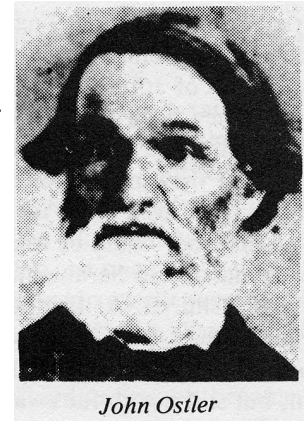


John Ostler

It seems that there is some discrepancy as to where John Ostler was born. He himself stated at different times and in different records that he was born at Uplyme, Devon, and at North Perrot in Somerset, 9 January 1809.

This became a great stumbling block to the family when the research for this man began, as no record was found at either place. It took a lot of searching and writing of letters before the christening for John was found at Charmouth, Dorset, England, 23 April 1809. This was a great beginning as this gave the names of his parents and we had something to start with.



John Ostler

In our search we found that John's father and grandfather were both weavers and this gave us the clue that the family could be scattered, as it was the custom at this time for the weaver to travel from village to village to do the weaving for the people as they requested. The Ostlers before this time could have had this trade as this area of England was settled by people coming from France and Germany along the Rhine River that were some of the greatest weavers, and they brought their knowledge of this great art with them. John's grandparents, Jonathan Ostler and Mary Smith, had lived in several places as we find them at Chardstock Devon, Broadwinsor Dorset, Thorncombe Devon and then moving to Uplyme Devon about 1790. At Uplyme we find all of Jonathan's and Mary's children at sometime in their married life.

A son, Jonathan, had married Ann Wakely at Charmouth, Dorset, in 1800 and between 1800 and 1812 they had four children born to them. After 1812 he moved to Uplyme, Devon, where his parents lived. At the age of forty-three his lovely wife, Ann, passed away in 1819, leaving Jonathan a widower with a family of small children, the oldest 17. Our John was just 9 years of age when this lovely mother died. The next spring Jonathan married his cousin, Elizabeth, from Crewkerne, Somerset, and brought her to Uplyme to live. Here we find the christenings for their children.

We know very little of conditions in the homes of John's parents and grandparents as nothing has been left for us. They were not prominent people to leave great events in time for us. They had come from the peasant class. There is one thing we do know; that is, that they must have been a very close family, because we find when one family moved other members of that family moved right along with them so that they could be together.

John moved to Bridport and there he was married to Sarah Endacott (Gollop) on 6 June 1830, in the Bridport Parish Church. At Bridport we find several of John's family. When John joined the LDS Church we see many of this family coming into the church. Some of them lived in neighboring parishes, Symondsbury and Allington, but still not so far away that they could not be part of the Bridport Branch of the church.

John was a sailcloth weaver, making sails for the ships that sailed the seas under the name of Great Britain, for there were many of them at that time sailing to all parts of the globe.

After John and his family joined the church at Bridport in 1847, he did not stay there very long. In 1855, we find the family moving to Southampton. The reason we do not know. Perhaps for better employment. Or perhaps that his growing sons could find better work there. It was the

plan for this family to emigrate to Zion so I am sure that it took a lot of money to make this trip with a family. Wages were not very high, so it was not easy to put away savings for the trip.

In the spring of 1859, two of John and Sarah's sons, William and George, left for Utah sailing from Liverpool to New York, then on across the plains. They were to be the forerunners for this family. By April of 1861, John, with five of his children, John, Jr., David, Oliver, Sarah Ann and Mary, and his wife, Mary Ann Prince, were ready to go. Also on this ship was Anna Beagley, whom David met and courted on the journey and married before the company arrived in the Salt Lake Valley later that year.

Jonathan, the oldest son, and his wife, Ann Croom, and their little family stayed in England until he finished a mission he was serving near London. They came in 1866.

John and his family sailed on the ship "Manchester" sailing from Liverpool to New York having on board 379 saints, under the presidency of Elder Claudius V. Spencer. Speaking of the departure of this company of saints, he says, "The company when organized presented a very interesting appearance and seemed to enjoy themselves very much. There was good feeling and kindly talk. The spirit of joy and thankfulness at their long-desired journey to Zion seemed to be among all of them.

President Spencer had labored for a short period in the Southampton district with energy and zeal, but his health failed and compelled him to return to Zion, though his desire was to continue his labor in England. Claudius Spencer was assisted by two counselors, Edward Hanham and William Jefferies.

Before the ship sailed and while it lay in the river a meeting was held giving instructions to the saints relative to their journey and also prayer for a safe voyage to another land. Their prayers were answered and many blessings attended them on their long journey to their new home.

The ship "Manchester" arrived safely in the harbor at New York on May 14, just one month since leaving Liverpool. The saints were all in good health and in excellent spirits. After the routine the saints were obliged to go through at Castle Gardens, they proceeded west that same evening still under the leadership of Claudius V. Spencer.

Claudius Spencer became related through marriage to the Ostler family in later years as his son George Sterling Spencer married Oliver Ostler's daughter, Fanny. This Oliver is John and Sarah's seventh and last son.

We have in our family a very interesting article that Claudius Spencer wrote for the Juvenile Instructor that I should like to give here.

I went on a mission to England in the fall of 1860. On account of ill health I was released to return the spring of 1861. I was appointed to take care of a ship load of Saints.

In going up the Missouri River the President or Business Manager of the Overland Stage Route to San Francisco was aboard our boat. Just before we reached Omaha he came to me and complimented me very highly for my kindness to the emigrants in my charge and gave me an invitation as soon as I unloaded my people at Florence to come back to Omaha and be his guest to Salt Lake City, stating that he had a magnificent outfit, fine stage coach, hunting horses, fishing tackle and every paraphernalia for a right royal trip.

I thought this a big thing for a Mormon Elder. When I had unloaded and housed my Saints I called on Elder Gates, who was presiding, to bid him good-bye. He said to me "Don't be in a hurry, take a seat, I want to read you a letter." Which he did. It was from President Brigham Young, authorizing Brother Gates to stop any returning Elder to be his assistant or counselor. After reading it he said "I choose to stop Elder C. V. Spencer."

The Saints I had brought over were mostly "Independents" and had paid to the General Office at Liverpool for their outfits to cross the plains. They had expected to find tents, wagons, food, etc. Through some mistake, on their arrival at Florence there was nothing to shelter them or feed them.

In a few days grave dissatisfaction was shown, some of them going to the lawyers, judges, doctors, etc., to make complaints.

It rested very heavy on me and Brother Gates, so much so on him that it made him ill. I used to go up on the highest hill at night and supplicate the Lord for some relief to be opened up. At one of these times it came to me as plain as any voice "Go to Mr. Creighton, who is building the Overland Telegraph Line and hire all of your surplus men. Get the pay in advance and with it buy your emigrants their outfits.

I immediately went to Brother Gates' bedside. He seemed to think I had zeal without knowledge and asked me if I had gone dazed over the matter. I finally persuaded him to let me have Zera Sabin and an outfit to go into Missouri to buy cattle and we would go to Omaha to see Mr. Creighton. If we were successful we would keep on our trip, and if not successful we would come back from Omaha and not much harm would be done.

I found Mr. Creighton in his office and told him that our men were just what he wanted and I made him a good bargain. At the conclusion of the terms I said "Mr. Creighton, I want their pay in advance." He jumped from the seat walked up and down the room quite excited and in turning to me said "Have I been doing business with a crazy man?" I answered "Perhaps so, it looks like it, for my partner asked me this morning just about the same question.

He then asked me if I knew what Telegraph Scrip was worth. I told him no and he said "It is worth twelve cents on the dollar, and you want to have the wages advanced in scrip at one hundred cents on the dollar." I told him I would see him in a short time again.

Now at this time there was a man in Omaha who had come to me before we got to Omaha and said "I've fallen in love with you for the patience and kindness you show your poor emigrants and if I can do anything for you while you're in Florence, call on me." I said to him "Suppose I call you on a mission." He answered "Alright." Just after I had left Mr. Creighton's office I met this man and slapping him on the shoulder I said "You are the man I want to see, I want you to go on a Mormon Mission." He said "Alright Spencer, I'll go." I then told him that I wanted him to go to the Kountze Brothers who were Bankers and get them to cash thousands of dollars worth of Telegraph Scrip at par." He took it as a joke but when I pressed the matter he begged of me not to ask him to do such a fool trick.

I told him I had two motives, one was to test his work and the other to teach him there was a power in Mormonism. He accepted the mission and soon came back stating the Kountze Brothers and the force at the bank were in a roar of laughter and Kountze Sr.

said he would like to see the man who pro-posed such a financial act. I said very well and we went at once to the bank.

When I entered, the banker Brothers wanted to know what I meant. I answered "Mr. Gates, whom I represent, is agent for the Mormon Emigration. He will have some thirty-five thousand dollars in English Sovereigns and there will be that amount or more in the hands of our emigrants to spend at some point on the river and we supposed that capitalists in Omaha would be anxious to have it spent in their town. I was not asking any charity for our people and that perhaps no one knew better than he did that a month after the first telegram passed from San Francisco to New York that Telegraph Scrip would not only be par, but ten percent above that."

I simply asked him to make a good investment and secure our trade for his town of Omaha. I was confident I could do this at Nebraska City and if we were not successful with him we would move our headquarters to that city within forty-eight hours. By this time he had become serious and said "Mr. Spencer, I will have a conference with my brothers."

He soon came out of his office and offered to cash the scrip at par if I would pay the difference of exchange between Omaha and St. Louis. I answered "No Sir, not one cent. It's a clean face value or nothing."

We closed the deal. When I went back to Creighton and accepted the scrip and told him what I had done, he was dumbfounded and I was recognized in that town as something of a financier, but I carried my head low, feeling that God could compel results through a humble weak man that would follow the leadings of the Spirit where he could not use an able strong man so well.

Brother Sabin and I started immediately for Missouri for cattle. We found a herd of twelve hundred head of oxen. We purchased four hundred head for cash, four hundred on credit. As soon as I received the cattle I began to sell them and sold many yoke on the road to camp for seventy-five dollars. If my memory is right, the purchase price was fifty-two dollars.

While arranging the scrip deal at Omaha a man offered me a lot of wagons that belonged to a Chicago firm who had failed and he was anxious to be rid of these wagons before they were closed on. I think his price was sixty-five dollars and I believe my offer was fifty. I gave him an hour to telegraph to Chicago. He brought the telegram to my room and sitting some way from me read "We authorize you to sell for so much." I said to him "I will read the balance of the message with my eyes shut. `If you can't get the figure, take the Mormon's offer spot cash.' " He exclaimed "Those are the very words of the message, I believe you folks are wizards."

I got the wagons, sent word to Brother Gates to move them at once to Florence.

Dissatisfaction in camp was healed and from that time on success crowned our labor. Every emigrant that was to come by hand cart that was able to work earned wages of Mr. Creighton and fared well. Their families came by wagons, comfortable, without one cent extra expense to the church. No hand carts were pulled that year and I don't think any have been pulled since.

We left no debts for the church to pay, but the morning we were starting for home the sheriff of Omaha served a writ of attachment on our outfit for a debt of Joseph W. Young three hundred dollars which we paid.

I affirm that the events I have written are true and I have placed my signature here to.
Signed C. V. Spencer

John Ostler, his wife and children were among these saints as we have proof; the children of John Jr. writes in their history of him that John worked for the Telegraph Company to help pay their way across the plains and that when he came to Utah he worked for them here in Salt Lake City helping to set up this communication system.

John and his family stayed in the valley for the first winter and then when spring came they left for Nephi, in Juab County. They were among the first to settle there as there was not many who had gone before them.

We have record that they lived on a piece of ground that was referred to as the "Ostler Block." This is a piece of ground between 1st and 2nd East and between 4th and 5th South. John and his wife, George, and the two girls built a home on the north side of the block and David and his new bride built one on the southwest corner of the block. After John Jr. finished with his work in Salt Lake City, he and Mary Ann moved to Nephi and they had a home next to his father, on 4th South between 1st and 2nd East.

County Records show that after the death of Sarah, in 1872, the part be-longing to the parents was sold and the money divided between the eight children.

John was not very well after he came to this country, as he suffered from consumption, or tuberculous, and during the summer of 1869 he and his wife, Sarah, went to Salt Lake City hoping to get help but I guess it was too late and we find that on 25 August he passed away.

The obituary notice reads:

In Salt Lake City at fifteen minutes past 8:00 o'clock this morning at the residence of his son William in the 10th Ward, John Ostler age sixty passed away. His friends are invited to attend the funeral which will take place at the Ward School House at 4:00 P.M. tomorrow afternoon.

John was one of the first to be buried in the Salt Lake City Cemetery. His grave is marked by a beautiful monument with the name OSTLER written across the top. As you enter the front gate of the cemetery you can see the marker straight ahead and to the right of the road.

By Mary L. Teerlink

This is from the book "John Ostler & Sarah Endacott Gollop Their Descendants and Ancestors" by Mary L. Teerlink, pages 21-26.