

C H A R L E S   R .   M c B R I D E   M E M O R I A L

Notes on the Ancestry and Descendants of

CHARLES R. McBRIDE, 1856 - 1948

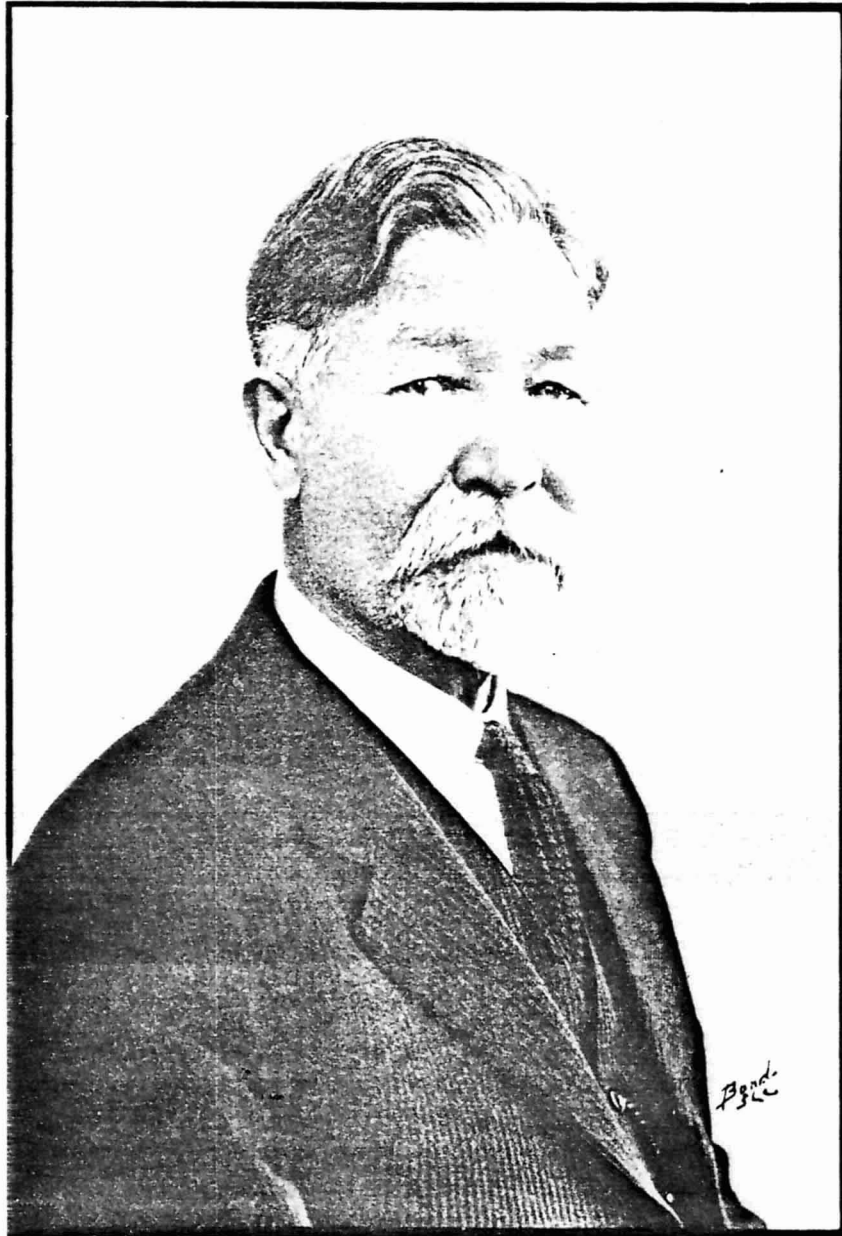
and his wife

RHODA ALICE LYMAN McBRIDE, 1859 - 1942

Look to the rock from which you were hewn  
And to the quarry from which you were digged.

-- Isaiah 51:1

Compiled and edited by  
Virginia McBride  
Honolulu, Hawaii  
1971



CHARLES REUBEN McBRIDE

## FOREWORD

When I was very young, my father amused his classmates by standing me on a table to recite a truism of their professor: "The ontogeny of the individual is an epitome of the phylogeny of the race." We, too, can trace a parallel between the life of Charles R. McBride and the history of our country.

As a child, Grandfather was related to most of the people in his village, either by blood or marriage, and with them faced hardships similar to those of the founding fathers. To build a community where they could live according to their religious beliefs, these people cleared virgin lands to plant their crops and pasture their animals; they cut logs to build and heat their homes; and they barricaded themselves with a fort for protection against their enemies. They built churches and schools, with amusement halls attached, and taught their children to sing and dance as well as pray. Like the Pilgrims, they made just laws for themselves, and expected every man to support his family and contribute to the common good. But when death or sickness left a family destitute, the church and neighbors were generous with help till the family again became self-supporting. Charity came through the benevolence of one's own acquaintances, and every recipient hoped to repay their kindness by helping others in a like manner. Thus the New England village was duplicated in the remote Utah settlement.

Grandfather learned early that there was always work to be done, and that every family had its share of troubles. How one faced the problems determined whether he rose above them or suffered defeat. There was little time for a boy to attend school, but the basics learned in the classroom could lead to independent study. In his home he developed the virtues of integrity, self-reliance, and clear thinking; and he also recognized his parents and grandparents as the best counselors a boy could have.

During the span of his lifetime, Grandfather saw his homeland grow just as the rest of America had done, through the efforts of its citizens. Scattered villages became cities, linked by highways and railroads to distant centers; from small ventures grew great industries, while farms and orchards replaced wastelands; country schools were the forerunners of universities; and men who had protected their families in a small fort sent their sons and grandsons to defend the nation against aggressors. In his small way, Grandfather was part of the great American success story, making his own community a contributing part of the whole, and carrying his full share of the local responsibility. For him the American dream became a reality, the story of a poor boy who attained success through righteous living and determination. Like the story-book heroes, he married his childhood sweetheart and lived happily ever after, rearing his children to respect their elders and each other, to be industrious, thoughtful, and soft-spoken; to love their country, and find satisfaction in a job well done.

Grandfather saw his own life as a link between his predecessors and his posterity, and noted that he had known more generations of the family than anyone else of his acquaintance. To the data given him, he added records of his own, confident that his children would carry on the pattern. He found satisfaction in family history, and admonished his grandchildren: "Always remember who you are, and act accordingly."

After Grandfather's death, there seemed to be an urgency to gather genealogical records, and to join other descendants of Daniel and Abigail Mead McBride in completing the data and correcting some of the early misconceptions. Research in America has not been without rewards, however meager. If success is limited, it is probably because the Protestant Irish who arrived in America in the 1700's had had little schooling and kept few records before they intermarried with families already here.

Research in Ireland has been even less productive of family records, but gives one an insight into the desperate battles and bloody conflicts which entangled our Ulster-Scot ancestors in their struggle for survival and release from perpetual poverty. We know little of Samuel and Margaret McBride, but owe them a debt of gratitude for freeing their children from serfdom and establishing them in a land of opportunity.

In ancient Gaelic history, the name McBride appeared as Mac Giolla Brighde, and Macgilbride, and more recently in its present form as a sept of the Scottish clan McDonald. By 1659, the name McBride was common in Ulster, thousands of Presbyterian Scots having joined the English in subduing the native Catholics, and remained as serfs under the powerful English land barons who had taken them there. Records of two prominent McBride families, one in Dublin and the other in Ulster, only prove that our Samuel was not related to them. I spent some six weeks in Belfast copying everything I could find about numerous McBrides who once lived in Northern Ireland, -- rent rolls, signed indentures, old wills, and voting lists, -- none of which proved family connections for our Samuel. The Presbyterian church records that we need so badly were destroyed in Dublin during the Catholic uprising in the 1920's when vandals burned hundreds of Protestant registers sent there for safety.

I have compiled the data available in America, using a cumbersome method to identify the descendants of Charles R. McBride, but one which keeps the records open for additions in every family, hoping my cousins will continue to send me information as their children marry and rear families of their own. I am grateful for the materials included here, especially to Della Dame Edmunds, who has been most generous with her records. In asking for further help and corrections, I use the words of a seventeenth-century searcher who wrote:

"I have gon, and rid, and wrote, and sought and search'd with my own and friends' Eyes, to make what Discoveries I could therein ..... I stand ready with a pencil in one hand, and a Spunge in the other, to add, alter, insert, expunge, enlarge, and delete, according to better information. And if these my pains shall be found worthy to passe a second Impression, my faults I shall confess with shame, and amend with thankfulnessse, to such as will contribute clearer Intellengence unto me."

--- Fuller, Worthies of England, 1662

Perhaps someone else would have told the McBride story differently from what I have done, but not with more admiration and affection than I have for my grandparents, Charles R. McBride and his devoted wife, Rhoda Alice Lyman McBride.

-- Virginia McBride

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1. John W. Carling
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-- One Line of Descent from  
SAMUEL and MARGARET McBRIDE of  
Stillwater, Saratoga Co., N. Y.

T H E M c B R I D E F A M I L Y

## 1. THE STILLWATER McBRIDES

Searching for early records of the McBride family in America leads one to Stillwater, Saratoga County, New York, situated on the west bank of the Hudson River, some twenty-two miles north of Albany, and not very far from Vermont. At this spot the river flows lazily in a gentle arc between banks of overhanging trees reflected in the unbroken surface of the water. Pioneers who paused here as early as 1750 were followed by settlers who built the first permanent homes in 1762. They came from other New York villages, and from Vermont, Connecticut, and Massachusetts. In Canaan, Connecticut, the Congregational church appointed a fast "to know their duty" in respect to moving to Stillwater, and the entire membership agreed to go. There were also many Scotch-Irish immigrants who settled in what is now Saratoga County, including the McBrides.

Our immigrant ancestors, Samuel and Margaret McBride, were born in Ireland, but were living in Stillwater when their son Daniel was born on September 13, 1766, just four years after the permanent settlement, and more than a hundred years before vital statistics were kept. Early births, marriages, and deaths were sometimes noted in church records, or family Bibles, but often not at all. The town was not organized till 1788; land transactions go back only to 1791; and vital statistics do not antedate 1880. Fortunately Samuel McBride had a grandson, Reuben McBride, who kept a journal, naming his grandparents and great-uncles and -aunts, his parents and uncles and aunts, and some cousins, thus clarifying relationships in the family prior to the Revolution and the years immediately following. The journal itself is augmented by militia rolls, tax lists, church and cemetery records, and histories of the period. Other McBride families apparently did not come into the area till the nineteenth century, and after that identification is difficult. By then the original McBrides had begun to scatter, and few traces of them now remain in Saratoga County.

Although Stillwater appears to have been a tranquil setting for our ancestors, it was not always so. Fourteen years after the first homes were built, the Declaration of Independence was signed, and the settlers found themselves in the midst of the Revolution. Stillwater lay directly in the path of Burgoyne as he led his expedition down the Hudson River, from Lake Champlain to Albany. Farmers, young and old, poured into the militia to defend their homes. General Schuyler was in command of 2900 Continentals and 1600 militia; but he continued to fall back from one stronghold to the next until he reached Stillwater on August 3, 1777. With the British only a day's march away, he withdrew twelve miles farther down the river, leaving Stillwater to the enemy. However, in an error of judgment, Burgoyne diverted his English forces to Bennington, hoping to capture provisions; but instead he suffered an embarrassing defeat at the hands of the Green Mountain Boys.

By the time Burgoyne had reorganized and resumed his course down the Hudson, Gates had assumed command of the defenders, resolved to stop the British at Stillwater, and prepared his main defenses on a steep bluff above the river, at Bemis Heights. The historic battle *at* Stillwater was fought on October 7, 1777, turning the tide of the war. Whatever his shortcomings might have been later, Benedict Arnold was on this day a hero; and the armies of Burgoyne surrendered to the Americans, many of whom were tall, shirt-sleeved farmers.



And what of the McBrides during the conflict? Daniel was a boy of eleven, too young to have fought in the battle raging around his home; but it appears that his father, his uncle, and his three brothers all saw action with the militia of Albany County, which at that time included Saratoga. The names on the militia rolls repeat those of Reuben McBride's journal. Unfortunately, none of the McBride men claimed a pension or land bounty rights for his services. Still, the names appear on the official records of New York as mute evidence that the McBrides helped to free the Colonies from Britain.

In the Albany County Minutes of the Committee of Safety is listed one Samuel Mackbride of Saratoga. Records in the National Archives for Vrooman's Regiment of the Albany County Militia include one "of the men that has drawd Amunition in the Middle fourt Schohary," including Sam McBride, who received one gill of powder, 12 balls, and 1 flint on July 26, 1781.

In the Thirteenth (Stillwater) Regiment of the Albany County Militia, with Land Bounty Rights, are listed James McBride and Samuel B. McBride, the B. probably standing for Brown, which appears to have been Margaret's maiden name. Also in the rolls of the Thirteenth Regiment, serving under Col. John McCrea, are John McBride, and John McBride, Sr., the latter probably being an uncle of the younger man. Reuben's journal identifies a great-uncle John McBride and a great-aunt Susanna McBride, listed together, who were doubtless the couple married on April 13, 1775, in the Dutch Reformed Church at Schaghticoke, a village about eight miles from Stillwater, the bride's name being given as Suzanna Sempson. Since Daniel McBride had three brothers, James, John, and Samuel, and since they all apparently served in the Albany County Militia, we may assume they were older than Daniel, and may have been born in Ireland.

In addition to their four sons, Samuel and Margaret probably had a daughter Betsey who married Samuel Thompson. They are called aunt and uncle in Reuben's journal; and since Reuben's mother, Abigail Mead, did not have a sister Betsey, this must have been a paternal aunt. The 1790 census for Rensselaerwick Town, not far from Stillwater, lists one Samuel Thompson as head of a family; and the 1810 census for Stillwater again lists this family, with the oldest female between 26 and 44 years of age, hence born between 1766 and 1784. All indications are that Betsey was the youngest child, and that Daniel was just older than Betsey.

By 1789, Samuel McBride must have died, for he does not appear with other members of the family in tax lists for that year, including the Widow McBride, John, John, Jr., James, and Daniel McBride, all of whom owned real or personal property and were taxed accordingly. A year later, in the first U. S. census, Margaret McBride, widow, was registered as head of a family consisting of three females, three males sixteen or over, and one male under sixteen. James and Daniel were also listed as heads of families. There was also a John McBride listed as head of a family in 1790, and again in 1800, when he was over forty-five years of age, and hence born before 1755. In this family there were six young boys, two with ages that might coincide with birthdates for two sons registered in Schaghticoke as children of John and Susanna. It is not certain whether this was the family of John and Susanna, or of Daniel's brother John, whose wife was named Nancy. No further records have been found for either John or the children.

In addition to John and Susanna McBride, Reuben McBride had another great-aunt and great-uncle with a child registered in the Dutch Reformed Church at Schaghticoke. Elizabeth, the daughter of William and Sarah (Brown) Cooper was baptized there on June 29, 1780. The Coopers were listed in Reuben's journal, and are buried in the Yellow-Meeting-House Cemetery in Stillwater. Sarah Cooper appears to have been a sister of Margaret McBride, their maiden name having been Brown; and it is quite possible that they came to America with the McBrides. From the Cooper gravestones, we learn that Sarah was born about 1747, and that they came from Ireland to America about 1763. The Coopers joined the first Presbyterian church to be organized in Stillwater, in 1794; and five months later the Widow McBride was admitted to membership. It is interesting to note that the Congregational and Presbyterian congregations used the same building and shared a minister for their services, and buried their dead in the same cemetery. Samuel's son James and his family were members of the Congregational church. But Daniel and his family were Baptists and their names appear on the Baptist records from 1791 to 1797, when they were dismissed and moved to Chester, Washington County, where their Mead relatives lived.

Of Samuel and Margaret's four sons, James appears to have been the only one to rear a family in Stillwater. There is no evidence that the son Samuel married, and the only record we have for him is Reuben's statement that he died in York, Livingston County, New York, and that Reuben attended the funeral. There is a record that one Samuel McBride joined the Presbyterian Church in Stillwater in 1820 and later "removed," but whether he was a son of Samuel and Margaret cannot be determined. But for James there is some fragmentary data that can be pieced together to indicate that there were children living in Stillwater. Reuben's journal lists his uncle James McBride and James's wife Mary. Later he listed cousins who had died by 1844, including Daniel and Sally McBride, both of whom seem to be children of James and Mary. Indications are that there were other children, too.

Cemetery searching offers meager rewards for the McBrides. No markers have been found for Samuel or Margaret, or their children, and the only two that seem significant are in a forgotten part of the Bemis Heights -- or Stillwater Union -- Cemetery, just north of Stillwater. For the most part, this is an extensive and well-kept cemetery, stretching along a bluff, with many graves over a century old. Only a keen eye would detect a few ancient slabs at the foot of the slope toward the east, almost hidden in a tangle of brambles and debris. It seems likely that an earlier burial ground was located here, long before the opening of a new one at the top of the bluff.

Tearing his way to the foot of the hill, one finds a single row of stones, some standing two or three feet high; while others, still upright, have sunk into the earth or been covered with soil till only a few inches are visible, and their inscriptions lost. The stones are spaced to suggest that other graves are completely obliterated. Some fallen stones can be brushed off and still read, though it takes prodding with a stick to locate others under several inches of packed earth. These are well-made stones, perhaps fifteen or twenty in number, and except for their age and neglected condition would be a credit to the people who placed them there. Many inscriptions are legible enough to be helpful to the genealogist, though it would require extensive clearing of brush and weeds, and scraping away of surface soil before the records would be complete.

Two of the upright stones bear these inscriptions:

In Memory of Mary  
wife of James McBride  
who departed this life  
3rd Aug 1809, in the  
46th Year of her age

In Memory of Daniel  
McBride Junior  
who died 21st April  
1806, In the 27 year  
of his age

On Daniel's stone there is an additional four-line inscription which is no longer legible. And so we have a stone for James McBride's wife, and evidence that she was born about 1764. Daniel was probably her eldest son, born when she was about sixteen; and the cousin Daniel mentioned in Reuben's journal. Again the term Junior is used to distinguish a nephew from his uncle of the same name. This Uncle Daniel was the father of Reuben, and himself had a son Daniel, born in 1791.

According to the records of the Congregational Church in Stillwater, James McBride and Sally McBride were admitted to full communion on July 31, 1814, and James, Jr., on 1 April 1816. Also belonging to the same church in 1816, were Jonathan McBride and his family. Jonathan was 25 years of age, and just might have been another son of James and Mary. Jonathan's descendants tell us that he had a brother James who moved to western New York and was lost to the family, and a sister Mary who married but has no living descendants, and possibly other brothers and sisters. From the pattern of naming children at that time, it would seem logical for James and Mary McBride to have a son and daughter named for themselves. Reuben gave us the names of their two deceased children, and it appears that church records and the descendants of Jonathan McBride have supplied three more. There were seven children registered in the James McBride household in the 1800 census.

Jonathan McBride was born in Stillwater in 1791, and died in 1867. His wife Wealthy, a daughter of Deliverance Andrews, was born in 1792, and died in 1871. Both are buried in the Briggs Cemetery in Ballston, Saratoga County, New York. According to their descendants, Jonathan's father -- whose name they do not know -- came to America as a boy about seven years of age, with his parents, who were Scotch-Irish Protestants, thought to have arrived about 1764. This suggests that the boy was born about 1757, and would have been of an age to be the husband of the Mary McBride buried in the Bemis Heights Cemetery in 1809. His age also coincides with the census records of 1790, 1800, and 1810 for James McBride; and Jonathan's age with that of one of his sons.

Jonathan and Wealthy McBride were the parents of three children: two daughters who married but have no living descendants, and a son, Peter Andrews McBride, born in 1821, who married and had five children. He moved his family to Minnesota, where he became the progenitor of a McBride family there, as well as leaving descendants of other names in Minnesota and New York State.

Most of our records concerning the McBride family in Stillwater come to us through the journal of Reuben McBride, augmented by bits of information from other sources. However, Reuben did not live in Stillwater, but was born in Chester, Washington County, New York, and moved with his parents to western New York State by the time he was twenty, losing contact with most of his cousins. From his correspondence, we know that his father, Daniel McBride, had a family Bible, from which Reuben doubtless obtained most of his information. In his later years he tried unsuccessfully to locate the Bible, which so far seems to be lost. Except for the records of Reuben's journal, the story of our ancestors appears to have died with them in the forgotten past.

McBRIDE FAMILY, FIRST GENERATION IN AMERICA

(Compiled from fragmentary data and subject to verification)

SAMUEL McBRIDE, of Stillwater, New York.

- b. of Scottish parents, in Ireland, about 1735.
- d. before 1789, probably in Saratoga County, New York.
- m. in Ireland, Margaret Brown, sister of Sarah (Brown) Cooper of Stillwater. d. probably before 1800. Taxed as a widow in 1789. Listed in First Census of Stillwater, 1790. Member of Presbyterian Church in Stillwater.

Probably served in the Revolution in Albany County Militia.

Children of Samuel and Margaret (Brown) McBride, perhaps not in order:

JOHN McBRIDE Possibly born in Ireland as early as 1755. m. Nancy. Served in the Revolution, Albany County Militia. Taxed in Stillwater, 1789. May have been the John McBride listed in the Stillwater census 1790, and 1800, as father of six sons. May be confused with his uncle, John McBride.

JAMES McBRIDE b. probably in Ireland about 1757. Came to America with his parents about 1764. m. Mary. She d. 1809. Served in the Revolution, Albany County Militia. Taxed in Stillwater, 1789, and listed in the census 1790, 1800, 1810. Belonged to the Congregational Church. Probably was the father of at least five children: Daniel, Mary, James, Jonathan, and Sally.

SAMUEL B. McBRIDE d. in York, Livingston Co., N. Y. Served in Revolution, Albany County Militia. No record of marriage or children.

- \* DANIEL McBRIDE b. 13 Sept. 1766, in Stillwater, N. Y. d. 1 Sept. 1823, in LeRoy, Genesee Co., N. Y. m. Abigail Mead. (See following pages.)

BETSEY McBRIDE b. in Stillwater, N. Y. m. Samuel Thompson. Lived in Rensselaerwick Town and in Stillwater. Left descendants.

JOHN McBRIDE, brother of Samuel McBride.

- b. of Scottish parents, in Ireland.
- d.
- m. 13 April 1775, in Schaghticoke, N. Y., Suzanna Sempson (or Simpson.) They had at least two sons and perhaps more. Served in the Revolution, Albany County Militia. Was taxed in Stillwater 1789. May have been the John McBride in the 1790 and 1800 census. May be confused with his nephew.

Sources:

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p 92, 179, 469, 499.

Durkee: Saratoga County Epitaphs 2:165, 216, 459, 669; 4:353.

Roberts: New York in the Revolution p 44, 77, 80, 82, 105, 122-3,  
137, 234, 244, 249, 261.

Sylvester: History of Saratoga County, N. Y., 1609 - 1878. p 252,  
262, 279, 293-4.

Ward: The War of the Revolution 1:417-431; 2:492-542.

Bemis Heights Cemetery, Stillwater, N. Y., Tombstone Inscriptions.

Church Records: Stillwater First Baptist Church.

The First Congregational Church of Stillwater, and  
the First Presbyterian Church of Stillwater p 39,  
60, 62, 67, 72, 77-8, 86, 88, 101, 103, 107.

National Archives.

New York Census, 1790, 1800, 1810.

New York Genealogical and Biographical Record 29:321; 60:31;  
62:24, 38; 7:135.

Reuben McBride's Journal and Correspondence.

Information sent by: Mrs. Frank Betts, Mrs. Earl G. Hayner,  
Mrs. Arthur A. McBride, Miss Esther H. McBride, and  
Neil B. Reynolds.

## 2. DANIEL McBRIDE and ABIGAIL MEAD

Except for birth and death records, our knowledge of Daniel McBride is almost as meager as that of his parents. Our only source of information other than the 1789 tax list, the 1790 census, and the Stillwater Baptist Church records, is Reuben McBride's journal.

Daniel McBride and Abigail Mead must have been married in 1787 or earlier, for their oldest child was born in January of 1788. Apparently they lived in Stillwater till 1795, and were fairly prosperous there. In 1789 Daniel was taxed on real property valued at £25, and personal property in excess of £2 -- more than the holdings of any of his relatives. He must have disposed of the property very soon, as he is not mentioned in land transactions, which go back to 1791. By 1795, Daniel and Abigail had moved north to Washington County (now Warren County), where Abigail's father and other relatives owned land. They were still there in 1805, when their youngest child was born; but their movements after that are not known. Daniel died at LeRoy, Genesee County, in western New York, in 1823.

As to his occupation, we have only one clue: a tradition that he was a Campbellite minister. Actually, Alexander Campbell did not organize his church as a separate sect till 1830, seven years after Daniel McBride had died. However, the Campbellite movement began much earlier within the Baptist church, as one of several factions seeking to liberalize the teachings and unite the members in simple fellowship. The Freewill Baptist movement became very strong in western New York state, especially in Connecticut, as well as eastern New York. Among the ministers we find familiar names: Jeremiah and William B. Baldwin from Strafford and Fairlee, Vermont; and Allen Mead from eastern New York. But we find no one named McBride. However, it is possible that Daniel McBride was an itinerant preacher, seeking support for the Campbellite movement within the Baptist Church.

LeRoy, in the fertile farming area of the beautiful Genesee Valley, was founded in 1810 by a Frenchman, Mr. Jacob LeRoy. It was originally called Buttermilk Falls, but was later named for its founder and incorporated in 1834 -- eleven years after Daniel McBride had died there. Today it is a thriving community of well-kept homes and enterprising citizens. But an inquiry at the Baptist Church and a search of local cemeteries failed to produce any information concerning Daniel McBride. Relatives of his daughter-in-law, Mary Ann Anderson, are sleeping under imposing stones in the largest cemetery; but if Daniel McBride was buried in LeRoy, it must have been in a forgotten spot in one of the older cemeteries.

Abigail Mead's parents were both descendants of the prolific Mead family that appeared in Connecticut about 1635. In this family there was so much intermarrying and duplication of names that it is difficult to trace lines of descent, especially after the fourth generation. Again we are indebted to Reuben McBride for identifying his relatives.

Abigail's grandfather Enos Mead, with fourteen associates -- mostly named Mead -- filed in the office of the Secretary of the Province of New York, in 1774, for land in the Tottem and Crossfield Purchase, in what is now Warren County. The Revolution interrupted negotiations, and it was not till 1786 that a patent was issued to White Matlock and Enos Mead for the land. Although Enos was sixty-five years old by this time, and had established his home in Saratoga County, this new property in what was then Washington County, became the family home for many of his descendants and relatives. Abigail and Daniel McBride moved to this area about 1795, and their children grew up in close association with their Mead relatives, as evidenced by Reuben's journal.

Enos Mead, the son of Jonathan and Esther (Butler) Mead, was born in Greenwich, Connecticut in 1721, and married at an unknown date, Melasan (or Millicent), whose maiden name has not been established. They lived in Dutchess County and in Saratoga County, and apparently had fairly extensive holdings there. In 1774, Enos made a will, naming his wife Melasan and their children: Gideon, Michael, Millicent Thompson, Nancy Smith, William, and Levi. It is possible that they also had sons Enos and Mathew who had died before their father wrote his will. They are mentioned in Reuben McBride's journal as great-uncles. Actually, Enos lived many years after the will was written and it was never probated.

Gideon Mead, Abigail's father, was born about 1744, perhaps in Dutchess County, and died in 1813, in Chester, Washington County. Her mother was Martha Fisk, a daughter of Jonathan and Abigail (Mead) Fisk. She was born about 1747, in Greenwich, Connecticut, and was a minor in 1756, when her father died. She sold her inheritance in 1767, making a mark instead of signing her name. It seems likely that she and Gideon were married about this time, for their second child was born in 1770. Perhaps the fact that Martha could not write explains in part the lack of records for their family. They had seven daughters and one son: Nancy d.y.; Abigail, who m. Daniel McBride; Millicent, who died unmarried before 1813; Nancy, who married George Davis; Hannah, who married Newcomb Mead; Fanny, who married Jonathan Westgate; Lydia, who married Charles Starbuck; and Gideon, who married Hannah Wheeler. In their father's will, dated October 18, 1813, all the children are mentioned except the first Nancy, Millicent, and Hannah. Fanny and Lydia are omitted from Reuben McBride's journal, perhaps because they were still living when Temple rites were performed for his deceased relatives.

Sometime between 1805 and 1823, Daniel McBride's family left Washington County and moved to the western part of the state. The children must have been a cohesive group, for we find all nine of them in the 1820's with their own families, living in or very near Villenova, about twenty-two miles northeast of Mayville, in Chautauqua County. It was here that the Mormon missionaries, eleven years after Daniel's death, found Abigail and her children eager to hear their message. The McBride homes became centers for preaching the gospel; and many of the villagers were baptized in 1833, including McBrides and their relatives. After this, the history of the family -- or at least part of it -- is traced in the movements of the Mormon Church. There were three sons who did not

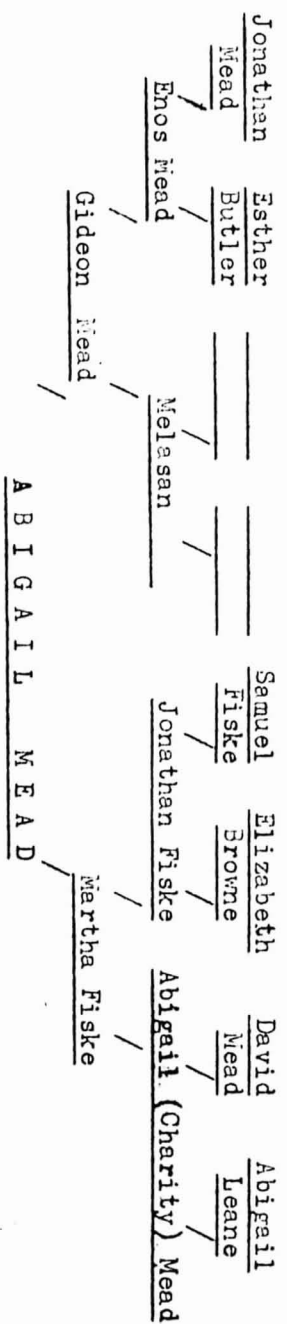
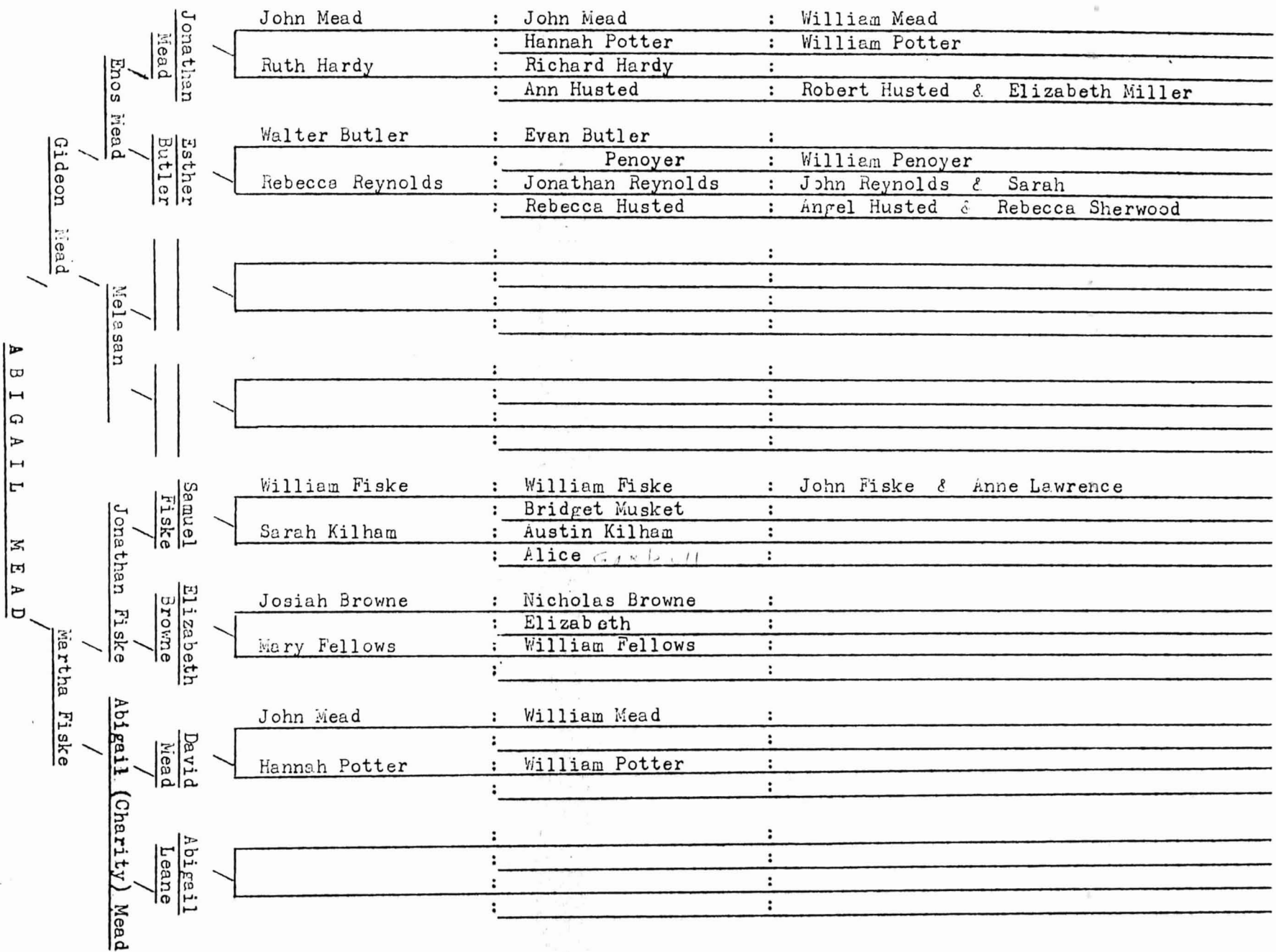


go west, and the family became scattered. One remained in Villenova; one moved to Medina County, Ohio; and the other took his family to Michigan. Of the children who joined the Mormon church, four finally reached Utah with their mother, while two died in Illinois, but left children who went west with the pioneers.

The converts sold their thriving farms in Villenova, and moved to Kirtland, Ohio, contributing generously to the building of that community and the Mormon Temple. When the Mormons were driven from Ohio, the McBrides joined 12,000 others in the migration to Nauvoo, Illinois. Later they crossed the plains to Utah, suffering all the hardships and outrages to which the Mormons were subjected. These persecutions served only to make them more steadfast in their devotion to their new faith, and to increase their confidence in its leaders.

Stories of this family and information about some of their descendants were compiled in 1952 by Miss Flora Belnap under the title: Pioneer Incidents of Rev. Daniel McBride and Abigail Mead-McBride, and are available in Utah libraries.

\* \* \* \* \*



ABIGAIL MEAD

Da.

Daniel McBride

ANCESTORS OF ABIGAIL MEAD

McBRIDE FAMILY, SECOND GENERATION

DANIEL McBRIDE, son of Samuel and Margaret McBride.

- b. 13 Sept. 1766, in Stillwater, Saratoga County, New York.
- d. 1 Sept. 1823, in LeRoy, Genesee County, New York.
- m. About 1786, Abigail Mead, daughter of Gideon and Martha (Fisk) Mead. She was b. 29 Jan. 1770, at Nine Partners, Dutchess County, New York; and d. 12 March 1854, in Ogden, Utah. She is buried in Gilbert Belnap's family plot in the Ogden City Cemetery.

Children of Daniel and Abigail (Mead) McBride, the first four born in Stillwater, Saratoga County, and the younger ones in Chester, Washington County, New York:

John McBride b. 5 Jan. 1788. d. 31 Aug. 1860, in Springville, Utah. He is said to have pioneered in Cache Valley, Utah. He may have married Meriah Berry in the East, but she probably died before he came West. He m. (2) Avis Hill, widow of Nathaniel Brown. As John's widow, she m. (3) Samuel McBride. John left no descendants.

Samuel McBride b. 25 Aug. 1789. d. 19 March 1874, in Fillmore, Utah. m. (1) Minerva Cooley, daughter of Alexander and Lydia Cooley. She d. 1840, and he m. (2) 15 Sept. 1841, in Ambrosia, Iowa, Mrs. Lemira (Smith) Caulkins, who came west with him. He m. (3) 1860, Avis (Hill) (Brown) McBride, his brother's widow. Samuel McBride served in the War of 1812, and drew a pension from the Government. By his first wife, Minerva Cooley, he had two children: Lydia Minerva McBride and Samuel Henry McBride. He has descendants in Idaho and Wyoming.

Daniel McBride b. 19 March 1791. d. 2 May 1864, in Monson, Ohio. He m. 1820, Roxena Davis. They had five children: Volney, Louisa, Sally, Sidney, and Lucius McBride. Their descendants live in New York, Ohio, Iowa, Wisconsin, Montana, and Oregon.

James McBride b. 9 July 1793. d. 13 Aug. 1839, in Pike County, Illinois. He m. 1820, Betsey Mead, daughter of Isaac and Deborah (Mead) Mead. She was b. in 1802, and d. 1881, in Hyrum, Utah. Their children were: Henrietta, Reuben A., Harlum, George, Roxena, James, Oliver Stephen, and Nathaniel Knight McBride, all of whom except Roxena and Reuben A. went to Utah, with their mother, and settled in Cache Valley, leaving many descendants. Reuben A. left the family and lived in Missouri and Michigan.

Margaret McBride b. June 1795. d. August 1845, in LaHarpe, Ill. m. 1811, David Crandall, son of Pardon and Susannah (Wells) Crandall. He m. (2) Jerusha Smith, and lived in Illinois. By his first wife, he had eleven children, all of whom went to Utah and settled in Springville, leaving many descendants. The children were: Mariah, Daniel Mead, Eliza, Myron Nathan, Julie Ann, Spicer Wells, Emeline, Laura, Martin Pardon, Lucian Delancy, Nelson David, and Margaret Ann Crandall. In the Crandall records, Margaret McBride is called: Mary Margaret.

Hyrum McBride b. 5 June 1798. d. 10 Nov. 1837, in Villenova, Chautauqua County, New York. m. Sally Davis, daughter of Asa and Sally (Clark) Davis. They had three children: Olive, Alvira, and Asa Davis McBride, but only the son left descendants. They live in New York state.

Cyrus Gideon McBride b. 17 Aug. 1800. d. 15 Aug. 1883, at Dundee, Michigan. He m. 1828, at LeRoy, New York, Almira Parsons, daughter of Stephen and Zeruah (Pierce) Parsons, and a cousin of Mary Ann Anderson, who married Gideon's brother Reuben. Cyrus Gideon took his family to wild lands in Michigan, and developed their property into one of the best farms in the region. They had ten children: Lewis Milton, John Milo, Amanda Janet, Martha Maria, Almira Zeruah, Cyrus Henry, Louisa Priscilla, Augusta Adeline, Isadore Elizabeth, and Hyrum Deroy McBride.

\* REUBEN McBRIDE b. 16 June 1803. d. 26 Feb. 1891, in Fillmore, Utah. m. 1830, Mary Ann Anderson. (See following pages.)

Martha McBride b. 17 March 1805. d. 20 Nov. 1901, at Hooper, Weber County, Utah. m. (1) 1826, Vinson Knight, son of Rodolphus and Rizpah (Lee) Knight. He d. 1842, and she m. (2) as a polygamous wife, Joseph Smith. He d. in 1844, and she m. (3) Heber C. Kimball, by whom she had a child that died in infancy. She and Vinson Knight had the following children: Almira, Rizpah, Adaline, James Vinson, Nathaniel, Martha A., and Rodolphus Elderkin Knight. Their daughter Adaline m. Gilbert Belnap, and left many descendants in Utah.

\* \* \* \* \*

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Edmunds, Mrs. Eugene Fiegl, Mrs. Earl G. Gibbs, and David C. Haskell



REUBEN McBRIDE and MARY ANN ANDERSON

### 3. REUBEN MCBRIDE and MARY ANN ANDERSON

The life of Reuben McBride is the story of a man and his church, beginning with the first words of his own journal: "On the 16th of June 1833 I was Baptised into this church in the town of Villenovia, Chautauqua County, New York." He did not mention that it was also his thirtieth birthday, that he had a young wife, and a daughter four months old, and a home near other members of the McBride family. From the date of his baptism till his death fifty-eight years later, he subordinated the details of his own life to the teachings, the westward movement, and the growth of The Church of Jesus Christ of Latter Day Saints. Reuben was never a leader in the church; he had no voice in the policy making, or the critical decisions of church history; but he always stood ready to carry out the instructions of Joseph Smith or Brigham Young, in simple faith that they walked with God and brought His bidding to mankind.

On September 22, 1830, in Villenova, Reuben had married Mary Ann Anderson, the youngest child of Alanson and Priscilla (Pierce) Anderson, and the only one of ten children born after the family left their home in Chesterfield, Massachusetts, and moved to Stafford, in Genesee County, New York. Mary Ann was in the fourth generation of Andersons who had lived in America. According to tradition, her immigrant ancestor, Joseph Anderson, was born about 1700 in Edinburgh, Scotland, was impressed into the British Navy at seventeen, and deserted ship in Boston. In 1724, he married in Hingham, Massachusetts, Charity Nichols, a daughter of Israel and Mary (Sumner) Nichols. For three generations, the Anderson men married wives descended from early American families who had pioneered in Connecticut and Massachusetts, as well as New York state. After their marriage, Reuben and Mary Ann continued to live in Villenova for four or five years, during which time two of their daughters were born, they became Mormons, and Reuben made his memorable trip with Zion's camp.

When Joseph Smith and Parley Pratt held a meeting in Reuben's home in 1834, and called for men to "Redeem Zion," Reuben wrote in his journal: "I volunteered to go." Later he recorded: "We were called upon to consecrate all the money we had I done so." On their journey west, the party found an Indian skeleton, and Joseph Smith identified the Godly warrior by name, giving the vast boundaries of the land where he was known and honored, as well as the name of the ancient prophet whose leadership the Indian had accepted. The men listened in awe and reverence as Joseph Smith pictured a situation obviously parallel to their own. A less credulous man might have had doubts as to the purpose of the expedition and the secrecy demanded on the long trip through four states, marked by storms, threats of physical violence, and an epidemic of cholera. But there were no misgivings in Reuben's mind. He found inspiration in the sincerity of his leaders; and when the men were disbanded 900 miles from their homes and left to make their way back as best they could, he accepted the explanation that it had all been necessary as a Test of Faith.

By the time their first son was born in 1836, Reuben and Mary Ann were living in Kirtland, Ohio, the first gathering place of the Saints and the site of the first L. D. S. Temple. This town was home for the McBride family till 1852, though Reuben was away much of the time.

Increasing troubles in Ohio prompted Joseph Smith to lead his followers to Missouri, where they built the city of Nauvoo and their second beautiful Temple. At the fall Conference in 1841, Reuben McBride was directed to return to Kirtland to take charge of the Temple and other church property remaining there. Before he left, Joseph Smith ordered the font in the new Temple to be filled with water. He then dedicated the font, and instructed Brigham Young to baptize Reuben McBride for his deceased relatives, after which the Prophet declared: "Blessed is he who is first baptized for the dead in this dispensation!" -- words which Reuben treasured the rest of his life. After this the Saints were told that they must not only perform their own marriages in the Temple, but also serve as proxies in Temple rites for their deceased kinsmen for as many generations as they could identify their ancestors. This was the beginning of the great genealogical program for which the Mormon church has become famous. Reuben's mother, sister, and brothers all did Temple work in Nauvoo, and thus preserved some data for the family.

Reuben returned to Kirtland to carry out his sacred trust of protecting church property, providing for the cultivation of the farm lands, and carrying on a legal battle to prevent enemies of the church from seizing Mormon holdings. After the death of Joseph Smith, his work became increasingly difficult, as apostates were determined to establish claims to the land. Reuben fought one court case after another, as recounted in his correspondence with church officials, now on file in the Church Historian's Office in Salt Lake City. Having successfully carried out his work in Kirtland, Reuben went to Utah to prepare a home for his family. He lived in Brigham Young's household and helped with the first census in Utah in 1850. But when it became apparent that Mary Ann was not well enough to bring their children to Utah without help, he returned to Kirtland to get them. They arrived in Utah in 1852, and spent their first winter in Springville.

When spring came, Reuben and his brother Samuel were sent as colonizers to Fillmore, a settlement about 200 miles south of Salt Lake City. They joined other settlers who had already begun to break land for a 600 acre farm, to fence it, and plant wheat. They had built a corral for their cattle, and a school for their children, and a road to the mountains for logs to build cabins. They were also building a triangular fort as protection against the Indians. There was plenty of work for the McBrides, too. Three years later, the United Order was established in Fillmore, and the Saints were told to deed all their property to the church -- land, homes, livestock, wagons, furniture, guns, everything. The object was to eliminate poverty, prevent the accumulation of wealth, and provide full employment. The McBrides, along with their neighbors, gave everything to the church. There was a Board of Directors to assign work to all members, men and women both; to store all produce in a common

warehouse, and issue supplies to the families in terms of their needs. When this experiment failed -- as did all attempts to establish communistic orders in Utah -- the settlers acquired land and built houses of their own. Fillmore became the permanent home of the McBrides, though Reuben was away for long periods of time.

Twice Reuben went to England as a missionary for the L. D. S. church, first in 1857 and again in 1867. During the first assignment, he kept a journal, telling how he left Utah with the 1857 company of handcart missionaries, seventy in all, who walked from Utah to Nebraska, each man pulling a cart weighing sixty pounds, and loaded with his provisions and luggage. When they reached the railway terminals, the carts were given to converts on their way to Utah. More pioneers died in the handcart companies on the long trek across the vast country than in any others, so that it is not surprising that a man of fifty found the trip thoroughly exhausting. He also tells of his happy reunion with friends and relatives in Ohio; the pleasant ride in the cars through New York state where his parents once lived; and the discomforts of ocean travel at that time.

Meanwhile, Mary Ann was struggling to support their family and send what she could to her missionary husband. Three of their children had married, but six were still at home, the youngest not yet four years old. Mary Ann had been designated "attending nurse," or midwife, for the nearby village of Meadow, and delivered many of the babies born there. This was a critical time for all Mormons, marked by poverty; the horrors of the Mountain Meadow Massacre at the hands of their own frenzied zealots; the threat of having to abandon homes at the advance of Johnson's army; and the indignity of federal agents sent to replace their own leaders, but who brought gambling, prostitution, and drunkenness with them. Conditions were only slightly better when Reuben returned to Utah the following year, and it was a long time before the Mormons found the peace they had hoped for in the Rocky Mountains.

In Utah the McBrides continued Temple work for their deceased relatives, in the Endowment House in Salt Lake City before the Utah Temples were built, and in St. George the first year the Temple there was opened. Reuben and Mary Ann, and Reuben's sister Martha McBride Knight, made the trip south, and after that exchanged letters and records, many of which have been preserved to help today's genealogists. If family records seem incomplete, it must be remembered that work was done only for deceased relatives, and not for living members of the same families. Reuben also sent additional lists of relatives to his niece Henrietta Belnap, charging her with the responsibility of continuing the rites after he was gone.

As an old man coming to the end of his life, Reuben suffered ill health, and he worried over the welfare of his children and grandchildren. For the first time he found the demands of the church for money to be a burden difficult to carry, and he regretted that he lacked the means to visit his relatives in other parts of Utah. Still, the faith that prompted him to join the Mormon church in 1833 remained with him all his life, and he never doubted that Joseph Smith had indeed brought God's word to mankind. He had no regrets that he had devoted all his life and resources to the church.



When he died in 1891, he was praised by his associates for his peace-loving qualities, his patience, and unassuming personality. He left many descendants, including a grandson, Charles Reuben McBride, who had spent much of his childhood with the older man, riding far into the mountains beyond the pioneer trails for long talks on many subjects. The boy had grown to be much like his grandfather in temperament and devotion to the church. He told his own grandchildren of their pioneer ancestor, remembering particularly one day when he and the older man had gone by horseback to a promontory far above valleys and canyons below, and his grandfather had told him to look well at the scene, for they were the first white men to view it since the day God created it.

Reuben McBride

m.

M A R Y A N N A N D E R S O N

Jonathan Anderson	Joseph Anderson			
	Charity Nichols	Israel Nichols	Thomas Nichols	
Alanson Anderson	Charity Nichols	Mary Sumner	Roger Sumner	Thomas Joslin & Rebecca Marlow William Sumner Thomas Joslin & Rebecca Marlow
	Eleazer Brooks	Bbenezer Brooks	John Brooks	Henry Brooks & Sarah John Mousall & Joanna
Hannah Brooks	Eleazer Brooks	Martha Wilder		
	Hannah Leavens	James Leavens	John Leavens	John Leavens & Rachel Wright Edward Preston & Margaret Hurst
Benjamin Pierce	Hannah Leavens	Mary Chamberlain	Edmund Chamberlain	William Witter & Hannah Churchman
	Benjamin Pierce	Benjamin Pierce	Benjamin Pierce	Michael Pierce & Persis Eames James Adams & Frances Vassel
Priscilla Pierce	Benjamin Pierce	Mary Cowing	Israel Cowing	John Cowing & Rebecca Josiah Litchfield & Sarah Baker
	Charity Haward	Jonathan Haward	Jonathan Haward	John Haward & Martha Hayward John Dean & Sarah Edson
Priscilla Merritt	Charity Haward	Sarah Field	John Field	John Field & Elizabeth Everden John Ames & Sarah Willis
	Elisha Merritt	James Merritt	Henry Merritt	John Merritt & Elizabeth Weyborn Isaac Buck & Frances
Priscilla Merritt	Elisha Merritt	Ruth Wade	Nicholas Wade	Nicholas Wade & Elizabeth Hanford Thomas Ensign & Elizabeth Wilder
	Priscilla Holbrook	Samuel Holbrook	Samuel Holbrook	William Holbrook & Elizabeth Pitts Michael Pierce & Persis Eames
	Priscilla Holbrook	Jane Clapp	Samuel Clapp	Thomas Clapp & Jane Thomas Gill & Hannah Otis

ANCESTORS OF MARY ANN ANDERSON

McBRIDE FAMILY, THIRD GENERATION

REUBEN McBRI, son of Daniel and Abigail (Mead) McBride.

- b. 16 June 1803, at Chester, Washington County, New York.
- d. 26 Feb. 1891, at Fillmore, Millard County, Utah.
- m. 22 Sept. 1830, in Villenova, Chautauqua County, New York, Mary Ann Anderson, daughter of Alanson and Priscilla (Pierce) Anderson. She was b. 25 March 1814, in Stafford, Genesee County, New York, and d. 16 Aug. 1896, in Fillmore, Utah.

Children of Reuben and Mary Ann (Anderson) McBride:

Helen Vanera McBride b. 26 Feb. 1833, in Villenova, Chautauqua County, N. Y. d. 31 Jan. 1916. m. (1) Samuel Brown. He was murdered by Indians, 5 Oct. 1858, near Oak City, Utah. She m. (2) 18 Oct. 1859, Harley Ingersoll Colgrove. She had two children by her first husband, and three by the second husband: Samuel Reuben Brown, Florence Melissa Brown, Lester Clark Colgrove, Permilla Colgrove, and Harley Eugene Colgrove.

Harriet Eliza McBride b. 31 Aug. 1834, in Villenova. d. 8 Nov. 1810 in Villmore, Utah. She m. (1) 5 Aug. 1855, Edmund Pugh. They were divorced, and she m. (2) Joseph Barnes Payne. Her children were: Annal Mary Pugh; and Joseph, Josephine, William Porter, and Maude Payne.

\* REUBEN AUGUSTUS McBRI b. 11 Sept. 1836, in Kirtland, Ohio. d. 29 Jan. 1907, in Fillmore, Utah. m. H. Columbia Williams. (See following pages.)

Mary Louisa McBride b. 10 Sept. 1838, in Kirtland, Ohio. d. 8 Feb. 1930, in Provo, Utah. m. 4 May 1857, in Fillmore, Utah, Henry Harrison Noyes. They had six children: Henry Lucian, Seraph Celestia, John Franklin, Newton Eugene, Reuben Augustus, and Alice Jerome Noyes.

Roy Hyrum McBride b. 10 April 1841, in Kirtland, Ohio. d. 10 Sept. 1918, in Paragonah, Iron County, Utah. m. (1) 7 July 1862, Tamson Pluma Dame, daughter of Janvrin Hayes and Sophia (Andrews) Dame. She d. in 1881, and he m. (2) in 1893, Julia Elizabeth Barton. There were eight children by the first wife, and four by the second wife: Luella Princetta, Helen Lovina, Harriet Louise, Wells Roy, William Albert, Floy Sophia, Nabel Tamson, Lillis May, Julia Fern, Newton Floyd, Laura Helen, and Reuben Roy McBride.

Emma Jerutia McBride b. 14 July 1843, in Kirtland, Ohio. d. 2 May 1884, in Fillmore, Utah. m. 22 Jan. 1860, Wesley William Dame, son of Janvrin Hayes and Sophia (Andrews) Dame. They had eight children: Rubye, Wesley William, Francella, Mary Ann, Lovina, Helen, LeRoy, and Harriet Dame.

John Newton McBride b. 16 July 1845. d. 27 June 1884, in Fillmore, Utah. He m. (1) 11 Nov. 1862, Catherine Felshaw. She d. in 1879, and he m. (2) Mary Hannah Thornton. There were five children by the first wife, and two by the second: Emma Dean, Eleanor, William Newton, Katherine, Reuben Clark, Laura May, and Jennie Lynn McBride.

Laura Abigail McBride b. 27 June 1848. d. 21 Jan. 1876, in Fillmore, Utah. She m. 1 Nov. 1862, William Payne. They had six children: Lynn, Samuel Lot, Louise Vilate, Laura Adell, Frank, and William Clark Payne.

Alice Melissa McBride d. 4 Dec. 1853, in Fillmore, Utah. d. 26 June 1920, in Salt Lake City, Utah. m. 16 Nov. 1874, Thomas Clark Callister, son of Thomas and Helen Mar (Clark) Callister. They had eight children: Ruby Alice, Helen Angie, Thomas Clark, Wells Reuben, Laura Adell, Edna Louise, Mabel Venita, and LaNola Callister.

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#### 4. REUBEN AUGUSTUS McBRIDE AND HARRIET COLUMBIA WILLIAMS

Reuben Augustus McBride spent the first seventeen years of his life in Kirtland, Ohio, and then moved with his parents to Fillmore, Utah, where he lived until his death. He was nineteen when he married Harriet Columbia Williams, whose parents were also early pioneers in Fillmore. The bride was seventeen, and the ceremony was performed by Brigham Young.

There had been ten children in the Williams family, but only four had survived the westward migration. Besides Harriet Columbia, there was an eight-year-old brother, John Baldwin, and the three-year-old twins, Heber and Sarah. Five years later, when their mother died, the little sister came to live with the McBrides. Sarah, who was called Sadie, was only four years older than her nephew Charles Reuben, and she was reared as a sister to the McBride children. But when she was sixteen, Reuben A. took her to Salt Lake City and married her as a polygamous wife, leaving Harriet Columbia heartbroken and disillusioned.

Many Mormons were reluctant to accept polygamy, and many had left the church when they learned of the practise. There was an uneasy feeling that polygamy had been responsible for the persecutions in Ohio and Missouri, and that the trouble was not yet over. Church leaders urged men to take additional wives, perhaps as an assurance of their continued loyalty in troubled times ahead. Brigham Young had denounced women who would not accept polygamy and told them they must accept it or get out, as he would have no complainers or whiners in the church. Furthermore, they were to sign agreements giving "full consent." Those who complied were cited as models of virtue, while those who refused were threatened with loss of their homes and children. Some were coerced into signing long after their husbands had already taken polygamous wives.

The church taught that sisters could live harmoniously in the same house and share one husband. But the entire concept of polygamy was repugnant to Columbia, and she would have none of it. It was just as offensive to her friend, Rhoda Ann Lyman, a convert from Australia; and when her husband also took a second wife, the two women turned to each other for consolation, and like Indian squaws whose bucks had deserted them, they cut off their hair. In Fillmore the tongues wagged, and the women were denounced for "not living their religion." Rhoda Ann wanted to take her children and return to her family in Australia; but when her husband told her she could go, but not take the children -- not even one -- she finally remained in Utah, but always insisted that her husband had only one wife -- and two concubines.

Harriet Columbia remained as head of her own household, making a home for her children and their father, but Sadie was now the wife. Eventually the tongues quit wagging and the neighbors respected Columbia in her new role. She was kind and cheerful, she worked in the Relief Society, and she was always ready to nurse the sick or lay out the dead. No woman was more affectionately regarded than Aunt Columbia McBride. Sadie's lot, too, was happier than that of most polygamous wives. She had the full attention of her husband and went with him during the summer months to the canyons or logging sites. Although she had no children of her own, she was as dear to her nieces and nephews as other members of the family. They were devoted to their mother, but they also loved their father and Aunt Sadie.

Like his father, Reuben A. McBride went to England as a Mormon missionary, and like him studied law and was a practising attorney. However, he lacked his father's patience and unassuming manner. He was an aggressive man, with a hot temper, and impulsively rushed into troubles that sometimes resulted in bitter remorse. Still, he had many friends who admired his courage and trusted his judgment enough to return him again and again to positions of responsibility in Fillmore. He was Postmaster, then Sheriff, and for several terms Justice of the Peace, and finally City Attorney, a position he held till his death in 1907. But the office that fascinated his grandchildren most was that of Indian Agent.

In 1861, Abraham Lincoln set aside "... the entire valley of the Uintah River for the various tribes of Indians, including Pahvants," and Reuben A. McBride became a Deputy Indian Agent. He knew all the Indians in his area, and their problems, and supported them fearlessly whenever the white men seemed to encroach on their rights. His son, Charles Reuben, also knew the Indians, and made them heroes in the stories he told his own grandchildren many years later: the powerful Chief Kanosh, the handsome young Soboquin, and the famous black horse Jim.

Like most pioneer children, Charles Reuben had a serious outlook on life, and a short childhood. He loved his father, but was closer in affections to his mother, whose kindness and practical optimism masked whatever troubles she had. In addition to the romantic tales of the Indians, Charles Reuben told of life in Utah as it was in his parents' time, including the following incident which he dictated to his daughter Vera:

"When I was twelve years old, I went to the wicked city of Corinne. That's where the railroads met, the one from the east and the one from the west. Bishop Partridge and other men from Fillmore were taking beef cattle to the market in Corinne. It was early summer and boys were eager for the adventure. But they found it hard work driving the large herds, even though the food was plentiful and the country new. Then came the summer rains and the

wind, and I missed my mother. But Brother Partridge was kind and always looked after me. When the storm became so fierce I could not take care of my horse, two men would get my pony between them for safety and for warmth.

"At last we reached the wicked city. But to me it seemed no different from my own home town. I saw no wickedness, and I had money in my pocket. I said to myself: 'Now I am going to do something I have always wanted to do, buy a pair of shoes for my mother.' When I told the clerk what I wanted, he said, 'How can you tell the size?' and I replied, 'Just fit them on me. I always wear my mother's shoes when I go to Sunday School.' They were beautiful button shoes, with shiny toes and heels. Then I bought myself a suit of clothes -- the first store clothes I had ever owned. All the long ride home I thought of the wonderful things I had bought in the wicked city.

"The shoes were just right. But to my disgust and my mother's sorrow, when school opened in the fall, I had outgrown my store clothes."

When Reuben A. McBride died in Fillmore at the age of 70, the local newspaper carried his obituary, giving the family data, the offices he had held, and the statement that he had been a missionary to England and had always remained loyal to the church, and that he had been an ardent Republican. It also announced that burial rites had been private because of quarantine regulations in Fillmore at the time. The next issue of the paper included the following tribute:

"To The Memory of Reuben A. McBride

Scipio, Jan. 7, 1907

"I have known him since the early days of Fillmore. He was a comrade of mine since 1853 in Capt. Standage's company. He used to answer roll call every morning, herd cattle days and guard cattle and forts nights. He was true to the authorities of the church and the kingdom. Was true to his friends and kindred.

"He never knew what fear was. Would face the cannon's mouth if duty required it. Was Col. Callister's right hand man in time of peace or war. He was always on hand at every call.

"I feel to extend my sympathy to his family and kindred.

"Very respectfully,  
Daniel Thompson."

Ten years later, when Charles R. McBride was notified in Tooele that his mother was critically ill, he left immediately for Fillmore. The events of the week are noted in his diary:

Feb. 8, 1917 Arrived at Fillmore 11:30 a.m. Mother was perfectly rational. She informed me that she was satisfied with her life and proud of her children, was satisfied and wanted to Rest. I blessed her and she died at 12:15 without a struggle. We were all there with the exception of John, he is on road. Funeral will be held Sunday. Left for home. Will return Sunday morning.

Feb. 10, 1917 (Saturday) Left Tooele at 2:30. Alice, Dr. L. A. and W. G. McBride and I. Arrived Oasis 5:30. Left for Fillmore by Auto. Arrived at Mother's home at 8:30 p.m. We found all of the folks feeling fairly well. Arranged for speakers and preliminaries.

Feb. 11, 1917 (Sunday) Funeral services were held in the ward meeting house 2 p.m. House crowded. Speakers John Cooper, Alonzo R. Robinson, Kelley, and Thomas C. Callister all spoke highly of the life of Mother. Her life was an example worthy of following, an honor to her posterity. She was buried on the right side of Father. The floral offerings were most beautiful.

Feb. 12, 1917 Mother had in the bank \$350.00. This will be used by Aunt Sarah and Uncle John B. Williams who will remain in Mother's home the balance of their lives. It was Mother's wish. She has coming from Carl Anderson bal. on land, \$940, payable Aug. 1st, 1917. Spent evening with the family at Mother's home.

To her son, Harriet Columbia gave a composition that her mother, Harriet Baldwin, had written as a girl, marked "To Be Read on the Last Day," -- probably of the school year. Harriet Baldwin became a school teacher; and when Charles R. McBride's granddaughter followed in the steps of his grandmother, he thought the proper gift for her was the long-treasured composition:



### On Education

What can be more pleasing, to the educated mind, than to see the Youths of emulation engaged in Scientific and Literary Knowledge. What can be more satisfactory to an indulgent parent, who has taken unwearied pains, to educate and instruct his children, than to see them improving every leisure moment in the acquirement of Knowledge? On the other hand, what is more ungrateful, more base, than to behold young persons groveling away their precious moments, in Idleness. Education not only fits a person for usefulness in the world, but consoles him in his lonely meditations. It buoys up the sinking mind, and often calms the raging tempest that seizes the breast. The benefit arising from an early education, is of more worth than rubies which Monarchs wear to decorate their Kingly Crowns. It gives that relish to the mind which is far preferable to the perfumes of the morn, that are wafted from the Arabian spices.

-- Harriet Baldwin (1808-1860)

Aunt Sadie and Uncle John Williams lived in the old McBride home for many years. He was a shoemaker by trade, and had never married. Although he lost a leg when he was an old man, he continued to work and support his sister, Aunt Sadie; and when he died in 1929, left her a tidy sum for her old age. She lived until 1936, and died at the age of eighty-four. Of her funeral, Vera McBride Gray wrote:

"It was a cold day in January when we reached Fillmore, and I saw for the last time the little lady whom we all loved so dearly. There she lay, very small, but so fine and noble you could not forget her lovely face.

"My father placed a spray of flowers on the casket. I was impressed because there were no other flowers. Then as I watched, the sisters of the Relief Society filed into the church, each one carrying a potted plant. These were placed around the rostrum and in front of Aunt Sadie's casket. They were beautiful, like the devoted women with whom Aunt Sadie had worked and associated.

"When the services were over, each lady walked past the casket, took her potted plant, plucked a leaf or a flower and placed it on the casket, and then filed out. It was one of the most touching things I have ever seen, and much more personal than the commercial flowers used at a later date."

<u>William Williams</u>			:	:	
<u>Charles Hamilton Williams</u>			:	:	
<u>Lydia Barnes</u>			:	:	
<u>Joshua Barron</u> (Barnes)	<u>Timothy Barron</u>	:	<u>Moses Barron</u>	:	<u>John Barron &amp; Elizabeth Hunt</u>
		:	<u>Sarah Powers</u>	:	<u>Walter Powers &amp; Triall Shepard</u>
	<u>Hannah Fletcher</u>	:	<u>Joshua Fletcher</u>	:	<u>Joshua Fletcher &amp; Grissell Jewell</u>
		:	<u>Dorothy Hale (Heald)</u>	:	
<u>Lydia Barnes</u>			:	:	
<u>Lavina Derby</u>	<u>Jonathan Derby</u>	:	<u>John Derby (Darbe)</u>	:	
		:	<u>Hannah</u>	:	
	<u>Abigail Dewey</u>	:	<u>Noah Dewey</u>	:	<u>Nathaniel Dewey &amp; Margaret Burroughs</u>
		:	<u>Abigail Plumely</u>	:	
<u>Theophilus Baldwin</u>			:	:	
<u>Benjamin Baldwin</u>	<u>Benjamin Baldwin</u>	:	<u>Benjamin Baldwin</u>	:	<u>Henry Baldwin &amp; Phebe Richardson</u>
		:	<u>Hannah</u>	:	
	<u>Elizabeth Longbottom</u>	:	<u>Daniel Longbottom</u>	:	
		:	<u>Elizabeth Lamb</u>	:	<u>John Lamb &amp; Ann</u>
<u>Harriet Baldwin</u>			:	:	
<u>Lydia Peters</u>	<u>John Peters</u>	:	<u>John Peters</u>	:	<u>William (Wry) Peters &amp; Margaret Russ</u>
		:	<u>Mary Marks</u>	:	<u>Joseph Marks &amp; Mary</u>
	<u>Lydia Phelps</u>	:	<u>Joseph Phelps</u>	:	<u>Joseph Phelps &amp; Sarah Hosford</u>
		:	<u>Sussanah Eno</u>	:	<u>James Eno &amp; Abigail Bissell</u>
<u>Hannah Mann</u>			:	:	
<u>John Mann</u>	<u>Nathaniel Mann</u>	:	<u>Richard Mann</u>	:	<u>Richard Mann &amp; Rebecca</u>
		:	<u>Elizabeth Sutton</u>	:	<u>John Sutton &amp; Elizabeth House</u>
	<u>Mary Root</u>	:	<u>Jacob Root</u>	:	<u>Thomas Root &amp; Sarah Clark</u>
		:	<u>Mary Frary</u>	:	<u>Samson Frary &amp; Mary Daniel</u>
<u>Margaret Peters</u>			:	:	
	<u>John Peters</u>	:	<u>William (Wry) Peters</u>	:	<u>Andrew Peeters &amp; Mercy Beamsley</u>
		:	<u>Margaret Russ</u>	:	<u>John Russ &amp; Deborah Osgood</u>
	<u>Mary Marks</u>	:	<u>Joseph Marks</u>	:	
		:	<u>Mary</u>	:	

ANCESTORS OF HARRIET COLUMBIA WILLIAMS

McBRIDE FAMILY, FOURTH GENERATION

REUBEN AUGUSTUS McBRIDE, son of Reuben and Mary Ann (Anderson) McBride.

- b. 11 Sept., 1836, in Kirtland, Lake County, Ohio.
- d. 29 Jan. 1907, in Fillmore, Millard County, Utah.
- m. (1) 23 Dec. 1855, Harriet Columbia Williams, daughter of Charles Hamilton and Harriet (Baldwin) Williams. She was b. 12 March 1837, in Holland, Erie County, N. Y., and d. 8 Feb. 1917, in Fillmore, Utah.
- m. (2) 1868, Sarah Hannah Williams, a sister of his first wife. She was b. 6 Jan. 1852, in Kanessville, Iowa, and d. 12 Jan. 1936, in Fillmore, Utah. She had no children.

Children of Reuben Augustus and Harriet Columbia (Williams) McBride, all born in Fillmore, Utah:

- A + CHARLES REUBEN McBRIDE b. 1 Oct. 1856. d. 31 May 1948, in Salt Lake City, Utah. m. 1875, Rhoda Alice Lyman. (See Parts Two and Three.
- B Roy Wesley McBride b. 26 March 1859. d. 25 March 1871.
- C + HARRIET MAY McBRIDE b. 12 March 1865. d. 30 Aug. 1947, in Fillmore, Utah. m. 15 Dec. 1886, John Carling.
- D+ MARY COLUMBIA McBRIDE b. 20 Oct. 1867. d. 5 June 1950, in Fillmore, Utah. m. 1 Jan. 1885, Francis Cannon Melville.
- E+ JOHN SHERIDAN McBRIDE b. 23 Jan. 1872. d. 1942, in Tooele, Utah. m. 19 June 1894, Elizabeth Ann Ashby.

\* \* \* \* \*

The Williams and the Baldwins

William Williams, father of Charles Hamilton Williams, was born April 17, 1776, in Colchester, Connecticut. But so far, his parentage has not been determined. He married March 29, 1801, in Suffield, Connecticut, Lydia Barnes, the daughter of Joshua and Lavina (Darby) Barnes of Bradford, Vermont. The family name was originally Barron but often appeared in colonial records as Barnes.

Harriet Baldwin was a descendant of Henry Baldwin, one of the original settlers of Woburn, Massachusetts. Her grandmother, Lydia (Peters) Baldwin, was a midwife who "delevered" 926 babies in Vermont and New Hampshire, and whose records are a recognized source of genealogical data. They were published in the New England Historical and Genealogical Register, Vol. 104.

C HARRIET MAY McBRIDE, daughter of Reuben Augustus and Harriet Columbia (Williams) McBride.

- b. 12 March 1865, in Fillmore, Utah.
- d. 30 Aug. 1947, in Fillmore, Utah.
- m. 15 Dec. 1886, in Fillmore, Utah, John Carling, son of Abraham Frere and Elizabeth (Ashman) Carling. He was b. 5 Sept. 1863, in Fillmore, Utah, and d. there 8 Jan. 1945.

Children of John and Harriet May (McBride) Carling, all born in Fillmore, Utah:

- CA John Warren Carling b. 20 Feb. 1888. d. 7 Oct. 1889.
- CB + MERRIT AUGUSTUS CARLING b. 14 Oct. 1889. m. Julia V. Warner.
- CC Arnold Williams Carling b. 16 Nov. 1891. d. 12 Oct. 1914. On Sept. 29, 1920, Charles R. McBride wrote in his diary: "Ruth was married to Stanley Duffin in the Salt Lake Temple. I did work for Arnold Williams Carling. I had him endowed and ordained to the office of an elder."
- CD + CHARLES VERIS CARLING b. 3 Feb. 1894. m. Lelia M. Martindale.
- CE + LULU MAE CARLING b. 20 March 1896. m. Leslie George Clay.
- CF Lorance Carling b. 16 March 1899. d. 30 March 1900.
- CG Ann Columbia (Angie) Carling b. 6 Nov. 1901. m. 25 Nov. 1920, Dwight Christopherson. They were divorced. No children.
- CH HAROLD McBRIDE (MACK) CARLING b. 23 April 1903. m. 6 Sept. 1932, Lovella Marie Watts, daughter of Harvey and Betsey (Hunter) Watts. She was b. 15 Sept. 1906, in Kanosh, Millard County, Utah. Their child:
  - CHA HAROLD ARNOLD CARLING b. 29 May 1934, in Huntington Park, California.

\* \* \* \* \*

Abraham Frere Carling, son of John and Emaline (Keston) Carling, was b. 19 Aug. 1837, at Pougkeepsie, N. Y., and d. 2 Jan. 1912, at Fillmore, Utah. He m. 28 Sept. 1862, Ann Elizabeth Ashman, daughter of John and Anne (Wilde) Ashman.

\* \* \* \* \*

CB MERRIT AUGUSTUS CARLING, son of John and Harriet May (McBride) Carling.

b. 14 Oct. 1889, in Fillmore, Utah.

d.

m. 2 Feb. 1909, in Fillmore, Utah, Julia Vilate Warner, daughter of Jedediah Morgan Grant and Julia (Russell) Warner. She was b. 27 Oct. 1887, in Fillmore, Utah.

Children of Merrit Augustus and Julia Vilate (Warner) Carling, all born in Fillmore, Utah:

CBA + MERRIT CLAUDE CARLING b. 25 July 1911. m. Cleo Cummings.

CBB LEORA CARLING b. 17 March 1913. m. 5 July 1934, Rial Aaron Allen, son of Jonathan Alexander and Rose Zelpha (Cheeney) Allen. He was b. 16 Oct. 1913, at Hubbard, Graham County, Utah. Their children:

CBBA DOROTHY JEAN ALLEN b. 10 Aug. 1935, in Fillmore, Utah.

CBBB VIRGINIA ALLEN b. 4 Feb. 1940, in Salt Lake City, Utah.

CBBC DUANE RIAL ALLEN b. 25 May 1949, in Fillmore, Utah.

CBBD JAMES CARLING ALLEN b. 27 July 1951, in Fillmore, Utah.

CBC FRED J. CARLING b. 10 Aug. 1916. m. 10 June 1937, Dawn Davies, daughter of Blake and Olea (Robison) Davies. She was b. 18 Feb. 1920, in Fillmore, Utah. Their children, all born in Fillmore:

CBCA FREDERICK JOHN CARLING b. 2 Nov. 1939.

CBCB RAYMOND WILLIAM CARLING b. 15 Aug. 1944.

CBD GROVER WILLIAM CARLING b. 4 Sept. 1920. m. 19 April 1946, in Wellsville, Utah, Irene Hendry, daughter of Michael Oscar J. and Maude (Willie) Hendry. Their children:

CBDA RUTH ANN CARLING b. 29 Nov. 1946, in Logan, Utah.

CBDB SUSAN IRENE CARLING b. 8 Aug. 1948, in Logan, Utah.

( CBDC NORMA JEAN CARLING b. 29 Sept. 1949, in Fillmore, Utah.

( CBDD JAMICE CARLING b. 29 Sept. 1949, in Fillmore, Utah.

CBA MERRIT CLAUDE CARLING, son of Merrit Augustus and Julia Vilate (Warner) Carling.

b. 25 July 1911, in Fillmore, Utah.

d.

m. 18 March 1931, Cleo Cummings, daughter of Harvey and Ida (Bird) Cummings. She was b. 11 Feb. 1913, in Kanosh, Utah.

Children of Merrit Claude and Cleo (Cummings) Carling, all born in Fillmore, Utah:

CBAA CHAD J. CARLING b. 27 Oct. 1932.

CBAB LOIS VIRGINIA CARLING b. 1 Jan. 1934. m. 6 Feb. 1952, Rex Tolton Harris, son of Edward D. and Cora (Foster) Harris. He was b. 4 Jan. 1930, in Delta, Utah.

CBAC SHARON CARLING b. 22 Feb. 1935. m. 4 June 1951, in Manti, Utah, Kent Stewart, son of William Harold and Belva E. (Bushnell) Stewart. He was b. 29 Sept. 1931, in Meadow, Utah.

CBAD CLAUDE CHARLES CARLING b. 30 June 1946.

CD CHARLES VERIS CARLING, son of John and Harriet May (McBride) Carling.

- b. 3 Feb. 1894, in Fillmore, Utah.  
 d.  
 m. 19 Dec. 1917, at Fillmore, Utah, Lelia Matilda Martindale, daughter of James Alma and Lillie Gay (Bartholomew) Martindale. She was b. 8 May 1900, at Oakley, Idaho. Lillie Gay Bartholomew was the daughter of Edwin and Lelia Deseret (Lyman) Bartholomew. Her grandparents were Noah Willis and Miranda (Catlin) Bartholomew, and Amasa Mason and Louisa Maria (Tanner) Lyman.

Address: Fillmore, Utah.

Children of Charles Veris and Lelia Matilda (Martindale) Carling, all born in Fillmore, Utah:

CDA + LELIA MAY CARLING b. 13 Oct. 1918. m. Von B. Taylor.

CDB Charles Veris Carling b. 26 Aug. 1921. d. 1 July 1944. m. 16 Nov. 1941, Marjorie Robison. He lost his life while serving in the U. S. Armed Forces in World War II.

CDC DIXIE GAY CARLING b. 25 June 1929. m. 27 Feb. 1949, Frank Dern Williams, son of Charles Richard and Lydia Jane (Strange) Williams. He was b. 11 Nov. 1924, at Leamington, Millard County, Utah. Their children, all born in Fillmore, Utah:

- CDCA KATHERINE LELIA WILLIAMS b. 31 Dec. 1950.  
 ( CDCB LYN DERN WILLIAMS b. 24 Oct. 1952.  
 ( CDCC LINDA WILLIAMS b. 24 Oct. 1952.  
 CDCD ANNETTE WILLIAMS b. 14 Feb. 1954.  
 CDCE RICHARD C. WILLIAMS b. 26 Feb. 1957.

\* \* \* \* \*

In 1963, Lelia M. Carling wrote:

"When Veris and I were married, Alice Lyman McBride -- who was Veris's aunt and my second cousin -- told us that we were now related twice. She was a wonderful woman and, of course, we all loved Uncle Charles.

"When Veris and I were married in 1917, we came to Flowell to live, a farming district five miles west of Fillmore. Our home was a boarded-up tent, ten by twelve feet. Later we had a house. There was no ward there then, but by 1920 a Sunday School was organized, and some two years later a ward was organized.

"Veris (Vid, as I call him) has always loved farming, and is just as enthusiastic over it today as when I first met him. He has always been successful in farming. He and our son-in-law run 850 acres, 150 head pure-bred cattle (white faces). Our daughter Dixie and her husband are living close to us."

CDA LELIA MAE CARLING, daughter of Charles Veris and Lelia Matilda (Martindale) Carling.

b. 15 Oct. 1918, in Fillmore, Utah.

d.

m. 22 Nov. 1937, in Manti, Utah, Von B. Taylor, son of Arthur Marsh and Delpha Evaline (Barnett) Taylor. He was b. 4 Jan. 1918, in Payson, Utah.

Address: 1980 Hollywood Avenue, Salt Lake City, Utah.

Children of Von B. and Lelia Mae (Carling) Taylor, all born in Fillmore, Utah:

CDAA VON J. TAYLOR b. 14 Dec. 1938. m. 7 June 1963, in Logan, Utah, Joan Wadsworth, daughter of Charles Douglas and Josephine (Morrell) Wadsworth. She was b. 31 Aug. 1942, in Logan, Utah.

CDAB LEE ANNE TAYLOR b. 8 May 1941. m. 12 May 1960, David Arlow Goodwin, son of Louis Adams and Phisbe Alicia (Hanks) Goodwin. He was b. 19 May 1934, at Bicknell, Wayne County, Utah. Their children, both born in Salt Lake City, Utah:

CDABA GORDON DAVID GOODWIN b. 6 Feb. 1961.

CDABB JANILEE GOODWIN b. 8 May 1962.

CDAC MAX CARLING TAYLOR b. 8 Jan. 1945.

CDAD TONI MAE TAYLOR b. 13 May 1948.

\* \* \* \* \*

In 1963, Mae C. Taylor wrote:

"I lived with my parents on a farm in Flowell till I was ten years old. I attended school there for two years, and then rode the bus to Fillmore until we moved to Fillmore in 1928. I graduated from high school and attended the Agriculture College at Logan for a year. I married Von B. Taylor in the Manti Temple in 1937. He had moved to Fillmore from Payson with his parents for our senior year in high school. We lived in Fillmore for eleven years, and Von held various jobs. Besides working on my father's farm, he was a city cop for a year, a cook in a cafe, parts manager for the Chevrolet garage, and then owned and operated a Drive-Inn Cafe for seven years. He sold it in 1957 and we moved to Salt Lake City.

"I was baptized in a pond in Flowell in 1926, and have been active in the church ever since. Starting as a teacher in 1943, I held several offices in the Primary, and finally became Stake President. I also worked in the MIA and in the Relief Society. Von worked in the Sunday School Superintendency, and then in the bishopric. He served as Bishop from 1946 to 1951, and then was High Councilman till we left Fillmore. In Salt Lake I have worked in the MIA and with the Bee Hive girls. I am now Stake Beekeeper, and Von teaches the gospel doctrine class for the Sunday School."



CE LULU MAE CARLING, daughter of John and Harriet Mae (McBride) Carling.

b. 20 March 1896, in Fillmore, Utah.

d.

m. 6 Aug. 1919, at Fillmore, Utah, Leslie George Clay. He was b. 19 Jan. 1886, in Clover Springs, Nevada.

Address: 258 Main Street, Milford, Utah.

Children of Leslie George and Lulu Mae (Carling) Clay, all born in Milford, Beaver County, Utah:

CEA JOHN ELWIN CLAY b. 15 May 1920. m. 2 May 1941, Carol Wennergren, daughter of Oscar and Irene (Iselt) Wennergren. She was b. 30 March 1920, in Logan, Utah. Their children:

CEAA JUDY ANN CLAY b. 8 Sept. 1943, in Logan, Utah.

CEAB NANCY RUTH CLAY b. 24 April 1946, in Logan, Utah.

CEAC JOHN LESLIE CLAY b. 26 Nov. 1948, in Logan, Utah.

CEAD MARIANNE CLAY b. 13 May 1957, in Logan, Utah.

CEB CAROLYN RUTH CLAY b. 3 Dec. 1924. m. 9 Oct. 1944, in Salt Lake City, Utah, David Farnsworth Anderson. He was b. 4 Feb. 1923, in Salt Lake City, Utah. He is an attorney for the Matson Company, with offices in San Francisco. Their children:

CEBA BRYCE CLAY ANDERSON b. 17 July 1945, in Salt Lake City.

CEBB SCOTT CLAY ANDERSON b. 8 Jan 1960, in San Francisco.

CEC CORINNE ANN CLAY b. 3 June 1931. m. 6 Sept. 1951, in Ogden Canyon, Utah, Robert Lloyd Mount. He was b. 4 Oct. 1923, at Rockville Center, Long Island, N. Y. Their children:

CECA LESLIE ANN MOUNT b. 29 Nov. 1952, in Salt Lake City, Utah.

CECB ROBERT FRANKLIN MOUNT b. 21 Aug. 1955, in Oxnard, California.

..... Excerpts from Lulu Carling Clay's Letters:

Oxnard, California, December, 1962. I have been here for a month at the home of my daughter, Corinne Clay Mount, while her husband is in the hospital. They have been in California since September, and Corinne has taken a good position at Point Muge. I am keeping house for their two lovely children, Leslie Ann 10, and Bobby 7. After the holidays I'll return to my good husband who is keeping the home fires burning in sub-zero weather in Utah. The two kiddies and I are leaving for San Francisco to spend Christmas with my older daughter, Carolyn Ruth Clay Anderson, and her fine husband and two sons. The older boy, Bryce, is in his last year of high school and has won a National Merit Scholarship to Harvard for next fall. The younger boy is just three years old.

The Mounts lived in New Jersey for three years while Bob attended Columbia University. And while they were there, Les and I visited them for two months in 1962. What a thrill my first impression of New York was! We arrived the day before Easter and rode down Fifth Avenue to see the decorations. I visited Newark, New Jersey, where our blessed grandmother, Harriet Columbia Williams, once lived. Grandmother used to tell me about New Jersey and what a beautiful state it was. I had hoped to get back to try to find out something about her family, but never did. They attended the Methodist church in Newark. Why they ever left a beautiful and interesting state like New Jersey to come to Utah is a puzzle to me.

Milford, Utah, February, 1964. Did I tell you that I was asked to fill a three-year mission to the Hawaiian Islands in 1916? Some of my friends had been there for several years and talked to me and my parents about it. At that time, the missionaries also taught school, and they thought my music would be helpful and make me happy in Hawaii. I thought it all over, but by the time the call really came I had decided to teach in Utah awhile and continue my education. I still have a picture of the little school house where I was to teach, and hope someday to visit Hawaii and see what I missed.

Several months ago we had a nice visit with Vera and Sheldon in our own home, talking over old times and telling about our grandchildren. We both have some nice ones. Milford is just a two hours' drive from Tooele now that the road is oiled, and we hope to see each other oftener. Or we may make California our meeting place, as most of our children are living there now.

I have a very fine husband and three wonderful children, strong characters and good thinkers. They are all Protestants who take their religion seriously, though somewhat unorthodox, and are more interested in Christianity than in creed. And I must add that we are all very staunch Republicans!

D MARY COLUMBIA McBRIDE, daughter of Reuben Augustus and Harriet Columbia (Williams) McBride.

b. 20 Oct. 1867, in Fillmore, Utah.

d. 5 June, 1950, in Fillmore, Utah.

m. 1 Jan. 1885, in Fillmore, Utah, Francis Cannon Melville, son of Alexander and Jane Ann (Dutson) Melville. He was b. 1 May 1860, in Fillmore, Utah, and d. there 21 Sept. 1942.

Children of Francis Cannon and Mary Columbia (McBride) Melville, all born in Fillmore, Utah:

DA Charles Cannon Melville b. 16 Oct. 1885. d. 11 Feb. 1892.

DB + REUBEN ALEXANDER MELVILLE b. 18 March 1888. d. 26 July 1960.

DC Echo May Valentine Melville b. 6 Jan. 1891. d. 17 May 1892.

DD Sadie Hortense Melville b. 17 Aug. 1893. d. 28 March 1905.

DE + FRANCIS DAVID MELVILLE b. 16 Oct. 1898. m. Nada Bartholomew.

DF Warren Grover Melville b. 2 March 1910. d. 28 April 1910.

THE MELVILLES

--- Francis D. Melville, 1962

My parents, Francis Cannon Melville and Mary Columbia McBride, were married January 1, 1885, in the home of her parents, Reuben Augustus and Harriet Columbia McBride -- the home where she was born October 20, 1867, and where she died June 5, 1950. Grandfather, Grandmother, Uncle John Williams, Aunt Sadie McBride, my mother, and my father all died in the old McBride home, all in the same room except Uncle John Williams. The old house is still standing, and my early memories center around it, the neighborhood, and the little city of Fillmore. Our house was near Grandmother's, and not far from other relatives.

Many times I have been awakened early in the morning, hearing someone talking and laughing. I would look out the window and see Mother, Aunt Hat Carling, and Aunt Minnie Ashby out in the yard, examining the flowers and vegetable garden, and probably doing a little gossiping. When the weather was good, they always did their visiting about five o'clock in the morning.

When there were storms, the ditches were flooded and rily, and Fillmore didn't have piped water. I remember the little well-house in Grandfather's lot. It was a hole dug in the ground and rocked up with cobble stone, to run the water in from the ditch to settle for drinking purposes.

Dad had a farm six miles west of town, too far to travel back and forth with horses. We used to go and camp for a week at a time to put up the hay and take care of the crops.

Grandfather and Aunt Sadie lived in the mountains when he was logging, and while they were there she made cheese.

Dad wasn't home much to spend evenings. He was a barber in Fillmore for about sixty years, and used to work both days and nights, sometimes till one or two o'clock in the morning. Rube and I used to study by an old kerosene light, as we had no electricity. We had never heard of radios or television, or even automobiles and phonographs. But we did have music; Mother taught us to play the harmonica.

Mother was not very big, but she was always on the run, as it seemed to me. She was a wonderful cook, and always had cookies and cake for us. She was a great hand to make vinegar-stretch and pop corn. When Uncle Charles and Aunt Alice McBride would come to visit, Aunt Alice always had a big hand-bag with plenty of candy in it for all the kids. I have heard Mother say many times that she thought as much of her as she did her own brother and sister.

About four o'clock in the afternoon it was time for us to start the axes flying. You could hear them ring in the cold air all over town, as we heated our homes with wood stoves. The ceiling in our house was so high we didn't heat the whole house, but kept a fire in one room only. When we opened the door to go to our bedroom, it was like going outdoors. Our breath looked like smoke.

We had to haul the wood in with teams and wagons. My brother Rube and I would get up at three or four o'clock in the morning to go to Clear Lake Cedars. Mother and Dad would be up to help us get ready. Before leaving, we had to fill a fifty-gallon barrel with water for the horses and ourselves. It was so cold, it would freeze if we filled it the night before.

In those days there was no vaccine or inoculation against disease, such as diphtheria or whooping cough. There were strict laws about being exposed to disease, and families would be quarantined for two weeks at a time, and we had no telephones, either. The city marshall would come around on his horse once a day to see if we needed anything.

Mother and Dad got their endowments and sealing done June 8, 1932, in the Manti Temple, and celebrated their Golden Wedding Anniversary on January 1, 1935. I was sealed to them October 9, 1952. They spent fifty-seven years together. Of their six children, I am the only one living now.

My own house is between my father's old home on the south, and the old McBride home on the north. You see, I have not moved very far away in my life, but have always been happy and contented here in Fillmore. Except for the thirteen years when my wife and I lived on a farm six miles west of town, I have never been away for more than two weeks at a time in my life.

My wife and I were married June 25, 1924, in the Salt Lake Temple. We have three children. Our oldest, Meridean Melville Staples, is now living in Las Vegas, Nevada, and has five children of her own. She is President of the Relief Society in her ward. Our son, Boyd Melville, is in the Presidency of the Fillmore Second Ward M.I.A. He also has five children. Ross Melville, our youngest, is President of the M.I.A. in his ward in Sandy, Utah. He has three children living, and lost one about six years ago.

I am sixty-four years old and still working nine hours a day six days a week, for the McBride Lumber Company here in Fillmore. I have been with them better than twenty years, and hope I am able to keep on working the rest of my life. Idleness is the devil's workshop.

I am very thankful for being a member of the McBride family, and having the opportunity of living so close to my grandparents, Aunt Sadie McBride, and Uncle John Williams. Every chance I get, I go to the cemetery to do what I can in caring for the graves of our ancestors. It is surprising how many we have there.

DE REUBEN ALEXANDER MELVILLE, son of Francis Cannon and Mary Columbia (McBride) Melville.

- b. 18 March 1888, in Fillmore, Utah.
- d. 26 July 1960, in Fillmore, Utah.
- m. 24 June 1908, in Fillmore, Utah, Rhoda Jane Ashman, daughter of John Thomas and Elizabeth Ann (Steele) Ashman. She was b. 26 Sept. 1887, in Fillmore, Utah, and d. there 4 July 1957.

Children of Reuben Alexander and Rhoda Jane (Ashman) Melville, all born in Fillmore, Utah:

DBA LINCOLN JOHN MELVILLE b. 10 April 1910. d. 14 May 1957, at Compton, California. m. 4 Aug. 1930, in Fillmore, Utah, Dorothy Taylor, daughter of George E. and Ellen Dale (Page) Taylor. She was b. 23 June 1910, at Parowan, Utah. Their children:

DBAA FRED TAYLOR MELVILLE b. 4 June 1931, at Parowan, Utah. m. 4 Aug. 1950, Barbara Jean Copenhagen.

DBAB CHARLES REUBEN MELVILLE b. 25 July 1934, in Fillmore, Utah. m. 17 Oct. 1955, Jennie Crumley.

DBAC ELLEN DALE MELVILLE b. 20 May 1939, at Fillmore, Utah. m. 25 July 1957, Gordon Johnson.

DBAD MICHAEL JOHN MELVILLE b. 9 Nov. 1947, at Lynwood, Calif.

DBB + CLAUDIA MELVILLE b. 13 April 1914. m. (1) Lloyd D. Warner.

DBC + RUTH AFTON MELVILLE b. 28 Jan. 1919. m. John B. Black.

DBD ROY REUBEN MELVILLE b. 29 March 1921. m. 11 April 1942, June Gillespie.

\* \* \* \* \*

from Charles R. McBride's Diary:

June 24, 1908 Left for Fillmore in train at 1 o'clock Wednesday morning. Arrived at Clear Lake 6:30 a.m. Took stage for Fillmore 8:15 a.m. Arrived there 2 p.m. Met Alice and Ruth at Mother's. Attended wedding of Reuben A. Melville and R. Ashman at home of Bride at 8 o'clock p.m. Had a most enjoyable time in the evening. Mrs. Ashman served at 10 o'clock.

OUR FAMILY

--- Claudia Melville Pollock, 1963

I am told that the only time Grandma Mary failed to have her washing on the line by 8:30 of a Monday morning, rain or shine or deepest snow, was the day I was born. I was the first grandchild, and my memories are happy ones. If Mama and Dad had any worries, they kept them from the children, and our home life was pleasant.

We could look forward to a visit from Granddad Can and Grandma Mary nearly every evening, and sometimes Uncle Frant and Aunt Nada would come, too. They were always good to us, and my memories include them and their children. If it was summer, Grandma would bring a bowl of raspberries, currants, green peas, peaches, or whatever was especially good that day. They always had plenty of fruit, and Granddad raised a beautiful garden. I remember how exciting it was to see whether he could be the first one in Fillmore to have radishes each spring. If there was a new baby, or if anyone was sick or in trouble, Grandma Mary would hurry to make one of her delicious yellow layer cakes to take to them. She was always thoughtful and generous.

We grandchildren loved to go to Grandma's home, a block and a half from our place. She always had cake or cookies for us, and we remember the evenings we spent, popping corn in the big iron heating stove. With the door opened, it looked just like a fireplace. Sometimes we had parched corn for a change. And then there was the sound of Granddad enjoying his sliced raw potatoes with salt. It sounded so good that I decided I liked them, too. He would tell us Negro stories which I am sure he made up as he went along, but they were always exciting. Our evenings were never complete without singing and music. Mama played both the organ and guitar. We'd usually begin with the whole family singing together. Then Mama would ask Granddad to sing "Down in the Diving Bells at the Bottom of the Sea." Dad would sing "When You Wore a Tulip," with Mama playing the guitar and singing alto. Then she would have Lincoln and me sing "Snow Deer" or "Micky, Pretty Micky" in harmony.

Aunt Sadie and Uncle John lived near and were always happy when we dropped in to talk. Aunt Sadie always had something for us to eat, and we usually found Uncle John in his shoe shop in the granary. I thought that someday he would surely swallow a tack, the way he used to throw a handful in his mouth while he was half-soling shoes. I watched him work by the hour, really fascinated.

I could always watch Granddad work in his barber shop and visit with him. And being down town, he always got tickets to all the traveling shows and theaters, so our family had front seats for all the entertainments. I remember Granddad carrying me home on his shoulders after the show, through the dark streets.

Mother was a born organizer, and was President of the Primary, the M.I.A., the Relief Society, and the D.U.P. during her years. She also had a talent for producing programs, and even wrote some of the plays herself. Once for a ward reunion, she had all the men dressed as chorus girls, singing and dancing. Dad was her Master of Ceremonies, in a long-tailed coat and a stove-pipe hat, telling jokes that were not all in the script. Even the people who said she couldn't put it over pronounced it a huge success.

As we grew older we used to sing in programs for many occasions. I was always asked to sing rather than talk. Mother and I often sang together, while I played the uke or guitar. Sometimes Link played his banjo for us. He played in an orchestra for many years, his instruments being banjo, guitar, and saxophone.

No sketch of the family would be complete without telling of Dad's great love of prospecting. He had a cheerful disposition, and was never cross or out of sorts in any way, but he was really excited when he would get good returns from his latest mining find, and every time would think he had struck-it-rich for sure. He would never get discouraged when it would fall through, but would start dreaming about where to look next time. Once when he and my brother Roy started working on a big find, had heavy equipment, and interested backers, Dad said he wouldn't trade places with the Governor of Utah, he was that happy. At his funeral, by our request, the song "Gold Mine in the Sky" was sung as a fitting tribute.

Both Mama and Dad will long be remembered. They were good company, witty, interesting, and lots of fun to be around. Mama and Dad and Lincoln have all passed away in the last six years, so now there are just my sister Ruth, my brother Roy, and myself of the original family. Lincoln's wife and children, and Roy's family all live in California. Ruth is in Pleasant Grove, and I am in Granger.

After Lloyd and I divorced, I met and married William K. Pollock. We are happy and have been blessed with a little girl. Elaine is still at home with us, and Rutger graduated from Granger High School in May and joined the Navy. He is making excellent grades in his electronics school in Tennessee. Louise and Marie are both married and living in Salt Lake. Our little family loves to get together, too. Music is one thing we all enjoy. My husband is a good singer and has recently given me an accordian. I still play the uke, the guitar, the piano, and the organ, but just for my own enjoyment. I once had an urge to write songs. I composed the music and words for several, but never did anything with them. It doesn't look as though I had accomplished much in my forty-nine years, but they have all been happy ones.



DBB CLAUDIA MELVILLE, daughter of Reuben Alexander and Rhoda Jane  
(Ashman) Melville.

b. 13 April 1914, in Fillmore, Utah.

d.

m. (1) 20 Aug. 1930, in Fillmore, Utah, Lloyd Dee Warner, son of Frank Morgan and Katherine K. (Carling) Warner. He was b. 18 Dec. 1911, in Fillmore, Utah. Divorced 1952.

(2) 24 Aug. 1954, in Ely, Nevada, William Kempton Pollock, son of William and Cecy Adelia (Bybee) Pollock. He was b. 30 Sept. 1913, in Tropic, Utah.

Address: 3447 South 3450 West, Granger, Utah.

Children of Lloyd Dee and Claudia (Melville) Warner:

DBBA RHODA MARIE WARNER b. 14 Oct. 1935, in Fillmore, Utah. m. 11 March 1952, in Salt Lake City, Utah, Arlen Fred Nelson, son of Arthur L. and Magdalena (Stucki) Nelson. He was b. 26 March 1933, in Idaho Falls, Idaho. Their children:

DBBAA PATRICIA JO NELSON b. 2 Feb. 1953, Tooele County, Utah.

DBBAB KIMBERLY ANN NELSON b. 25 June 1955, at Hillfield, Utah.

DBBAC RUSSELL ARLEN NELSON b. 30 June 1956, Salt Lake City.

CBBAD KRISTINE MARIE NELSON b. 12 April 1961, Salt Lake City.

DBBB Claudia Melva Warner b. and d. 13 Nov. 1937, in Fillmore, Utah.

DBBC LOUISE CLAUDETTE WARNER b. 16 March 1939, in Fillmore, Utah. m. 1957, in Las Vegas, Nevada, Jack Robert Kehl, son of John Robert and Elnora (Moffit) Kehl. He was b. 2 May 1937, in Idaho Falls, Idaho. Their children:

DBBCA NANCY LOUISE KEHL

DBBCB ROBERT SCOTT KEHL

DBBD RUTGER LLOYD WARNER b. 28 Sept. 1943, in Fillmore, Utah.

DBBE RUTH ELAINE WARNER b. 18 June 1948, in Salt Lake City, Utah.

Child of William Kempton and Claudia (Melville) Pollock:

DBBF FRANCINE POLLCOCK b. 22 May 1957, in Salt Lake City, Utah.

DBC RUTH AFTON MELVILLE, daughter of Reuben Alexander and Rhoda Jane (Ashman) Melville.

b. 28 Jan. 1919, in Fillmore, Utah.

d.

m. 10 Feb. 1939, in Fillmore, Utah, John Burton Black, son of Alfred and Lydia (Barney) Black. He was b. 16 Sept. 1914, at Richfield, Utah.

Address: 450 East Center Street, Pleasant Grove, Utah.

Children of John Burton and Ruth Afton (Melville) Black:

DBCA THOMAS MELVILLE BLACK b. 23 Aug. 1939, in Fillmore, Utah. m. 23 Aug. 1958, in Salt Lake City, Utah, Edithdell Beal, daughter of William E. and Celestia (Gillman) Beal. She was b. 6 Dec. 1940, in American Fork, Utah. Their child:

DBCBA DARON JOHN BLACK b. 29 Dec. 1961, in Reno, Nevada.

DBCB LYDIA SUE BLACK b. 9 Oct. 1942, in Salt Lake City, Utah. m. March 1964, in Salt Lake City, Utah, Marvin J. Slater, son of John E. Slater.

DBCC COLLEEN RUTH BLACK b. 31 July 1945, in Fillmore, Utah.

DBCD JAMES REUBEN BLACK b. 20 July 1952, in Provo, Utah.

DBCE STEVEN JOHN BLACK b. 5 May 1957, in American Fork, Utah.

DE FRANCIS DAVID MELVILLE, son of Francis Cannon and Mary Columbia (McBride) Melville.

b. 16 Oct. 1898, in Fillmore, Utah.

d.

m. 25 June 1924, in Salt Lake City, Utah, Nada Bartholomew, daughter of Verne and Emma (Day) Bartholomew, and great-granddaughter of Amasa Mason and Louisa Maria (Tanner) Lyman. She was b. 23 Sept. 1905, in Fillmore, Utah.

Address: Fillmore, Utah.

Children of Francis David and Nada (Bartholomew) Melville:

DEA MERIDEAN MELVILLE b. 6 May 1925, in Fillmore, Utah. m. 24 Nov. 1943, in Manti, Utah, Harold Devere Staples, son of Owen C. and Melba (Whitaker) Staples. He was b. 25 May 1923, in Kanosh, Utah. Their children:

DEAA LARRY O'NIEL STAPLES b. 28 Oct. 1944, in Fillmore, Utah.

DEAB JAMIE STAPLES b. 9 Feb. 1947, in Fillmore, Utah.

DEAC KEVIN DEE STAPLES b. 29 May 1950, in Fillmore, Utah.

DEAD JOYCE STAPLES b. 20 Dec. 1953, in Fillmore, Utah.

DEAE JEFFREY DeVERE STAPLES b. 14 Feb. 1958, Las Vegas, Nevada.

DEB BOYD CANNON MELVILLE b. 21 Nov. 1926, at Flowell, Utah. m. 16 April 1949, at Fillmore, Utah, Judith Mary Kesler, daughter of Raymond and Isabell (James) Kesler. She was b. 10 Nov. 1931, at Deer Lodge, Powell Co., Montana. Their children:

DEBA PEGGY LEE MELVILLE b. 4 Dec. 1949, in Fillmore, Utah.

DEBB RICKY BOYD MELVILLE b. 27 May 1951, in Fillmore, Utah.

DEBC TERRY LYNN MELVILLE b. 15 May 1953, in Fillmore, Utah.

DEBD MICHAEL SCOTT MELVILLE b. 22 Dec. 1955, in Fillmore, Utah.

DEBE SARENA MARY MELVILLE b. 6 Nov. 1961, in Fillmore, Utah.

DEC ROSS DAVID MELVILLE b. 31 May 1936, in Fillmore, Utah. m. 9 April 1955, in Fillmore, Utah, Yvonne Bushnell, daughter of Joseph Aran and Hazel Rubye (Milette) Bushnell. She was b. 4 Jan. 1938, in Flowell, Utah. Their children:

DECA LANNY ROSS MELVILLE b. 15 Sept. 1955, in Fillmore, Utah.

DECB Byran Dirk Melville b. 27 Jan. 1957. d. 31 Jan. 1957.

DECC STEPHANIE MELVILLE b. 25 Jan. 1958, in Fillmore, Utah.

DECD DARWIN JOHN MELVILLE b. 24 Dec. 1960, Salt Lake City, Utah.

E JOHN SHERIDAN McBRIDE, son of Reuben Augustus and Harriet Columbia  
(Williams) McBride.

- b. 24 Jan. 1872, in Fillmore, Utah.
- d. 1942, in Tooele, Utah.
- m. 19 June 1894, at Fillmore, Utah, Elizabeth Ann Ashby, daughter  
of Nathaniel and Martha Ann (Truman) Ashby. She was b. 28 Sept.  
1877, in St. George, Utah, and d. 7 May 1956, in Tooele, Utah.

John Sheridan McBride brought his family to Tooele, Utah, to live about 1914. Soon after, they moved to Lincoln, Tooele County, and settled on a farm belonging to his brother, Charles R. McBride. In 1935, John S. McBride was credited with having the best flock of turkeys in Utah, running about 1200 birds. Later they brought property of their own in Lincoln, and lived there till he died in 1942.

Children of John Seridan and Elizabeth Ann (Ashby) McBride:

EA + VAN FRANCIS McBRIDE b. 19 April 1895, in Fillmore, Utah.  
m. (1) Lilly Mae Isgreen. m. (2) LaVerne Miller.

EB Martha Ashby McBride b. 5 June 1899, in Fillmore, Utah.  
d. 19 Dec. 1904.

EC + RAY ASHBY McBRIDE b. 13 Feb. 1916, in Tooele, Utah.  
m. Aurelia Nielsen

EA VAN FRANCIS McBRIDE, son of John Sheridan and Elizabeth Ann (Ashby) McBride.

- b. 19 April 1895, in Fillmore, Utah.
- d. 5 June 1951, in Nevada.
- m. (1) 16 April 1919, in Salt Lake City, Utah, Lilly Mae Isgreen, daughter of John Magnus and Jane (Dick) Isgreen. She was
  - b. 11 Aug. 1893, in Tooele, Utah. They were divorced.
- m. (2) in Nevada, LaVerne Miller. No children.

Child of Van Francis and Lilly Mae (Isgreen) McBride:

EAA VERDA LORRAINE McBRIDE b. 19 April 1920, in Tooele, Utah.  
m. 6 Oct. 1939, at Tonopah, Nevada, Woodrow George Mathews, son of William Thomas and Veta Emelia (Michelsen) Mathews. He was b. 2 April 1917, in Elko, Nevada.

Address: 525 West Spear Street, Carson City, Nevada.

Children of Woodrow George and Verda Lorraine(McBride) Mathews:

EAAA WILVAN WOODROW MATHEWS b. 17 June 1942, in Reno, Nevada.  
EAAB CAROL LYNNE MATHEWS b. 13 Nov. 1944, in Herlong, Lassen County, California.

\* \* \* \* \*

In 1963, Lorraine wrote:

"For the last twenty-three years, Woody has worked for the Nevada State Highway Department. He is now Senior Designer of Roads, and State President of the Professional Engineers. He is also Past President of the Highway Association, Past Commander of the VFW, and Past State Chaplin of the Order of Oddfellows. He was baptized LDS in 1961 by our son Bill.

"I have worked for various state agencies, and was Assistant Superintendent of the State Children's Home for three years. At present I am Secretary to the Warden of the State Prison. I am also Adult Advisor to the Teen-Dems and Past President of the Beta Sigma Phi City Council.

"Bill worked summers for the State Highway and graduated from the Carson City high school. He attended the University of Nevada for three semesters, and then joined the Army in 1961. He was schooled as a Radio Operator in Georgia, and has just finished the IBM Programming School in Germany, and is now on furlough, visiting Paris and Lisbon. He is also a member of the Sierra Singers.

"Carol graduated from Carson City High, and is now working for the State Highway in the soil testing lab, the first girl hired in this capacity. She is also President of the Capitol Teen-Dems, and State and Regional Chairwoman. She will enter college this fall."

EC RAY ASHBY McBRIDE, son of John Sheridan and Elizabeth Ann (Ashby) McBride.

b. 13 Feb. 1916, in Tooele, Utah.

d.

m. 30 June 1937, in Salt Lake City, Utah, Aurelia Nielsen, daughter of Andrew Alma and Ivy Eleanor (Olson) Nielsen. She was b. 4 Feb. 1918, at Vernon, Tooele County, Utah.

Address: 432 South Coleman Street, Tooele, Utah.

Children of Ray Ashby and Aurelia (Nielsen) McBride, all born in Tooele, Utah:

ECA JANICE IRENE McBRIDE b. 14 Feb. 1938.

m. (1) 10 July 1956, as his second wife, Grant Robert Hammond, son of George William and Evelyn Gladys (Luck) Hammond. He was b. 26 March 1928, in Tooele, Utah. Divorced 16 Sept. 1958.

m. (2) 25 May 1962, in Salt Lake City, Utah, Oliver Martin Shosted, son of Oliver Martin and Grace (Dickerson) Shosted. He was b. 5 Oct. 1934, at Bauer, Tooele County, Utah. Divorced 8 Nov. 1963.

m. (3) 3 June 1965, Donald Ayars Duff, son of Edwin Hamilton and Elenore Barbara (Glorius) Duff. He was b. 14 Oct. 1938, in Washington, D. C.

Child of Grant Robert and Janice Irene (McBride) Hammond:

ECAA PHILLIP GUY HAMMOND b. 26 Feb. 1957, in Pasadena, Calif.

Child of Oliver Martin and Janice Irene (McBride) Shosted:

ECAB HEATHER CAMILLE SHOSTED b. 17 Sept. 1963, in Salt Lake City, Utah.

ECB VELDON RAY McBRIDE b. 15 June 1939.

ECC JAMES NIELSEN McBRIDE b. 18 Sept. 1940. m. 14 Nov. 1961, Jerrie Helen Bennett, of Vernal, Utah. They have a son:

ECCA JOHN McBRIDE b. 1963.

James is a graduate of the Utah State University with a degree in Engineering. He is employed by the IBM Corporation at Endicott, New York.