family in Deweyville.

The Oregon Short Line Railroad went through

Deweyville. Mother [Cora] with her brothers and sisters used to walk along the track and gather up coal that fell off the train. Grandfather [Daniel] would get some wood for them. They'd save bacon rinds to rub the saw so they could saw the wood more easily.

They lived in a little two-room log shack just east of the railroad a ways. (I saw that home at one time. I don't know how in the world they got eight kids in there.) They could bar the door and bar the windows. They had a big gray, mean dog that mother thought was part wolf which they tied by the door.

There were a lot of tramps walking up and down the railroad. One night somebody got to beating on the door. Grandmother Burbank [Mary Jane] said, "Who is that?" He said, "That don't matter. You open the door and let me in." Grandmother kept talking to him through the front door. While she was talking to him Aunt Laura opened the back door and turned the dog loose. Mother said, "I can still hear that man scream and the profanity that he used." A while later the dog scratched on the back door. They opened it and let him in. He came in and laid a part of that man's pants on



*Mary Jane Lindsay,
Daniel Mark Burbank Jr*

the floor, put himself on it, and went to sleep. But mother (Cora May Burbank) said: "Some of us kids didn't sleep through the rest of the night."

Mother [Cora] said that when she was a teenager she was walking in Bennington with another girl who was pushing her baby in a baby buggy. She said they could see through the grass the head of something popping up and down. They thought it was one of the kids trying to act up. It turned out to be a mountain lion. Mother took a blanket from the buggy and waved it. She said that the only thing that kept that mountain lion from attacking was the motion of that blanket as she waved it in the air.

As a teenage girl, Mother [Cora] went up to Glenns Ferry and cooked one year in the kitchen of a railroad cafe. When the train would stop there, the head cook would get up in the caboose and talk to the men. One day the train started and by the time she got ready to get off the caboose it was going a little faster than she thought. She jumped off, fell down, and skinned her knees. Mother kidded her that she should be a little closer to the door when the train started.

FATHER [ALF] grew up in Lewiston, Utah. Grandmother and Grandfather Rawlins homesteaded in Lewiston. However, the winter that Dad was born, Grandmother and Grandfather didn't stay the winter. They didn't have a good enough house, so they went back to Richmond to have the baby. If they would have stayed, Dad would have been the first white child born in Lewiston.

My father [Alf] was the youngest boy of the family, so he became the cow puncher for the family. They used to range their cattle at Star Valley for many years. Dad would go and range his cattle out there all summer then he'd bring them back in the fall. Dad's family tried to get their crops planted in Lewiston before driving the herd to Star Valley.



Rawlins Home in Lewiston in 1908. In 1912, Alf and Cora added rooms to the back of their home.

One time as Dad [Alf] was going to Star Valley with Riley Lewis, a friend of his; they had one old cow that wouldn't keep up. They tried everything to get that cow to keep up with the herd. Finally Riley reached down from his horse and picked up a small, flat cactus with all those prickly pears on it. He rode over and lifted that cow's tail up and put that cactus under her tail. That old cow took off and stampeded the herd. They were several days gathering up the herd before they could go on.

Star Valley was rough country at that time. The people there built a place to meet for Church meetings, dances, and everything. One night at a dance one of the outlaws of the country came in the door and stood there by the piano. He had two guns on him, and a black hat, and the typical outlaw look. He walked over and asked one of the girls to dance with him. The girl said, "I can't dance with you while you've got those guns on you." So he went back over to the piano and took his guns off, then his belt, and laid them up on the piano. Dad said the outlaw shook a wicked foot just like the rest of them. He danced the Shottish and all those old dances that they danced. After he danced a few dances, he thanked the girl, put his guns on, and left. They never saw or heard anymore about him.

One day Dad [Alf] was coming home. He was riding across Bear Lake Valley. A man rode in behind him and visited with him. Dad didn't travel with guns. Dad said. "I noticed that he had guns

on him.” That man stayed just a half a horse length behind him and visited with Dad clear across Bear Lake Valley. “When we got over to the other side, he said, ‘It’s been nice visiting with you.’” Then he went one way and Dad kept on coming home. Dad knew some of the outlaws that were famous in that day.

Around the campfires at night, he used to play the mouth organ (harmonica). It blended in with the coyotes howling.

Dad [Alf] said that he was over helping Joe (Joseph Rawlins, his brother) plow one year. There were wild horses up on the range of the mountains west of Cornish. Along in the afternoon the horses would head for water. They would come down and run right into the river for water. There would just be a streak of dust as they would come down into there. One year a pinto stallion that could

but they never had anything that would run fast enough to get him to break that pace. They used to hobble mares and turn them loose with him to get some colts. The horse finally left but they never got any colts from him.

At one time Dad [Alf] had to cross Bear River with a herd of cattle. The river was in flood stage and it went right from the brow on one hill to the brow of the other. Dad swam that herd of cattle across.

Education-wise it seems like Mother told me that she graduated from elementary school. That was all they had in that area. Dad [Alf] went to one year of college at the AC (USU). I don’t know if that was the full year or just one winter. He had about as much education as anybody around at that time.

CORA AND ALF MEET

Mother [Cora] was helping Aunt Laura, Mother’s sister, who had married Oscar Pope when she met Dad [Alf]. There is a difference of opinion as to where Aunt Laura and Uncle Oscar Pope lived. I think they lived both in Lewiston and High Creek. However, I feel at one time they lived at approximately 800 South and 450 East on the north side of the road in Lewiston.

One spring we opened up the potato pit and I went uptown to Joe Owens’ who was a blind man who lived here in town and told him who I was. I told him that Dad [Alf] was opening the potato pit that day, and if he would come down and tell Dad how many potatoes he wanted, we would bring them up to him. He said that he would be down. He came down here. (He walked all over town with his cane. He’d sometimes hang the cane on his arm and clap his hands. He could tell whether he was close to a building by how it echoed.) He came in the house and started telling me about the first time he met my mother [Cora]. She kind of



Nephi Rogers (a neighbor), Alf, Mae, Lindsay, Howard, Reed (in front), Horace, Owen

pace came in on that range. (The legs on one side of the horse would go the same direction at the same time. They generally go across.) This horse always paced wherever he went. He’d pace up and down and over those hills. They used to chase him,

grinned. He told of the house down on 800 South. Mother was a girl there scrubbing the floor for her sister, Aunt Laura. He walked up and opened the door and poked her with the cane as he tried to come in. She said, "You old blind fool can't you see where you're going?" Then she realized that he was blind. He laughed while he was telling that story but she didn't laugh - - that still embarrassed her years later.

Aerial, the oldest child recalls, "*The first thing I can remember about my parents is that they were sawing wood. (At one time there was a forest all around our home. The old settlers that came in like Grandpa Rawlins planted trees like mad. They were fast-growing trees. The ants took over in the summer. The ground was just covered with ants. I remember coming into the house one time just bawling with ants all over me.) Dad [Alf] cut those trees down in the winter time for fuel for the next year. He cut a year ahead. Mother [Cora] and Dad were out sawing, and I walked behind one of them, and they accidentally poked me in the face with the butt end of the saw. I still carry the scar. I remember landing on my back and making a lot of racket.*"

RHEUMATISM AND DIABETES

My father [Alf] was crippled all the days that I knew him. He was twisted out of shape with rheumatism and he had sugar diabetes. I [Lindsay] never knew until I got diabetes that some of the pain that you have in your joints is caused by diabetes along with rheumatism. I don't know which pain is worse, but when you get the two together, which I have, I can sympathize a little bit more with Dad. He used to have me rub his feet and while I was rubbing his feet, he'd feel just fine, but the minute I'd quit, then his feet would hurt. I never could understand that when I was a kid, but now I've got feet about the same way. Dad

is remembered for saying, "I'll give you 'all you may ask' if you rub my feet or back." They tried to treat Dad with insulin, but he couldn't take it. They tried treating him with everything that anyone suggested.



Alf, Lindsay, Cora

I [Lindsay] asked Dad [Alf] once what he'd done for rheumatism. He said that he had tried everything that anyone had suggested, including peeing in a bottle and burying it on the northwest corner of the farm in the dark of the moon of August.

Reed tells the story that one day Mother [Cora] was rubbing his back with some horse liniment. Some of it got away and ran down his spine to a very sensitive spot. He could hardly move when she got started, but he got up in a real hurry and danced and whooped and hollered when the liniment was spilled. They both laughed about that for a long time.

Another remedy that Dad [Alf] tried was a sweat box. He sat on a chair, inside a box, dressed in the clothes he was born in. The box came up so only his head was out. An alcohol burner was lit under the chair in the box. He would sit in there till the sweat just poured down his face.

He [Alf] had good teeth, but they thought that was what caused his rheumatism. So they pulled his teeth out. That didn't help his rheumatism or his disposition either.

TRIPS TO IDAHO

Horace tells, "One winter it was decided that Dad should spend the winter up at Lava Hot Springs. They called it Dempsey Creek at that time. So he took a sheep camp wagon and Uncle Joe Rawlins from Cornish took it up for him and found a good spot for him, and Hal Stocks, [Alf's friend] who was also crippled up about like Dad. They took Howard with them, and they spend the winter at Lava soaking in the hot mineral water. Every time Howard would catch a cold he would have pneumonia, but after the winter at Lava and bathing in that hot water, it straighten him out and he was ok. Hal Stocks was able to come back in the spring and pick up his work and put his crops in. But it didn't do Dad any good. He came back very blue and discouraged. But he decided there was only one thing to do and that was to pick up the strings and do the best he could with us boys to help him. Dad was the best partner and good teacher to work with. I really enjoyed being with my Dad."

One of their neighbors up there had the prettiest red frying pan. Dad [Alf] was curious about it, so one day he went over to see it and found that it was just a rusty pan that had never been cleaned out.

Aerial also recalls the trips made to see Mother's parents. *"We used to go up through Cub River Canyon, over the mountain, down into Paris, through Montpelier, and then into Bennington with the white topped buggy. Mother [Cora] took the children by herself. We'd take two days for the trip. That was a great time. It was just a mountain trail. There was a forestry trail from the bottom of Cub River Canyon*

to the top. It was a long canyon. That was a pleasant time, and we always had a lot of fun doing that. Mother was an entirely different person when she was in the mountains that way. Both of my Grandparents were raised on the frontier, and I guess it leaked over into some of the rest of us. We'd go over to Grandmother's and that was a great time. She didn't have much. But what she had we were welcome to. Grandmother didn't have a refrigerator but she had a well with a big wooden bucket and that was where she kept her milk, butter, and the cheese she made."

One of those years before I went to school, we were going over to see Grandpa [Daniel Jr] Burbank. Grandma [Mary Jane] had died. Grandpa lived alone in a little log cabin in Bennington. I believe it was in February. Dad's [Alf] rheumatism was bothering him, so we went up by Lava and spent a day or two there. Dad soaked in that good warm water. He always felt that helped him. Then we went on over to Soda Springs where he drank some of that soda water. He liked that soda water but I could hardly stand the stuff. I thought he was a pretty tough man to drink that water.

Along in the afternoon we headed on the road to Bennington. Out on the Georgetown divide on the dirt road between Soda and Bennington, he said, "Whup, whup, you've got to stop. I've got to go to the bathroom." We stopped right there in the middle of the road. There weren't any cars in sight, and Dad got out and got around behind the car which was the only shelter in the country. He said, "Howard, go find me some bum fodder." Howard ran off across the country and came back with a handful of dried foxtail that had made it through the winter. My Dad said, "Good night boy! I've taught you all I know and the only thing you can find is dried foxtail." My Mother laid her head on

the back of the front seat and laughed till the tears run down her face. I've kidded Howard over the years about that and he said, "So help me, that is the only thing that survived the winter."

Mae tells that when Grandma Burbank died, Dad and Howard went over to the Burbank home to get some of the things that Mother [Cora] was to have. Along in the wee hours of the morning Mother could hear the team coming into the yard. She got up and went down and asked Dad [Alf], "Why didn't you stay overnight? Why did you drive straight through?" He said, "Did you ever sleep with Howard?" (After Howard was asleep, he would rub his feet together. They used to wonder if it was the grasshopper in him.) Dad thought it was sure better to drive all night than sleep with Howard.

When Grandfather [Daniel Mark Jr] Burbank died, Mother [Cora] caught the train in Cornish to go to the funeral. Before she left, Dad [Alf] said that he didn't want her to inherit anything in Bennington. He said that he had her and that was all he wanted from there. After the funeral, Mother asked if she could have the stove lifter, a pair of pliers, and a screwdriver that Grandfather had made. That was all she wanted. She got those items and went to catch the train. She said that she was always curious as to how things were divided up.

FARMING, GARDENING AND CANNING

Dad [Alf] was a farmer. We came along in the Depression years, and Dad thought if he could milk twelve cows all the time, (we always had a few dry) we could survive. I remember they had fixed the barn to stable the cows. We kids took turns. We knew which cows we had to milk and which ones the other guy milked. Each one milked [by hand] their share and that's how we lived. Dad and Mother would store enough fruit, potatoes, carrots,

and cabbage to last the winter. I used to wonder at how they stored cabbage. They'd put it in a pit, but they'd stick the roots outside. I asked Dad why they did that. He said, "Well, we're not gonna eat the root anyway." He felt that if we raised enough sugar beets, we would have enough money to pay the taxes in the fall, buy a few things, and pay tithing. We had some beef, pork, vegetables, a pile of wood, and a milk check to pay the light bill, and we'd get by just fine.

Horace relates, "There were two orchards planted. Mother [Cora] and Dad [Alf] set out the one when they were married. That was the old orchard for us kids as we grew up. But later to the north side of us, there was the young orchard. That's where the pie cherry tree was, the gooseberries, and the apricot that wouldn't bear fruit. We'd eat all the pie cherries before they were ever ripe, the same with the gooseberries."

Velma, Owen's wife relates, "After we were married, I remembered that Mother Rawlins [Cora] would be out working in the garden. It'd get hot so she'd come in and soak a rag in cold water. It would be about three or four thicknesses. She would wring it out a bit and put it on top of her head under her hat. That would help to keep her cool while she worked in the garden a little longer. In the fall when it'd get frosty and might freeze, she'd get up early in the morning and sprinkle the garden with cold water. That way she saved a lot of her plants later because sprinkling the water seemed to draw the frost out." If all the plants were wet they could stand a lot colder temperature.

We didn't buy food or fuel. We had chickens, eggs, milk, and Mother [Cora] made butter. Mother had a start of live yeast up in a two-quart jar on the kitchen stove.

Owen's wife, Velma, explained how they used the live yeast. "The start of the yeast was usually 1/2 to 3/4 cup. When yeast was needed

to mix a batch of bread, water was drained from boiled potatoes, oftentimes a large piece of a boiled potato was well mashed and put in the water which was cooled to about body temperature and the yeast bottle was filled to about 2/3 full. Two tablespoons of sugar was stirred in, and the lid was just set loose on top of the jar. By the next morning the yeast had worked and was ready for mixing the bread. This amount leaving a start in the bottle would raise a large batch of eight or ten loaves. Mother Rawlins had a pan that held eight loaves which was a standard batch for her. If an accident happened to the start of the yeast, they were traded around the neighborhood and a start could be borrowed from a neighbor."

They had some wheat they would take to the flour mill each fall. They would get 50 pounds of flour for every 100 pounds of wheat they took down.

Velma remembers that for breakfast they always had their dishes filled with cooked cereal and then there would be a bowl full of cereal on the table that they could fill their dish with. Also they had plenty of milk on the table.

There was one thing she [Cora] would never

do. She would never let us kids have a hot drink for breakfast. Most of her brothers lived on coffee and Bull Durham. (Bull Durham was tobacco. They rolled their own cigarettes.) She didn't want anything that resembled a hot drink or a cup of coffee. Aunt Em [Emma Burbank Daw] used to come here and she had to have her tea. Mother told her, "You can fix your own tea and buy your own tea. I won't have anything to do with your tea." She didn't want her kids drinking coffee. We could have a glass of cold milk and that was it.

Velma also remembers that Dad Rawlins [Alf] wasn't real gung-ho about vegetables. Mother Rawlins [Cora] said, "All right, if you don't want it, don't take it. But don't say anything. If the children don't hear you say that you don't like it, they'll probably eat it." For supper they always had vegetables. The family worked hard so everyone had a hardy supper. She had a glass fruit bowl that was always full of bottled fruit and set on the table for meals.

Each fall they would drive over to Deweyville or Brigham to buy their fruit. Mother [Cora] took some classes at the college on canning. Velma said, "She bottled fruit using the open kettle method. She would peel her peaches and put them on the stove in a big pan. When they had cooked a certain amount of time, she would dip the fruit into a bottle and seal it. She would continue doing that until she was done."

To bottle their beans they used a big copper clothes boiler that was about three feet long and a foot and a half high. We cut a board to fit in there and we drilled holes in it for a rack so that the bottles weren't on the bottom. Mother generally bottled in two quart jars. After the beans were in the bottles, they would be boiled for three hours.

Velma remembers, "Mother Rawlins [Cora] always felt that part of Dad's sugar diabetes problem was because he had eaten mostly hot biscuits,



*Howard, Reed, Ethel, Velma, Owen,
Children: Deanna, Vera, LaVere*

potatoes, and meat and gravy as he was growing up. She felt that they had too much of this starchy food and needed more vegetables and fruit. She never allowed her children to have hot bread. She made biscuits for dinner right after breakfast and set them on the screen porch to cool so they'd be cold. I never did see her make hotcakes or anything like that. The only one in their family that I ever saw have hot bread was Dad Rawlins [Alf]. She used to make some kind of special muffin for him occasionally." This was a whole wheat muffin, and I don't think it had any sugar in it. It'd get just as hard as a rock. That was the only bread he could have after he got sugar diabetes. He [Alf] tried to break it one day, and he couldn't cut it with the knife he had. Rather than say anything, he laid it on the table and hit it with his fist. It just crumbled. Mother [Cora] said, "My land, what are you doing?" He said, "I can't eat it that big, I can't get it in my mouth."

Dad [Alf] and Mother [Cora] always had chickens. We had a little chicken coop. It was always a long coop that was north and east of the house. It was a warm coop and the chickens would lay most of the winter. When we needed a chicken to eat, we'd kill one. My job was to catch the chicken. After it was caught, I'd hold the legs and the wings in one hand, and then I'd take hold of the comb of the chicken and pull the neck out across the chopping board. Then Mother would take the axe. She'd take a full swing clear back up over and around and cut the head off. There my hands were just a little bit apart on the chopping block. I'd just shut my eyes. Mother asked me, "Don't you trust me?"

MONEY AND TITHING

To bring in the money for the things that they couldn't do themselves, they used to do some of the following types of things. They would haul

sugar beets all winter. Also, when the roads were being graveled by the county, the boys would haul gravel during the winter. The boys drilled and cultivated sugar beets. Part of the time they also rented some land that they farmed. Also, they always ran a grain binder.

Merle Hyer said that when he was in the bishopric, the entire bishopric would meet with ward members for tithing settlement. (Merle went into the bishopric in 1932. Dave Hendricks was bishop, Dow Lewis was first counselor, and Merle was second counselor.) Dad's health wasn't very good and Mother would go in to settle tithing for the family. She would say, "Here's our tithing," then would lay it out in greenbacks. The bishopric used to marvel at how a crippled man had that much money. Maybe being a good tithe payer was how well they survived so well.

I [Lindsay] remember once when Mother had to leave home for a while. She said, "If the house catches fire, run in and get our money, it's stored under the mattress." Out of curiosity, I checked it and there were several hundred dollars.

WORK AND FUN

Dad [Alf] was a good director. He'd outline the work, and then he'd line everyone to do it. He also remembered being a boy. He could deal with the older kids and he could deal with the younger ones. He couldn't work in the years I knew him. It was a real tough job for him. He could make it down to the barn, but he couldn't do much work.

One of those winters, Dad [Alf] was just laid up and couldn't go. Toward spring of that year, Owen and Horace were a little long doing their chores. One of the neighbors has loaned us a milk cart to pull out to the street. It had a pipe tongue on it with a T across the front so two kids could get on there and push on it. Owen and Horace had taken two calves and tied a calf to each side of the tongue.

Then they got in that milk cart and turned those calves loose pulling that cart. They went through ditches, fences, and everything else. Dad said, "I sat there and watched those kids take the ride of their lives. I'd liked to have gone and got them out of that milk cart, but I couldn't catch them." So he just sat and watched. When they came in, he said, "I believe you've been tortured enough."

I [Lindsay] remember that I would ride every colt that came around here and every calf too. Despite the calf trick and my horsing around, Dad [Alf] said, "If I've got my kids, I would almost face the devil himself." He told me the year before he died, "You know, I just couldn't let my kids leave home. That was a mistake. The way to raise kids is to raise them well, wean them, and let them go." I have tried to follow that advice. I thought his judgment was good.

Mae tells the following story. *"Reed and Lin and I were sent down to thin beets down below the row of trees. We thought those rows were awfully long for each of us to take a row so we always worked on the same row. One would start the row, one would go up a ways and then start, and then another would go up a ways further and start.*

Lindsay thought that we left him a lot longer piece than we left to ourselves. Dad thought he'd come down and see how we were doing. He wanted to make sure we were down there working. Lindsay saw Dad a coming down the field with his cane that he called his persuader and thought he was walking extra fast. And boy, did Lin start thinning beets fast." [Owen had to thin and hoe the head rows because they were longer and he could get them done faster.]

One time we were building a big stack of hay. There was a barbed wire fence that came right up to the corner. It was just the right distance that when the hay stacked up just as high as it could go that the horse would be right up against the fence. Aerial ran the fork. We had put one more wagon on to see if we could get through. Aerial wanted Mae to drive it. He dropped the fork down. The old rickety wagon had just a few boards on it and he accidentally hooked it. Then he said to me, "Now you hit that mare and get that up there before it falls off." Right at the crucial time, I hit the old mare and she groaned a little heavier than usual. I [Lindsay] looked back and there was the wagon, the hay, and Aerial going up in the air. Just as he tripped the fork down came Aerial, then the hay, then the wagon. I dove through that barbed wire fence and lit going right up the road with all I had. Dad [Alf] was sitting there in the Model T Ford, and he realized the next event so he was getting out of the car as fast as he could. He met Aerial coming through the fence. Dad took his cane and said, "You go back and straighten out your mess."

Aerial said, "Not 'til I whip that kid."

Owen said, "If you've got to fight somebody bring me down and I'll take



Owen on a haystack with Mae and Horace in front.

you on, but don't whip the kid."

I [Lindsay] was coming up the road to home. Between Dad [Alf] and Owen they talked me out of it. Owen got to hollering, "Come on back, you're safe."

I said, "I trust you, but I don't trust him." Dad [Alf] said, "I believe we've got him calmed down. I don't think you'll get whipped. Come on back." It took a little persuasion, but I came back though I watched awful close.

Horace remembers this: "*Dad contracted what they called sciatic rheumatism and he spent one winter in bed. It was up to mother and us older boys to do the chores and milk the cows. We milked about eight or nine cows. And we had to milk them by hand night and morning. That was before milking machines came about. We would race to see who could milk the best and the fastest, but I don't think we ever decided who won. Then in the spring Dad hired different ones to come and put the crops in. Finally he got so he could hobble around and do a little work.*"

"*And he [Alf] had a beautiful bay team he'd raised and broke and he thought the world of that team. And one day he hooked them up to something, I don't remember what, and they ran away with him. He was crippled he couldn't handle them. So he sold one of them to Uncle Goudy Hogan and kept the other one and matched her up with a grey horse that he raised. We got along pretty good. Finally Dad decided he needed a good slow team that us boys could handle a lot easier so finally he was able to do it. He bought one that came from Logan and he bought another from the next door neighbors. The team cost \$450.00. In those days that was a lot of money. We got along fine with that team. We could do the work then and the team handled quite well. We could handle them and do the work that was required. The only trouble was*

that they were big, and awkward to get the harness on. A lot of times when the work got too stiff for us, Dad would get Albert Comish or Claude Faulton who lived in town to come and help. And they were mighty good to come and help when they were needed."



Owen with a team.

Horace also remembers, "*When we got a little older we did more of the work on the place. There were a lot of sugar beets to thin in those days. You'd thin them with a short handle hoe bent over all day. We thinned beets at home the four of us, Howard behind me. We'd thin our beets then we'd go around thinning beets for other neighbors. And when we would get paid, Dad would say to us, 'Now you make the choice what you want to do. Do you want this money divided out among you boys or do you want to leave it with Mother and I. We will use it to pay debts and when you need things come to us and we'll help you with it.'* And that's the way it was done and everything went very well. Everything was really great and life was enjoyable. We got the things we could afford. And as we got older Dad rented a farm - the Mike Marvey place south of town. Delbert Bodily owns it now. And we farmed that. We did a lot with horses, and things worked well for a few years. Then Aerial went on a mission. That kinda handicapped us a little being short one. But we made out with the Lord's help. Aerial completed his mission in Illinois and

returned home.”

Horace tells: “On special days we called them “treat days,” we would go across the street [from the church] to the old drugstore “Lewiston Drug,” and buy us an ice cream cone. And boy that was great. Those ice cream cones were the biggest and best I have ever seen or eaten. We didn’t get much ice cream then.”



Alf, Cora and baby.

MOTHER CORA

One time I [Lindsay] asked Mother [Cora] about losing her teeth. She started to tell me, but tears started rolling down Dad’s face. She said, “I can’t tell you. I can’t do that. It was my own fault.” I never did get the rest of the story until Aunt Ol (Olive, Mother’s sister) told me. Early in their married life, Dad [Alf] came home one night. It was dark and they didn’t have any lights in the barn. They had a lantern, but he could milk the cow in the dark. He sat down and was milking that cow in the dark. He had a darned calf running around there. It would come up and bunt him while he was trying to milk the cow. Mother [Cora] snuck down to the barn and goosed him. He was goosey and in a reflex action he hit her in the mouth with a horseshoe he had in his pocket. That’s how she lost her teeth.

Aerial relates, “One thing I remember about my Mother [Cora] was her love of horses

comparable to Dad’s. We were always dickering for a horse somewhere. With one of his transactions Dad came up with a little brown mare that we called Molly. She had the easiest gait of any horse I’ve ever ridden. However, when anyone went to get her by the time they put the bridle on her and got in the saddle they were bitten. And they knew they had been bitten. But Mother could walk up and touch her anywhere. Molly would come to Mother, and Mother would saddle her and get on with no problem whatsoever. It just seemed like they understood one another.”

When things would get hectic around the house, Mother [Cora] would go out, saddle up the mare, and take off. She enjoyed that very much.

She enjoyed riding. She and Dad [Alf] would go off together on their horses. Dad had a stallion, and he’d take his stallion and Mother would



Howard on a horse

take Molly. Dad’s horse was a great big horse, and Mother’s was a little one. Mom’s horse could run underneath the other one. It was a sad morning when we went out and the little brown mare had died during the night.

Mother’s [Cora] job was quite a task. Early in her married life, Dad’s [Alf] health deteriorated. She had to depend on young boys and do a lot of things by herself. Mother’s responsibility came double fold as Dad’s health got worse. She had to take more responsibility. She took it, and she could herd the clan. I didn’t think that she had quite the patience that Dad did. That may be wrong but as I view it from my point, I didn’t think she was as patient as Dad.

When it was about time for school to be out and for the kids to start coming home, Mother

would walk down in the field, to get the cows, and start bringing them up. After being cooped up in the house all day, I believe she enjoyed the walk. Dad would have liked to walk with her, but he couldn't go. So he'd get around on the porch on the east side of the house with Reed's binoculars and watch Mother to see that she was all right.

We used to drive through the ditch in the field. We had got tired of that so we built some cement embedments to build a bridge. There was a little water in the canal to water the stock. The cows were out in the field gleaning the fall feed to finish it off when Mother [Cora] went to get them.

Dad [Alf] was always glad that he watched Mother [Cora] from the porch because one day the board we had across the ditch on those cement embedments broke with her and dropped her in the water about to her knees. She wrestled around in that mud for awhile and finally got out. He watched her until she got out and saw that she was all right. She was a little mad and muddy. He didn't say much about the cows when she came home. She told us, "If you want me to go get those cows, you put a better board on that ditch."

Aerial recalls, "*Mother [Cora] used to like to go up High Creek Canyon. I remember she'd say, 'All right, get your chores done early. We'll go up to the canyon.' We had a white-topped buggy, and we'd hook up the team. While we were doing chores, she would load up what she wanted in the white-top buggy. Then we'd take off, we had our lunch up there alongside of the creek. We had a special place where we used to like to go. It belonged to the Day family up there. We would go in on that private property, and we'd have our picnic and our lunch. It was a lot of fun, and she got a lot of enjoyment out of it. After Dad got crippled up with arthritis, she didn't go on those trips very much.*"

Edis Taggart [Grandson of Ev, Alf's sister]



*Back: Cora, baby Reed, Horace, Aerial, Alf, Mae
Front: Howard, Owen*

related that just north of the house were the railroad tracks. All the high school kids came up there and met the school car which was part of the train. In bad weather, all of them would come indoors. Edis remembers the house being so full of kids that you couldn't get another one in. He wondered how Mother [Cora] stood all of the racket.

Reed relates that when one of the kids didn't want to go to bed, Mother [Cora] would recite this poem.

"Let's go to bed," said Sleepy Head.

"Let's wait a while," said Slow.

"Fill up the pot," said Greedy Gut.

"Let's eat before we go."

FATHER ALF

Horace remembered, "*One time before he was crippled up, he was out bunching hay in the field and us three older boys went out to see what we could do to help him. Aerial and Owen were older than me. When it came noon he took hold*

of Aerial's and Owen's hands and run a race with them to the house. That left me there. I, Horace, felt pretty blue about it and sat down on a bunch of hay and cried. Dad came back and got me and oh that seemed so good when Dad came back, he picked me up and hugged me and told me he loved me too."

Reed tells the story that Carline (Caroline) Rawlins, Dad's sister-in-law, suggested to Dad [Alf] that he plant his potatoes in the dark of the moon of May. So he tried it. Dad said that they never did come up. He said, "I'll be damned if I plant any more in the moon; I'm going to plant them in the farm."

Someone came down from Preston and sold Dad [Alf] a Model T Ford. Dad went back to Preston with him, bought the car, and drove it home. While driving in the yard, he missed the driveway and ran into the ditch. He got out disgusted. The older boys took the team and pulled it out of the barrow pit. Dad came in the house and I asked him what happened. He said, "I said, Whoa, and it didn't stop." I don't suppose he ever drove again. The kids always drove.

Dad [Alf] was a good teamster and he always prided himself in having good horses. Hyrum Karren, Sid Karren's father, told me the following:

He said, "Your Dad, Alf, used to drive a bay, bald-faced, stocking-legged team named Rob and Fox. He hauled beets all fall for somebody. I never saw your Dad stuck. Down on the road going to the Sugar Factory, there was a great big mud hole. Everybody had a terrible time getting through the mud hole. They'd get back with a big run, whip their horses, and hit that mud hole wide open, and they'd generally get stuck."

"But Alf Rawlins would drive up there, get to the edge of that hole, stop, wind his team, then he'd drive halfway through the mud hole,

wind his team again, then he'd go on out. Now, everybody thought that Alf Rawlins was wrong, but Alf Rawlins was never stuck. He knew what his horses could pull, and he loaded accordingly. When he spoke to that team, they went to work, and they pulled. Your Dad always carried a buggy whip, but I never saw him use it."

Owen and Horace tell the story that they were coming west into Lewiston on the main road in the white-topped buggy. It was raining. The windows were down and they pulled the curtains down so that there were just little holes in the middle where the reins came through. They could peek out and drive the team.

Uncle Frank Rawlins (Alf's brother) lived in the house where Farrell Smith lives now and he could see Dad's team when it was coming home. The phone rang, Dad answered it.

Uncle Frank said, "Alf, your team is running away." Dad knew Owen and Horace were with the team and it was about time for them to come home.

He said, "Frank, is the team running straight?"

"Yes."

"Could you see the whip?"

"No."

"Both lines in place?"

"Yes."

"OK, they're trying to find out which horse is the fastest."

After they came in, backed the wagon into the shed, put the team in the barn, and came into the house, Dad asked, "Which one of the horses is the fastest?" They looked awful dumbfounded.

Dad said, "The next time you try that, why don't you get out in a road where you haven't anybody to watch you."

"How'd you find that out?" they asked.

"Well, Frank called me up and told me my team was running away, and I thought if they were

running straight that you were trying to find out which horse could run the fastest. Now, which one could?" he asked, I don't know if they ever told him or not.

Horace also relates, "Another time Owen and I were hauling beets in the fall. We had Old Babe on the lead. I beat the hell out of her. Uncle Frank saw it so he told Dad [Alf]. When he was telling Dad how we whipped that old mare. Dad asked, 'Did you ever work her on the lead?'

He said 'No, I never did.'

'Then don't you growl at those kids 'till you've tried it.'

Uncle Frank left us alone after that."

One year, when I [Lindsay] was the only one still in school, we'd gotten all the beets topped. Howard and Owen took the best team and were down hauling beets at the pile. Reed was through topping beets and was in the way. Dad [Alf] said, "Reed, I've talked to Uncle Goudy (Goudy Hogan, Dad's brother-in-law) and also to the field man from the Sugar Company. You ought to take that old team, Babe and Bird, and get Reginald to help you haul beets. Then you and Reginald split it." (Reginald was George Rawlins' boy.) "Now the rules of that game down there are that you don't get stuck and you don't horseplay. You're a couple of grown kids and I want you to work. I don't want you down there fooling around and getting in the way. I've told Goudy that you would live all the rules." So Reed and Reginald went down to haul beets.

One night just about the time I got home from school and came into the door, Uncle Goudy came in the house right behind me. "Alf," he said, "that 'Chub' of yours (that's what he called Reed) almost got stuck. He just whipped those old mares of yours."

Dad leaned out on the front of his chair and asked, "Did he get out?"

"Yes!"

"All right, if they hadn't pulled hard enough for me, I'd a whipped 'em too."

Goudy said, "Yah, I thought of you, that's why I came to tell you."

DANCING AND MUSIC

Dad [Alf] said he always liked to dance. He danced until he got crippled up and couldn't dance anymore. When I [Lindsay] went to the dances in Lewiston, Dad's instructions were, "Why, when you go to a dance, you dance." He said he remembered a boy that was about his age whose father paid him not to dance. He said that darn kid always went, and he lived up to the agreement, he never danced, but he drank all the whisky around there. "Now," he said, "If you're out there dancing you're gonna mind your business."

Dad [Alf] said that they had to have all their own entertainment here. Dad could play a mouth organ (harmonica). He used to take his teeth out. He'd take them out because he said, they'd drop down and cut off his breath and he'd blow up. He called them his "store" teeth. He'd get a hold of that mouth organ and he could make that mouth organ put out with good music. He could sing and do a little good entertainment here. It was ahead of what we now call Family Home Evening. We would stir up a little activity and make a little homemade ice cream.

RAISING KIDS

When one of the kids had been somewhere, Dad [Alf] would want them to give a report of where they'd been, what they'd done and what they could do. I remember once Reed went down to Huntsville to Mae and Allen's. They had dog races down there. We'd never seen dog races around here. When he got back, we shut off the radio, and Dad asked him to tell us about the dog races. We



Horace, Aerial, Owen, Howard is the baby.

used to have good fun with that. We spent several nights telling about that.

Now Dad's [Alf] instructions to the kids as they left home to go somewhere where, *"Now, mind your business and think before you do anything and maybe you won't act. Always plan out what you're doing before you do it. Somebody trusted me and I trust you."*

Horace said that Dad's [Alf] philosophy was never whip a child while you're mad or you'll overdo it. Mother [Cora] would do it while it was fresh on her mind so she wouldn't forget it. Horace relates, *"Out on the north side of the house, there used to be some old trees, suckers had grown from them. Mother would tell us to go out and bring in a limb, and we had to bring in a good one. If we brought a little one, she'd wear that out on us and then send us out for another one. So we were ahead to get a good one and get it over with at once."*

ALF'S GOOD REPUTATION

I [Lindsay] came along in the latter years of Dad's [Alf] life. Everybody always spoke well of my Dad. I remember once there was a pretty little gal in high school. I asked her to a dance with me. She drew out a map of how to get to her place. I went

there and knocked on her door.

Her mother opened the door and said, "Come in."

She asked, "Who is your father?"

I said, "My father was Alf Rawlins."

She said, "I used to dance with your dad, and I have gone with your dad. Now if you're as good a boy as your dad was when he was a boy, you're welcome here."

I've never forgotten that. We're the products of our parents and what we're taught. That made quite an impression on me.

Reed tells a story. "There were three of us, we each had a girlfriend. One of the other guys had the car, and we'd been up to Preston. Coming down through Fairview one girl just insisted that she be allowed to drive that car. She said she could drive but we found out that she couldn't. Down there where those two old schoolhouses were, we landed in the ditch -- mud all over. We went and woke up a neighbor man, and he wasn't inclined to help some dumb kid out of the mud puddle."

He said, "Who are you?"

Reed said, "I'm Alf Rawlins' boy."

"Oh, I'll go pull you out of the mud then. You tell him that I pulled you out of the mud. You'd better straighten out and start driving straight from now on."

"I thought that was pretty good. My Dad's reputation up that far got me pulled out of the mud puddle."

THE GOSPEL

Horace remembers when: *"We'd go to church in the summer time afternoon meetings hot sultry, those hard benches in the church house. When we would go through the door they would hand each a little fan to fan us with by the door and then we would leave it by the door for next time. Dad would sit down I'd sit to the side of him on the*

inside. Pretty soon I'd stretch out on the bench and put my head in Dad's lap and go to sleep. That was the best sacrament meetings. I enjoyed those for a long time. When the meeting was over Dad would wake me up and we'd go home."

When they organized the first Benson Stake, they got several of the boys from Lewiston and ordained them Elders. They lined them up in the choir seats in the old chapel in Lewiston according to age. Dad [Alf] was the oldest one and they ordained them, thus creating the first quorum of Elders in that Stake.

Dad [Alf] was the quiet type, and it was hard for him to express himself. He was going to take a mission call at one time. He got the call, but then the older members of the family, his brothers and sisters, thought that he should stay home and take care of Grandma and Grandpa. Grandpa Rawlins had made arrangements for Uncle Jode and Aunt Mary Ann, his wife, to come and help run the farm while Dad went on a mission. But the members of the family got that stopped and Dad stayed home. He told me, "I should have gone anyway. When you get up of mission age, and you get a mission call, you go on a mission, regardless of my situation, where I am, or how I feel. That shouldn't have any bearing on your filling a mission."

Mother [Cora] was a good woman. I know at family prayer, Dad [Alf] used to do all the praying. I don't know why he didn't call on us. Of course, I wasn't enthused about it enough to volunteer. When Dad died, we'd have family prayer. Mother would say, "Hey, now you guys take your

turn." That's how I learned to pray, under Mother's direction.

Velma said, "*When Mother Rawlins [Cora] married into the Rawlins home, she came to a home with two older people who needed care and a lot of attention. I understand Grandfather Rawlins [Harvey] was blind then. They needed quite a bit of attention in spite of their trying to be on their own. Mother Rawlins took care of them in addition to caring for her own little family. When Owen was born, she had an especially hard time because it created a female problem, but never in all the years, no matter what happened, I never heard Mother Rawlins complain about one thing. She always seemed to accept and do the best she could.*"

My mother [Cora] taught Primary all her life, so I, Lindsay Rawlins, always went to Primary. In the summer we used to have Primary on Saturday afternoon. Some of those older brothers used to get a little bit excited when their derrick boy had to go to Primary. (The definition of a derrick boy is that the derrick boy ran the derrick horse and took all the blame for anything that went wrong.) Mother would say, "You all do something else, but he's going to Primary." So I'd get out of riding the



Cora with Primary boys.

derrick horse and that was one good thing about it.

Owen's wife, Velma, remembers that, "*Mother Rawlins [Cora] often took her Primary boys to the Temple to do baptisms for the dead. That was a frequent thing. Several times a year she would take them down to the Temple to do baptisms. She used to make pots of chili and take it for parties and picnics.*"

Mother [Cora] always went to Church until after Dad [Alf] died and then her health deteriorated real badly and she wasn't always able to go. I remember one old boy in the front of us one day in Sacrament Meeting at 2:00 o'clock in the afternoon. He had great big long teeth, and he went to sleep. He'd start teetering back and forth when he'd get back just about ready to come over onto the other bench, he'd wake up. Then he'd come forward and snap those big ole teeth together. I got to giggling about it. And Mother saw to it that from then on that we sat ahead of him and I looked forward. I think that she had a hard time keeping her countenance straight, too.

The Mutual [what is now called Young Men/Young Women] had to have a boy and a girl to run the activities of our M.I.A. group. The girl had accepted. I was the only boy left. Every other boy had turned it down. I knew everyone of them had turned it down, because they had bragged about it. I said, "Well, Mother [Cora], I suppose they'll ask me to do the job now. Every other boy has turned it down." She said, "Hey, wait a minute, let me talk to you." She said, "The job and the blessings of that job are for the one who does the job. There are no blessings in the job itself unless you do it. Now, if they ask you to do it, don't be worrying about what all those others have done. You just do



Aerial, Horace, Mae, Lindsay, Owen, Reed.

it." I've often thought about that. Mother's counsel was real good.

Dad [Alf] said to me, "Now, Lin, I've never believed in sending a kid to Church, but I can't take you. I just can't go. The days I feel good enough to go, I'll go, but most the days I just can't make it. Now I'm struggling with all I've got just to live." I [Lindsay] knew that.

And I said, "Well, Dad, I'll make it, and I'll go." And I went.

But the last year he lived, I came home one day from Church. We had dinner and I got around there by him and said; "Dad, I'd like to talk to you."

"All right, go ahead."

I said, "I made an agreement with you that I would go to Church without you but I've come here now to see if I can negotiate a change in the rules."

He said, "All right, what change do you want?"

"I've got to the point where I just can hardly put up with Fast Meeting. There are three men in the ward that occupy most of the time. All they do is tell how bad the youth is. I'm not guilty of all

those things. The kids that are there are not guilty of those things."

He asked, "Who are the men?" I told him.

He said, "Well two of those men, I grew up with. I knew them as boys. I didn't act like they did when they were boys. The other man fits the program." He said, "I think all they're worrying about is they think you act like they did, and I don't believe you do. Now what you're doing is letting them drive you out of the Church. The Church is true and I wouldn't let anybody drive me out. Now you can act like a good High Priest and sleep through their sermons. That's all right with me, but you're still there."

A year or so later, the third man that Dad [Alf] didn't know got up and waved both hands and shouted and cussed at the youth something unmerciful one day. I just had an awful time sitting there. The next week I was teamed up with this man pitching bundles on a thrashing crew. I kept trying to figure out a way to bring up that speech to him. The thrashing machine broke down and we sat there on a couple of bundles waiting for a wagon. I kept wondering if this wasn't the time to talk with him about that.

Finally I said, "You were a bit wound up Sunday, weren't you?"

He said, "Well, maybe a little bit, why?"

I said, "I'm not guilty of all those things you said the youth were guilty of. Some of those things I didn't even know what you were talking about. The kids who were there aren't guilty of all that, some of them who weren't there probably were, but not the ones who were there and heard you. Now, I've got a brother on a mission. When he gets home and I get old enough, I plan to go on a mission and I plan to be ready to go. I don't plan to break any of the rules that would bar me from that. Here you get up and say all of us are going to hell. Now, I don't believe you. All that list you've

got, I've never got involved in that. Why were you preaching to me like that?"

He sat there on that bundle and looked right down at the ground for it seemed like I'd said enough, maybe too much, so I quit. He finally raised his head and he proceeded to tell me of his youth. Dad's judgment of him seemed absolutely correct. He was afraid that the kids were acting like he had done.

I said, "When you repented of those things and changed your ways, did you have to go clear to the other extreme so that you don't trust anybody. There are a lot of good kids here." I never did hear him get wound up that hard again. Some years later he moved to Logan and over the years when I'd meet him on the street in Logan, he'd run over and shake my hand. So I guess I didn't lose him as a friend.

RUTH

One time I [Lindsay] asked Mother [Cora] about Ruth. I had asked Dad the same thing. Dad started to tell me and stopped and said, "I can't tell you," and the tears run down his face. "The toughest job I was called to do was bury that little girl."

I waited for some time and when Mother and I were alone, I asked, "Mother, I really don't want to badger you, but if you felt so inclined, I'd like you to tell me a little about Ruth, because I never knew her in this life." She said, "That baby died so fast and so quick. I just grieved and grieved. I couldn't quit. One night in the middle of the night, I don't know if it was a dream or whether it was a reality -- I was wide awake when I realized it had happened -- Mother came back to me. "She said, 'Now Cora, cut this out. I have got Ruth and I will take care of her. Now you quit grieving about her and go about doing your things and leave it alone, because I'll take care of her and you forget it.'" Mother [Cora] said, "Then I got over it because I

didn't want another speech from my Mother."

[Mary Eveline (Ev) Rawlins Leavitt, Alf's sister, kept a daily journal. These are a few days of her journal that tell about Ruth's death and funeral. Some spelling is corrected and punctuation added:]

- November 9, Saturday: They finish hauling Fred Taggart's beets today. Today weather clear and cold. The sick not so well. I felt quite tuff. We finished Hyrum's [Ev's son] pocket.
- 10, Sunday: The weather clear and sick better. One more case of influenza. Read in yesterday's paper a large spread: 24 cases in 24 hours in Logan, 40 cases in Ogden. I wrote a letter to Reta Anderson at one of the soldier's camps and to Angus Rawlins, another in training.
- 11 Monday: The girls washed after dinner. Jo [Ev's husband] went to see the Doctor and go to the store. I went to Alf Rawlins' to see how their sick baby was. She was very bad. Looked like she was dying. Cora called the doctor. He was not at home. She called again as soon as they located him he come [at] about half past three. He fixed a dose of medicine and gave it to her. She did not swallow, seemed to strangle. I raised her head. Doctor said she can't swallow it, well, she is gone. And it was all over. She was gone. Rebecca Rawlins came and she washed and layed her out. I cleared and fixed the room for it. A number of folks came in. I stayed all night. Eulalie [Ev's daughter married to Fred Taggart] and Fred come. She stayed. At about 10 hour, Jode [Ev's brother] Rawlins and his daughter Lavell came. He went home. She stayed with Eulalie. I slept with mother [Margaret]. They layed down on a cot in the dining room. November 11, 1918, peace was declared with Germany.
- 12 Tuesday: Nelie Rawlins and Elzira Kemp got the clothes and took them to Nelie's and make them. Many friends called in. Jo and Mildred and Edith [Ev's daughters] went to Eldin's [Ev's son]. Took a lode of straw and got his plow. Call for me. I comed home. Was goin' back and Jo coffed so hard and had a headache. I called them to see [if] Effie Sching [could] go stay and sleep with mother. She did.
- 13 Wednesday: We worked. Edith and Hyrum plowed till noon. At one, Fred and Eulalie, me, Mildred, Edith and Sara all went in Fred's car. Jo and Elden in his buggy to the funeral. All gathered at two. Held outdoor service. There was a good turnout. Mint [Ev and Alf's sister] and I stayed with mother. Ada Wheeler and Effie Shiney stayed till they went to the cemetery. The speakers was Sam Wiser a cousin of ours, then Brother Frank Rawlins and Andrew Wiser. A kind prayer by Jo Rawlins, a brother. Singing by the choir. And many beautiful flowers. I came home with Fred. Jo came with Elden and Sara.

ALF'S LAST DAYS

I [Lindsay] turned 15 on January 19, 1935; Dad [Alf] turned 63 that year on February 1st. He always said that he was the groundhog. I congratulated him on his birthday. He said, "Well, I've been wanting to talk to you." I believe that was one of the better visits I had with him. Sometimes it's hard to visit when he was in a lot of pain. He'd have to forget the pain and sometimes it's tough enough it couldn't be forgotten. He said, "Lin, I believe this is my last birthday on earth. I've lost the fear of death. The only thing that bothers me about dying is that you're not raised yet and oh, I'd love to raise you, but I can't make it."

That made quite an impression on me. I said,

"I'd like you to raise me, but if you don't, I'll make it anyway." I'm still on the road trying to make it.

I'll tell you about the day that Dad [Alf] died. It was the 16th of November 1935. The older boys were topping beets. I guess it was a holiday in school 'cause I [Lindsay] wasn't in school. I was doing a few things around the house. Dad seemed awful weak that day. I went and rounded up Aerial. Then I went uptown.

Uncle Goudy [Alf's sister Arminta's husband] was in the bank. He asked, "How's your Dad?"

I said, "I don't think he'll make it through the day."

He said, "Are you going home?"

"Yah, pretty quick."

"I think I'll go see him."

So Uncle Goudy came in and saw how Dad [Alf] was and got right back out to his car and got his wife, Aunt Mint (Arminta, Alf's sister) and came back up here. Aunt Ev (Mary Eveline) was a sister and she was here. We got Aerial here. Uncle Goudy came in. I guess there'd been something between them. I always thought a lot of Uncle Goudy, and I thought a lot of Dad. He came in and went over there by Dad and pulled up a chair to him and took him by the hand and said, "Alf can you hear me?"

Dad nodded his head "Yes."

He said, "Alf, I've done some awful foolish things in my life to you. I've regretted that with all my heart! Now will you forgive me for all the transgressions I have done so we can separate clear and free without any grudges or anything. I love you with all my heart."



Back: Allen Jorgensen, Aerial Rawlins, Reed Rawlins, Julia Whitney Rawlins, Lindsay Rawlins

Front: Mae Rawlins Jorgensen, Dorothy Last Rawlins, Ethel Scott Rawlins, Velma Walton Rawlins, Owen Rawlins, Arvilla Housley Rawlins, Horace Rawlins

Dad [Alf] nodded his head that he could do that and the tears run down those men's faces. That was quite a thing for a fifteen year old boy to watch.

Then Aunt Evelyn went over there and took a hold of him and said, "Alf, when you get over there, you tell Joe (Joseph Leavitt was her husband) that I'm ready to come. I'm tired of this living alone business and I'd like to come over with him. Now would you tell him that?" Dad nodded his head that he would.

Then he [Alf] got weaker and he started looking around the room. Mother [Cora] couldn't stand there. She'd nursed him for so many years, and to watch her husband die -- she just couldn't do it. I can't remember who it was that went in the kitchen and told her, "Dad wants you." So she went in and sat down to the side of him. He took a hold of her hand, and she began to cry. Then Dad just eased away and was gone. He had to see his wife one more time before he left.

At Dad's [Alf] funeral, Jim Kirkbride, the

county superintendent of schools spoke. He said he met Dad when he was a boy out in Star Valley, Wyoming. He said, “Alf Rawlins could meet with almost any group. He knew them personally, he could talk to them. He could dance and he could visit. He got along with most everybody that he came in contact with.”

Horace said that he went over to visit Mother [Cora] after Dad [Alf] had died. As he visited with her, she talked about when Dad had died. She said that several days before he passed away he told her, “They said they would come and get me, I wonder why they haven’t come.” He repeated that several times. Mother said she never did have the courage to ask him who was coming. Several days later he passed away.

At the time Dad [Alf] died, I was so scared of the dark that I couldn’t make it to the barn. When my parents started to die, I realized that I had to get over that, and I had by the time I left on my mission.

My farewell was the last time I met my father [Alf]. He was there. I sat in the north seat up behind the rostrum in our church house. We stood up and sang the opening song. As I sat down in that chair, both of my father’s hands came right down on top of my head, and they stayed there. I’ve wondered in years gone by why I didn’t turn around, but I didn’t dare for some reason. As my turn came to speak, the hands lifted and that’s the last time I met my father.

CORA’S LAST DAYS

I [Lindsay] remember after Dad [Alf] died, Mother [Cora] got sick. Reed had left on a mission and she told Howard, “Now look, come Saturday you plan your work and get it done, but Lin’s going to scrub this house, now you leave him alone. He can milk his share of the cows come night and morning, but the rest of the time, he’s going to clean

house.” Mother did not believe in just mopping a floor. She believed in getting right down to a floor and getting after it with a scrub brush and some soap and a big rag to wipe it up. Then I had to wax it after I got done. She was a little bit fussy. She would lie in that bed and look at the ceiling and she didn’t want to have any cobwebs up there or she’d say, “Now you get rid of that.” I’d come home from school and she’d say, “There’s been a fly bothering me here all day, now get that fly swatter and see if you can do away with him now. I can’t put up with that.” So I got real acquainted with Mother that last year.

Mae relates, “I had gone up to Logan with my daughter, Ruth. Ruth was real little. I had taken the car and taken Mother [Cora] down to Dr. Porter in Logan. He examined her. Ruth ran out of the room and down the hall of the doctor’s office, and Mother went to get her. Dr. Porter closed the door and said, “Your mother has cancer. There’s nothing that can be done for her. I would suggest that you just do all you can for her and make her as happy as you can.” I went out and Mother asked, “What did he tell you?” I just made up a little story of what he had said and didn’t tell her the truth. We drove down to where Aerial lived west of Logan. Mother stayed up to the house and I went to the milk barn and told Aerial. The advice of the doctors (and everyone that was supposed to have known what was best) was that Mother [Cora] shouldn’t be told what was wrong with her. I’ve thought over the years that had we told Mother, there were some of those things that we could have avoided. I think maybe she would have done a few things differently.

Some months later it was suggested that Mother [Cora] go to Dr. Daines. Mae relates, “Dr. Daines made Mother feel that he could do something for her, but Dr. Porter told me, ‘Just be as good to your mother as you can; there’s nothing

we can do for her.' But Dr. Daines said he could operate on her and help her."

Along in January of 1937, the cancer in Mother's [Cora] stomach had gotten so big that they took her to the hospital and operated on her. Dr. Daines did the operation. Uncle Jode was dressed up in surgical clothes and went in and watched it. They wouldn't let Howard or me [Lindsay] in there, but they let Uncle Jode in. He came out and said, "They can't do a thing for her. So they'll sew her up."

Mother [Cora] had a stomach cancer. So they sewed her back up and the doctor said, "We can't do anything for her. The only thing we can do is sew her up and try to keep her out of pain as much as we can. There's just nothing we can do."

My instructions from the family were: "Don't you tell her what she's got." I think they were afraid I was going to and I wanted to tell her. Had I known then what I know now I would have told her, regardless of what they told me. She used to badger me pretty heavily. "Now, Lin, what have I got? There are things they're not telling me." I'd shake my head and say, "I'm not a doctor." I have regretted that through the years.

Aerial and Dorothy lived in Logan that year. Dorothy went in and spent a day with Mother [Cora] in the hospital. Mother kept telling Dorothy, "Now when Merle Hyer comes to get me, you let him in." And that was the tune all day long. Well a day or two later she rallied and said, "I'm going home now." So we brought her home. That winter was terrible the snow was so deep one could drive a team and bobsled right over the fences. It was thirty degrees below every night. The wind blew and the snow blew. The trains were snow-bound across the country. They couldn't get a train through Wyoming. Lots of towns were marooned. But we brought Mother home. I came in the house one night in February, as I got home from school.

She said, "Lin, you call the Bishop and ask him to give me a blessing and have him bring Jim Taggart with him. I've got to have some relief." I called Bishop Hendricks and asked if he'd come and told him Mother's request. He got in his car, backed out and went right down the road and picked up Merle Hyer and came to the house. He never thought another thing about Jim Taggart. When they came in the house, the Bishop said, "Oh dear, Merle, I wasn't supposed to bring you. I was supposed to bring Jim Taggart." Merle said, "Let's go get him." I said, "No, this is good enough. You two can do it. That's just fine." So the Bishop anointed her and Merle sealed it and blessed her that she could be relieved of pain. She couldn't get relief from morphine, but she just calmed down then and about midnight was gone.



Lewiston barn in the winter of 1937. The day after Cora died the temperature got up to 20 degrees below Zero. This is what they would have seen from their home that day.

I gathered up Owen and Howard. Reed was on a mission, and Mae was down in Ogden having a baby. She couldn't get here. Horace lived at Housley's in Richmond. It was dark, and we debated that somebody ought to get up to get Horace. It was 40 degrees below that night. We finally talked ourselves out of it. The next day the wind quit and the sun came out and it warmed up to 20 degrees below. I drove to Richmond and walked into where Horace was and told him that Mother had died. He said, "If you'd come and got me, I'd a come." I

said, “Horace, we were afraid that we’d freeze to death and one funeral was enough.”

At Mother’s [Cora] funeral, we substituted Allen Jorgenson, Mae’s husband, for Reed and the six of us carried her to the grave and laid her to the side of Dad [Alf]. I was a tall, skinny kid and they put me on lead, opposite Horace. They matched you up according to height. But it seemed like he carried his corner better than I did mine. Horace said that Dad was to Mother’s funeral. I didn’t see him or come in contact with him, but it seems fitting to me that Dad came back to get her.

As we were waiting to have the funeral, we wired Reed. We’d sent him a letter telling him of Mother’s [Cora] condition when she was in the hospital -- she wasn’t expected to live. We thought that he ought to stay on a mission and do what he was sent out to do. So the day after Mother died, Bishop Hendricks called me and said, “Lin, I just got a phone call from President LeGrande Richards in the Southern States Mission. He called me and asked if he should let Reed come home to his Mother’s funeral.” (Now this was a 17 year-old boy passing out judgment. I never told Reed that story for many years.) I said, “No, Bishop. He can’t get home. The trains coming across Wyoming are snowbound. There is no way he could get home.” They might be snowbound for a month. Tell him that it’s the family’s decision that he stay there and do what he went out there to do. We’ll handle it from here.” He called President Richards back and told him. President Richards notified Reed that it was a decision at home that he stay and finish his mission.

Reed tells this: “*When I got word in February, 1937 that my mother had died and that telegram came that evening and my companion and I knelt in prayer that night I knew when that prayer was over that I was doing what the Lord wanted me to*

do. I knew I was doing what Mother wanted me to do, that she was happy that I was in the mission field and I had a pleasing, peaceful feeling inside of me after that prayer that night.”

The hospital was eventually paid after Mother’s [Cora] illness. However, there were strong feelings against the doctor because it was felt that he operated knowing that there was nothing that could be done. Reed relates, “I took a threatening letter from the doctor up to Langston Barber at the bank. I asked him what we should do about it. He said, ‘I know a little bit about that situation. They’re nothing but a bunch of dirty thieves. I’d send them a dollar. If they accept that, then there’s nothing they can do to you. They’ll get around to writing another letter; send them another dollar.’ I said, ‘If I take your advice and go to jail will you come and see me?’” They eventually quit writing. They probably got \$20.00.

I’m going to tell you the last time I [Lindsay] met my Mother [Cora]. Back in those years I was living alone in the family home. I had my bed in the north room. I was doing some courting and I’d gotten to the point I thought I’d found the girl to marry. But when I asked her it took her a week and then she turned me down. When I left, I told her that if she didn’t want me I didn’t want her. So I came home and went to bed. I was laying there in bed thinking that the whole world had come to an end. I was alone in the house, and I heard my Mother say, “Lin.” I reared up in bed and said, “All right, Mother. I’ll get over it.” I felt better. I thought of the time when she told me about Ruth, now this wasn’t that serious but sometimes when one loses a girlfriend it may seem that bad.

MY GRANDPARENTS

by Bruce Rawlins

[BRUCE] AM THE OLDEST of my siblings and came to earth early enough to know all my Grandparents, and loved each one of them. I knew my Rawlins grandparents quite well, because Dad [Aerial] moved our little two room house into their yard in 1933, and we lived there off and on till 1939. I spent my early years close to them, and will tell about them first.

Grandpa "Alf", as he was called, took over the operation of running the farm and took care of his parents for the last years of their lives. The farm became his after the passing of his Mother. This is the Rawlins place that I knew, and where Grandpa, Dad and I spent our early years.



The barn and home in Lewiston. Aerial had a home for a time in the yard between the barn and the homestead home.

FARMYARD

Grandpa [Alf] had this grand old barn that his Father [Harvey] had started about 1870. I [Bruce] spent lots of time in it as I grew up. I'll tell some of these stories later. Several years ago Uncle Lin [Lindsay] gave me some of the boards from it, including one that held the pegs to hang the harness on, the pegs must have worn out and nails are in it now, but the stubs are still there. The center section had a hayloft in the second floor, with a

trolley that the "Jackson Fork" ran on to get the hay up there. The trolley was powered by a horse. The first job I had was riding the derrick horse as she would pull the cable from the opposite side of the barn 'til we felt the fork dump, then she would back up. She knew a lot more about it than I did, and probably would have done well by herself.

Grandpa [Alf] also had a shop that my Dad [Aerial] told me he had purchased from the sugar factory. It had been a scaling shed for them. Dad didn't remember where Grandpa had gotten all the tools and equipment that was in it. It was very well equipped for the time. It had a forge with all the tongs and hammers needed – a big anvil – a bench with a vice attached – a hand powered drill press mounted to a pole. I spent many hours watching my uncles as they shaped horse shoes to fit the horses' hooves, and at least once they did a forge weld. This shop was one of my favorite playing places. I was particularly impressed with the drill press that had a feature that fed the bit into the work automatically. I spent many hours turning the wheel that powered it.

Grandpa's [Alf] farm yard also had a granary, which was a small building where the grain they grew on the farm was stored. It had 2X4 studs with the siding boards on the inside to hold the grain in. It must have had more than one compartment because I remember them opening one chute to get oats that they fed to their horses. Another time Uncle Howard filled burlap bags with wheat which he took to the mill. They would deliver their wheat in 100 lb. bags, and in return get 50 lb. bags of flour. I don't know if Grandpa Alf or his Father

[Harvey] built the granary, but I thank both of them for making such a fun place for me to grow up in.

Grandpa [Alf] did not enjoy good health very long in his life. My Father [Aerial] was his oldest, yet has no memory of his Father being healthy. I think he suffered from diabetes and arthritis, referred to as rheumatism.

SHAVING ALF

He [Alf] had a heavy beard and I watched some of his boys shave him; he didn't trust himself using his straight razor when his hand became shaky. Most of the time they used a straight edge razor and sharpened it on a long leather strap. But sometimes they used a safety razor, which he called a "hoe." I can still picture him holding his chin high so they could get every whisker. He had a long neck with lots of whiskers and wrinkles. It seemed to take more than a few minutes as they soaped him up with a brush, then held a hot towel on his face to make the beard cut better. When Dad [Aerial] shaved him he used his own "Autostrop" razor, which Grandpa called a hoe. "You aren't going to hoe me are you?" he would say.

I also witnessed Grandma [Cora] shaving him. She used the straight edge razor and was not the least bit timid. Aerial said, "It made Dad a little nervous; she went at it like she was killing snakes."

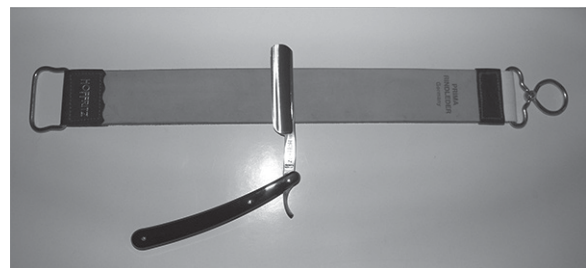
I might describe my dad's [Aerial] "Autostrop", since it was quite unique. It's the only one I ever saw. Keeping a sharp edge on any shaving blade, in those days, required constant effort. There was no stainless steel and the sharp edge of the carbon steel blades would corrode quickly. So, just before shaving and sometimes during, the blade was stropped on a leather strap that would



*The family by Bruce's car with the barn in the background.
Back: Erma, LaVere, Donna Mae, Bonnie, Bruce behind Owen, Howard, Arlie with Charlene, Cora, Lindsay, Julia, Arvilla, Horace
Front: Allen holding Glen, Ray with Jed, Lyle, Ruth with Beverly behind and Ann in front, Nada, Mae holding Laurie*

hone the edge so that it was sharp enough to cut rather than pull the whiskers.

Today's metallurgical advances allow me to shave a year with the least expensive disposable razor. But that has only come about in recent years. Dad's [Aerial] "Autostrop" looked like a regular razor except the blade was mounted on a pivot and the strop was fed through the razor under the blade. Running the razor up and down the strop caused the blade to be honed on both sides. It took talent to obtain a sharp edge on a straight razor. It was much easier on Dad's "Autostrop". He loaned it to me for my first shaving experiences.



Razor and Leather Strop

GRANDPA ALF

Uncle Lindsay, Dad's youngest brother, seemed like my older brother as I grew up. One of the last times I saw him, he told me this story. Grandmother Cora had confronted Grandpa and asked, "Alf, what have you been telling that boy?" referring to me. Grandpa said he didn't know what she meant, and she replied, "I caught him outside holding the cat on the ground, and he was sawing on its neck with his pocketknife. When I asked why he wanted to do such a thing, he said that you told him to do it." At this point it was obvious that Grandpa felt terrible, then he explained that he was sitting on his chair out in the sun, and the old cat kept curling around his feet and legs, and even with the help of his cane he couldn't get it to stop. Finally in frustration he said, "If I could catch you I'd cut your head off." There is a place for a dull knife. I have no memory of this event, but I do remember the knife Dad [Aerial] gave me. I still have my green handled knife with the word "scout" on it. I often saw Grandpa [Alf] enjoying the sunshine while sitting on a chair outside and I would play around him. He used a heavy cane when he walked.

One of the things I saw my Grandparents do, that added to the reverence at meal time, was that the chairs were placed at the table with the seats out. No one sat at the table till after everyone knelt together at a chair for family prayer then the chairs were turned around and we sat while a separate blessing was given on the food. Hindsight lets me see the inspiration of this procedure. There were six hungry rowdy boys and one little girl in this family, and none of them were going to miss a meal and the mealtime in this family started with spiritual food.

As I look back on it, Grandpa [Alf] died as a young man, 63, and I remember his passing. He was probably the first dead person I had seen. His



Howard, Lindsay, Horace, Aerial, Owen, Reed, Alf seated.

casket was in the living room and his neighbors came by prior to the funeral. I was six years old when Grandpa died and I remember some of the funeral. There is a picture of all his sons that was taken on the front lawn that same day. I remember them taking lots of time to get their shoulders overlapped just right. They were still dressed for the funeral in their suits.

GRANDMA CORA

More than once when Dad [Aerial] and I were driving past Glenns Ferry, Idaho, he would tell me about his Mother [Cora] working there. At that time, about 1895, Glenns Ferry was quite a railroad center, and when she was about 16 she got a job working for her cousin, a lady who had a contract to provide food for the railroad crews and passengers. They lived on the premises, so she was away from home for several months at a time.

I suspect that this is where she developed the talent of serving her large family, or a threshing crew, with the orderliness I witnessed.

Grandma's experiences as she grew up allowed her to have learned a lot about dealing with the realities of life. She always had a big garden and taught her children how to take responsibilities at a very early age. For instance Dad [Aerial] told me a couple of stories that show ways she did this. He said that one of his first regular working assignments was milking this one old cow that would stand still for him while he milked. They did not have a milking barn yet, so they milked outside with nothing to restrain the cow. This one old cow would stand for him. He said one day he was milking away when his Brother Owen, a toddler, stuck his head through the fence and bit the cow on the tit. She kicked Owen, knocking him



Cora is remembered for always wearing a hat.

out, tipped the milk over, then ran away. Dad said, "Owen never did that again." This story also gives us an idea of when Dad started taking part in the many chores that were required on a family farm. He refers to Owen as a toddler, and there is not two years between their births.

This is the other story as told to me by Dad [Aerial]. "Mother [Cora] grew lots of garden, including beans. She used a large burlap bag and filled it with whole dry beans, plants roots and all, then had the kids jump on it. Periodically she would open it up and they would pick out the stems, roots etc, and continue this till they had only beans. My job was to hoe weeds, if I neglected to hoe them till they were big, it was still my job. I soon learned to get them when they were small." I think the part about the weeds could help us learn about other areas of repenting in our lives.

I remember getting a 50 cent piece from Grandma [Cora] for the summer's work and I used it to buy some raspberries from her, which Mom "bottled" for our winter use.

Grandma Rawlins [Cora] was fun to be around. It was fun to work with her, and she had a way of making you feel privileged to take on the responsibility of doing a chore. I felt this as I helped her make a batch of lye soap out in her yard. She had a large iron kettle and built a fire under it. Many of us have heard of Grandma's Lye soap, but I got to help her make some. She even let me gather the eggs from her chicken coop a few times. She had about 200 chickens that Dad [Aerial] said, "Either laid eggs or became dinner."

One of the best examples I remember of her [Cora] being fun happened on a Christmas Eve. We were living in her yard, and I have a vivid memory of Stephen and I being very excited about the prospects of Christmas, and were playing on Mother's bed. All of a sudden we heard sleigh bells going by our house. I could tell by the expression

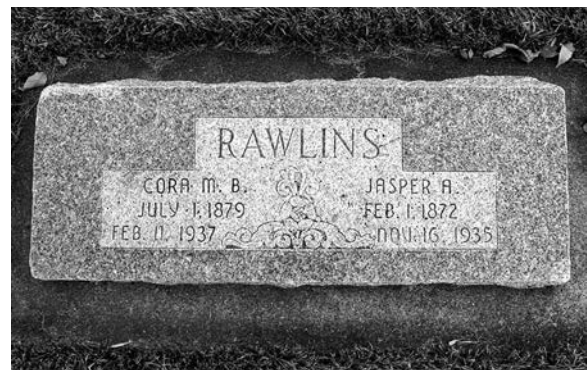
on Mother's face that she was as surprised as we were. She said, "You kids jump in bed, and I'll try and stop him." Even with the high level of adrenaline from this excitement, I remember jumping in bed and nothing more till morning. What had happened was that from her house Grandma had seen Stephen and me playing, and decided to surprise us by going out to the horse stable where she took the sleigh bells off the harness. She draped them over her shoulders and ran by our house.

Dad [Aerial] said it was not uncommon for his Mother [Cora] to say: "You boys hurry with the milking and chores, and I'll have the team and buggy ready so we can go have a picnic." They had an arrangement with a farmer friend and would use his pasture on High Creek. It took about half an hour to get there in the buggy. People who had been her Primary students related that many of their classes included trips in the buggy for picnics. A planned Easter Picnic was foiled by a foot of new snow but not for long. Grandma just spread a blanket out in their living room and they had their picnic.

She was the youngest of my Grandparents, yet passed away at the age of only 58, just a little over a year after Grandpa [Alf] leaving three single sons at home. Actually, Uncle Reed was serving a mission at the time, and Howard and Lindsay followed by each serving missions. I was around at the time but didn't fully realize that here were three orphaned boys working the farm, and putting each other on missions. This story is best told by Uncle Lin, who took the time to write some of the history he lived. I am certain my Grandparents are proud of all of their children.

FUNERAL SERVICES FOR SISTER CORA RAWLINS

*Held Sunday, February 14, 1937 in the
Lewiston, Utah, First Ward*



Selection by Choir: "Resting From Care and Sorrow."

Prayer: Brother James Taggart

Our Father which art in Heaven. In the name of Jesus Christ, our Lord, and Redeemer, we have assembled ourselves together today to pay tribute and respect to one of Thy daughters who has completed to the full life's mission here on Earth.

We thank Thee for the life of this good woman, Sister Rawlins, and for the faithful service she has rendered here upon this Earth. We thank thee for the family that she and her husband have been privileged to bring into mortality and for the lives these children have lived. They have been taught those principles of the Gospel that have instilled a reverence for Thee, and they have put into effect the desire to serve Thee and keep Thy commandments.

We ask Thee, our Father, to bless the members of the family who have been prohibited from being here at this time. Let Thy blessings rest down on them and let the influence of this meeting be felt by them as well as those who are here

assembled. We ask Thee to comfort and console them and that they might be here in spirit and in mind. We pray especially for the missionary who is out proclaiming Thy gospel. Let Thy choicest blessings be with him. May he continue his mission until it is complete, and may he have joy and satisfaction in the same and return home at the end of his mission feeling satisfied with his labors. We pray for the daughter who is absent that she might have every blessing that will be for her well being at this time.

Bless those who take part in the services this day, in singing or in speaking. Let Thy blessings be upon them. Let Thy spirit guide and direct and lead in the expression of their thoughts, and let these services be a means of turning the hearts of all here to serve Thee and keep thy commandments.

Hear our prayer, Heavenly Father, and grant these blessings inasmuch as they are for the good of Thy people, we ask in the name of Jesus Christ. Amen.

Remarks: Brother G. A. Hogan

It seems that I should be down with my kinfolk on the mourner's bench, but since it is the request of the family, and I believe that it would be in keeping with the desires of Aunt Cora, I'm willing to respond with this call. In doing so, I hope that I shall enjoy the spirit of the occasion.

We have met together today to pay homage and respect and to offer sympathy to our neighbors and friends who have been called to part with a friend and mother. This is indeed, my friends, a very keen responsibility. She has suffered much, and she has gone through an ordeal that is almost beyond human endurance, and I am sure that we would not call her back if it were within the power of any of us. To call her home would possibly be



*Back: Horace, Howard, Reed, Lindsay.
Front: Aerial, Mae, Owen.*

the last act of our lives. We concur with the desires of our Heavenly Father who has taken her home. After these many days, weeks, and months of suffering, to think that a Wise Creator has seen fit to release her and take her home. I can think of nothing so sweet as this is on this occasion.

O my friends, if we were permitted to live on, and on, this would be a dreary world. But since in the program of our Father, He has willed that it should be as it is, if we rejoice in that plan, and we all acknowledge that it is for a wise purpose that Aunt Cora was taken at this time. I know that when her last hours had come, after these boys had waited upon her, had stood by and witnessed the suffering that she had gone through, I am sure that each one said in his own heart, "Thank God that He has been so kind and tender and willing to take our mother, much as we love her."

She has been a part of a program that has carried a very definite load. When Aunt Cora came into the family, she came at a time when Grandma and Grandpa Rawlins [Harvey and Margaret] were old and needed attention. She cared for them and her husband and reared her family in the light of truth, because she lived it herself. It was in the

early part of her married life when her husband was stricken and it became necessary for her to take on additional responsibilities. On this little farm she not only took on the cares of her family and associations, but the responsibility she had in operating a farm. When I think over the care and responsibility she had in operating that farm and how she succeeded, I hardly know how she was able to do it.

You all know how Aunt Cora served in the community as well. She was Relief Society President for many years. The mission of the Relief Society is to care for the poor and needy and those in want. She always gave me a willing hand and performed her duties without murmuring.

Sometimes I thought she neglected her duties at home to give assistance to others, but I think it is not true. Her husband and children were well taken care of. She conducted a large responsibility during her time. I might say as best the poet has: "She lived in sacrifice all her duties to accomplish in the mission which is now ended."

In caring for her husband, who was an invalid for upwards of twenty-five years, she did it willingly, without a murmur, without a thought of sacrifice. She hoped that someday he might become well again. In this recent illness which happened soon after her husband was taken, she carried on as she could and endured much suffering but never complained even to her dying day.

Up until two or three days of her demise she had a hope she would live and see her boys grow up. To see them be what she taught them to be. The kind hand of Providence took her away. Mrs. Rogers was caring for her at the time of her sickness. When Aunt Cora discovered that her operation was not successful, she asked for Sister Rogers to pray that she might die. The Bishopric were called and asked to dedicate her to die, and her wish was granted.

We have parted a noble character--one who has done the real things of life. One who has lived with her neighbor and lived the Golden Rule. Only the other day one of her neighbors called in. He said: "I go there quite often and talk about different things of the eternity. I always like to go there because there is an inspiration in this home." He said: "You know, Brother Hogan, if everyone was as good as this woman, they would, like her, get one of the best seats in the kingdom of heaven, I am sure." That brother was right. If my lot were cast the same I would not worry.

We speak of the virtues and blessings of peace, and goodness and what they do, but sometimes we forget the purpose. This woman had an objective that was that when she finished her mission she would reach her goal, the Celestial Kingdom of Heaven. We will receive from our Heavenly Father what we earn. If we live the celestial laws here, I am sure we will be entitled to the celestial inheritance in the Kingdom of Heaven. We must live those laws.

The Master has [said,] "Come unto Me all ye that labor and are heavy laden and I will give thee rest." That is a beautiful sentence and he goes on with the next expression: "Take My yoke upon you and learn of Me for my yoke is easy and my burden is light." Let us follow the teachings of the Master and enjoy the blessings He has promised us according to the laws he has given.

My time has expired. I want to eulogize Sister Rawlins. I want to say to the boys and girls before me that they have been left a wonderful heritage. If they will follow their teachings they will live in the straight and narrow path that leads to life eternal. May He bless them and the missionary, Reed, who is far off preaching the Gospel. I think that it is wonderful that this good woman has sent three missionaries abroad to preach the Gospel and that she has been able to keep them there. How proud

she must be of them. She has said how thankful she is that she has financed these boys. It was a great privilege and opportunity for them.

I want to say to the boys, the family, the sisters, and brothers who are here, to carry on and emulate the example of this good woman. If you do this you will be saved in the Kingdom of Heaven. That this may be your lot, I pray in the name of Jesus Christ. Amen.

Vocal duet: “Rock of Ages” By Sisters Rachael Harrison and Belle Kemp.

Remarks: Sister Valiera Taggart

My dear Brothers and Sisters: I feel it an honor to say a few words on this occasion. I’ll try to take up a different side of Cora’s life than that of Brother Hogan.

I have been acquainted with her since she came to Lewiston. I appreciate the privileges I have had to labor with her in different organizations. At the time when Sister Ellen Hyer was President of the Relief Society, Cora and I were counselors. We labored with her for eight years and learned her true character. At this time her children were small. It was hard to accomplish her family duties, but she always found a way and gave service to those who needed help. She was cheerful and always willing to do her share and did it uncomplainingly. Anyone who has worked in the Relief Society knows the amount of work, and after Cora was released as a counselor she labored as Relief Society teacher for many years. Many of the Sisters who have visited her in her home tell of the spirit that radiated there, just as Brother Hogan said.

In later years she came to work in the Primary while I was working in that organization. This time she was a class leader in the boy’s class. She labored with Sister Charlotte Rogers until the

class was separated giving each a class of their own. She was very successful in this calling. To me it seems she knew what to say and what to do. She knew just how to do it to get the attention and support of the boys. In this calling she had charge of the activities. She would go to ball games. She brought out all there was in the boys. One boy said he learned more in her class than in all other classes he attended.

Many others could bear testimony of the same things. She labored in this capacity for twelve years. She would take her boys on excursions to the Temple, baptizing for the dead. The persons these boys were baptized for were those who had never heard the Gospel here on Earth. After the work was completed they went out on the Temple Grounds or some other nice pleasant place and ate a nice lunch and engaged in some activities. She labored faithfully with the boys to bring them to a knowledge that she possessed of the principles of Christ.

I know the Gospel is true and the meaning it has for us if we will but heed its commandments. I know these boys will appreciate the help she gave them over the slippery paths of youth.

May the Lord bless her good family, and when the temptation comes to these boys, and it will, if they will only remember the teachings of their mother they will continue in the path of righteousness. May the Lord help us to realize our responsibilities and may he bless these boys who have been an honor to their father and mother. This is my prayer, in the name of Jesus Christ. Amen.

Vocal solo: “Face to Face” By Hazen Bright

Remarks: Brother Dow Lewis

I have enjoyed the remarks of the previous speakers. I feel honored in being asked to say a few words today. I was thinking while Brother Hogan

was talking, I could say Amen to what had been said by him and it would be my sentiments.

I compare life to a day's work and when I look into the faces of these children who Sister Rawlins has mothered and been responsible for bringing into this life, I think what a wonderful day's work. The sun hasn't gone down without completing the day's work in a very fine way. She came here and accomplished the thing she intended to do.

She was a great organizer. She has the organization in the family that is quite unusual. Her life has been the means of organizing this congregation and bringing them here today. She has affected many people in her life. She has affected many, many more, there is no doubt. To the extent that we do influence people we just don't know, but we do know that we affect and influence people and when we can influence people for good I am sure that the blessings we receive will be much greater than influencing for bad.

Death is not so serious. When I looked into the face of Sister Rawlins a few nights ago and then looked into her face yesterday, I thought what a wonderful leader we have. What a fine piece of work someone has done in taking this dear Sister. She looked happy, contented and peaceful. Before when I saw her she was suffering and looked terrible to me. I thank my Maker for this condition. How kind and charitable that this death business has been brought into our lives.

I have known Sister Rawlins nearly all my life and if I reiterate some of Brother Hogan's remarks, it is only because I see some of the things as he did. I can see her away back in my early life with Grandma and Grandpa Rawlins [Harvey and Margaret]. She took care of Grandpa in a noble manner and after his suffering was over she took care of Grandma and had a great responsibility for many years. She had a brother who lived with her for quite a while and he passed away while living

there. As was stated, her husband was afflicted. She met the situation wonderfully. She made him believe that he was a bigger sweetheart than ever. At the same time she did the work Sister Taggart mentioned. She raised a large family.

After her husband passed from this life, very suddenly afterwards, she became afflicted. She has lived a sacrifice, and the greater the blessings. It was a great privilege for her to do the service she did and the joy and consolation that came to her made her richer.

We got a letter from her son who is on a mission, and when the Bishop and Brother Hyer and myself received this letter it touched us, of course. A son on a mission preaching the Gospel of Jesus Christ, bringing people to a more perfect knowledge of the Gospel. When this message came to Reed that his mother had no hope of living, and this information came from a brother, and he doing the Master's service, it is hard for us to appreciate the hand of the Lord in such things as this. From his early life he received from her the background for this fortification to face this situation in the best way.

I think it not amiss at this time to read the letter Reed sent to his mission President:



Reed LeGrand Rawlins

Rock Hill S. C. Jan 30, 1937

Dear President Richards:

I am writing you for a little advice on a very important matter.

About three months ago the doctor told my brother that mother would only last for a short time, or it might be a long time. It could not be said when. She has cancer of

the stomach. Last Thursday I received a letter stating that they thought the end was very close. Mother is getting weaker very fast.

My brother said I should finish my mission, but the question is whether to go home just before her death, when it comes, then come back after the funeral. I would give about anything on earth to see mother again in this life.

My father is dead and this makes mother more dear to me, because when she is gone I won't have either to go to with my problems of life. The last month I haven't been able to settle down to work for the fact that I had home conditions and mother on my mind. I love my work in the mission field and if I had to go home and stay it would break my heart.

I told my brother I would write you and see what you thought about it. I am sure you can see how I feel. I am a boy and a long way from home asking for some advice on what to do, and you are placed in authority over me.

*Sincerely yours,
Reed L. Rawlins*

We don't feel sorry for Sister Rawlins, we're only feeling sorry for ourselves. We're rather lonely. We don't quite understand the purposes of our Father in Heaven. Here's a son, who is a mere boy, who says it would break his heart to come home. His brother tells him to stay. Reed says to his President, "You are in authority over me." "Not my will but thine be done." He's getting joy out of his work. This is a trial. Again I say the greater the sacrifice, the greater the blessing.

It is good to associate with people of this nature. The example that this mother has set is the greatest contribution for good that has been made by her. Her great contribution sits here on

this front bench. The responsibility of the future rests on such men as Brother and Sister Rawlins produced. And she has not lived in vain. Her day's work is done. The best of the journey is returning home, I am sure. It is always that way with me.

These boys with their mother have met with the Bishop every year and paid their tithing with more money than we could believe they could receive. These boys worked hard and harmoniously on this farm. I would say to these boys that you don't have the advice from your father and mother any more, but you do have their teachings that will live with you always. Don't let anything disturb the love you have for one another. In dividing your property ask your Heavenly Father to help you that your life may not be disturbed through a financial affair. Have brotherly love and the Lord will bless you. Do all things in the right spirit, and may the Lord bless you that you may have the same objectives and purpose in your life as did your mother, I pray in the name of Jesus Christ. Amen.

Solo: "Going Home" By Brother Merle J. Cunningham

Remarks: Bishop David O. Hendricks

I feel it an honor to be asked to make a few remarks at this time. I endorse what has been said regarding this family. I have been very much impressed with the words that have been spoken. We were called to the bedside of Sister Rawlins before her passing. I called Brother Hyer and we went to the home. Sister Rawlins was very much in distress and she asked if she could be dedicated to the Lord. We told her that if it was her desire, we would grant it.

May I pay this tribute to Brother Hyer, who I feel, has the ability to call down the blessings. He did so and I felt sure at the time that the prayer would be answered. I told the boys that I thought

the prayer would be answered and it was in a short time that she passed away.

One thought that I would like to leave is that inasmuch as she has been faithful in tithing, I would exhort the remaining family to continue that practice. Don't forget the Lord and you will always have something to pay. Apostle Ballard says the time will come when those who do not pay tithing will have nothing to pay from. They have been very faithful in that practice at that home.

I appreciate very much what has been said. This family is one that has never had many things done for them. They have done for themselves. If we wanted something done here in the ward and asked them for a team to help us, they were always willing, and if they could not do the work themselves, they arranged to have someone else do it. I am sure that the neighbors have found it the same when they wanted a favor. They feel just this way in the things that have been done for them in the time of the sickness and death of their mother. The passing of their mother is sacred to these young men just as it is to you and me. They are grateful for everyone who contributed in flowers, cards, or everything anyone has done.

May the Lord bless us and these boys in the family that they might have wisdom to go about their work in a profitable and pleasing way, I ask in the name of Jesus Christ. Amen.

Resolutions of Respect in Memory of Our Dear Sister Cora. Read by Mary Ann Rawlins

Boys your Mother was tired and weary. Weary with toil and with faith into Heaven's mansions. She's entered never to sigh nor to weep again after long years with life's struggle. She has fallen asleep. She has gone to meet other dear ones over there. She has left her darling children in each others care to mourn her loss. Though our hearts

are near breaking we must not even question why nor for the world would we wake her. She is not dead but just sleeping. To know her is to love her. No one can fill her place with her kind works, her wise counsel, her faith, her loving sacrifice, and her unfaltering trust in God. We hope to keep alive the memory of this good woman. Life is like flowers, they bloom today and fade tomorrow. It is sad but she was ready for the call. You will miss her but trust in the Lord and in your sorrow remember conditions might of been worse. So be strong and brave for there is eternal love and life beyond the grave. With love and sympathy may the Lord bless and comfort you all.

Selection by Choir: "Sister Thou Wast Mild and Lovely."

Closing Prayer: Brother Joseph Rambaugh

Our Heavenly and Eternal Father: We have come before Thee at the close of these services and render thanks. We are grateful for Thy Spirit which has been present and for the words that have been spoken. May we put them into practice that we might live lives worthy of example.

We thank Thee Heavenly Father for the life of Thy servant who lies before us and that she has been permitted to live with us as long as she has. Bless the boys that they might have the richest of blessings upon them, that they may gain consolation and meet their mother again. May her memory be cherished throughout the ages of eternity. Bless the daughter who is unable to be here at this time, and the missionary who is out preaching the Gospel. Strengthen our testimonies and help us to understand our true position in life. Go with us to the cemetery that no accident may befall us we ask in the name of Jesus Christ. Amen.

Dedication of grave by Brother Joseph Rawlins.

RESOLUTIONS OF RESPECT IN MEMORY OF OUR DEAR BROTHER ALF, WITH LOVE AND SYMPATHY.

We as brothers and sisters, present these few lines of love and devotion, in behalf of our beloved and honored brother. We desire to make sacred his memory for to know him was to love him. We deeply regret the passing of dear Alf for our association with him has been full of all that makes for a higher and better life. Our homes have been made happier and brighter and all about the social air is sweeter, for him having been with us.

After long years of suffering our brother has

fallen asleep. We would not even question why it is sad but he was ready for the call. He was tired and weary with toll and pain. The clock struck, three, the time was up. He has left us in sorrow. Kind and patient he has finished his mission that he was sent here to do.

You will miss him but trust in the Lord, and in your trials and tribulations remember conditions might have been worse. Be strong and brave. Remove all grief and pain, for there is eternal love and life beyond the grave. We as brothers and sisters extend to the family our heartfelt sympathy in the passing of your dear husband and father. ***He is not dead--he has just fallen asleep--God bless his memory.***



*Lindsay, Reed, Alf, Mae, Howard,
Owen, Aerial, Horace.*

ENDNOTES

Histories and pictures from the Lindsay Rawlins' family.

Histories and pictures from the Reed Rawlins' family.

Histories from the Howard Rawlins' family.

Histories and pictures from the Mae Rawlins Jorgensen' family.

Histories and pictures from the Aerial Rawlins' family.

Histories and pictures from the Owen Rawlins' family.

Horace Rawlins: <https://familysearch.org/photos/stories/3143599>

Histories: <http://rawlins.org/rawlinlinks/histories.html>

Pictures: <http://rawlins.org/rawlinlinks/photogallery.html>

Histories and pictures at rawlinshistory.com

Histories and pictures from Family Search.

Razor and strop: http://en.wikipedia.org/wiki/Razor_strop

**FAMILY RECORD OF
JASPER ALFONZO RAWLINS**

Family Group Record

Family group record number _____ Page 1 of 3

Husband Jasper Alfonzo Rawlins (KVP1-D2K)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
01 Feb 1872	Richmond, Cache, Utah, USA		28 Mar 1880	
Christening date	Christening place		Confirmation	
			28 Mar 1880	
Marriage date	Marriage place		Initiatory	
5 Mar 1902	Logan, Cache, Utah, USA		5 Mar 1902	LOGAN
Death date	Death place		Endowment	
16 Nov 1935	Lewiston, Cache, Utah, USA		5 Mar 1902	LOGAN
Burial date	Burial place		Sealing to parents	
20 Nov 1935	Lewiston, Cache, Utah, USA		BIC	
Husband's father Harvey McGalyard Rawlins (KWJ6-3L7) <input checked="" type="checkbox"/> Deceased			Sealing to spouse	
Husband's mother Margaret Elzilah Frost (KVPG-8J6) <input checked="" type="checkbox"/> Deceased			5 Mar 1902	LOGAN
Other parents and other spouses				

Wife Cora May Burbank (KWCV-1KK)			LDS Ordinances	
			Date	Temple or place
Birth date	Birthplace		Baptism	
1 Jul 1879	Brigham City, Box Elder, Utah, USA		6 Jun 1889	
Christening date	Christening place		Confirmation	
			6 Jun 1889	
Death date	Death place		Initiatory	
11 Feb 1937	Lewiston, Cache, Utah, USA		5 Mar 1902	LOGAN
Burial date	Burial place		Endowment	
14 Feb 1937	Lewiston, Cache, Utah, USA		5 Mar 1902	LOGAN
Wife's father Daniel Mark Burbank Jr (KW85-4GG) <input checked="" type="checkbox"/> Deceased			Sealing to parents	
Wife's mother Mary Jane Lindsay (KW6D-DV7) <input checked="" type="checkbox"/> Deceased			BIC	
Other parents and other spouses			Sealing to spouse	
			5 Mar 1902	LOGAN

Children			LDS Ordinances	
			Date	Temple or place
1	Name Aerial Alfonzo Rawlins (KWZN-663) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism	
	Birth date	Birthplace	27 Nov 1910	
	27 Nov 1902	Lewiston, Cache, Utah, USA	Confirmation	
	Christening date	Christening place	27 Nov 1910	
			Initiatory	
	Marriage date	Marriage place	3 Jan 1924	LOGAN
	15 Dec 1926	Logan, Cache, Utah, USA	Endowment	
		Spouse Dorothy Winifred Last (KWZN-66Q)	3 Jan 1924	LOGAN
	Death date	Death place	Sealing to parents	
	22 Jul 1997	Kennewick, Benton, Washington, USA	BIC	
Other parents and other spouses			Sealing to spouse	
			15 Dec 1926	LOGAN

Children			LDS Ordinances	
			Date	Temple or place
2	Name Owen Woodruff Rawlins (KWCG-CH1) <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism	
	Birth date	Birthplace	10 Aug 1912	
	10 Aug 1904	Lewiston, Cache, Utah, USA	Confirmation	
	Christening date	Christening place	10 Aug 1912	
			Initiatory	
	Marriage date	Marriage place	6 Dec 1933	LOGAN
	06 Dec 1933	Logan, Cache, Utah, USA	Endowment	
		Spouse Velma Walton (KWCG-CCM)	6 Dec 1933	LOGAN
	Death date	Death place	Sealing to parents	
	28 Oct 1967	Logan, Cache, Utah, USA	BIC	
Other parents and other spouses			Sealing to spouse	
The death certificate says Logan but Velma knew he was gone before they left Lewiston.			6 Dec 1933	LOGAN

CH.9 JASPER ALFONZO "ALF" RAWLINS & CORA MAY BURBANK

Family Group Record—continued

Family group record number _____ Page 2 of 3

Husband Jasper Alfonzo Rawlins (KVP1-D2K)			Wife Cora May Burbank (KWCV-1KK)			
Children—continued					LDS Ordinances	
					Date	Temple or place
3	Name Horace Burbank Rawlins (KWCN-W2C)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism 1 May 1915	
	Birth date 30 Jan 1907	Birthplace Lewiston, Cache, Utah, USA			Confirmation 1 May 1915	
	Christening date	Christening place			Initiatory 5 Feb 1926	LOGAN
	Marriage date 20 Sept 1928	Marriage place Logan, Cache, Utah, USA	Spouse Arvilla Housley (KWCN-W2Z)		Endowment 5 Feb 1926	LOGAN
	Death date 2 June 1985	Death place Lewiston, Cache, Utah, USA			Sealing to parents BIC	
	Other parents and other spouses				Sealing to spouse 20 Sep 1928	LOGAN
4	Name Howard Frost Rawlins (KW8S-VKF)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism 31 Mar 1917	
	Birth date 13 Mar 1909	Birthplace Lewiston, Cache, Utah, USA			Confirmation 31 Mar 1917	
	Christening date	Christening place			Initiatory 26 Apr 1939	LOGAN
	Marriage date 26 Nov 1941	Marriage place Salt Lake City, Salt Lake, Utah, USA	Spouse Arlie Matkin Bodily (KW8S-VKV)		Endowment 26 Apr 1939	LOGAN
	Death date 14 Mar 1965	Death place Logan, Cache, Utah, USA			Sealing to parents BIC	
	Other parents and other spouses				Sealing to spouse 26 Nov 1941	SLAKE
5	Name Mae Rawlins (KWCC-98V)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism 27 Sep 1919	
	Birth date 13 Sep 1911	Birthplace Lewiston, Cache, Utah, USA			Confirmation 27 Sep 1919	
	Christening date	Christening place			Initiatory 23 Dec 1932	LOGAN
	Marriage date 23 Dec 1932	Marriage place Logan, Cache, Utah, USA	Spouse Charles Allen Jorgensen (KWCV-1KS)		Endowment 23 Dec 1932	LOGAN
	Death date 7 Aug 2003	Death place Brigham City, Box Elder, Utah, USA			Sealing to parents BIC	
	Other parents and other spouses				Sealing to spouse 23 Dec 1932	LOGAN
6	Name Reed Legrand Rawlins (KWCJ-FLL)		<input checked="" type="checkbox"/> Male <input type="checkbox"/> Female		Baptism 6 Dec 1921	
	Birth date 20 Nov 1913	Birthplace Lewiston, Cache, Utah, USA			Confirmation 6 Dec 1921	
	Christening date	Christening place			Initiatory 30 Apr 1936	LOGAN
	Marriage date 20 Jan 1940	Marriage place Lewiston, Cache, Utah, USA	Spouse Ethel Ora Scott (KWCJ-FLK)		Endowment 30 Apr 1936	LOGAN
	Death date 26 Dec 1989	Death place Trenton, Cache, Utah, USA			Sealing to parents BIC	
	Other parents and other spouses				Sealing to spouse 23 May 1946	LOGAN
7	Name Ruth Rawlins (KVVH-GWV)		<input type="checkbox"/> Male <input checked="" type="checkbox"/> Female		Baptism Child	
	Birth date 3 Mar 1918	Birthplace Lewiston, Cache, Utah, USA			Confirmation Child	
	Christening date	Christening place			Initiatory Child	
	Marriage date	Marriage place	Spouse		Endowment Child	
	Death date 11 Nov 1918	Death place Lewiston, Cache, Utah, USA			Sealing to parents BIC	
	Other parents and other spouses				Sealing to spouse	

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Family Group Record—continued

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Husband Jasper Alfonzo Rawlins (KVP1-D2K)	Wife Cora May Burbank (KWCV-1KK)
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Children—continued			LDS Ordinances		
8	Name <input checked="" type="checkbox"/> Male <input type="checkbox"/> Female Lindsay Marcus Rawlins (KW8M-G55)		Date	Temple or place	
	Birth date 19 Jan 1920	Birthplace Lewiston, Cache, Utah, USA	Baptism 26 Feb 1928		
	Christening date	Christening place	Confirmation 26 Feb 1928		
	Marriage date 2 April 1946	Marriage place St. George, Washington, Utah, USA	Spouse Julia Whitney (KW8M-G5T)	Initiatory 20 Dec 1940	LOGAN
	Death date 19 Mar 1994	Death place Lewiston, Cache, Utah, USA	Endowment 20 Dec 1940	LOGAN	
	Other parents and other spouses		Sealing to parents BIC	BIC	
			Sealing to spouse 2 Apr 1946	SGEOR	
9	Name <input type="checkbox"/> Male <input type="checkbox"/> Female		Baptism		
	Birth date	Birthplace	Confirmation		
	Christening date	Christening place	Initiatory		
	Marriage date	Marriage place	Endowment		
	Death date	Death place	Sealing to parents		
	Other parents and other spouses		Sealing to spouse		
10	Name <input type="checkbox"/> Male <input type="checkbox"/> Female		Baptism		
	Birth date	Birthplace	Confirmation		
	Christening date	Christening place	Initiatory		
	Marriage date	Marriage place	Endowment		
	Death date	Death place	Sealing to parents		
	Other parents and other spouses		Sealing to spouse		
11	Name <input type="checkbox"/> Male <input type="checkbox"/> Female		Baptism		
	Birth date	Birthplace	Confirmation		
	Christening date	Christening place	Initiatory		
	Marriage date	Marriage place	Endowment		
	Death date	Death place	Sealing to parents		
	Other parents and other spouses		Sealing to spouse		
12	Name <input type="checkbox"/> Male <input type="checkbox"/> Female		Baptism		
	Birth date	Birthplace	Confirmation		
	Christening date	Christening place	Initiatory		
	Marriage date	Marriage place	Endowment		
	Death date	Death place	Sealing to parents		
	Other parents and other spouses		Sealing to spouse		

*“Such was the sorrows
and hardships endured
by our people but
we prayed often and
after many trials and
hardships the Lord
ruling and over ruling
for our good and safety
in all things both
spiritual and temporal
as our circumstances
stood in need we came
to Salt Lake.”*

-DANIEL MARK BURBANK SR