

The following pages were put together by Elizabeth Scholes. Copies were taken from the CD she gave Cathie.

## *Wellington Wood Jr.*



Wellington Wood Jr. was born 29 December, 1873, in Spanish Fork, Utah, Utah. He was the first boy born to his parents Wellington and Susannah Warner Wood.

Wellington's parents were both members of the Church of Jesus Christ of Latter-day Saints and it was in this church where Wellington was blessed on 5 March, 1874. A month before this event his father had entered the order of polygamy by marrying Mary Elizabeth Warner, the sister of Susannah, his wife.

Wellington's family lived in Leland. His childhood was similar to other children of the area. He was expected to rise early, work hard, and obey gospel principles. His father was a farmer and cattle rancher. He expected his children to learn and enjoy this hard work.

When it was time for Wellington to go to school in town, he took up residence with his Uncle Jim. All week he would study hard and live with Uncle Jim. On weekends he would return home. Wellington studied hard and received a good common education.

When Wellington was nine years old, he was baptized in Spanish Fork Creek.

Wellington's father loved his family and encouraged them to stay close by, as they grew up. If they wanted work there was a great deal at home, so as they grew up he promised them ten acres of ground and a team of horses, if they would stay home.

As a young man, Wellington courted Elizabeth Lavina Ferris. She was living with the Alpheus Bingham family. They courted for more than two years. One night when they were alone, he asked her to marry him, she avoided giving an answer at the time because he had not told her he loved her. Wellington, went home feeling very unhappy and when he knelt to pray

that night, he asked God to touch her heart so that she would accept his proposal, because he loved her very much. A few nights later, he went to see her. She met him at the door and told him that she loved him and would marry him.

They were married in the Salt Lake City Temple, 23 November, 1898. Later they had a wedding dinner. Wellington furnished the turkeys, a barrel of pickles and 100 lbs. of sugar and Aunt Nora made their wedding cake.

Shortly after their marriage, Wellington and his bride moved into a two-room house out in the river bottoms. Wellington spent long hours working hard to buy more land so he could provide for his family.

Wellington and Elizabeth were quickly blessed with five children: Merrill Wellington, Mary Susannah, Willis, Syrenus, and LaVerne. These five devoted children were taught the Gospel and the same virtues that their parents had been taught.

The family lived so far out that the children had to go long distances to get to school. They would go in a wagon, on horse back, or by foot to get there. Wellington taught his children to ride horses as soon as they could sit up.

In 1905 his father met with an accident resulting in his having to spend the rest of his life in a wheelchair. Wellington did all the farming for both households on a crop share basis. In addition to the land, they had a herd of range cattle and milked 10 to 14 head of cows. They had a milk house where they ran the milk through a separator and made butter from the cream. They sold the butter at Orem Lewis Store and there were always many orders for their butter.

Wellington always lived closed to God and because of this he seemed to be inspired to sense danger among other things. Alonzo Warren told that one time they were hauling hay and as they were returning to the barn with a load, Uncle Morris, who was a young fellow at the time, happened to be lying on the back part of the load. As they approached a ditch half full of water, Wellington told Morris to move to the front but he didn't do so. As they were part way across the bridge, the load slid, Uncle Morris went into the ditch with part of the load of hay on top of him. Wellington pushed his foot down in the hay and felt Uncle Morris, he quickly pulled him out, or he would have drowned. This very keen sense of danger prevented several accidents from happening throughout his life.

In April 1906, the Bishop called Wellington to go on a mission for the church, at the time his family of five children was sick with whooping cough and chicken pox and because of this he did not like to leave Elizabeth to care for them alone, but she told him "If the Bishop wants you to go, do as he advises, you." Wellington told the Bishop of their situation and the bishop said, "Brother Wood, you have your call and I believe you had better go and I promise you that your family will be taken care of." At that time the missionaries had to travel without purse or script and when he left he had \$600.00 in the bank, his mission cost \$600.00. So he returned out of debt. (There is a journal that Wellington kept, Cathie Owens has a copy of it.)

He had many wonderful experiences and also many trials and tribulations. In his diary, he tells of hiking 25 miles and holding street meetings at night. One story he told was, that one night when he and his companion had finished their work for the day, they stopped at what they thought was a member's home for supper and a place to stay, but the member had left the church. He told them if they would hike over the mountain they would find someone to help them. They walked all night in snow drifts up to their hips, before arriving at the house. He had many wonderful companions, one of them being LeRoy Koyle Sr. of Spanish Fork, everywhere they went, the people called Roy his little boy.

After he left for his mission his family moved to Benjamin and stayed with the Alf Bingham family for the summer. When fall came, they moved to Spanish Fork and remained with old Aunt Ann Wilson until he came home in 1908. The family got along fine during this time, always having plenty to eat and wear and having very little sickness.

Wellington wrote home when he could. The following is a letter from him to his sister and family.

Aspen July 17, 1907

Mr. and Mrs. Maylon Carter  
Dear Brother and Sister

I now try and answer your kind and welcome letter I received some time ago. The folks told me you had come back from Castle Gates and were well.

I am thankful to hear of your all being well for that is a great comfort to me for as long as we are well and trying to do what is right we have nothing to worry about. I am well and enjoying my work. You see that I have been moved since you wrote to me before and I have a nice place to spend the summer for I am up in the mountains to a mining camp. It seems as though I have been favored in that respect if they only leave me here for about another month and I think they will.

We have quite nice people to work among as good as we could get that are not of the church but they are not very anxious for our religion but they are not afraid to read our booke or talk to us and they most all treat us nice.

If I could always have them as nice to work among I would not care for whare it is hard to get to talk to them that is where it is the most tiresome.

I guess you had a nice time on the fourth or at least I hope you did. We spent our time at the room there wasn't much going on here they pretended to celebrate but that was about all it amounted to. The Day goes had the most of the celebration here. Their town paper was giving the people a raking over for letting them out do American citizens. I think you must have hot weather down there now it was a little warm here for about a week but we had some nice showers and has been nice since. It hasn't been long since I see a little frost on the lettuce in the morning but not enough to hurt any thing.

I am pleased to hear of Mr. Huff's coal mine turning out all right for he needs something for he is getting to old to do much work and has a family to keep.

Did you see John Huff while you was up there? How is he getting along. I guess he is quite a man by now.

Did you get out to see Mrs. Morrison when you were out that way they told me you was intending to go. I think she would be pleased to see you I know she was me when I went out there that time to shear sheep. It was night when I passed through there on my way out here and I was asleep and did not know when I passed through.

I would like to go through there in the day when I go back again if I can.

It seems as though Mrs. Morrison has always had a hard time but she has tried to be faithful under it all and if she can continue she will sure be blessed and have her reward laid up in Heaven that she can enjoy when she completes her labor here. If Uncle Jim would get her and do as she wanted him to he would be a good deal better off and much happier for when any one tries to do what is right it always brings joy.

You must write when you can I like to hear from you if I am careless in getting them answered and must ask you to excuse me for not writing sooner.

Have you went back to take care of Charl's children since you went back? Who took care of them when you was away? I always feel sorry for the poor little fellows when ever I think of them for they always say a boys best friend is his mother. [Wellington's sister died leaving her sons motherless.]

I will close asking our Heavenly Father to pour out his choicest blessings upon you all.

Your Brother

Wellington Wood Jr.

Kiss the babies for me I will bet Ora is cute running around and talking.

After returning home Wellington was called to fill a home mission in Payson and his companion was Uncle John Warner. After going on these two missions, he always had a soft spot in his heart for missionaries and always contributed to missionary funds. In 1928 he was in the 19<sup>th</sup> quorum of Seventies, composed of 11 members from the 1<sup>st</sup> and 2<sup>nd</sup> wards.

Wellington and Elizabeth were blessed with four more children: Anna Ireta, Vernal, and twins, Ferris and Ferrin following his mission. Wellington greatly enjoyed these children. He would take them all up on his lap and sing songs to them at night when the chores were done.

Wellington enjoyed music. He loved to sing and taught all his children many songs which he knew by memory. He also enjoyed listening to music being played and his children knew how to play many instruments. His children often felt his love the best when they were singing with him.

Wellington was always busy doing many things. He was a ditch rider for the High Line Canal Co. and Water Master for the South East Irrigation Co. for many years. He believed in giving each one his fair share of water. He had a blacksmith shop somewhere he repaired his farm machinery and the farmers from all around would come with broken plows, harrows, and wagons. Wellington would always lend a helping hand. Wellington also knew the art of shoeing horses.

Wellington's normal attire was a pair of overalls and a work shirt. He was a big man with dark brown hair and blue eyes.

He bought a circle saw and sawed the lumber for his barns and sheds. He also did sawing for the neighbors. He also bought a threshing machine and besides threshing his own, he would thresh for others. On the days he threshed, the men would all work together on the thresher and the women would produce a feast. The feast would be served on planks of wood laid over sawhorses. There was always food left over from these feasts so much was made.

He believed in sharing what he had with his fellow man. Many times he gave flour, potatoes, vegetables, and meat to many who were in need. He trusted everyone with whom he had dealings with and whenever he had the occasion to sell something, frequently the person buying could not provide cash right at the time, but because of his trust for mankind he did not require the signing of an agreement. He always took the man's word. He was always thoughtful toward his family. On Mother's Day, he and Elizabeth would get each daughter and daughter-in-law a potted plant and even after Elizabeth died, he still got plants for all.

Everyone who came by at meal time was warmly invited to eat with them. It was always a joy to him to have company. Wellington was a cheerful humorous man always trying to make life happy for those around him. He was honest in his dealings and believed a man should be as good as his word.

In 1915, while Wellington and Elizabeth were away, Mary Susannah decided she was going to ride a half-tamed horse. The horse threw her and she broke her arm. It was a bad compound fracture, and became infected. A few days later she died of the effects of the fall. Wellington and his wife were very sad.

That same year the family moved their home across the Spanish Fork river. The spring in 1916 was very wet and the bluff, below which their house had stood and where their saw mill still stood, moved. It covered the saw mill over, so that you cannot tell it was ever there. Their house would have been covered if they had not moved it. The family did dig out the saw but nothing more.

Wellington and Elizabeth were both very religious. They taught their children the gospel and made sure they always went to church with them.

In 1940, Wellington's wife passed away, this caused a great change in his life to occur. Wellington loved fresh light soda biscuits and until the death of his wife he had them for breakfast every morning with coffee. After her death Wellington began to eat cold cereal, he found that Cherrios were quite good.

Wellington died after a long illness, 26 February, 1944, in the Payson Hospital. He was buried in the Spanish Fork Cemetery.

At his funeral service, Albert Gwenson was the main speaker. He told of the wonderful life Wellington Wood had lived and said that there was a poem that could express his life better than he could.

The House By the Side of the Road  
by Sam Walter Ross

There are hermit souls that live withdrawn in the place of their self content;  
There are souls like stars that dwell, apart in a fellow less firmament;  
There are pioneer souls that blaze their paths where highways never ran;  
But let me live by the side of the road, and be a friend to man.

Let me live in the house by the side of the road, where the race of man go by;  
The men who are good and the men who are bad, as good and as bad as I.  
I would not sit in the scorners's seat or hurl at cynics ban;  
Let me live in the house by the side of the road and be a friend to man.

I see from my house by the side of the road, by the side of the highway of life.  
The men who press with order and hope, the men who are faint with the strife.  
But I turn not away from their smiles nor their tears, both part of an infinite plan.  
Let me live in the house by the side of the road and be a friend to man.

I know there are brook gladdened meadows ahead and mountains of wear some height;  
But the road passes on through the long afternoon, and stretches away to the night.  
But still I rejoice, when the strangers rejoice, and weep with the strangers that moon,  
Nor live in my house by the side of the road like a man who dwells alone.

Let me live in my house by the side of the road where the race of man go by.  
They are good, they are bad, they are weak, they are strong, they are wise, they are foolish—so am I.  
Then why should I sit in the scorners's seat or hurl the cynics ban.  
Let me live in my house by the side of the road and be a friend to man.

Carter, Nora Wood. *History of Mary Elizabeth Warner Wood*.

Carter, Nora Wood. *Life of Wellington Wood Sr.*

Harris, Lillian C. *Wellington Wood (Pioneer): Came to Utah in 1850*.

Hill, Marie. *Let us Know Each Other Better*.

"Mary Elizabeth Warner Wood" in *Pioneer Women of Faith and Fortitude*. 3437-3438.

Nybo, Anna Ireta and Lois Sabin Lasonby. *A Bouquet to the Living*.

Nybo, Anna Ireta. *Anna Ireta Wood Nybo: Personal History*.

Nybo, Anna Ireta. *Elizabeth Lavina Ferris*.

Nybo, Anna Ireta. *Wellington Wood Jr.*

Wood, Syrenus. *Personal History of Syrenus Wood*.

## Elizabeth Lavina Ferris

Elizabeth Lavina Ferris was born 9 March, 1879, in Nephi, Juab, Utah to Thomas and Lavinia Tabitha Ostler Ferris. She was their first child. During her childhood the family moved many times. They lived in Silver City, Salem, Payson and Nephi before she was ten. Her father was a freighter like his father and the family moved according to where he could get work.

The family finally settled in Salem. They lived in several homes in this area before they purchased a homestead in the area. Their last home was a small log cabin that stood just north and west of Ernest Hank's barn on the banks of the Salem canal.

As Elizabeth grew up she went to school at the Salem city school. She had several friends there. Some of these friends were the Davis family, Lars and Olive Grant, the Ottesons, George Bahr and Brigham Stone. Elizabeth went to school with her brother, Joshua, and they seem to have been very close.

She was taught to be strictly honest. One day when Elizabeth was on her way home from school, the wind had been blowing all day, she passed an apple orchard, several ripe apples were laying on the road. She thought that since they were on the road, she could have one. She picked one up and was still eating it when she arrived home. Her father asked where she had got the apple. When she told him, he gave her a very hard licking. He told her that he would not have any member of his family stealing anything and the apple was not hers to take.

When Elizabeth was ten years old, she was baptized in Salem. At the time, people in Salem were baptized in Salem Pond.

Elizabeth was a fun loving person. She loved good clean jokes and the humorous antics. It was fun to see her when she laughed, especially when she was sitting down. She would sort of bounce up and down.

She loved to dance. She knew the waltz and the old Quadrilles. She even knew the calls to these. They were the forerunners of the square dances. She sometimes sang and enjoyed music.

She was a very bright intelligent person even though she only had a seventh grade education. She was an excellent reader, writer, and she could add up a store bill of three columns faster and more accurately in her head than the clerk could do it on paper.

She worked very hard on her father's farm. In the fall she would help him bring wood down for the winter. One fall when she and her father were collecting wood, they worked very hard. It was a very hot day and they became overheated. When they stopped to rest, her father drank too much cold water. He became paralyzed and had to spend the rest of his life in a wheel chair.

Her mother and the children had to work to earn whatever living they could. Elizabeth's mother was a dressmaker and began to build up a clientele.

One night Elizabeth was asked to go get some medicine because one of the little children was sick. Since Elizabeth was the oldest and her father was paralyzed, it was up to her to go to the drugstore. She felt frightened and reluctant but put on her wraps and went out into the night. Things went fine on the trip to town. She obtained the drugs and started home. There were very few houses between the drugstore and home. After she had left town, she became frightened. She felt that something or someone was following her. She didn't dare to look back for fear of what it was, but she quickened her steps. Every time she walked faster, she felt it walk faster.

But she did not dare to run. Silently she uttered a prayer to her Heavenly Father for her protection and hurried on home. When she arrived home, she was a very white frightened and relieved girl. She burst into the cabin slamming the door and told her parents something had followed her home. Her family laughed and told her she was imagining it. The next morning however, there were tracks of a very large mountain lion found in the snow surrounding the cabin.

In 1894, Elizabeth's father died. Her mother had no money and felt she could not keep the family together. Elizabeth was fifteen and given to the family of Alpheus Bingham. She worked like a slave for this very large family, but she loved them very much and called them her Uncle Alph and Aunt Em. The other children were similarly farmed out.

Elizabeth was courted for more than two years by Wellington Wood Jr., while she was living with the Bingham family. One day he asked her to marry him, but he did not tell her he loved her, just that he liked her and would she marry him. She made him wait while she made up her mind. They were married 23 November, 1898, in the Salt Lake Temple.

After their marriage, Wellington Wood Sr. and Aunt Nora Wood Carter put a wedding dinner together for them. Wellington furnished the turkeys, a barrel of pickles and 100 lbs. of sugar and Aunt Nora made their wedding cake.

Elizabeth was about five feet, two inches tall. She had lots of brown-black hair and large green eyes. She was physically very strong and never knew what it was like to be sick or have a headache until after her marriage.

They worked very hard following their marriage. They had a herd of dairy cattle and used to sell cream and butter. They raised chickens and sold eggs. Elizabeth worked very hard, helping to milk the cattle, care for the cows and chickens, making butter, and caring for the growing a family. They had five children: Merrill Wellington, Mary Susannah, Willis, Syrenus, and LaVerne, before 1906. Elizabeth always believed that the hard work and having all the children so close together caused her health to fail.

Elizabeth's family, when she was growing up, must have been deeply religious. She always taught her children to do whatever they were asked to do by the church officers. When Wellington was asked to go to on a mission in 1906, when all the children were sick, and was debating the issue, Elizabeth told him, "If the Bishop wants you to go, do as he advises, you." The family was fine and Wellington went.

After Wellington left the family stayed for a while with the Bingham family and then went and stayed in Spanish Fork with Aunt Ann Wilson for the remaining time. Wellington returned out of debt, to a farm well cared for, and a healthy family in 1908. He was then asked to serve, what is now known as a stake mission. Following his mission, Elizabeth had four more children: Anna Ireta, Vernal, and twins, Ferrin and Ferris.

Elizabeth was very kind and thoughtful. When one of her children was ill, which occurred frequently, they were given the royal treatment. She was also very generous she would give up her own meal in order to provide more to her children if they asked. She also made many different dishes, and catered to all her children's tastes. If they did not like something, they did not have to eat it and she would go make them something they did like.

She was very strict and her children did not cross her, because if they did they would receive punishment. Elizabeth believed in good manners. She taught her children to be reliable,

keep their promises, say please when asking for things, and show appreciation always for what was had.

She was an excellent cook and made very good bread. When the family was all home, she baked eight loaves three times a week. Friends and neighbors were regularly asked to eat. She was never known to turn a hobo or tramp away hungry. And it was common for the children to have several friends each over to visit and sleep over. They were always well treated and were happy. On Sundays, she often would make ice cream with her children and friends, neighbors and relatives would come and enjoy the feast.

Wellington bought a threshing machine and besides threshing his own, he would thresh for others. On the days he threshed, the men would all work together on the thresher and the women would produce a feast. The feast would be served on planks of wood laid over saw horses. There was always food left over from these feasts so much was made.

Elizabeth was a quilter and seamstress. She taught her children these skills. They often quilted grey outing flannel for their farm beds and made their own clothing.

In 1915, Elizabeth's oldest daughter, Mary Susannah fell off a horse and as a consequence died. Elizabeth was heart broken. She held her daughter until she died and then prepared her for burial.

Elizabeth was a very studious person. She often read from the scriptures Relief Society Magazine and other books. She also was a very good gardener. Her home always had beautiful flowers surrounding it.

Elizabeth was also very religious she always went to church and fulfilled her callings. She was especially devoted to Visiting Teaching. She always made her monthly visits, with her companion Rose Warner. Most of the time they went by horse and buggy and the houses were very far apart, but they still always did their visiting. When she got older, Wellington would sometimes take them in the car, since she never learned to drive herself. She also always took her children to church, this meant on Sunday, Tuesday, and Wednesday, as church was not a small three hour block, that one went to only on Sunday.

Anna, Elizabeth's child, said, "One of my fond recollections of Dad, Ma and home is to picture myself coming across the river bottoms at twilight or after dark and being guided safely home by the lights shining through the old south windows and knowing what a warm welcome awaited me there."

The last couple of years of Elizabeth's life were full of illness and pain. She was suffering from heart disease, and varicose ulcers, among other things. One of her grandchildren remembers her as a kind lady, who put her feet in a bucket of water when she had been on them too long. During these failing years, her children would come and spend time with her and Wellington in order to give Wellington a chance to work on the farm.

Elizabeth died at home 29 April, 1940, surrounded by her husband, and family. At her funeral the following song was sung in remembrance of her. She is buried in the Spanish Fork, Cemetery.

## Sister Thou Was't Mild and Lovely

Every night as I lay on my pillow, there's a vision of home comes to me.  
Far away 'neath the old weeping willow, is a place I keep longing to see.  
By the door sits and grey haired lady who hums as she rocks to and fro.  
And I pray I will soon be returning to that land of the yet long ago.

I know there is somebody waiting in the house at the end of the lane.  
I know there is someone who loves me and there I'll be welcome again.  
For someday my footsteps will lead me, to the place I keep longing to see,  
And I know that a light will be burning in the window back home for me.

Oh, how often I dream of my childhood, when she held me so close to her breast.  
When the trials of the day would be over, she lulled me to sweet peaceful rest.  
And now as the long years roll onward, I long for my home in the lane.  
And I know that each hour will be dreary, til I get back there once again.

Hill, Marie. *Let us Know Each Other Better.*

Nybo, Anna Ireta and Lois Sabin Lasonby. *A Bouquet to the Living.*

Nybo, Anna Ireta. *Anna Ireta Wood Nybo: Personal History.*

Nybo, Anna Ireta. *Elizabeth Lavina Ferris.*

Nybo, Anna Ireta. *Wellington Wood Jr.*

Wood, Syrenus. *Personal History of Syrenus Wood.*

## Wellington Wood

Wellington Wood was born 17 August, 1841, in Royal Oak, Oakland, Michigan to Daniel and Sarah Grace Sweet Wood. He was their only child. Both of his parents had been married previously, and Wellington had fourteen half-siblings.

When Wellington was a few months old, his parents joined the Church of Jesus Christ of Latter-day Saints. They desired to join the body of the Saints in the Nauvoo area and by 1845 they had. Wellington could remember Michigan vaguely. He remembered gathering hazel nuts where they grew wild and driving cows to and from the pastures.

Conditions in Nauvoo were difficult and the family suffered from the mob persecution. There was very little flour for all the saints and the family always shared what they had. When the mobs forced the saints to move, Wellington and his family traveled to Mount Pisgah, where they remained until coming to Utah in 1850.

Wellington crossed the plains with the Aaron Johnson Company in 1850. He was nine years old. Upon reaching Utah the family settled with the company on Hobble Creek, later known as Springville. They were among the settlers which built the Springville fort. There was a lot of Indian trouble when the family lived in the Springville area. Most of the time when an alarm was sounded the family would hurry to the fort for protection. Wellington was baptized while in Springville.

The family moved again about 1854 to Spanish Fork. Wellington's father was getting very old and Wellington took over the care of the family. His father had been a farmer and cattle rancher, so that is what Wellington became. He built two houses for his father in Spanish Fork, the first was an adobe structure and the second was a four-room frame house.

Wellington was called to help the saints come west. He drove a team and wagon back and forth across the plains, to assist those making the journey.

Wellington also served in protecting the settlements against Indians during the Black-Hawk War.

In 1863, Wellington's mother passed away and not long afterwards his father remarried. Wellington decided to build the frame house for this stepmother. She told him to get married and live in the house himself because she would not live to see it completed. She died just prior to its completion. Wellington took her advice and married Susannah Warner 10 July, 1871, in the Endowment House. This couple would have nine children: Susannah Eveline, Wellington Jr., Sophronia, Nora, Violet May, Sabina, Abbie, Adelaide and Sarah Jane.

Wellington was a very industrious farmer. He was one of the first beet raisers who cultivated them with a push hoe and who used a four-inch hoe for blocking the beets before thinning them. He beets were for sugar production. He believed in working hard and would work from dawn until late in the evening. He was a firm believer in going to bed early and arising early.

Wellington married a second time, in polygamy, to Mary Elizabeth Warner, a sister of his first wife, Susannah. They would have five children: William Daniel, James Morris, Mary Dorcas, Geneva, and Amos Benoni. Both families were very happy together.

Wellington taught his children by both word and example to be honest, truthful, hard working and only speak of others if they had something good to say. He also taught them to be

generous in helping those in need, to keep their promises and to avoid the habit of borrowing from others.

Wellington owned one of the old time thresher machines. Many people would come to him for work and he would allow them to follow the thresher and hire on at the farms. Most of the farmers were willing to hire these workers. Wellington did this work for widows who were in need without charging them for it.

Wellington always looked out for his family. Well before winter he would store a supply of meat, flour, beans, potatoes and vegetables, so that he would not need to worry about the family going hungry.

Wellington believed in living the commandment "Love thy neighbor as thyself." He regularly did acts of service which no one knew anything about. At his funeral several people told stories of his generosity.

One neighbor, Enoch Ludlow, had many hardships in coming from England to Utah. He had a large family. One year while cleaning an irrigation ditch with Wellington, he told him what a hard time his family was having and how they had run out of flour and had no way of getting any. Wellington Wood said nothing, but the next morning at five o'clock he sacked up some wheat and gave it to Enoch with the instructions to have it milled and pay it back when he had wheat in the fall.

Another neighbor, a widow, was trying to support herself and a family. She worked very hard. Every day she had to walk half a mile to get water for cooking and cleaning. Wellington told her to get the pipe and he would drill the well. She got the piping and he drove the artesian well for her, without accepting any payment.

Wellington was always kind to the Indians and never turned them away without feeding them. He also took care of those in the community who did not have enough food. An aged Negro and his wife would come to him for meat and potatoes. He always gave anything that was extra to those who needed it.

Wellington Wood raised hay and decided to try dairy cows. He bought some good cows and a separator. He also had a large butter-worker made to mix the butter. At one time, he made most of the butter sold in the Lewis Store. He told those who sold his butter to keep it away from onions and vegetables that might taint the butter. He was very satisfied with his dairy and creamery.

Wellington's first wife died in 1892 following the birth of their ninth child. Since according to government action, polygamy was prohibited, he had never been legally married to Mary Elizabeth. They were civilly married in 1893. That the family seems to have avoided hiding from law enforcement, must have been because the wives were sisters, and either one, if asked, could say the other one was a visiting family member. For a while the children of Susannah were farmed out to other family, but eventually Mary Elizabeth became a mother to all the children. She was never partial. One of Wellington's granddaughters, remembers Grandma coming to stay, Grandma slept in her bed and it was a real treat to have her come. She did not know until she was much older, that this lady was in fact her great-aunt.

In December 1905, Wellington was working at the Spanish Fork Foundry. He was coming down a flight of stairs when he stepped on a rock, which threw him off balance and he fell. One of his knees dislocated and when he attempted to get up the other one broke. From this time on he was confined to a wheelchair.

He did not like making his wife care for him and was determined to do as much work as he could. He carried wood and coal on his chair and always kept a supply of water handy from the old-fashioned well. He also made trips to town almost every day. These trips cheered him up. Sometimes, he had to be brought back from these trips by someone else, since he would get drunk while in town.

He loved to hear good music. He played the violin and loved to hear violin solos.

Wellington also loved his family and wanted them to stay near by. He told his sons he would give them ten acres of land if they settled near by. His granddaughter remembers that he always had candy and apples with which he would bribe them onto his lap for wheelchair rides. She thought the wheelchair was scary to ride on.

When Wellington became ill with pneumonia and a high fever, he fretted and wanted to get up to take care of his wife. He died 24 March, 1920, with one foot out of his bed. He is buried in Spanish Fork.

Carter, Nora Wood. *Combined History of the Lives of Wellington Wood and His Parents.*

Carter, Nora Wood. *Daniel Wood.*

Carter, Nora Wood. *History of Mary Elizabeth Warner Wood.*

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## Susannah Warner

Susannah Warner was born the 21 August, 1852, in Gosberton, Lincolnshire, England. She was the third child of William and Mary Reynolds Warner. She was blessed 5 September, 1852, in the Church of Jesus Christ of Latter-day Saints.

When she was fourteen months old, the family made a trip to the United States on their way to Utah. Their funds ran short in St. Louis and the family had to stop there. A little after they arrived, Susannah's father was able to earn his way to Utah. But Susannah had been teething and her mother was pregnant so there was no way for them to go with him. The plan was that her father would send money back to get the family to Utah. No money ever came, so Susannah's mother worked for a hotel in St. Louis. While working there, she came in contact with smallpox and carried it to her children. It was a very hard time for her mother.

In 1857, Susannah, her mother, and siblings were able to come to Utah. They settled in Spanish Fork where Susannah's father had settled. Susannah's father had taken another wife and the family did not always live together. Susannah's mother had one house in town and her father and the other wife lived in the farm house outside of town.

Susannah had common schooling for the time. Her mother never learned to read or write and she wanted her children to do so. Susannah also learned useful skills like gleaning, spinning, knitting, weaving, bread making, saleratus gathering, washing, and how to dye cloth.

Susannah and her younger sister, Mary Elizabeth, were always very close and good companions to each other.

Christmas was one of their favorite holidays because they would get clothing, cakes and molasses candy for presents. They later would get honey candy, but sugar candy was not something available to them.

The young people enjoyed home parties, like quilting or sewing bees and dances with violin music. They would wear calico dresses for these parties and for most of their everyday work.

There was very little that one could buy in a store, so the family always had to bottle or dry what food was needed for the winter.

The 10 July, 1871, Susannah married Wellington Wood. He had a brand-new home into which they moved. This couple soon were expecting the first of their nine children: Susannah Eveline, Wellington Jr., Sophronia, Nora, Violet May, Sabina, Abbie, Adelaide and Sarah Jane.

Wellington had enough property that he was asked to take a second wife in polygamy. Susannah agreed and suggested her sister, Mary Elizabeth. This marriage occurred 2 February, 1874, and would result in five other children: William Daniel, James Morris, Mary Dorcas, Geneva, and Amos Benoni. The family was very happy together.

Susannah worked very hard in her family and in February 1890, she became very ill. People tried to help by bringing her fish, but her health did not improve. After her last child was born, she succumbed to child birth fever and died 27 August, 1892. She was buried in the Spanish Fork Cemetery and her children were raised to adulthood by her sister Mary Elizabeth.

*Biography of Sarah Ann Warner Markham.*

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## Thomas Ferris

Thomas Ferris was the only surviving child of Joshua Lorenzo and Elizabeth Gardner Ferris. He was born 28 September 1851 in Keokuk, Lee, Iowa. A year later his family moved to the Salt Lake Valley with the other members of the Church of Jesus Christ of Latter-day Saints. During the journey Elizabeth became ill and died.

In 1854, Thomas received a step-mother. This lady was very partial to her own children and when Thomas was about seven his father divorced her due to her partiality. This partiality had led her to exclude Thomas and his half-sister from the house when Joshua was away. Thomas's uncle discovered the problem and informed Joshua of it. At the time the family was staying on property which Joshua had bought from this uncle.

Thomas spent the next few years with his father freighting materials to and fro in the settlements. It was this trade which Thomas would use to earn his living.

In 1863 Thomas's eldest brother married and the family again had permanent lodging between trips. Not long after this change in circumstance, Thomas's father again remarried. Thomas chose to remain with his brother in Salem rather than go with his father to Goshen. Thomas remained with his brother until his sister's marriage. At this event he changed households and lived with his sister. During this stability, Thomas was baptized in the church.

Thomas's sister's family moved to Nephi a year after she had married. Thomas moved with them. While in Nephi, Thomas met a young lady Lavinia Tabitha Ostler. The two were married 18 May 1878 in Nephi. They would have seven children, Elizabeth Lavina, Mary Ann, Joshua Lorenzo, Jonathan, Martha Isabel, Eliza and Daniel Charles.

Thomas and Lavinia moved many times during the early part of their marriage while following the different jobs which Thomas took. Eventually Thomas settled down in Salem and bought a farm. On this farm they lived in a small log house.

Thomas raised his family to be strictly honest and to do what the church officers asked. He frequently moved timber to help out the wards in the valley and would take his children with him to help with the task.

In 1889 Thomas and Lavinia made their way to the Manti temple with all of their children. Once in Manti, Thomas and Lavinia were sealed to each other and to their children.

The family did not have very much money and it was very difficult for them to have enough money. In the 1890's the economy became even worse and Thomas's work opportunities ceased. The family had to live on bread and potatoes many winters to survive.

In July 1893, Thomas was engaged in harvesting lumber. He worked very hard and became over heated. When he came home and stopped to rest he drank too much cold water and became paralyzed. He had to spend the rest of his life in a wheel chair.

On the 2 February 1894, Thomas died from heart failure probably brought on by the paralysis. He left his wife with no money and five children to care for. The oldest child was fifteen.

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## **Lavinia Tabitha Ostler**

Lavinia Tabitha Ostler was born 5 May, 1859, in Southampton, Hampshire, England to Jonathan and Ann Croome Ostler. The family was living there to earn money to go to Utah. Before they were able to move, Jonathan became interested in missionary work for the Church of Jesus Christ of Latter-day Saints. This prompted them to move to Coverly, Essex, England where Jonathan was able to fulfill his desires in missionary work.

In 1866, they made their way to the United States on board the "Caroline." The family then continued on to Utah.

Upon arriving in Utah they stayed two years in Salt Lake with Lavinia's uncle. Next, they chose to move to Nephi, where other relatives had settled. While they lived there, Lavinia was baptized.

When Lavinia was twelve, the family was called to settle Richfield. The family had to live in a dugout, for a time while they got settled. Their journey and stay were filled with danger from Indians and struggles.

Lavinia learned many things growing up in her family. Her mother was a millenary and dressmaker. She taught Lavinia many of those skills. These skills would become necessary to Lavinia later in her life. Lavinia also learned the skills of bread making and cooking. They were all necessary skills for a pioneer's life they were involved in.

About 1873, Lavinia's family returned to Nephi, where a new family had moved in. In that family was a young man named Thomas Ferris. Lavinia and Thomas were married 18 May 1878 in Nephi.

The little family moved many times while Thomas was freighting goods. The family finally settled in Salem and bought a farm. The family had seven children, Elizabeth Lavina, Mary Ann, Joshua Lorenzo, Jonathan, Martha Isabel, Eliza, and Daniel Charles. The children learned from their mother the skills of pioneering. The stability also allowed the children to go to school and learn reading and writing.

The family had very little money. The house they lived in was a very small cabin. They often had only bread and potatoes to eat. Thomas did some work but the economy in Utah during the time was very poor.

In 1889 Thomas and Lavinia made their way to the Manti temple with all of their children. Once in Manti, Thomas and Lavinia were sealed to each other and to their children.

In 1893, Thomas became paralyzed due to heat exhaustion and early in 1894 Thomas died leaving the family destitute. The oldest of the children was fifteen years old.

Lavinia did what she could to support the children but was unable to keep the family together. Each of the five living children was farmed out to another family, where they were either members of the family or household servants. Elizabeth Lavina went to live with the Alpheus Bingham family. Joshua Lorenzo and Jonathan were farmed out to William Beckstrom. Martha Isabel went to the Benjamin Davis family. And Eliza went to live with John Koontz and his wife.

Lavinia became a servant in Salem. She was very lonely and in 1899, bore an illegitimate son which she officially named Henry Oliver but who went by the name of Lloyd Alvin. His biological father was John Oliver Davis. Lavinia was excommunicated in 1900 for adultery.

Lavinia got back on her feet and became a dressmaker. She was so good at it that she made dresses for most of the people of Salem. She also returned to the church being baptized back into activity in 1903.

On the 7 April, 1904, she married a widower in Salem. His name was Daniel Henry Grant. He died in 1908 and Lavinia was again left alone.

She remarried one more time in 23 July, 1910, to Edward Lucas Beddoes another widower. He died twenty-three years later.

Lavinia was always kind and helpful to her children and her spouses' children. She was a very strong and kind woman.

Lavinia died 16 December, 1938, in Salem and is buried next to Thomas Ferris in the Salem City Cemetery.

## Daniel Wood

Daniel Wood was one of a set of twins born to John and Sarah Thurston Wood on 27 June, 1788, in Jaffrey, Cheshire, New Hampshire. When Daniel was born, he was so small he could have been put in a quart cup. The other twin David died at age four, so Daniel was the youngest surviving child in the family.

When Daniel was eleven years old, his father passed away. His mother and the younger children including Daniel went to live with Daniel's older brother John. Daniel's father and brother were both farmers who were pioneering the New Hampshire land. Daniel learned the skills of clearing land, raising cattle and farming.

Daniel associated with the young people of the community. One of his neighbors, Miss Abby M. Wellington, was one of his friends. Abby was the daughter of Enoch Wellington and Sarah Richardson. She was born 9 August, 1788, in Jaffrey. Daniel and Abby's friendship ripened into love and they were married 13 September, 1812.

The new family moved a couple of times. The first of these moves occurred just after their marriage, when they moved to Lockport, Niagra, New York. They again moved, prior to the birth of their last two children to Royal Oak, Oakland, Michigan. They had seven children: Paulina, Phidelia, Hannah, John, Cyrenus, Harriet Louisa, and Abigail.

While they were living in New York, the War of 1812, began to affect them. Daniel fought in this war as a soldier in Captain R. Spalding's Company.

When their youngest would have been seven, Abby passed away 8 December, 1834. Daniel was lonely and for a few years lived on his own. Then he met a widow, Mrs. Sarah Grace Sweet Warren. She had five children and her husband had just passed away. They were married 2 April, 1837. To this union one child, Wellington Wood, was born.

In 1841, missionaries of the Church of Jesus Christ of Latter-day Saints came to the area. Daniel and Sarah both felt that the message was true and joined the church early in 1842. The older children of Daniel did not join and would stay behind when Daniel moved west.

This couple determined to join the saints and moved to the Nauvoo area where Daniel received his Patriarchal Blessing in 1845. In 1846, when the saints were pushed out of Nauvoo, Daniel and Sarah were moved to Mount Pisgah, where Daniel was ordained a high priest. They had very little flour and Daniel shared what they had until it ran out.

In 1850 Daniel, Sarah, Sarah's four living children, and Wellington crossed the plains in the Aaron Johnson company. This company had a little bit of trouble along the journey with cholera. The leaders of the company after praying no one else would die of the epidemic, had a dream that if they cleaned out their wagons and were rebaptized that the cholera would subside. This is what they did, and there was no more cholera. The company arrived in Salt Lake City 12 September, 1850. Brigham Young asked Brother Johnson to please take the company down to the Hobble Creek area, now known as Springville. Brother Johnson asked that he might look at the area first to determine its suitability. Brigham Young agreed. When Brother Johnson saw the location, he knew it was good. He returned to Salt Lake rounded up the company and took them down to settle the community of Springville. Daniel Wood and his family were among the saints which built the Hobble Creek fort and founded Springville.

Daniel and Sarah were both very loyal saints and when the church asked that the saints sign over all of their property. Daniel did so.

The family did not live more than a couple of years in Springville, but moved to Spanish Fork following the marriages of Sarah's children. Daniel Wood was by this time getting old and the older children of Sarah did not see a reason to support the aging Daniel, so the task fell on Wellington. Wellington would build two homes for Daniel, the first, an adobe dwelling, and the second, a framed house.

In 1856, Daniel and Sarah went to Salt Lake, took out their endowments and were sealed to each other. The sealing was later canceled so that each of them could be sealed to their first spouses.

Daniel did not like being separated from his children and grandchildren in Michigan. He corresponded regularly with Cyrenus to keep in touch with them. Cyrenus often plead with him to return to Michigan so he could take care of him, but Daniel chose to stay in Utah and close to the church.

Sarah died 4 July, 1863, and was buried in Springville. Daniel was again left alone. He remarried soon after another widow, Mrs. Elizabeth Wright Whittemore. It was after this marriage that Wellington built the frame house. He built it for his stepmother. She told him it would not be finished before she died, and she was right. She died a week before it was finished. She was buried beside the remains of her first husband, Aaron Whittemore, in Spanish Fork.

After her death, Daniel lived seven more years. The last six of these years he was completely blind, and a granddaughter led him around and was his companion. During this time his service in the War of 1812 entitled him to a pension on which he lived.

Daniel died 12 October, 1878, in Spanish Fork and was buried next to his second wife Sarah in the Springville Cemetery. He was ninety years old. Daniel was always industrious, honest, and loyal to both his country and his faith.

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## Sarah Grace Sweet

Sarah Grace Sweet was born 13 January, 1799, in Hoosick, Rensselaer, New York to Amos and Dorcas Sweet. Whether she was an only child or had siblings is rather questionable, do to the fact that no Amos Sweet has been found to fit the description.

Sarah supposedly grew up in the Mohawk Valley, where Indian raids were common. Some of her relatives were killed or taken during these raids.

Sarah was a small woman with dark hair and dark brown eyes. She met Zenos Cogner Warren and they were later married 4 March, 1823.

The family moved several times living in Niagra and Monroe counties in New York. They had five children: John W., Charles Wesley, William James, Amos Sweet, and Mary Dorcas. Eventually the family moved to Oakland County, Michigan. Zenos became ill there and died 4 March, 1836. He left his wife with five children under the age of twelve and with no means of supporting them.

A neighbor, Daniel Wood, had lost his wife several years earlier and the two became friends. They were married 2 April, 1837. They would have one child, Wellington Wood.

In 1841 missionaries from the Church of Jesus Christ of Latter-day Saints, came to the Oakland county area. Sarah and Daniel heard their message and were baptized. They wanted to join with the other saints in Nauvoo, so they moved to the Nauvoo area by 1845. They were in Nauvoo when the persecutions became very bad. When the saints were forced west, Sarah and Daniel went to Mount Pisgah until they had the money to go to Utah.

Sarah, her children, and Daniel came to Utah in 1850 with the Aaron Johnson Company. When the company made it to Utah, they were asked to settle the Hobbie Creek Area. This place is now called Springville. They lived in "the bottoms" and Indian raids were common. When the raids occurred the people were all to go to the fort for protection. One of these raids happened when Sarah was very sick and could not be moved. She ordered her family to go to the fort and obtain protection. One daughter-in-law remained with her and both of them were safe throughout the raid.

The family was very loyal to the church. They consecrated their property over to the church and in 1856 Sarah and Daniel made their way to Salt Lake and had their ordinances in the Endowment House.

After living in Springville for a few years, the family moved to Spanish Fork where Wellington built an adobe house for his parents. He wanted to build a frame house for them but before he was able to Sarah passed away.

Sarah died 4 July, 1863, and was buried in the Springville Cemetery.

Carter, Nora Wood. *Combined History of the Lives of Wellington Wood and His Parents.*

Carter, Nora Wood. *Daniel Wood.*

Carter, Nora Wood. *Life of Wellington Wood Sr.*

Harris, Lillian C. *Wellington Wood (Pioneer): Came to Utah in 1850.*

"Sarah Sweet Warren Wood." in *Pioneer Women of Faith and Fortitude.* 3440-3441.

## William Warner

William Warner, son of James Constable and Susannah Fox Warner, was born 24 April, 1826, in Gosberton, Lincolnshire, England. He was christened 11 June, 1826. He was the youngest of the five children born to his parents. When he was about one and a half years old his mother died. His father remarried about six years later, to a widow with children of her own. This family had sixteen members to it and lived in a small cottage farm. This new mother raised William and was rather strict with all the children.

When William was in his teens, he began to work on neighboring farms. The country in this area is mostly low, marshy land. The area is heavily diked and drained to keep tidewaters from flooding the crops. This land was also very fertile and crops were bounteous. The work William did, was very heavy manual labor.

William Warner met and married Mary Reynolds while working in the neighboring town of Surfleet. The two of them were married 18 May, 1848, at the Surfleet Church. They would have five children together: Hannah, James, Susannah, Mary Elizabeth and Sarah Ann.

William Warner joined the Church of Jesus Christ of Latter-day Saints 16 March, 1856, one day after his wife. The first branch they were in was in Risegate about five miles from Surfleet. The children in the family did not like going to church because it was a long walk to get there, then they had to wait all day long, and then walk home again. A more localized branch was later formed at Surfleet Seas-End where the family lived. William was ordained to be a Priest 13 March, 1853.

William and his wife wanted to emigrate to Zion, so they sold their home to pay for passage on the "Clara Wheeler" and left for Utah, 13 October, 1853. When they arrived in New Orleans they had enough money to continue on to St. Louis, so they proceeded to that city. Here they had to stop and accumulate funds. William worked as a day laborer at any job he could find. The first job he had was digging a sewer. He later worked for a lead smelter till his health gave out. During his sojourn in St. Louis William wrote back to his family in England.

St. Louis, January 16, 1854.

After some little delay I at last thought to fulfill my promise I made to you before we left. We sailed from Liverpool on the 25<sup>th</sup> Oct and arrived in N.O. on the 27<sup>th</sup> of Nov, making the passage in 5 weeks and 1 day. Its true we had some bad weather, pleasant betimes, but as a general thing we had a good passage.

We left New Orleans on the 1 of December & arrived in this city on the 10<sup>th</sup>. Our youngest child was sickly all the way over, owing to teething, but since we have got her she is improving fast. My wife, myself and the boy are quite well, and had a very health passage very little seasickness at all, i was very fortunate to get employment the day after my arrival in the city, i am working for two of the Bretheren who have a contract to cut sewers or drains in the streets of the city, my wages is 1 dollar a day, worth 4 shillings 2 pence English money of 25 shillings a week. I like my employ and employers very much & so far as I have seen of this country i like it very much, it has been a very nice winter here upon the whole but the weather is now very stormy, the frost is so intence so that we do not average above 3 days a week but we are in hopes of it breaking soon, then our work will be regular as there is a great deal of work to be done in the city. This is a place where there is a great deal of work going on in the spring and

summer time, a great many buildings are in process which will proceed just as soon as the frost breaks up besides a great many foundations and other public works which will make employment plenty full this spring. Just now is the dullest season for work in the year but I would have plenty of work as soon as the weather permits. Give my love to Sisters Brighton and Major and Sister Mucklow. Tell Sister Brighton and Brother James I would like to see them here in the spring. I think they would do well here.

My wife is in good spirits and is very glad that she is here so far on her way to Zion. She sends her love to her father and mother and hopes that they will stand fast in their integrity. Give my love to all the Brethren and Sisters unitedly & tell them that crossing the seas is not so bad as reported to be and as for St. Louis being such a place for making Saints apostatize, I do not see any need for it unless I make my belly my God. A man may live cheap here if he wishes or he may spend just much money as he likes. Liquors are very cheap here and many there are who nevertheless spend more money for it than they have been used to in the old country and as a natural consequence by drinking too much ardent spirits they drown out the spirit of God, get into darkness of mind and begin to dispute the validity of principles they once read to be true. I believe brethren this is one great cause of many falling away, I have heard no great preaching to stumble anyone, no great mysteries unfolded by anyone to break their necks over, but plain, simple principles such as we could all understand when we were three days baptized. You have the elements of progression among you in England as great as any you will meet until you arrive in Salt Lake Valley.

House rent and fuel are more costly than in England but articles of provision are as a general thing much cheaper. Flour is about \$6 a barrel, or 1 pound ten shillings per stone, fresh meat 3 cents per pound retail but you can buy it cheaper by the carcass. Pigs heads 2 cents per pound and sheep heads given you for taking them away from the slaughter house. I bought 30 pounds of meat for 2 shillings 6 pence, groceries such as sugar and coffee about 10 pounds for a dollar, tea about the same as in England, and butter 25 to 30 cents a pound. Potatoes not good but 50 cents a bushel, these are winter prices but a little more favorable in the summer. I am well satisfied with what I have done and have no desire to come home again, and give my love to all my inquiring friends.

William Warner

William Warner was always satisfied with what he had done. When his children would ask him about England and his family in the old country, he would tell them, "Never mind about that, we are Americans now," he would not tell them anything about his life in England.

William never considered St. Louis a permanent residence. Early in 1854, he found a way for him to work himself to Utah. His wife had just had another child and there was no money for him to take his family with him. He worked his way across driving a wagon for Orson Hyde in an independence company captained by William Fields. William promised his wife that once in Utah, he would send the needed money, not being aware that in Utah there was no money to send.

During the journey William made a lifelong friend in William Creer. They arrived in Utah 27 November 1854. For a short time both Williams lived in Salt Lake City, William Warner could not find any work which paid him more than what was absolutely necessary to maintain himself. He heard that work was available in a new settlement called Palmyra and so

he and William Creer traveled the sixty miles, with one pancake between them as provisions for the journey.

On arriving in Palmyra the two friends settled in. Many of the settlers were living in dugout rooms. William Warner found work on the estate of Stephen Markham, bishop of the Palmyra ward. He worked and lived with this family for the next two years.

Also living at the Markham home was a Welsh woman, Mrs. Ann David Harris. Her husband had left for the gold fields leaving her and her daughters destitute. David Harris would never return. Forced to make a living for her family, Ann David worked in the Markham home. It was while there, that one of her daughters broke her spine in an accident.

William and Ann fell in love. Both of them wanted to know what to do, so they went to the bishop to ask his advice. The bishop advised them to obtain divorces in the civil court and then return to be married by him. Both of them followed this advice. Ann was divorce based on her husband's abandonment, and William based on his wife alleged unfaithfulness. Directly after the court had declared them divorced, the two were married 29 September, 1856. This same year they were sealed for all eternity when Isaac Morley was sent to Utah County for that purpose. They were sealed 4 December, 1856. William and Ann had ten children: William David, Morgan David, Ann David, George Albert, Martha Hannah, John Fox, Emma, Rachel, Thomas Maurice and Alfred Bowen. William also adopted the two children which Ann had with David Harris: Elizabeth Ann and Mary Jane.

In 1857 without the help of William, Mary Reynolds made her way to Utah, and sent word down to William. William made the journey to Salt Lake after her, and brought her back to the Spanish Fork area. During that ride Mary discovered that William had divorced her and taken another wife. Mary went to a local priesthood leader for advice as to what should be done. The priesthood leader recommended that William keep both families. So he obtained more land in Spanish Fork, and built another house for Mary and her children. William and Ann continued to live on his farm in Palmyra. On the 8 March 1862 William, Mary and Ann went to the Endowment House and were sealed for all eternity.

William helped build the old Lake Shore irrigation canal, served in the Home Guard during the Black Hawk War as a city policeman and water master, and was the road supervisor for seventeen years. He helped plan and lay out the road up Spanish Fork Canyon. William had never gone to school but had a good education for those days. He was a good reader and could give the definition of almost any word in the English language. He was noted for being one of the best men with a scythe, and for plowing the straightest furrows.

William was an excellent farmer and was very strong. He stood 5 feet 10 inches, had black hair, blue eyes, a light complexion, and big hands and wrists. His skin was weather beaten.

William was very generous. One time, an immigrant came to the area and William gave him a piece of his best land for a pair of worn-out boots and a rusty pistol that would not work. When Ann found out what, he had done she threw the pistol and boots as far out in the yard as she could. William just let them lie. William always allowed Ann the time to cool down when she became angry by walking around outside until she did.

William had a keen and very dry sense of humor. He loved practical jokes. One time one of the relatives came to Spanish Fork from England. The sense of distance is different in the dry

air and the guest thought he could walk to the west mountains and back before lunch. He was very late to lunch and never made it to the west mountains, but they let him try.

One day when William was serving as a policeman, he was struck down by a stroke which deprived him of speech, and the use of one arm for three years. He never complained about the condition.

William died 23 January, 1894. He was a member of the 50<sup>th</sup> quorum of the seventy at his death, having been ordained 21 June, 1857. He is buried in the Spanish Fork cemetery. William's will left almost all of his possessions to the family of Ann David. This unfair division was taken by some of his children as a personal insult and a display of the indifference which William had toward Mary.

*Biography of Sarah Ann Warner Markham.*

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## Mary Reynolds

Mary Reynolds Warner, was born 17 February, 1822, at Surfleet, Lincolnshire, England. Surfleet was a little village on the banks of a small stream. It was near the shore of the North Sea and gates were placed in the stream to keep the tide from drawing all the water out as it receded. The fields were green and beautiful as they were in most parts of England. Mary was a daughter of John Skinner Reynolds and Ann Long. She was the seventh child in a family of nine children, four girls and five boys. Her parents were born in Gosberton, but the records indicate that all the children were born in Surfleet.

Because of the water and green fields, large numbers of geese were raised there. As a child, Mary watched the geese for her parents, and one day while driving the geese, one bit her on the arm, leaving a scar which remained throughout her life.

She had very little chance of obtaining an education by attending school, and as a consequence never learned to read or write. Perhaps because of the lack of schooling, she developed a wonderful memory. She carried, by memory, accounts of her dealings with other people. Later in life, when she became a weaver of cloth and carpets, it seemed almost impossible for a person to remember so much. She could remember the width of each carpet she made, the colors and stripes, the number of threads missed in the reed of the loom, the full price of the carpet and the time or times the payments were made.

Mary Reynolds became acquainted with William Warner, son of James Constable Warner and Susannah Fox. Their friendship ripened into love and they were married, 18 May, 1848, in the Parish Church of Surfleet. Mary and William would have five children: Hannah, James, Susannah, Mary Elizabeth and Sarah Ann.

They made their first home at Gosberton, where William and Mary heard the gospel preached, and where they joined the Church of Jesus Christ of Latter-day Saints. She was baptized 15 March, 1852, and her husband was baptized the next day. Mary's mother and father were also baptized.

The home in Gosberton, which was said to belong to Mary, was sold to get money to bring the family to America. They made this journey in 1853 on the "Clara Wheeler," but were forced to stop their journey due to insufficient funds when they reached St. Louis.

While they were living in St. Louis, Mary Elizabeth was born. Shortly after her birth William Warner found a chance to make his way to Utah driving a team. So he left the family with plans to send money back to his wife and children, so they could come later.

No word and no money were received from her husband, and the mother and three little children were reduced almost to starvation. At first, she could not get work and have given up had it not been for her faith in the gospel. She finally was able to get work washing and ironing.

One day while performing her duties at a local hotel, she passed a door where a room was being fumigated. A man had recently died there from the dreadful disease, smallpox. She shuddered as she passed to think of it. She always felt that she carried the disease to her children, because they took it some days later and James, the oldest, almost choked to death from its effects.

While working at the hotel, she met a lady school teacher, who proved to be a very good friend. The teacher saw what a hard time Mary was having and advised her to go to the kitchen

and ask for the food that was left over each meal. This she did and it was given to her which was a great help to her.

By 1857 she had saved enough money to buy a wagon and three oxen, and provisions and clothing to well fill the wagon in preparation for the continuation of her journey to Utah. The two oxen were put on the wagon and the other ox on another wagon with an ox that belonged to a man, who was also leaving for Utah. This man had to back out of the journey but allowed Mary to come on with his ox, with the understanding that she should pay for it, if he came to Utah.

The company Mary traveled with arrived in Utah in September 1857, just ahead of Johnston's Army. While they were crossing the plains, they could sometimes see the soldiers behind them. They arrived in Salt Lake City and were asked to immediately remove from the Salt Lake Valley.

Mary sent word to William at Spanish Fork. The word reached him at the home of Stephen Markham where he was working at the time. William walked back to Salt Lake City and accompanied Mary and her children to Spanish Fork, which was to be her home throughout the remainder of their lives.

Upon arrival at her new home, Mary discovered that William had divorced her and taken unto himself another wife. Mary went to the local priesthood leader and asked for advice, in accordance with the principle of polygamy William was told to keep both families.

William procured land in the west fields and appeared to be a successful farmer, for he provided for the needs of his two families, ten children by Ann David and five by Mary Reynolds. He built a separate house for Mary, which she live in for most of her life.

The wagons and oxen, which Mary brought from St. Louis, were traded for land, and good use was made also of the provisions and clothing, As thread was scarce, it became necessary to unravel some of the cloth for thread for sewing.

The man who had allowed Mary to bring his ox, finally arrived in Utah. He wrote to her and asked that she send the money for it. She told her husband, but he overlooked it. Another letter came, so she went to work to earn forty dollars, the price of the ox. She wove carpets.

Once busy in this kind of work, she kept on. At one time she did nearly all the weaving in Spanish Fork. It seemed as though the sound of the loom had become music to her and she had to have it going all the time. It may be also that hard work was necessary for her to be able to forget some of the hardships and disappointments that had been part of her life. When she was not well, one of the children or grandchildren had to weave for her to keep her contented. In fact, a carpet was on the loom in the process of manufacture when her final sickness came upon her.

She had a horror of wasting anything. Her favorite saying was "waste not, want not," an axiom which had been one of the guiding principles of her life. Mary could card wool, spin yarn, make candles and soap, and do all the other different kinds of work connected with pioneer life. During the late summer and early autumn days she would take the children and go out into the fields, after the wheat had been hauled in, and glean the heads of grain that had been overlooked. One summer she gleaned enough wheat to supply the family with their bread for a whole year. She required each of the children to gather forty handfuls of heads before they were allowed to play. She also gleaned enough wheat to buy one of the early Charter Oak stoves, which cost her ninety dollars.

She was very religious. She loved to have her children read to her from the scripture and other good books, and she was a regular attendant at the sacrament meeting and other meetings

of the church. From memory and correspondence, she gathered all the names of her dead relatives she could get at the time, and hired Thomas and Ann Hughes Hall to do the temple work for them in the St. George Temple in 1882.

Mary Reynolds Warner was so independent that she became fearful that she might live longer than she would be able to work and care for herself, and she was active until very near the date of her death which occurred at the home of her youngest daughter, Sarah Markham, on 2 September, 1896.

*Biography of Sarah Ann Warner Markham.*

<http://freepages.genealogy.rootsweb.com/~sjensen/jensen/references/ref70.htm>.

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“Warner Family Hold Reunion.” *The Spanish Fork Press.* Thursday, April 29, 1926.

Warner, Elisha. *A Country Printer.* [Salt Lake City, Utah]: n.a., n.d. 1-10.

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## Joshua Lorenzo Ferris

Joshua Lorenzo Ferris was the eldest child of Samuel E. and Nancy Smith Ferris. He was born 7 March, 1815, in Landaff, Grafton, New Hampshire. His family then moved to Ovid, Seneca, New York and lived near Joshua's great-uncle Samuel.

Joshua grew up in New York and probably married his first wife Elizabeth Odell there. This couple moved with Joshua's line of work as a freighter. Their only child Samuel John was born in Michigan. His mother died shortly after the birth.

It is probable that Joshua then returned to his parents for help supporting the child. When his father moved to Niles Township, Cook, Illinois, Joshua would have helped in transporting the household.

Joshua married a second time about 1840 to Elizabeth Mary Nelson. This couple had at least one child, a daughter, Mary Louise Ferris. Ten days after the birth of Mary, Elizabeth Mary died. This daughter says that Joshua had a long bright red beard, which he would tuck into his trousers when he worked.

Joshua joined the Church of Jesus Christ of Latter-day Saints while married to Elizabeth Mary. On 30 October, 1842, they were recommended by the 20 Mile Grove, Porter, Indiana branch to the saints in Nauvoo. Whether they went to Nauvoo or not, cannot be determined.

On 26 June, 1849, Joshua married a third time to Elizabeth Gardner in Keokuk, Lee, Iowa. They would have two children: William Wilson and Thomas.

In 1852, Brigham Young made a push to have all the saints gather in the Salt Lake Valley. Joshua and Elizabeth gathered their belongings and headed west. Elizabeth was very sickly so along the way Emma Beckstead cared for the children and baby. Elizabeth died sometime during the journey or shortly after they arrived.

When Joshua arrived in Salt Lake City, he settled in the West Jordan-Murray area near where the Beckstead family lived. He was rebaptized in early 1853, and ordained a teacher in 1856.

In about June 1854, he married Emma Phoebe Ann Beckstead. They had two children together: Joshua Lorenzo Jr. and Emma Catherine. The marriage did not last.

Joshua spent much of his time, freighting materials to Utah. In 1857 he even had to ask for money from the Perpetual Emigration Fund. When Joshua would go on long freighting expeditions, he would take his oldest son who was about ten with him, and leave the other children at home with their stepmother. During one of these trips an uncle of Thomas, Alonzo Pearce who lived in Provo, stopped by for a visit. He found the older children were obliged to stay outside in the cold much of the time and sometimes went hungry. When Joshua returned home, he told him what was happening during his absence. Emma became upset and left with her son and a baby on the way, and returned to her parents home taking anything of value with her. They were officially divorced in Utah County in 1858. Joshua had moved to Provo and had bought property from Alonzo Pearce on which he had settled.

That Joshua was engaged in freighting is evident when he consecrated his possessions over to the church. The material consisted of horses, tools, wagons, and a calf.

He also was called to help in the settlement of Manti in 1859. He did not stay there very long. At his death was found a receipt for his hauling twelve loads of temple stone in 1862. He also must have hauled much timber and firewood for the settlement.

In 1863, Joshua's oldest son was married and Joshua's family took up residence with the family in Provo. The daughter-in-law was very sickly, so when she had a son, help was brought in to assist in the care of the child and household. The help was a recently divorced lady, Mrs. Dorothy Sarah Jennison Litchfield Baptist. She had three children of her own and was trying to make enough money to support the family. When Joshua learned of her plight, he offered her marriage. She accepted and they were married 3 May 1864. It was a marriage mainly of convenience. They would have two children: Daniel Dean and Charles. Joshua also adopted her daughter Millicent.

In about 1865 the families moved to Salem and bought a farm. About this time the Tintic mining district opened up and Joshua took to freighting again. His son Samuel took over the farm and let Thomas and Mary live with him. Joshua and Dorothy moved their home to Goshen.

When Goshen was relocated, due to the swampy, disease infested conditions of its original site, the Ferris's were given a large piece of property under the name of Charles. There were no commodities. The shelters were meager and there was very little in the way of clothing, shoes, food or wood. The plight of the family became even worse when Joshua suddenly passed away in 11 September, 1871, possibly due to food poisoning. He was buried in Payson.

Litchfield, E. LeRoy. *Personal Histories, the Descendants of Godfrey Litchfield/Litchfield Jr. and Dorothy Sarah Jennison*. [Ontario]: E. L. Litchfield, [1986].

## Elizabeth B. Gardner

Elizabeth Gardner was the daughter of Nelson and Sarah Ann Roach Gardner. She was probably their second child. She was born in 1824 in Wayne, Tuscarawas, Ohio. Her father was a farmer.

When Elizabeth was about twelve, the family moved to Osage County, Missouri. Elizabeth's siblings began being married while they lived in Missouri, but there is no evidence that Elizabeth was married.

In about 1847, the family moved to Keokuk, Lee, Iowa. Elizabeth and her older sister both heard the missionaries of the Church of Jesus Christ of Latter-day Saints while living here. They chose to join the church.

On the 26 June 1849, Elizabeth married Joshua Lorenzo Ferris in Keokuk. Elizabeth and Joshua lived in Keokuk for three years. They had two children: William Wilson and Thomas. William Wilson died when he was nine months old. Elizabeth then had Thomas.

About the time Thomas was born the family was trying to move west with the body of the church. The struggle was too much for Elizabeth and she died during the journey to Utah.

Litchfield, E. LeRoy. *Personal Histories, the Descendants of Godfrey Litchfield/ Lichfield Jr. and Dorothy Sarah Jennison*. [Ontario]: E. L. Litchfield, [1986].

## Jonathan Ostler

Jonathan Ostler was born at Poole, Dorsetshire, England, 23 February, 1831. He was the oldest child of John and Sarah Endacott Ostler.

Jonathan's early life was spent about Bridport surrounded by his parents and other relatives. Jonathan most likely served as part of the Navy, though no record has been found of this service. Bridport was a very small port on the English Channel, so Jonathan grew up with the sea around him. Jonathan also grew up knowing the sail cloth trade, which his father and mother were involved in, but was apprenticed as a shoemaker and learned that trade.

When Jonathan was sixteen, his family was taught the gospel and joined the Church of Jesus Christ of Latter-day Saints. Jonathan was baptized on 4 November, 1847. He was ordained as a priest 31 July, 1850.

A family by the name of Croom, were members of the new branch. Ann Croom a girl of 13 when baptized was part of this branch. Jonathan and Ann met and grew up in this little branch.

The two were married 29 July, 1853, at the time only the Church of England and the Civil Registrar were recognized as having the authority to marry, so Jonathan and Ann were married in the Bridport Parish Church. Jonathan and Ann did not long remain in the Bridport area. Employment made it necessary to move. So Jonathan and Ann lived in Poole, Dorsetshire and Yeovill, Somersetshire at different times. When John and Sarah went to Southampton, Jonathan and Ann followed after.

While at Southampton, Jonathan became interested in missionary work. When Jonathan's parents emigrated, Jonathan and Ann moved to Covely, Essex and Jonathan spent his time teaching the gospel to the people. Jonathan and Ann also prepared to follow his family to Utah.

On 5 May, 1866, Jonathan and Ann sailed from London on board the "Carolina" for Zion. The ship barely missed a long delay due to the out break of Cholera. The ship arrived safely, 11 June, 1866, and the passengers were routed quickly to Wyoming, Nebraska.

Upon reaching Nebraska the family was quickly assigned to a company. Jonathan Ostler was given the duty of "Food Captain" on the trip. The food was very scarce and he was in charge of rationing it out. Their company was lucky it had very little of the trouble with Indians that the company before them had experienced.

When their family arrived in Salt Lake, they found one of Jonathan's brothers living there. They made their home in Salt Lake City until 1868 when they moved to Nephi, and Jonathan served as a guard in the Indian War. While living in Salt Lake, Jonathan was encouraged to take a second wife. He took, Mrs. Harriet Hodder Flowers, a widow, as a wife on 10 October, 1867. She did not want to leave Salt Lake though, and when Jonathan went to Nephi, she divorced him. They had one child who died at birth: Mary Ellen. Ann and Jonathan were sealed the day he took the second wife, but Harriet was only married for time, since she had previously been sealed.

Jonathan was only in Nephi a couple of years, when he was called in 1871, to go and settle in Richfield. He labored there building a meeting house, school, and amusement hall. The little settlement had been abandoned and was being resettled. Jonathan did not stay, however, and when his mission was finished he returned to Nephi and helped build that community.

Jonathan tried many different kinds of work, but was best at making shoes. He built himself a shop in Nephi and made shoes for the rest of his life. His shop was the first in Nephi and quickly grew to also include a tannery. Jonathan made many trips to Spanish Fork to get leather for his shop.

Jonathan had a wonderful way with young people. He was constantly being of help to them, teaching them to better their lives, helping them appreciate the gospel and live its teachings. He had come a long way for the gospel and he dearly loved and appreciated it. He always lived a life of example to others.

He lost the sight of his right eye which never impaired his work until he became older. When he was 82, he had to give up his trade which he loved very much.

Ann and Jonathan raised ten children: William Mounster Croom, Sara Ann Eliza, Lavinia Tabitha, Jonathan "M," John, George, Susannah Mary, Eliza, Ann, and Harriet Marian. They always taught their children to live and acknowledge the blessings of the Lord in all their undertakings, pleasure or hardships through life.

Jonathan enjoyed relating early experiences of his life and giving fatherly advice in rearing the future generation in the fear and admonition of the Lord. When Ann died, Jonathan went to live with his daughter, Susannah Mary, and remained with her the rest of his life.

Jonathan died 12 April, 1914, in Nephi at age 83. He was loved by all who knew him. He is buried in the Vine Bluff Cemetery.

"Sarah Endacott Gollop Ostler." in *Pioneer Women of Faith and Fortitude*. 2251-2252.  
Teerlink, Mary L. *John Ostler and Sarah Endacott Gollop, their Descendants and Ancestors*. [Salt Lake City, Utah]: n.a., 1979.

## Ann Croom

Ann Croom was born 1 July, 1834, in Allington, Dorsetshire, England to William Mounster and Sarah Cooper Croome. She was the ninth of eleven children born to this couple. Her father was a carpenter by trade and the family stayed in the Allington area during Ann's growing up years. When Ann was about ten, the family moved to Bridport where Ann began learning the millenary trade.

When Ann was thirteen years old, missionaries from the Church of Jesus Christ of Latter-day Saints came to the area, and Ann's family joined this church. Ann was baptized 1 November, 1847, a couple of days following her parents. Ann spent the rest of her life as a member of church.

In the new branch Ann, met Jonathan Ostler. On 29 July 1853, Jonathan and Ann were married in the Bridport Parish church, that being the only legal way to be married in England at the time. The couple would have ten children: William Mountster Croome, Sarah Ann Eliza, Lavinia Tabitha, Jonathan "M," John, George, Susannah Mary, Eliza, Ann, and Harriet Marian.

The new family had a difficulty finding employment and was forced to move from the Bridport area. First the family moved to Poole and later to Yeovil. Both times they returned to the Bridport area. When Jonathan's family moved to Southampton, they chose to follow. Here there was enough work and Jonathan became interested in serving a mission. Ann's mother and sister had by this time also come to Southampton. Ann's father had died just before her marriage.

Ann and Jonathan wanted to go to Zion, but Jonathan chose to serve a mission instead and so they saw his parent's leave for Zion and then moved to Coverly, Essex, England so that he could preform the work of the Lord.

They finally were able to go to Zion in 1866. They made the voyage with four children, two having died, on board the "Carolina." When they arrived in the United States, they were immediately taken by train to Wyoming, Nebraska where they were fitted out for the journey to Utah.

Upon arriving in Utah, the family spent two years in Salt Lake City. Ann set up a millenary and dressmaking shop while they were there. She rented a room and obtained patters from Sister Young. Sister Young was very kind to her and taught her some skills she would need for being a good pioneer. She learned to make bread, pies, and cakes in an outdoor oven and she leaned to glean wheat, make candles, soap, butter, and other use skills she would later need. For Ann the stop in Salt Lake was necessary in preparing her for her life in Utah. Also, Jonathan and Ann were sealed during their stay in Salt Lake City.

After staying in Salt Lake City, the family decided to go to Nephi where Jonathan's parents had settled, their hope was that this would be a final settling for their family. The stay was only about a year in length, however. Jonathan and his family were called to go and refound Richfield in Seiver county and the family accepted.

The stay in Richfield demanded all of the skills Ann had learned. The family lived in a dugout while in Richfield. The Richfield settlement had been abandoned, because of Indian trouble and in helping to reestablish the community Ann had many encounters with the Indians.

One day, Ann needed to go to the store. When she reached the store, two drunken Indians were buying sugar. The clerk, a young lady, had put some sugar on the scales to weigh, but it

was more than she needed. She kept removing the sugar to get the weight right. The Indians were getting mad for her removing the sugar. Ann could see what was happening and asked the clerk to let her weigh the sugar. She took the sugar on the scale and dumped it back in the sack. She then took out small amounts of sugar until she got the right amount. This pleased the Indians and they called her a good squaw.

The Indians left the store and went into a field where some boys were herding cows. The boys shot at them, and the Indians went across the creek. That night, the Indians came back and the boys were so afraid they ran to their dugout. Ann's children were visiting there, also. Ann told her children to come out because she was afraid they would be killed, but the children were so frightened they refused. When the Indians came over to the dugout, Ann became frightened and told the family dog to hold one of the Indians and his horse while she dealt with the other one. She took an ax and let him know she meant business. The Indian asked for the storekeeper, but she told him that was none of his business. He wanted to go into the dugout, but she would not let him. Ann and the Indians were stalemated for sometime. The Indians wanted to leave but Ann would not let them, she felt they meant mischief. After a long time, the Indians asked for the Bishop. Ann answered, "I am bishop enough for you." Another piece of time passed and the Indians begged to be allowed to go to Wickerup. Ann let them go, telling them if they did any harm, the dog would tear them to pieces.

After dark the Indians returned and the dog took after them to do his part. Ann was so frightened, that she sat on the ground, with an ax in her hand, all night waiting to see if they would return. The next morning, when her husband and the men returned from getting flour, they found her there.

After they were released from the settling mission, the family returned to Nephi. The people in Nephi were also having problems with Indians. One day after Ann had done her washing she hung it out on the sage to dry. An Indian came by and put his dirty hands on the clothes, so Ann ran after him with the ax. The next day his squaw came with some fish, but Ann would not take them. Shortly after this while Ann was washing her hands and face, an Indian entered her house and began to warm his hands by the fire. When Ann saw the Indian, she grabbed the ax and ran after him. She did not catch him, so she threw the ax after him.

Ann was a rather small person, but she was very plucky. Ann died 4 May, 1907, in Nephi and is buried in the Vine Bluff Cemetery.

Teerlink, Mary L. *John Ostler and Sarah Endacott Gollop, their Descendants and Ancestors*. [Salt Lake City, Utah]: n.a., 1979.

## John Wood and Sarah Thurston

John Wood was born 2 February, 1743, in Lunenburg, Worcester, Massachusetts to Jonathan and Sarah Whitney Wood. John was the fourth of seven children. When John was thirteen, his mother passed away. A year later his father remarried a widow, Mrs. Sarah Eaton Gray. This marriage produced three step-siblings for John. John's father always did his duty in the community and was a captain in the local militia. John spent his youth in Lunenburg and that was where he married Sarah Thurston.

Sarah Thurston was the third of nine children born to John and Hepzibah Burpee Thurston. She was born 8 June, 1748, in Rowley, Essex Massachusetts. Her family was very religious, her father serving as a deacon in the local congregation.

John and Sarah both grew up in farming communities with congregationalist leanings. John and Sarah were married 24 November, 1767, in Lunenburg. They would have twelve children: Jonathan, Sarah, Hepsibah, John Jr., Miriam, John, Ebenezer Thurston, Kimball, Jeremiah F., Daniel and David. Sarah had two sets of twins: Miriam and John, and Daniel and David.

In April 1776, John went to Lexington in response to the alarm. He served for two days and was then sent home. He did not fight in any of the great battles, the distance from home to them was too great but he was willing to.

There was not much land in Lunenburg, so following the death of John's father in 1779 the family moved to Jaffrey, Cheshire, New Hampshire, where John was able to purchase a farm from the inheritance left to him by his father. They settled on lot 21, range 6. The area was full of animals, trees and wild fruits. To make a good farm took a lot of work, since first the land had to be cleared. Boston was one of the markets which they used. It was sixty-two miles away, a good week's journey.

The Wood family was a quiet family. The community in which they lived sometimes needed them and then they would serve but they did not hanker after the opportunity. John served as fence-viewer, tything man, and highway surveyor. John and Sarah joined the first church established in Jaffrey.

In June 1799, John Wood and his friend Enoch Wellington exchanged property as a convenience and to help out John Wood's family. Seven days following the exchange John wrote his will. He was very weak and the will shows a great deal of concern for his family and his deep religious faith. He died the next day, 5 July, 1799. He was 55.

Sarah continued to live in Jaffrey with her son John and raised her remaining children. She saw them all grow up. When John Jr.'s family moved to Constantia, Oswego, New York, Sarah went with them. She died in Constantia 16 June, 1831. She was 83.

Carter, Nora Wood. *Combined History of the Lives of Wellington Wood and His Parents.*  
Carter, Nora Wood. *Daniel Wood.*

Cutter, Daniel Bateman. *History of the Town of Jaffrey, New Hampshire, From the Date of the Masonian Charter to the Present Time, 1749-1880: with a Genealogical Register of the Jaffrey Families, and an Appendix Containing the Proceedings of the Centennial Celebration in 1873.* Concord, New Hampshire: Republican Press Association, 1881. 866-867.

## James Constable Warner and Susannah Fox

James Constable Warner, named for his maternal grandfather, was born 11 September, 1795, in Spalding, Lincolnshire, England, and was christened 27 January, 1796, in the Spalding Parish Church. His parents were John Warner and Susanna Constable. All of his brothers were apprenticed as shoemakers, but James was not, probably at his own choice. He was content to be a "labourer" and earn his living as a farmer. He had wanderlust and traveled many miles during his lifetime.

On 17 May 1818, James married Susannah Fox at Pinchbeck, Lincolnshire. Susannah Fox was the daughter of Broxholm and Ann Manby Fox. Susannah was christened 21 January, 1799, at St. Peter at the Arches, Lincoln, Lincolnshire, England. She was the first child born to this couple after their marriage, but their third child. Her father was a clerk of the St. Peter at the Arches parish, so he knew how to read and write. When Susannah was five, her father died and her mother and family were left to the parish. The children stayed with their mother in the Lincoln area until they became adults or got married.

After their marriage James called the place they lived Eaudike, Lincolnshire, However when their first child was christened, Susannah said they lived at Donnington in Holland, Lincolnshire. These two places are a stone's throw from each other. Susannah died in Gosberton and was buried 28 September, 1827, at the age of 28 years. James and Susanna were the parents of five children: John, George, James, Mary Ann and William.

After Susanna died, James married Mrs. Elizabeth Gratex Kettle, widow of John Kettle and the mother of nine children. These two had no children of their own. But the small cottage, in which James was situated had very little space for the sixteen family members in this new family.

His daughter-in-law, Mary Reynolds Warner, wife of William Warner, joined the Church of Jesus Christ of Latter-day Saints in 1854, and the family members followed her into the church. James was baptized 8 April, 1854, and confirmed by his stepson John Kettle. The family made up the branch of Surfleet Seas-End. While living at Seas-Ends, James was ordained a priest 27 December, 1855, by John Kettle, and an elder on 20 February, 1856, by William J. Smith. Elizabeth Kettle Warner passed away 20 November, 1855, while James and some of his children and stepchildren prepared to emigrate to Utah.

Before James emigrated to the Utah he met and married Miss Ann Miller. Ann Miller had three children, but had never been married. The older two children were living with their grandmother and did not emigrate with them when they came to Utah. Sarah Jane Miller-Bradley, the youngest of her children, came with them.

James, his wife Ann, her daughter Sarah Jane, John Kettle and his family, and other family members, emigrated to the United States. They left on the "Samuel Curling," 14 April, 1856. Ann was ill all the way. During the trip, John Kettle kept a journal. They left Liverpool, 18 April, 1856. The journal begins 23 April, 1856.

23 April, 1856 - Brees freshens & we are going on first rate but they are some sick all day and night, going about 10 nots an hour.

24 April, 1856 - The wind still blowing and all in bed & at night the time rowilin to and fro, ship going about 12 nots.

25 April, 1856 - A fine breeze all roely about the decks & we saw 2 ships & a sea runing high but we are not afraid for we no the Lord is with us we have singing & music aboard.

26 April, 1856 - We still had a fine breees & most of them began to revive. Judith [his wife] was sick on the 23 to the 26 all our people have been sick but me some bad. We whent along with a strong breees & we saw 2 ships they was runing with sails reefed while we was going with royals set.

27 April, 1856 - A fine morning with a gentle breees Judith is better in the afternoon stormey & the tins jump about.

28 April, 1856 - Strong breees & saw a ship a child died & a fine night. The 20 th day we were organized into wards 11 and we have prayers every night and preachen on deck on Sunday we no that we have been blessed of the Lord we are pretty thick in the ship about 625 adults. Child buried. A very stormey night.

29 April, 1856 - Day stormey west wind child died by the Lord's mercy is great toward us always. We have some noble men abourd & the Lord hears our prayers at this time we are about one part of the way head wind and verry stormey.

30 April, 1856 - Stormey with a head wind. I have the ague and Judith is sick the sea is breaking over & to see the pots turning over & the stink they are not all Saints with us.

1 May, 1856 - Favourable wind going about ten notts an hour a stormey night.

2 May, 1856 - Rainey morning fair wind afternoon head wind sea verry ruff & stormey night.

3 May, 1856 - Storm carried away main topsail tins and boxes jump about preachen the afternoon for priesthood.

4 May, 1856 - Was a pleasant day. Pleasant sailing preaching on Deck & taking Sacrament we are happy on the sea but some begin to be impatient. The Lord is merciful to us as well on the sea as on the Land.

5 May, 1856 - Head wind and sea ruff.

6 May, 1856 - The wind more favourable at night saw brig i was ill all day stormey at night.

7 May, 1856 - Fair wind saw some little fishes & rainey morning day clear with a good wind.

8 May, 1856 - Fine morning & sea ruff & saw ships & sea rowiling a hight But you see we are not afraid for the Lord is with us on the Samuel Curling we get on pretty well Considering Being so many of us 3 deaths and 2 births about 725 in all.

9 May, 1856 - A fine day got all our beding upon Deck you would like to been with us sometimes we are apt to get angry But we try to keep well we are now on the Banks of Newfoundland I think all were on Deck it was so fine.

10 May, 1856 - Fine with a fair wind going about 5 miles an hour Began to make tent Cloth covers.

11 May, 1856 - Day fine morning with a fair wind going along about 4 or 5 miles an hour Brees freshens about 12 nots.

12 May, 1856 - Stormey saw a ship & a Brigg still on the Bank.

13 May, 1856 - Head wind all glee i thought on you 800 miles from Boston the Brees freshen fair wind.

14 May, 1856 - Fair wind saw some ships & some fish it was a fine day Judith better children bad we thought on you.

15 May, 1856 - Fair wind going a head.

16 May, 1856 - Fine Breese, washing, dead calm.

17 May, 1856 - West wind and washing, ship was hung all over from one end to the other & also a fine night.

18 May, 1856 - Fine day with a fair wind preaching on deck we have some good courses President Jones & Elder Oakley and Grant they are all good men.

19 May, 1856 - Fair Wind.

20 May, 1856 - Fair wind going on first rate.

21 May, 1856 - Day foggy can see nothing.

22 May, 1856 - Cleared up making land.

23 May, 1856 - Fine morning steamer come to meet us & tow us into Boston, and we went ashore & posted letters looked about.

24 May, 1856 - Got most of our boxes out & took them to the station.

25 May, 1856 - Got the remainder of our things away and went to the train to see the beautiful splendour we was in fine bustle to get started.

26 May, 1856 - Got the remainder of our things away and went to the train to see the beautiful splendour we was in fine bustle to get started.

27 May, 1856 - At ½ past 12 arrived at Albany next morning at 7 change train fine and busy started at 4.

28 May, 1856 - Went by Syracuse at 10 got to Rochester at 5 started at 7 o'clock got to Buffalo at 12 left at 4 and went on our way again.

29 May, 1856 - Arrived at Cleveland at 7 started again at 9 rainy morning arrived at Cerego started at 8 at night went all night & about 9 next morning Breakfast past Elkie.

30 May, 1856 - We past many station but not doing what they call them we paused at Sheffield at 11 at night.

31 May, 1856 - Began to prepare for our journey Change Luggage start again at 2 at Rock Island cross the Mississippi for Davenport then for Iowa City then for camp ground.

2 June, 1856 Stopt one week.

Upon reaching the Iowa City area, the family was quickly equipt with a hand cart and put in the 1<sup>st</sup> handcart company known as the Edmund Ellsworth company. The saints were forced to dispose of heirlooms and other materials in order to make it across to Salt Lake. The people were told to plan 1 cup of flour per person per day, but the company was forced to take more time then expected and the daily rations were cut to a ½ pint. The extra delay was caused when the wagons came apart due to the use of green wood. A solution was found to this problem, but the delay took valuable time. John Kettle became ill on the journey, and his journal entries also became more scattered. John Kettle died less than a month after reaching the valley. Ann Miller Warner also was ill much of the way. Sometimes she was so sick she rode on the handcart with Sarah Jane pulling it.

9 June, 1856 - Start on our journey 5 miles.

10 June, 1856 - Lost the Cattle

25 June, 1856 - Sent a letter home.

29 June, 1856 - From the 11 to the 29. We went about 10 miles a day up.

8 July, 1856 - Reach winter quarters.

10 July, 1856 - Went to the Bluffs.

17 July, 1856 - Started from camp, went about 3 miles camp again.

20 July, 1856 - Leave

21 July, 1856 - Reach Elk Horn  
 24 July, 1856 - Celebration. Camp at 12 o'clock and spent the afternoon in wasing.  
 26 July, 1856 - Cross the river and a great storm. Henry Walker struck by lightning and his wife and two more hurt. All well then for it is the work of the Lord.  
 27 July, 1856 - Killed an ox. Travill hard all the week.  
 29 July, 1856 - Meet some Californians.  
 2 August, 1856 - Saw some buffalo and cross two rivers and then camp.  
 3 August, 1856 - Hunting after buffalo.  
 6 August, 1856 - We saw thousands of them and killed 4.  
 10 August, 1856 - We are still amongst the buffalo in good health.  
 15 August, 1856 - Camp at Rattlesnake Creek.  
 16 August, 1856 - At Wolff Creek, in good health and about lost sight of buffalo. After that past Ash Hollow Creek.  
 21 August, 1856 - Past Chimney Rock.  
 24 August, 1856 - We lay 30 miles ford Samria (Platt).  
 25 August, 1856 - Saw a camp of Indians.  
 26 August, 1856 - Come to ford Samria, post a letter and ill all week.  
 31 August, 1856 - Deer Creek. Meet waggons from the Valley.  
 1 September, 1856 - Lay still.  
 2 September, 1856 - Travill hard.  
 3 September, 1856 - Travill hard.  
 4 September, 1856 - Travill 26 miles.  
 5 September, 1856 - Rain & snow all day.  
 6 September, 1856 - Lost the cattle, looking all day for them.  
 7 September, 1856 - Travill 22 miles, camp at Sweet water,  
 8 September, 1856 - A brother died after a long and tedious journey of 5 months & 12 days.  
 26 September, 1856 - We reached Salt Lake Valley when we was recived with glad hearts and rejoyson.

During the trip some of James Warner's stepchildren dropped out due to the conditions.

James Constable Warner, his wife, and stepdaughter went on to Spanish Fork where his son William Warner was living. They stayed with him until they took up land in the upper river bottoms.

James Warner and Ann Miller were sealed in the office of the stake president in Spanish Fork on 4 December, 1856, at 11 a.m. James was also ordained as a high priest about this time. James always payed his tithing.

James was also correct in his civic duties. He testified in a property case between two brothers in the Palmyra area in 1856. He also became a naturalized citizen 15 March, 1859.

James Constable Warner died in Spanish Fork, Utah, 27 February, 1863, at the age of 63 years, 6 months and 12 days. William Warner was the administrator of his father's estate, with William Creer, Sarah Jane's husband.

The family must have been fond of music since among the journal leaves of John Kettle songs were recorded. The following is one of the songs.

Along the Gospel News

The gospel news is sounding  
    To Nations far and near  
Good People give attention  
    And to its truths draw near  
The Lord He has commissioned  
    An Angel from on high  
A message bearing unto man  
    And with it he did fly.

Saying give glory unto him  
    Who made the sea and land  
And repent of all your wickedness  
    For his judgements are at hand  
And then come forth with contrite hearts  
    And believe in Jesus too  
And be baptized in his name  
    And you shall know its true.

When all things are made ready,  
    For Christ to win his bride  
With holy beauty she'll come forth  
    And be peace and by his side  
Then let us keep out armor bright  
    'Til Jesus doth appear  
With all the Saints on Earth again,  
    To reign a thousand years.

And then have hands laid on your head  
    By those who God shall send  
For to re-give the spirits power  
    To guide to your mind all things  
It shall bring to your mind all things  
    Both past and present too  
And guide you through the wilderness  
    And bear you conqueror through.

As for Jesus he has promised,  
    To all who will obey.  
He will be with them in all things,  
    Down to the latest day.  
In my name he shall heal the sick,  
    And cast out devils too.  
And in new tongues you all shall speak,  
    And nothing shall harm you.

There'll be good old Father Adam there,  
    And Mother Eve and Queen.  
With an innumerable number,  
    Which were on Patmos seen.  
There'll be Mother there and Mary too,  
    Who with joy in our hearts will fill.  
Oh! What a salutation,  
    We shall have on Zion's hill.

Kettle, Robert. *Account Book*. [Salt Lake City, Utah]: n.a., n.d.  
Warner, Jesse Lenard. *The Protecting Warrior*. Murray, Utah: J. L. Warner, 1992. 69-76.  
Warner, Elisha. *A Country Printer*. [Salt Lake City, Utah]: n.a., n.d. 1-10.  
"Ann Miller Warner." in *Pioneer Women of Faith and Fortitude*. 3262-3263.

## John Skinner Reynolds and Ann Long

John Skinner Reynolds was born 30 March, 1788, in Whaplode Drove, Lincolnshire, England. He was the eldest son of George Reynolds and Mary Ann Skinner. He was named for his maternal grandfather. Two weeks after his birth his parents were married. George was a farm laborer in Whaplode Drove so the family did not move. John grew up in learning how to farm in the marsh lands surrounding Whaplode Drove.

When John was ten years old, George Reynolds died. John's family just took up residence with their relatives in the area. Five years later Mary remarried, but the marriage was very short. When John was sixteen, his mother also passed away. It appears during this interval that John lived with an uncle.

Not very far from Whaplode Drove is the village of Gosberton. It was from this village that John's future spouse, Ann Long, lived. Ann Long was the eldest child of William Long and Dorothy Wright. She was born 19 February, 1789. Her father was a farm laborer also, but the conditions in the Gosberton area were not always good for employment. At least once during Ann's life the family lived elsewhere, though no records have been found indicating where. When Ann was twenty-one, her father passed away.

Ann must have wanted companionship following this event. She met John and they liked each other. They were married 27 March, 1811, and three months later had their first child. They were married in Whaplode Drove. Together they would have nine children: Joseph, James, Ann, John Skinner Jr., William, Sarah, Mary, George and Harriet.

The new family needed a fresh place to start so they moved to the little community of Surfleet. This area has a lot of wet land and John was able to make enough money to support a family through farming.

John and Ann met and joined the Church of Jesus Christ of Latter-day Saints with their daughter Mary who did not live very far away. They joined the church 30 March, 1852. They both kept their convictions about the truth of the church though they chose not to immigrate to Utah. John and Ann were active members of the Risegate and Surfleet Seas-end branches till their deaths. John was ordained a priest 27 December, 1855.

Ann was the first to die. She passed away in Surfleet, 4 January, 1858. John died six years later on 28 January, 1864. Neither of them ever left the church and they supported their daughter in her migration to Zion, by allowing her to sell the house she owned.

Kettle, Robert. *Account Book*. [Salt Lake City, Utah]: n.a., n.d.

"Mary Reynolds Warner." in *Pioneer Women of Faith and Fortitude*. 3263-3264.

Nybo, Anna Ireta. *Mary Reynolds Warner*.

Warner, Elisha. *A Country Printer*. [Salt Lake City, Utah]: n.a., n.d. 1-10.

Warner, Jesse Lenard. *The Protecting Warrior*. Murray, Utah: J. L. Warner, 1992. 69-76.

## Samuel E. Ferris and Nancy Smith

Samuel E. Ferris was born 24 February, 1790, in Landaff, Grafton, New Hampshire to Gideon and Aseneth Royce Ferris. He was the oldest child of ten. He grew up in the Landaff area. His father was a farmer in the area.

He married Nancy Smith 5 January, 1812, in Landaff.

Nancy Smith was born 6 June, 1789, in Percy, Coos, New Hampshire to Benjamin and Hannah Smith. Her parents were first cousins. She was the second of nine children. Her father was a farmer, but Percy is rather remote. To sell their crops, they would come down to Lisbon, Grafton, New Hampshire. Lisbon and Landaff are maybe all of ten miles apart. Samuel and Nancy met each other during one of these trips.

Samuel and Nancy were not left alone for long. The War of 1812 started and Samuel enlisted. He served for two years. The couple were then able to have their first child, Joshua Lorenzo.

The family did not stay in Landaff after Joshua's birth. The farm which Samuel owned did not make a profit for a couple of years and Samuel was forced to sell out and move. Many people had to move because of the weather during these years. 1816 was even called the "year of no summer," frosts came in late June and again in early August, destroying the crops.

Samuel's family moved to Ovid, Seneca, New York where they helped Samuel's uncle, Samuel, with his farm. The family would remain in New York for the next twenty years.

Samuel and Nancy had at least ten children. The oldest was Joshua Lorenzo and the youngest was Franklin. There should be four other boys and four girls. The names of the remaining children have not yet been discovered.

Samuel and Nancy earned enough money to start their own farm again. They moved to Cook County, Illinois and found a place where they could settle again. In 1839 Samuel created a blacksmith shop to improve the area.

Samuel was a strong leader. In 1850, Niles township went through the procedure of becoming incorporated. Samuel was the leader of the meetings. He would have several other jobs in the town's creation, including sheriff.

Samuel and Nancy died sometime between 1860 and 1870. The exact date of their death has not been determined. It is believed that they probably died and were buried in the Niles township area. The records which would have given this information were destroyed in the Great Chicago Fire of 1871. The following is a folk song which commemorates this event.

One dark night when we were all in bed,  
Old lady Leary left a lantern in her shed,  
And when the cow kicked it over,  
She winked her eye and said,  
"There'll be a hot time in the old town tonight!"  
FIRE! FIRE! FIRE!

Litchfield, E. LeRoy. *Personal Histories, the Descendants of Godfrey Litchfield/ Lichfield Jr. and Dorothy Sarah Jennison*. [Ontario]: E. L. Litchfield, [1986].

## **Nelson Gardner and Sarah Ann Roach**

Nelson Gardner was second of ten children born to Isaac and Mary Winnel Gardner. He was born 6 June, 1800, in Anne Arundel County, Maryland. This was his father's second family.

About the time Nelson turned ten, his father moved the family to Ohio where land was more available. They eventually settled in Tuscarawas County.

Sarah Ann Roach was born about 1800, in Pennsylvania. It is not known, who her parents are at this time. She came to Ohio with relatives. These relatives settled in Guernsey County, a county not far from Tuscarawas.

Nelson and Sarah were married 26 February, 1822, in Guernsey County. They would have twelve children: Mary Ann, Elizabeth, Isaac Norvil, Lydia, Walter Wilson, Bazeleel, Adam, Anna, William W, Nelson, Daniel, and Thomas,

Nelson and Sarah lived in Ohio until 1839. The family then moved to Osage County, Missouri. They lived here until 1847 when they moved again. This move took the family to Lee County, Iowa. While in Iowa two of their daughters, joined the Church of Jesus Christ of Latter-day Saints. Other children began to freight material while looking for suitable land. These children founded Baker County, Oregon.

In about 1865, the family made its way to Oregon. They went by means of the Oregon trail. Most of the children settled in Baker County. Nelson however decided to make his way to the Pacific coast. When he died in November 1870, he was living in Tulatin, Washington, Oregon. His wife had only one child still at home.

Sarah chose to return to her children in Baker County. She lived with them until her death in 1888.

## John Ostler and Sarah Endacott

John Ostler was born 9 January, 1809, to Jonathan and Ann Wakely Ostler. John was born in Charmouth, Dorsetshire, England. In 1819, John's mother passed away and his father remarried. His father's second spouse was Elizabeth Ostler, a cousin. John grew up in Uplyme and was brought up in the sail cloth trade. John's father was a weaver. The Ostler family was always very close and would move together to new communities and employment. When John became old enough to move out on his own he moved to Bridport, here he met Sarah Endacott.

Sarah Endacott was born 7 May, 1809, in Stoke Abbot, Dorsetshire, England. She was the illegitimate daughter of Thomas Gollop, son of a local land owner, and Agnes Endacott, probably a household servant. Agnes was from Devonshire and had come to Stoke Abbot for work. Agnes sued Thomas for support of Sarah and won. Sarah was christened 25 December, 1811, in Bridport.

In 1822, Sarah became a sister to George Endacott, another illegitimate child of Agnes and sometime after this event Agnes was married to a Mr. Gallacher. In 1851, Agnes is a school teacher and a widow according to the census. When Sarah became old enough she went to work as a spinner in the sail cloth trade, this is how she met John Ostler.

The two of them were married 6 June, 1830, in the Bridport Parish Church. John and Sarah would have ten children: Jonathan, William, William Gallop, Sarah Ann, John Charles, George Gallacher, David, Oliver Ratford, Sarah Ann and Mary.

John was a sailcloth weaver, making sails for the ships that sailed the seas under the name of Great Britain. Sarah worked as a spinner of the threads. The work was not very steady as it was done only when commissioned for a ship, and the family had to move many times for employment.

John and Sarah were not pleased with the church in which they had been raised. They even tried at least once the Methodist religion. John and Sarah met the Church of Jesus Christ of Latter-day Saints while living in Bridport, and in 28 March, 1847, they joined the church. They were always very active.

They wanted to come to Utah, but the expense was very high and their ability to save that much money from their meager wages was impossible. John was ordained to be a teacher in 1847 and it may be assumed later obtained the Melchizedek priesthood, but many records no longer exist. In 1855, the family moved to Southampton, perhaps hoping to find better employment. The family continued to gather money for the journey to Utah.

In 1859, two of John's sons left for Utah. The goal being perhaps they could make it possible for the rest of the family to follow. In the end, John's family came to Utah by means of the Perpetual Emigration Fund.

In 1861, John and five of his children sailed on the "Manchester" from Liverpool to New York. They arrived in New York 14 May, 1861. Claudius Spencer was the leader to this company of Saints. The Saints were supposed to have been paid for, but when they reached Florence it was found that this had not happened. They prayed and their prayers were answered. The Saints had to be provided for, so it was arranged that they would work for the telegraph company in order to pay their way across the plains. John worked for the telegraph company in

order to complete the journey. John and his family were able to come to Utah during that year with the Claudius Spencer Company.

John and his family stayed in Salt Lake City for their first winter with one of his sons which had come earlier. The next spring they left for Nephi to settle the area. The family was given a piece of ground between 1<sup>st</sup> and 2<sup>nd</sup> East and 4<sup>th</sup> and 5<sup>th</sup> South. This community was starting from scratch, and John and Sarah were upper middle-aged. They managed and built a home in the town.

John was not very healthy, when he came to this country. He suffered from consumption and in the summer of 1869, he went to Salt Lake City to get help. On 25 August, 1869, he passed away. He was buried in the Salt Lake City Cemetery. Sarah accompanied him. After his death, Sarah returned to Nephi and lived with her children and grandchildren around her until three years later, when 24 April, 1872, she also died. She was buried in the Vine Bluff Cemetery.

“Sarah Endacott Gollop Ostler.” in *Pioneer Women of Faith and Fortitude*. 2251-2252.

Teerlink, Mary L. *John Ostler and Sarah Endacott Gollop, their Descendants and Ancestors*. [Salt Lake City, Utah]: n.a., 1979.

### **William Mounster Croome and Sarah Cooper**

William Mounster Croome was born 18 December, 1795, in Bridport to George and Mary Mounster Croome. He was the third of four children. He was most likely named for his maternal grandfather. When William was nine years old, his father died and the Croome family was left in care of the Bridport Parish.

William grew up in Bridport. When he was ten years of age, he was apprenticed as a carpenter. This would be his trade for the rest of his life.

After he had finished his apprenticeship, he moved to Allington to start on his career. Here he met Sarah Cooper.

Sarah Cooper was the daughter of Joseph and Grace Morey Cooper. She was the seventh of eight children. Her family was all born in Allington. She was born 15 March, 1795. She had learned the twine spinning trade.

William and Sarah were married in Allington, 1 February, 1818, two months afterwards Sarah had their first child, Mariana. Together William and Sarah had eleven children: Mariana, Silvanus, Marianne Isabella, George, Eliza Mounster, William, Sarah, Harriet Mary, Ann, John and John. Several of their children, including their first, died before reaching adulthood.

To keep such a large family required the efforts of both William and Sarah. The censuses record both of them being involved in trade and that their children joined them as soon as they were old enough to do so. Twine spinning was the trade most entered into by the girls, though Ann and Harriet were both fortunate enough to take up other occupations. Twine spinning was a trade a woman could do at home. The twine was used for the boat industry and was made from home-grown hemp.

In 1847 missionaries from the Church of Jesus Christ of Latter-day Saints came to Bridport and Allington. When William and Sarah heard their message they joined and were baptized. This event occurred 25 October, 1847. Their children joined in the days following them. William and Sarah stayed true to the church, but their children were not always so devoted and the Bridport branch records are filled with them being removed and rebaptized. William was ordained a teacher 14 February, 1848.

About 1850 the family moved their residence to Bridport. Here they were closer to the church and could find slightly better employment for their growing offspring. William and Sara wanted to go to Utah and the better employment may have given them a better chance. But it was not to be.

William passed away 17 February, 1853, in Bridport. A couple of months later one of the two remaining unmarried children was married. Sarah chose to join this daughter, Ann, and her family when they moved to Poole. But she did not remain with her long after the birth of Ann's first child.

Sarah never lived on her own after the death of her husband. She always lived with one of her children. Upon returning to Bridport she took up residence with her eldest living daughter and her husband.

In about 1860, Ann and family moved to Southampton. Here they found work and were doing well, the family Sarah was living with, moved there also and Sarah went with them.

When some of Sarah's daughters had finally obtained enough money to make the trip to Utah, Sarah felt she was too old to go. So she took up residence with another daughter in

Southampton. It was while living with this daughter in Southampton that Sarah died 1 May, 1877.