

HERITAGE WITH HONOR

*Genealogy and History of the ancestry and descendants
of Gilbert Belnap (1821-1899)*

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PREFACE

This book has been one-hundred and twenty years in the writing. Snowed in for the winter at Fort Limhi (Salmon) Idaho those many years ago, Gilbert Belnap compiled a journal of his life up to that point. In later years he brought his personal history up-to-date so that we have a magnificent window through which we can view not only his entire life but the nineteenth century sequence of the Restoration of the Gospel of Jesus Christ as well.

His children and grand children have picked up the legacy left by him and have researched and documented his life events and those of his ancestry and descendants. This volume is the work of many. Its contributions come not only from the family of Gilbert Belnap, our pioneer convert ancestor, but from many descendants of Abraham Belknap, who came to New England from Britain in 1635.

From my early childhood Gilbert Belnap has obsessed my mind. Why has Gilbert always obsessed me and why have I always loved him from childhood? Why have I always wanted to compile such a volume as this which is the story of Gilbert, his ancestors and descendants? He is a key figure in a lineage which projects in both directions of time, past and future. Undoubtedly foreordained from pre-mortal life to be the most important person in that lineage he initiated the process of bringing potentially all of our family their eternal blessing.

Only those whose soul has been touched by the spirit of Elijah know the answer as to why I have been so motivated to gather family genealogy and history. I can only quote Frederick Nietzsche on this matter: "One hears — one does not seek; one does not ask who gives — I have never had any choice about it."

This book is only indirectly a genealogical volume of our ancestry. It is more than just a history of those whose blood lines converge on us. Their stories collectively and individually become the story of every man's pilgrimage through despair and life darkness, through suffering and anguish, through bitterness and sorrow, through doubt and cynicism, through rebellion and hopelessness to the feet and the understanding of God. This search for God and the discovery of the mechanism of the Gospel of Jesus Christ is for each person the final revelation and the only thing to bring meaning in life for men. Without this search for, revelation of, and change by the Christ can man be lifted to the noble level and purpose for which he was created. This can only be achieved within the frame work of family relationships. Without Christ and family man lives only as an animal, without comfort, wisdom, and eternal purpose, and his life is futile, no matter his station or power or birth.

This book revolves about Gilbert Belnap. It projects his patriarchal lineage back to the earliest known Belknap. It projects downward through his children

and grandchildren. It will allow every living Belnap descended from Gilbert to identify their ancestral line through him to the earliest known date. The identification has been traced and retraced using only original sources.

More than allowing identification with a pedigree it will allow Belnaps to identify with those antecedents as living people, who in the earthly phase of their eternal progress have left us by their good works a "Heritage with honor." — A "Book of Remembrance" it is — by the enrichment that history gives to genealogy to make it live.

Because it is the work of many descendants about the many of our antecedents, it is to be used by the many. It was so designed and definitely organized as a family book that it can and should be used often. It has been the intent of your compiler not to bore or cause you to labor over cold statistics and long lists of sterile and briefly summarized genealogies. From my own experience in genealogy and perhaps from some understanding of psychology the pitfalls of many genealogical and historical compilations have been avoided. If the work had been too voluminous or contained too many descendant names you would have first turned to the index, looked up your own name or the name of your parent or grandparent, turned to the page on which you found a brief summary and statistics and having read that page the book would be closed. I do not wish to be disparaging, harsh, or critical but my feelings are based on considerable experience in working with family organization.

This book emphasizes the history of your lineage as it is traced back in time to our roots in ancient Israel. Each step of the lineage is set in the framework of the times and we see each ancestor through the window of history. We see them as they experience the struggle which is life. We see some without the benefits of freedom or without the joys of the Gospel of Jesus Christ. We see their instrumental role in laying the groundwork for the reestablishment of freedom and an environment conducive to the restoration of the Gospel of Jesus Christ. We see the gospel encompass the life of one man and forever change his destiny and the potential of all of us. We see the expansion of what he did through the lives of his children and grandchildren.

We have used as references only original documents. All of the documents are in the possession of your family organization. They have been compiled into an appendix-type volume containing not only documents, but pedigrees and family group sheets to the latest descendant of each Belnap (Belknap) on our main patriarchal line. Such a vast accumulation could only be contained in many volumes and is useful only to those actively engaged in genealogical research. The compilation is available in the Genealogical Society's library of The Church of Jesus Christ of Latter-day Saints and its branch library system.

Each of the children of Gilbert Belnap and his wives, Adaline and Henrietta have a family organization. The officers of your family organization encourage each of these "sub-family" organizations to compile their own Book of Remembrance. These would contain detailed histories of each descendant and with comparable detail to that which we have done in this book with Gilbert, Adaline, and Henrietta. We wish that each family in our organization would compile their own Book of Remembrance through the "Fourth Generation." By so doing each living member descended from Gilbert would be able to not only tie-in with this volume, but fulfill his assignment as part of the Four-Generation program of the Church. Although your family organization has documentation on each of you, by

our doing all of your work for you we would deprive you of tasting the sweet fruits of genealogical work and involvement.

We hope this book serves as a proto-type for your more personalized Book of Remembrance involving the more immediate generations of your family.

For those of you who wish to retrace our entire genealogy or any part thereof, the accumulated resource repository in the possession of the family organization and Church genealogical facilities is available to you.

The gathering of any genealogical material or history carries with it a two fold obligation. First, we have an obligation to collect from our immediate ancestry their stories so as to preserve them for ourselves and our posterity. Second, we must document our own that they may also be passed on as a legacy.

Who better than the individual, knows his own strength and weaknesses, can better endow his posterity with testimony and experience to make the way clearer and easier for them to discover the truth.

As you read the history of this book you will be interested and empathize because they are your own "flesh and blood." In addition you will begin to feel the strength and meaning that comes from being "sealed" together.

It has been the continual prayer of your compiler that this book would draw us all closer together in spirit and help prepare us for a united association in this life and in eternity. It is hoped that it will be used as a Book of Remembrance similar to those of older days — a type of "scripture" to a specific family and lineage. We hope you will draw upon it frequently as a resource for your Family Home Evenings and other family get-togethers. The histories and stories are rich and are capable of making traditions which will unite generations in a time in which families are being pulled apart.

The research role of your family organization is not at an end. We have verified our direct ancestral lines by-in large only to the fifteen century in most cases. There is evidence of the name to the eleventh century. There are innumerable descendants of our main line to be documented. Your organization is committed to the task of continuing the work until we have records "worthy of all acceptance." Belnaps (Belknaps) who come into the Church other than the descendants of Gilbert will find family identification easier, thereby. We feel this is very important.

In conclusion I wish to especially recognize some for the contributions of this work. Gilbert's son Hyrum, picked up the legacy from his father and carried the research forward to a degree that was most remarkable for that period of time. Hyrum was truly endowed with the Spirit of Elijah. His daughter Delia, built even more extensively on the foundation he laid. All of us in the family will be eternally indebted to her as a great family genealogist. Without her this would not have been possible. To the professional researchers in and out of the Church who have verified facts for us we are indebted. To the Institute of Family Research and its professionals under the direction of Phillip McMullin we express thanks for the excellent editorialization of the book.

To all of you my kindred I present this volume with love, best wishes, and hopefully enjoyable reading.

Wilford Dean Belnap, M.D. viii



Chapter 1 OUR FAMILY

ORGANIZATION

As your compiler writes about our family and its organization, reference is not just to mother, father, and the children, but to a family whose roots go deep into history. Yet our family, an institution as old as time, is (along with all other families) struggling for its very existence against the strains and philosophies of modern life. We, with others, search for identity and independence. Any family larger than two generations finds it difficult in today's complexities to remain close without the conviction that it is important to do so.

The strength of any family, whether it be of one, two, three, or more generations, can no longer be taken for granted. In a time when so much family life has splintered, when so much isolates the individual from his past, those of us who belong to the Church must envision our role as more than working out our own salvation, we must bring the consciousness of eternal heritage to a lineage that extends in both directions of time, to the past as well as to the future.

Our relationships within our own multigenerational family can give us what we call a continuity between generations. They give us a feeling of our heritage which in all instances is a great blessing to us. The heritage that we enjoy today from our forefathers gives us the feeling of responsibility to carry on in the future that which we have been blessed with from the past.

We are in a changing pattern of family life. In earlier years family members, grandparents, uncles, aunts, and cousins, particularly, lived close to one another and spent a great deal of time together. Their homes were in the same neighborhood much more frequently than is the case today. Married children and their families might live in the same house with their parents, or in separate houses on the same property. In Biblical times we know that often a young married couple would attach their tent or house to the end of that belonging to their parents. But the strength that this sort of thing lends to family life can no longer be taken for granted. Many developments now oppose the family as that institution which the Prophet Joseph Smith described as the "fundamental unit of society, both in time and in eternity". On this subject, both ancient and modern revelation is very clear. Today many sociologists and scientists who deal with the understanding of people and their relationships in society have expressed alarm that social pressures and changing family patterns now threaten to fragment and destroy the family. Government leaders, as well as sociologists, feel the family is the Number 1 socializing institution that gives children their first exposure to freedom, civil rights, and to a sense of law and order.

How much more, therefore, we realize its importance in bringing to our children in the Belnap family their first exposure to the eternal purposes of family interpersonal relationships. In a day when the forces of good and evil are more intensely polarized than ever before we must look to our family as not only providing the opportunity, but the necessary means by which we will hold our loved ones close and bring about our exaltation. Sociologists, as well, recognize that blood ties and the extended family are the best ways to maintain a solid society.

At all costs the home must be preserved, and the larger the home and the more relatives one gathers about, apparently the more stability there is to the home environment. Having lived among and observed many cultures around the world, in the last decade, your compiler fears for the future of the next generation. The cost and effort to maintain our multigenerational family as it grows and expands in size, and with many of its members being widely separated, is a difficult challenge. But it is imperative, I feel, to the spiritual survival of our "elect" offspring. Nothing, in my opinion, can give greater security to the next generation than to answer their needs for identity and to find love and security through the close association with the many loved ones in our family organization. The modern permissive society and its philosophy of existentialism are not only capable of destroying, but are actually accomplishing today the destruction of all we stand for and hope for in the Gospel of Jesus Christ. The Prophet Isaiah revealed to us exactly where we are headed if we continue on the same course the world is taking today. (Isaiah 24: excerpts from verses 1-6 and 19-20); "Behold the Lord maketh the earth empty and maketh it waste and turneth it upside down and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth is also defiled unto the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The cause of all that we are experiencing today, like Isaiah prophesied, is the lack of unity. Many are not united today in the everlasting law of the covenant. The law of the Priesthood is not recognized and it has been largely lost throughout the world, "They have broken the everlasting covenant." It appears that there is a need for a unification of the inhabitants of the earth, first in families, and only then can unity be achieved in Church, community, and nation. This unity must be connected with the powers of heaven.

Paul also prophesied concerning this restoration of the "law of the covenant" designed to bind and seal the families of the earth in preparation for the Kingdom of God. (Ephesians 1:10) "That in the dispensation of the fullness of times that he might gather together in one all things in Christ, both which are in heaven and which are on the earth; even in Him." In fulfillment of that prophecy, the Lord in our day told the Prophet Joseph Smith in the Doctrine and Covenants (Section 1:17-23) "Wherefore, I the Lord knowing the calamity which should come upon the inhabitants of the earth; called upon my servant Joseph Smith Jr. — to cause — that mine everlasting covenant might be established." Further in the Doctrine and Covenants (Section 78:11) "Wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken." The Prophet Joseph Smith on enlarging on this in one of his own family reunions with his parents, brothers, and sisters, and their children, had this to say, "And again blessed of the Lord is my father and also my mother and also my brothers and sisters; for they shall yet find redemption in the house of the Lord (referring to the temple) and their offspring shall be a blessing, a joy

and comfort to them. And blessed is my father, for the hand of the Lord shall be over him — and he shall behold himself as an olive tree whose branches are bowed down with much fruit. Like Adam, of old, he shall stand in the midst of his posterity and shall be called a prince over them and he shall be numbered among those of old holding the right and patriarchal priesthood."

President John Taylor stated that, "Family unity begins when a father holding the priesthood and having participated in the new and everlasting covenant of celestial and eternal marriage has a right to officiate in the patriarchal order as the patriarch of his own family."

So what have we done and what must we do in the future? We belong to the Church that has the power now to seal upon the earth and seal in the heavens. The first place we have started is with our own family. We must continue to live in such a way that we can qualify to enter into the temple and there be sealed as family units for time and all eternity, to a righteous lineage of Belnaps which stem from the House of Ephraim in Israel of old. We must do the same in the future as has been done in the past by our parents, grandparents, and great grandparents. We must give to our children the heritage of the priesthood as we have given to our antecedents the blessings of eternal family unity. This is the beginning of a unity that is eternal.

Some members of the Church hold to the mistaken notion that genealogical and temple work and the formal organization of families is something that ought to wait for the Millennium. We in the Belnap Family Organization do not hold to this notion of procrastination or disunity, and strive rather instead to obey the commandments of the Lord.

We have provided through our family organization the opportunity to unite ourselves for time and eternity with our ancestors and provide the full power of the Priesthood for them, as well as for our posterity, and there must be a perpetuation of our organized family circle consisting of all living relatives. Within the framework of our organized family which follows priesthood principles, lies the ability to more effectively advance the individual members toward eternal life than any organization on earth. The programs of the Church are best carried out when channeled through such a family. The basis of the Kingdom of God is thereby formulated.

At the head of any family organization stands a father. He is the head of his house; he is the patriarch of his posterity. Such a natural and obvious focus in this dispensation of the history of the Gospel of Jesus Christ is our own patriarchal convert ancestor, Gilbert Belnap. About him this book evolves. We will discuss his posterity in considerable detail, but we will also discuss his ancestry. He is the focus in time as far as we are concerned, and through whom the full blessings of the Gospel of Jesus Christ and its eternal covenant are fulfilled, pertaining not only to our ancestry, but to his posterity. He presided over us here on the earth and will undoubtedly have that presiding role in the eternities to come. He based his role as the father of his posterity, using the principles of righteousness and the virtues of godliness. He followed the pattern of the Prophet Brigham Young, with whom he was closely associated. Brigham Young gives us the pattern as follows (Utah Genealogical and Historical Magazine, Volume 2, pages 107 to 111). "All the families of the earth will be governed as one family and every man will preside over his own family. I will show you the order of the Kingdom as regards to my own family; one of my sons is placed here,

another there, another there, and so on. Yet I shall be their ruler, their savior and governor. They would have innumerable posterity, but all would join in harmony with my counsel; I should console, comfort, and advise them all. This is the order of the Kingdom, that men shall rise up as Kings and Priest of God."

Patriarch John Smith has advised us, "I thank God that so many are gathered together of one blood. All that is lacking is for us to organize as families. We cannot redeem our forefathers and our posterity by ourselves. There is sort of a willful disposition in us and we make ourselves a multitude of trouble by not being obedient to the patriarchal pattern."

Families have a natural tendency to organize and we have found this natural predisposition within our own Belnap family organization. Typical of the need that families have to get together is our marvelous custom of reunions and holidays, especially our summer family reunions. One of the very wonderful things of life is a sense of belonging and one of the most wonderful things to belong to is a loyal, affectionate family, with whom one can feel a real oneness. Parents, of course, are primarily the ones who can keep a family close, but even after the parents have left this life, families ought to rally around one another, keep close and not pull apart, and always preserve a gathering place and carry on the traditions, and see that the next generation becomes acquainted; this sense of belonging, this togetherness is a source of eternal strength, of comfort, of safety, of peace and of protection. And we who have it have more to live up to; more to account for; more to keep us in safe paths and high purposes. If our family can perpetuate and achieve the sense of a father and a mother and a grandfather and a grandmother truly being the patriarch and matriarch of the family, there is a great deal more strength we can continually receive. We look to the older generation as sort of our elder statesmen and senior diplomats in our large family. They hold the generations together and very often save the family peace. In our family there is a free interchange of even physical possessions between our members. How much more important it is to share the spiritual possessions and powers which are ours. Our older generation needs these things from the younger generation (yes, even love) just as the children require them from more than just their parents. Grandparents and other members of the older generation contribute in many ways to a child's development. The child who has no contact with older relatives is definitely the loser. Grandparents and great-grandparents are quite special. The children look to them as an extension of mother and dad. Many of our relatives live far away and may rarely, if ever, be seen or heard of. This is sad and regrettable. It is often the case, however, in the vast expanse of our modern day mobility for families to be in opposite portions of the country. All families within our organization should put real effort into corresponding with relatives with whom they want to keep in touch. The concept of the regular family get-together or family reunion is vital for the well being of young children and during the teen years it appears to be extremely helpful for the young person to feel that he belongs to a family of multiple generations, even though the family contact is minimal because of distance. We recognize strongly a real need to cultivate a sense of continuity in the lives of our family members. In life's high moments of great loss or sorrow we have the need to be related to a specific group in a unique way, in a group in which the individuals differ, yet have a unity in a sense of belonging. This has given strength to all of our members.

We want all of our children to know the privilege of having as their grandfathers and grandmothers people of such wisdom and delight that they will want

to go back at regular holiday times and family reunion occasions; times that knit us closely together. To be able to reach across the generations they will never think that it is bad to be old and good to be young; they will come to know that life is really rich at all ages. They will know that they have a treasure in their grandparents, and great grandparents, their uncles, aunts, and cousins, as well as their own immediate family — their parents, their brothers and sisters — that will teach them to value life highly.

We have formed a Belnap Family Organization capable of adapting to any size or number of relatives, and can likewise keep in communication. Although our organization consists of living members only, it does include all of the descendants of our common antecedent, Gilbert Belnap. We also have allowed an organization to adapt to the 15 children of Gilbert Belnap and they in turn have formed their own family organizations. It has been our tradition to meet on the even years with the whole Belnap family organization, the odd years each of the 15 descendants of Gilbert Belnap, Adeline, and Henrietta, have met with their sub-family groups in a family reunion. Even sub divisions of these family organizations exist and we have followed the pattern of the Church in getting together on Fast Sunday Evening (the recommended time) and have perpetuated with regular monthly get-togethers our three or four generation family organizations where we have, in essence, an extension of the "Family Home Evening." The traditions of our ancestors, their life stories, their histories, testimonies, blessings, their trials, sorrows, as well as their joys and exultations, have become an excellent basis for conversation and many of life's lessons can be drawn from these



informal Family Home Evening get-togethers where we can draw on a vast reservoir of material from our family traditions. It is the intent of this book, as a product of your Family Organization, to serve as the basis for enrichment of these associations, not only from the standpoint of the fun and ease that they offer in terms of conversation, but the spiritual uplift which we hope they will bring. Receiving from the past and transmitting heritage to the future makes it essential that each level of our families find organization from which they can expand in size as many generations as desired. It has been, first of all, essential in our Family Organization that members may link themselves in bonds of love, association and kindred affection. This, however, to perpetuate itself, must be more than just social contact. Our organization must be a living service agency to its members. Service within the family usually falls into four major categories. First of all, we must keep contact with all living members. Small organizations find this simple, accomplished by phone and mail. Our larger organization is required to use archive and genealogical facilities, (as well as modern scientific devices, such as computer print-outs), to maintain a mailing list and to keep contact with all living members who descend from our common ancestor, Gilbert Belnap. We have a computerized registry of our organized families, but we must continually upgrade and update this registry with new names and addresses. We also maintain contact through the Genealogical Society of the Church and its Family Organization Registry. The great Priesthood Missionary Program of the Church should first, and above all, be family-centered. We have provided the basis whereby we can keep in contact with our families, and our goal must be continually kept in mind to see that all of our family are encompassed within the framework of the Gospel of Jesus Christ.

Secondly, our family must meet as often as possible. Where geographically feasible, the immediate three generations should make contact monthly. If close proximity is not existent, then annually through our sub-family organizations or the main Belnap Family Organization itself. Programming of such get-togethers are enriched by the heritage of the past. Retention of historical biography and autobiography with constant use of the material to aid younger generations in establishing not only their identity, but their goals in life, is essential for our perpetuity. Our family reunions of any size should be more than just a "fun time," but one of enriching future lives of participants by the oral, as well as written, traditions of the past. This is home teaching and Family Home Evening at its best.

Thirdly, our family should be primarily concerned for the welfare of its own. It is a period of world history in which society and government tear from the family not only what is their right and privilege, but responsibility as well. We sense that deterioration of the family results, strangely enough, by government paternalism. Psychological, social, and economic needs, even in a affluent society, and more so in an impoverished society, are best met within the framework of our own family. A family functioning effectively on both the temporal and spiritual plane, brings Priesthood Welfare closer to the law of consecration than anything we do on earth.

Fourth, genealogical research and preservation of past pedigrees and of future generations is primarily the responsibility of our family organization. Archives and genealogical libraries perform a vital role, but are still only service areas. Research is tedious, difficult and expensive and is best achieved by all of us collectively in order to relieve the burden of a few. Parents, children and all living

relatives within our organization going to the temple for our kindred dead is the capstone of Priesthood Genealogy and Temple Work.

Through our family organization, exists the opportunity for the specialist as well as the beginner to become directed into areas where he can be most useful in offering his time and talents. Our family organization, being genealogically and historically centered, has as its major goal the compiling and recording of genealogical and historical information pertaining to the common ancestors of our members. Cooperation in genealogical research through our family organization is one of the most successful means of extending and providing pedigrees and compiling family genealogies. Our family organization promotes coordination of research among individuals researching the same family lines, affords opportunities for specialization in research, pools time and money resources (and channels their wise use), and fosters fellowship and understanding among its members.

Throughout the world people are becoming increasingly interested in finding out more about their families. We have noted several individuals who are descendents of our common immigrant ancestor, Abraham Belknap (who came to New England in 1635), have found a common interest with ourselves. Communication channels have been opened up between us in order to give us vast reservoirs of information on the many thousands of descendents of our common ancestry. We have found that these individuals want to know more about the lives of our ancestors — their occupations, accomplishments, what their names were and where they lived. In discovering ancestors, individuals seem to discover themselves and are better able to define their own goals and to know what they want and expect out of life. Frequent association with other family members in our organization through both personal contact and through correspondence, brings definite feelings of concern for the family and a greater appreciation of family ties. By working in our family organization, all who have participated have become "family oriented" and feel that they are part of an eternal operation.

Our family organization functions on a system based on the formation of a corporate structure and a non-profit association. We come here under both the laws of the State of Utah, as well as the laws of the nation. We are incorporated through both the State of Utah as well as with the U.S. Department of Treasury, Internal Revenue organization. We have a specific assigned number which allows our family members to contribute and donate to the family organization on a tax deductible basis. We meet all of the criteria for a charitable organization that is non-profit in its structure and philanthropic in its purposes.

Our organization functions through elected officers, not only after the pattern of the priesthood, but in a manner similar to civic organizations. We have a president and a number of vice-presidents who usually ascend in terms of their experience. By serving on the executive committee of the family organization the vice presidents prepare for their assuming its presiding role. We have a secretary and treasure, a genealogist and historian.

The president is the officer responsible for the overall management of the organization. However, the president always operates through his Executive Committee and Board of Directors which is made up of a representative of each of the 15 children of Gilbert, Adeline and Henrietta Belnap. We have three vice-presidents, 1st, 2nd, and 3rd, who ascend most often in terms of responsibility and are given assignments to function after the various needs of the family such as family contact, reunions, family welfare and genealogical functions. We have a secretary

who is adept at preparing official correspondence and maintaining the records of the organization. We have a treasurer who is able through knowledge of finance and bookkeeping to assume fiscal responsibility and keep records available for the perusal of all members as well as those State and governmental agencies concerned with our non-profit organization structure. We have a genealogist who advances and coordinates the program of genealogical research and a historian who is able to advise us and select those assistants necessary in order to maintain a perpetual history whereby this, as well as future volumes can be expanded as truly the family Book of Remembrance.

Through our constitution and by-laws, we insure long term stability and operational consistency and harmony within our family organization. (The by-laws are published in their complete form in the appendix of this volume.)

Since organizing, we have based our perpetuity on the active participation of family members who promote and maintain order for the organization in order to achieve the purposes for which it was created. We have found that family members are usually eager to assist in the various programs of the family, such as its genealogical effort; however, they do not often know how or what to do. It has been the role of the family organization to teach and utilize members of the family in its research program by dividing the research effort into small job assignments and carefully explaining how to go about getting the jobs done. With only brief orientation, the family members we have found can assist in searching census records, books, and vital records, and so forth. With this assistance of family members, we have been provided with genealogical data and the primary genealogist of the family organization is left more free to coordinate and to document the accumulated material. We are extremely dependent on your trips to the libraries, cemetery copying project, trips to courthouses, and state archives, family newsletters and magazines, restorations of old homes, the building of family parks, family scholarship funds, the printing of family histories, old picture collections, and family pageants or plays. All of these are examples of ways and means whereby we can promote a gradually increasing archive and history of worthwhile family activities. For our organization to exist we must continue to provide definite services for you, the membership of our family organization. The research service provided by the combined talents of family members is the major service afforded by our family organization and as new information is discovered concerning our family pedigree, this information is distributed to you in our annual or semi-annual publication of the Belnap Family Crier. This information will be in the future compiled periodically in book form such as this volume so that all members of the family might have a permanent collection of our genealogy and histories.

We maintain an efficient central file as a permanent possession of the family organization, in which is found all of the primary and original data from which our pedigrees, family groups and histories are maintained. Communication, however, is the most vital factor of all in maintaining family unity. We cannot bring the benefits and services of the family organization to its thousands of members unless we maintain a constant and upgraded family registry, name and address file. To each of you we are dependent for this maintenance. As we publish this printed family genealogy and history, we are conscious and aware of the responsibility we have in making highly accurate compilations and insuring that only proven data is included. Reference to the sources of data are extremely important. We have made reference to these, not only page by page, but have given

you a complete original source or an abstraction of that source in a book and microfilm compilation found in the Family Files, a copy of which is in the Library of the Genealogical Society of the Church of Jesus Christ of Latter-day Saints. This volume has likewise been distributed to major public libraries and genealogical facilities for the Church and non-member libraries throughout the United States in order to provide for the many Belnaps (members as well as non-members of the Church, alike) the opportunity of identifying themselves with our lineage.

The most important to our family organization continuity, however, is involvement. Each member of the organization must feel personally involved preferably by role or responsibility. Every get-together of officers or members ought to involve every person. When assignments are made they ought to be meaningful. Each member should taste the sweetness of contributing something to our family, for in such is love most easily taught. The environment of home and family — yes, the multi-generational family — is the environment most conducive to love. Unless love can be lived in the family, how can it be experienced in the world?

Gilbert Belnap, the first to join the Church in this dispensation now has approximately 7,000 descendants. This posterity, largely affiliated with the Church of Jesus Christ of Latter-day Saints, has brought much "priesthood power" to our lineage. It has brought great love into our large family.

The years move swiftly. The blessed years when we have our loved ones with us are all too short in this life. To make that association eternal should be uppermost in all of our minds. No matter what comes or goes, and no matter where time takes us, our families should keep close for a sense of belonging is one of the sweetest and most satisfying feelings we shall experience in our eternal journey. There is no finer thing to belong to than a patriarchally-oriented family and it will be so always and forever.

To be totally meaningful on our lives and in the lives of our children, however, we must extend our family beyond the confines of Gilbert Belnap and his descendants. As we look at our entire lineage, as far back as genealogy and history has record, we find invaluable indications that will serve as signposts for not only us living today, but for future generations to come. We note in our day a situation of "moral unpreparedness". We find that the teaching of policies and history in our schools has, for the most part, been emptied of all the elements of greatness — that is to say a conviction that history is not the meaningless tale of a race from which we descended, but the record of great men and great peoples, struggling indomitably to rise out of sloth and squalor. Young people of our generation have been deprived of their birthright which is to be conscious that they are the children of a high destiny in the line of great men who performed great deeds, members of a noble family throughout the centuries who had faith when men were hopeless, who fortified reason against unreason, vindicated justice against violence, and in the jungle of animal passion cleared the spaces where the air is free and clear and tranquil. No people can be equal to its fate unless it has the consciousness of greatness. The consciousness of greatness can be preserved only by the memory of greatness and a sense of history is the secret magic by which a people can be lifted to a sense of their own noble heritage, a heritage which stems from the concept that truly we know our identity as the actual children of God. Ofttimes historians who think they have explained the greatness of the past have emptied history of all significant meaning and of its value as a

source of wisdom, of its power to teach by example in the lives and precepts of individual men. The fact is that no nation or no family can live and remain a nation or a family or a people if it ceases to remember and no longer respects its own history. For the American nation, for the Restored Gospel of Jesus Christ, for its individual families, there can be perpetuation only in the realization of a common consciousness of a great past. With no sense that there is an historic destiny in which we all participate, with only the feeling that nothing great was ever done of importance other than day by day existence, no family, no community, no church, and no nation will cohere. Each will crumble into factions of self-seeking individuals.

It is true that no people can live and remain as a people, a community, or a nation if the people within it lose the common consciousness of a great past. It is equally true that a church such as ours must be vitalized and sustained by the same sure foundations. The Lord knew the profound import of both these facts when he instructed Lehi and his Book of Mormon colony to secure their historical and genealogical record on the brass plates as a basis for their future national and religious life. This book of remembrance served as an instrument for preserving their culture. The later colony of Mulekites suffered a fatal national and religious decline for want of this very thing. The recorded history of these two Book of Mormon nations is both the positive and negative proof of my above mentioned position.

The Church of Jesus Christ of Latter-day Saints has been very careful to preserve and teach its history from the days of Joseph Smith. Many of the younger members of the church, however, have not come to understand the profound relationship between our latter day history and the great drama of God's dealings with our fathers before and during the Restoration of the Gospel. It is the sincere hope of the compiler of this book that its contents may assist the youth of our family to better realize this. There is an ancient glorious past, with its great heritage and destiny. If our youth can see this actual family and historical relationship between Biblical times and themselves it will measurably increase their faith in every phase of the Restored Gospel. With the exception of our Lord, Jesus Christ, no man ever laid claim to greater manifestations of the divine power than did Joseph Smith. If his claims are correct it is only logical to expect that a century after his time the expanding volume of true history would begin to sustain and vindicate his work. That is exactly what is happening and to our own family history we can bear testimony to the growing vital faith in our claims to priesthood and through our genealogical and temple work can be obtained a careful study of our marvelous historical background. The historical roots of our family stem from a common heritage to the House of Israel. Our convert ancestor, Gilbert Belnap, and his wives, through latter day revelation and patriarchal blessings established their lineage as part of Ephraim, one of the tribes of the House of Israel. Our destiny is intertwined with Israel, both past and present, as well as future. If we are to fulfill our destiny and grow as a family, it must become hand in glove with the fulfillment of the destiny of Ephraim within the framework of the House of Israel. We belong to a lineage which from early Biblical times has been called a chosen people. Ofttimes our ancestry in the past have considered themselves mistakenly choice without realizing that the "chosen" concept was a choosing to responsibility and an obligation to fulfill.

If I am to speak to you about the concept of our family belonging to a chosen people and their significance in the world, I do so without any sense of race or

discrimination, but do so humbly with a sense that we have a divine destiny and an important obligation and responsibility to fulfill. As we look back at our lineage in Biblical history, we realize that much of the world looks upon the Bible as an uninspired book. We in the Restored Gospel of Jesus Christ draw upon the resources of the other Standard Works of the Church for the basic concepts of our theology. The Bible story is the dealings of God, the Father of us all, with His children, the human race, and specifically it is the story of one particular family of mankind. That family is called Israel. The Lord made covenants between Himself and that family of Israel and at times that family fulfilled its destiny. At other times it withdrew from its responsibility and sought other gods, philosophies, or ways of life. The family oriented society that God had prescribed in the Bible was the foundation of the successes pointed up in the Bible. The fragmentation of the family and its disbursement brought about not only the failure of the family itself, but the community and the civilizations to which it belonged. The Bible is the story of a family which extends down through all periods of time and is a living, active, and viable chronicle. It is not a record of the dead or of the past only, but is a current and contemporary chronicle of a family that is actually now fulfilling its destiny.

Our Belnap family does not confine itself to present-day history and our organization represents a family which is not limited just to the descendants of Gilbert Belnap. It is rather a family and a lineage which extends back in time deeply into the past. It is a family which belongs to a lineage which was chosen for responsibility; a group of people which have influenced more than any other people in the history of the earth, the destiny of the world. Many of these people find their history and their family lineages in the dealings of God with their family the subject of both the Bible and Book of Mormon. These books are histories of those who have gone before and those who live now. They are histories of those who filled prophecy and those who will fulfill prophecy. They are the stories of the "fathers and the children" of the human race.

For the benefit of those who read this volume and who have not given detailed study to this matter, let us review some salient points of evidence. Your compiler shall have to take you back to one of your great ancestors, a man whose names has spanned 4,000 years. His name is Abraham and his home city, Ur, of the Chaldees. We know how he lived, we know the arts, the sciences, the financial system which were familiar to him. It was a brilliant civilization, but a brittle one, doomed to disaster because the Lord was not in it. Wherever a culture's material progress outranks its moral and spiritual progress, it rings its own death knell. The man Abraham is no more a myth or legend than his city or his civilization. The same is true of each of our other antecedents on back to the time of Abraham. We will try to represent them as living individuals in the framework of the time in which they resided. Some have had direct calls from the Lord, as did Abraham. Others were led and directed in fulfillment of their destiny as though they had been foreordained to their responsibility in the plan of things. By direct call from the Lord, Abraham was lead to depart away from idolatry and materialism. Many centuries later our antecedent, with the same name, Abraham, was to accomplish the same migratory pattern. Six generations following Abraham our convert ancestor Gilbert Belnap was to make a modern day Israelitish exodus from his family to the frontiers and edges of civilization.

The simple record of it is that Abraham of old "obeyed and went out not knowing whither he went". How oft was this to be repeated in our own family history down through time.

In the course of years it became clear to Abraham in words which have come down to us that he was to be the progenitor of a distinct people whose destiny would reach to the remotest ages. He was to become a great nation and "many nations". His name was to become great; all nations of the earth were to be blessed through him; father of many nations; kings and rulers were to come out of him and his God was to be the God of his lineage through all ages of time.

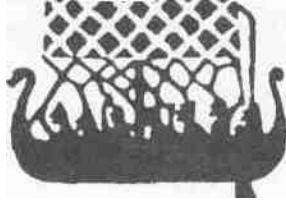
Abraham had many sons, but the line was to descend through one of them named Isaac. "In Isaac shall thy seed be called." And through Isaac to Jacob and thence through Jacob's sons — Jacob's name being changed to Israel. These were the Hebrews, which means "immigrant" or "outlander", for Abraham had been an immigrant from Ur of the Chaldees. Thenceforth they were also called Israelites after Jacob whose name became Israel.

In Egypt where the Hebrew families had gone because of famine, they became a great nation, led out by Moses to the land that had been promised them, they organized their government and established an economic system which represents all that our government and people are crying for today and which must become our own system before long. The Prophet Joseph Smith on one occasion said that "Israel as a nation was under the direct government of heaven and not only had they judges and kings anointed of God"; hence says the prophet, "The Lord is our king; the Lord is our judge; the Lord is our law giver and he shall reign over us." In the history of the kings of Israel we find the Lord and the prophets interfering as much in their civil as their religious affairs as the book of Kings abundantly testifies. (Times and Seasons, March 15, 1844).

And still they grew and their destiny expanded until in King David's time it was told them by a prophet that one more removal awaited them — they were to be replanted in a land of their own, a land they did not know, and there they would be established to be removed no more. They became a peculiar people in the earth, separate from the nations by reasons of their religion, their social code, and their economic system; they were a distinct people with a distinct mission in history and they were the vehicle by which was given to the world the concept of the one living God. The time came, as foretold, when this nation split into two parts, one part to be called the Jews. The Jews were but a comparatively small group. The others went out to fulfill their destiny and you can identify them not only by their present fulfilling of these destinies, but by the waymarks which they left on their path as they journeyed to their appointed place. We know who the Jews are; but if we did not know we could identify them by means of the appointed experiences it was foretold they should undergo among the nations. We may identify Israel — now known by others names, in the selfsame way. The scriptures declare this message in such a way that there can be no doubt of the idea of a chosen people. They declare that "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the Children of Israel, for the Lord's portion is His people; Jacob is the lot (or measuring rod) of His inheritance." Moses declared, "The Lord, thy God, has chosen thee to be a special people unto Himself, apart from all people that are upon the face of the earth."

Yet man will rise and demand, "By what right does God choose one people above another?" I like that form of question. It is much better than asking, by what right the Lord degrades one people beneath another, although that is implied. God's grading is always upward. If He raises up a nation, it is that other nations may be raised up through its ministry. The divine selection is not a prize, a compliment paid to the man or the people — it is a burden imposed. The appointment of a chosen people is not a concession to the vanity of a "superior people", it is a yoke bound upon the necks of those who are chosen for special service.

This divine selection of a nation or a people for a special purpose has always seemed so great a thing that men have continually asked, "Why?" It is a great thing and many attempts have been made to explain it. Hear Moses saying, "*Ask now of the days that are past which were before thee since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever a people hear the voice of God speaking out of the fire as thou hast heard it and live? Or hath God said to go and take him a nation from the midst of another nation by tests or by signs and by wonders and by war and by a mighty hand and by a stretched out arm?*" It is certainly a great thing. It was a great thing when this American nation was taken out of the midst of another great nation and made a separate constellation among the powers of the world. We were to see this dramatic role take place within the framework of our own family and to see how the destiny of our family was dramatically changed by this great New World movement. Its inceptions were in the British Isles, where Israel concentrated over the centuries, and our story, although focusing in that land, does not begin there. Our roots go more deeply into the past. Yet Britain was to become a major focus and the richest concentration of the blood of Ephriam, following its dispersal from the land of Israel in Biblical times.



Chapter 2 OUR ROOTS GO

DEEP

Our family story does not begin in Britain, but does center in the British Isles. England is not widely separated from the continent of Europe and is so tilted that its mountains lie all to the west and north, while south and east is a gentle, undulating landscape of wooded valleys, open downs, and slow rivers. It is very accessible to attack, and through the centuries of history restless invaders have come to the inviting, fertile lowlands of the island. First there were the original Britons, and then came the Romans who later tolerated a small body of Christians who, shortly after the time of Christ, escaped persecution in the area of the Holy Land and came to England. They were followed by the Angles, the Saxons, Jutes, Danes, and other Vikings. Finally the Normans swept over the British Isles, ancestors of what we now call Englishmen.

Yes, the Belnaps are Englishmen, whose ancestry derived from an admixture of Norman conquest, superimposed on an island that had already been concentrated richly from Anglo-Saxon and Teutonic sources.

Those who have dwelled in the British Isles are not insensitive to any shift of power and change of faith, or even fashion, as they derive their sources from the mainland of Europe. But over a period of centuries they gave to every practice, every doctrine, every migration or invasion that came to them from abroad its own peculiar turn and imprint. As British history has evolved and the country become a composite of many racial forces from the continent of Europe, it has shaped the destiny of our family and influenced its direction, as that family history intertwines with both the Old World of Europe as well as the New World of North America.

Britain, at first a province of the Roman Empire, cut off and left to sink or swim in the great convulsion of the Dark Ages, reunited to Christendom. It was then almost torn away once more by the heathen Danes. Ultimately victorious and united, but exhausted, Britain yielded almost without resistance to the Norman conqueror, William. Submerged as it might seem by the august framework of Catholic feudalism, it was yet capable of reappearing with an individuality of its own. Neither its civilization nor speech was quite Latin nor quite Germanic. It possessed a body of custom which, whatever its ultimate sources might have been — folk rites brought from beyond the seas by the Saxons, then by the Danes; maxims of civil jurisprudence culled from Roman codes — eventually welded into one common law. This is England, the first citadel of freedom and renaissance, the first area of enlightenment to come out of the Dark Ages. It

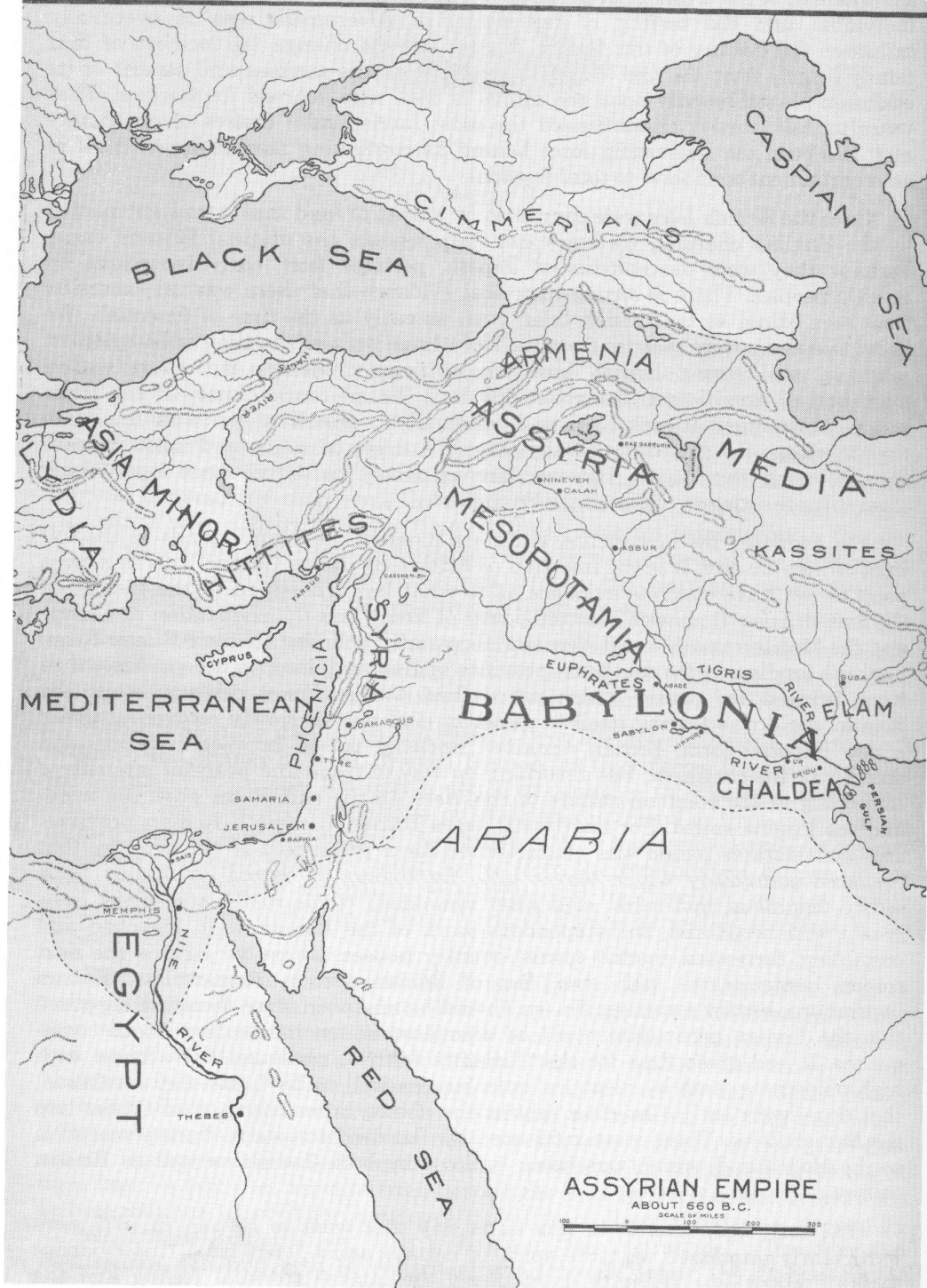
had its inception with the Magna Carta and finally evolved into parliamentary government, or government of the people. That process of finding freedom for the individual and the testing of representative government was to eventually influence the destiny of our family. It was to even change the location of that family largely from the Old World to the New, as the stresses and strains of its evolution played heavily upon the minds of men who yearned for freedom. That yearning has always characterized the most fundamental desires of our family and has been the motivating force behind its continuing need to locate itself in an environment conducive to total freedom.

Once the British Isles were connected by a tract of land that is now submerged by the English channel. We know not from whence the original Britons came. Perhaps they were descendants of Japheth, perhaps from early incursions by Semitic peoples. There is strong historical evidence that there was an excursion from Asia Minor to the British Isles, even as early as the time of Jeremiah. We know that there were escapes from the Holy Land area at the time of Babylonian conquest, and strong British historical evidence indicates that there was a migration of Semitic peoples about 600 B.C. We, of course, know of the other historical events that took Lehi and his family to the New World at the same time to escape the captivity of Babylonia. The mists of vague and indeterminate facts covering this period, however, are as cloudy as the channel fogs, which often cover the eastern slopes of the British Isles.

But suddenly the mist clears, and for a moment the island stands in the full light of historic day. It is the invasion of Britain by Julius Caesar, and from that point on we have concrete evidence as to what has transpired in the history of the British Isles. It showed that the power of Rome and the civilization of Europe and the Mediterranean world were not necessarily bounded by the Atlantic coast. Caesar's landing in the southeast province of England, later to become known as Kent, bridged the chasm which nature had woven. For a century, while the Roman world was tearing itself to pieces in civil war or slowly recovering under a new imperial form, Britain remained uneasily poised between isolation and union with the continent; but absorbing by way of trade and peaceful intercourse something of the common culture of the West. In the end, Rome gave the word, and the legions sailed. For nearly 400 years Britain became a Roman province. This considerable period was characterized for a great part of the time by that profound tranquility which leaves little for history to record. It stands forth sedate, luminous, and calm. And what remained? Noble roads, sometimes overgrown with woodland; the stupendous work of the Roman wall, bleached and crumbling; fortresses, market towns; country houses, whose very ruins the next comers contemplated with awe. But of Roman speech, Roman law, Roman institutions, hardly a vestige. Yet we should be mistaken if we therefore supposed that the Roman occupation could be dismissed as an incidence without consequence. It had given time for the Christian faith to plant itself. We know with high objectivity, both by historical reference as well as by Latter-day revelation, that there were early Christian migrations shortly after the time of Christ into the British Isles. These were motivated by the need to escape from persecution in the Holy Land, which was being inflicted by both Jewish as well as Roman culture.

The early missionaries in this latter day that went to Britain in 1837 were particularly impressed with the spirit of certain areas. They cited this evidence to the Prophet Joseph Smith, particularly the intense spiritual feeling and the

ASSYRIA, 650 B.C.



PALESTINE. 1000 B.C.



ease of conversion in such communities as Clitheroe, near Manchester, England. When this information was given to the Prophet Joseph Smith, the prophet stated that in the community as well as in other areas of Britain dwelt the early Christian saints who came to escape persecution, and they and their leaders endowed and sanctified the land with their righteous deed and actions. As these people with other coming forces, intertwined their influence and culture into Britain, we know of course that Britain plunged, following the Roman conquest, into the Dark Ages during which the island, as well as all of Europe was to regress for a period of approximately 600 years.

With the shrinkage of the Roman Empire and the disappearance of the Roman legions from Britain in the early part of the fifth century, there was an immediate invasion of the island from Saxon peoples living in the lowlands of Germany and Holland. Careful research by Oxford University in a two-volume rendition points out the Israelitish origin of these early peoples. They make bold reference to the fact that Saxon really means "Isaac's son." The Saxon invasion of the fifth century, the Danish invasion of the seventh and eighth century, and later the Norman invasion of the eleventh century, were all to inculcate into Britain ever increasing and enriching segments of a culture which thrusts itself back into time. Our family roots, which are intertwined largely with the Norman conquest, admixed with those of prior British peoples. But actually, they do not find their inception with the first Belnap (Belleknape) who planted himself with the Norman conquest on the southern coast of England, and whose name is recorded in Battle Abbey, near Hastings; but rather our roots go back deeply in time to a people about whom references are made both prophetically and historically. (In actuality, history is merely prophecy in reverse.)

It was to make of the British Isles, according to David O. McKay, the richest concentration of the blood of Israel that had ever been accumulated in Western civilization; and it was to make of Britain the fountainhead from which the latter-day restoration of the Gospel of Jesus Christ could find those people who would form the foundations of the restoration.

The story of Israel fluctuates between phases of darkness and captivity and periods of enlightenment and freedom. As this people sought a level of freedom and adherence to the precepts of free agency and the development of the dignity of man, so this civilization and culture has always flourished wherever it has been found, whether in ancient Israel or Britain, or in the New World. But whenever this "family" of Israel has not fostered the precepts of freedom and not adhered to the concepts divinely endowed by its creator, then that civilization and culture has slipped into a period of bondage in which not only growth and development have ceased, but retrogression has begun. These phases of historical input, both positive and negative, have influenced the destiny of our family down through the ages.

One of the marvelous discoveries of the latter days, about which all members of the church have been made knowledgeable, is the identity of their ancestry and the blessings they inherit because of that lineage. We have modern day revelation as well as modern day historical evidence to substantiate the fact that we are descended from Abraham, Isaac, and Jacob, and Joseph, and that the covenant the Lord made with those "fathers" of old to their seed is fulfilling a specific destiny in these, the latter days.

"Know ye that ye are of the house of Israel — Know ye that ye must come to the knowledge of your fathers — And if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them; and ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant." (Book of Mormon, Mormon 7:2,5,9,10.)

We have long boldly proclaimed to the world that the members of the Church of Jesus Christ in this latter-day period of time are of the chosen seed of Israel. For this we have no less authority than the revelations of the Lord Himself. He said, "For ye are the children of Israel, and the seed of Abraham." (Doctrine and Covenants 103:17.) The Prophet Joseph Smith was declared to be of the loins of Abraham, a descendent of Joseph who was sold into Egypt, and "a pure Ephraim-ite."

Brigham Young once taught:

"You have heard Joseph say that the people did not know him; he had his eyes on the relationship to blood-relations. Some have supposed that he meant spirit, but it was the blood-relation. This is it that he referred to. His descent from Joseph that was sold into Egypt is direct, and the blood was pure in him. That is why the Lord chose him, and we are pure when this blood strain from Ephraim comes down pure. The decrees of the Almighty will be exalted — that blood which was in him was pure and he had the sole right and law-giver power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage. The union of various ancestors kept that blood pure." (Genealogical Magazine, Vol. 11, p. 107.)

From its inception, the restored Gospel of Jesus Christ in the Church of Jesus Christ of Latter-day Saints has established the doctrine that each family is a distinct patriarchal unit and that each family as well as the Church collectively are presided over by a patriarch. We have indicated in the previous chapter that God's government, both in time as well as in eternity, is family government and is based on family relationships, uniting themselves through the ordinances of the Gospel of Jesus Christ into eternal family lines. Patriarch Hyrum G. Smith has made the comment, "... up to the present time we have discovered that those who are leaders in Israel, no matter from where they come, no matter out of what nation they have come, are of Ephraim." (Quoted from "The Day of Ephraim," *Genealogical Magazine*, Vol. 20, p. 124.)

Members of the Church, pronounced as mostly of the lineage of Ephraim, have been gathered from many different nations and from all parts of the world. It is interesting to note, however, that in the first century of its history, 85 percent of the membership of the Church could trace their genealogy at least in part to the British Isles. This is in accord with the prediction of the prophet Hosea, who looked into the future and declared, "Ephraim, he hath mixed himself among the people."

British history is certainly the history of the mixing and concentration of the blood of Israel richly in one island complex.

Brigham Young has additionally stated:

"We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, especially through Ephraim, whose children are mixed among the nations of the earth. The sons of Ephraim are of the Anglo-Saxon, Teutonic race, and they are upon the face of the whole earth, bearing the spirit of Israel to go forth from conquering to conquer. They

search wide creation and scan every nook and corner of this earth to find out what is upon and within it. I see a congregation of them before me today. No hardship will discourage these men; they will penetrate the deepest wilds and overcome almost insurmountable difficulties to develop the treasures of the earth and to find within it that freedom which will allow them to further their indomitable spirit." (*Journal of Discourses*, Vol. 2, p. 268-269.)

These straightforward declarations once provoked in the world only merriment and ridicule. Today the concept that the Anglo-Saxon and Teutonic peoples are descended from Israel has valid and scientific substantiation to supplement that which has been given by latter-day revelation. And volumes of evidence have been produced in support of it.

These facts are proposed to show, in the light of present day knowledge that the foregoing statements of our latter-day leaders are not imaginary and far-fetched, but in entire agreement with facts now recognized as well established.

The story of the children of Ephraim can be traced through their captivity to the point where their history merges with that of the tribes which settled northern Europe and became the progenitors of the people of Scandinavia, Great Britain, Germany, France, Austria, Switzerland, and northern Italy. Then through some of the oldest existing pedigrees, the chain of life has been followed from descendants of these tribes down to individuals living in typical nations of Europe; from these persons the various lines have been traced until they unite in Puritan immigrants who sailed for New England and they have become the progenitors of numerous families in the Church today, including our own Belnap family.

If we say that prophecy is but history reversed, we ought to give scrutiny to the prophecies made pertaining to Ephraim, and this will enable us to reconstruct much of the history of our tribe.

Unto Jacob, grandfather of Ephraim, many things were made known concerning the later history of the sons of Joseph. He predicted that they should "grow into a multitude in the midst of the earth."

With Joseph who was sold into Egypt the Lord has made a covenant that he should preserve his seed forever and that from among his descendants the Lord would raise up a righteous branch unto the house of Israel, which was to be broken off, but to be remembered in the covenants of the Lord in the latter days. Joseph was further promised by the Lord that in time one of his posterity would be raised up as a choice seer, who would bring to the children of Joseph the knowledge of the covenants made with their fathers, and bring them to a knowledge of their fathers in the latter days. "And his name shall be called after me: And it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." (II Nephi 3:5-8, 11-16.)

Many other prophecies were recorded by Joseph of old, and 'these are yet to be made known. When that time comes, we shall certainly learn much concerning his posterity.

"And now, I, Nephi speak concerning the prophecies of which my father hath spoken, concerning Joseph, who was carried into Egypt. For behold, he truly prophesied concerning all his seed. And the prophecies which he wrote, there are not many greater. And he prophesied concerning us, and our future generations; and they are written upon the plates of brass. (II Nephi 4:1-2.)

These plates of brass, brought by Lehi from Jerusalem, contained also a record of the genealogy of the ancestors of Laban and Lehi back to Joseph. Lehi himself predicted "that these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed. Wherefore he said that these plates of brass should never perish; neither should they be dimmed any more by age." (I Nephi 5:8,19.)

When Joseph died at the age of 110 years, he had lived to see Ephraim's children to the third generation. This family of Israel remained in Egypt on through the period of captivity and made its exodus along with Israel under Moses to the land we now call Israel.

Joshua, a descendent of Ephraim, became leader of all Israel after Moses. In the days of Joshua the tribe of Ephraim occupied a prominent place in Israel, especially after the separation of the northern tribes from Judah and Benjamin. At times the term Ephraim is used by the prophets to indicate the whole of the ten tribe kingdom of Israel. But even where the name is used in the more inclusive sense, it must of necessity refer also to the tribe of Ephraim, which was a part of that nation.

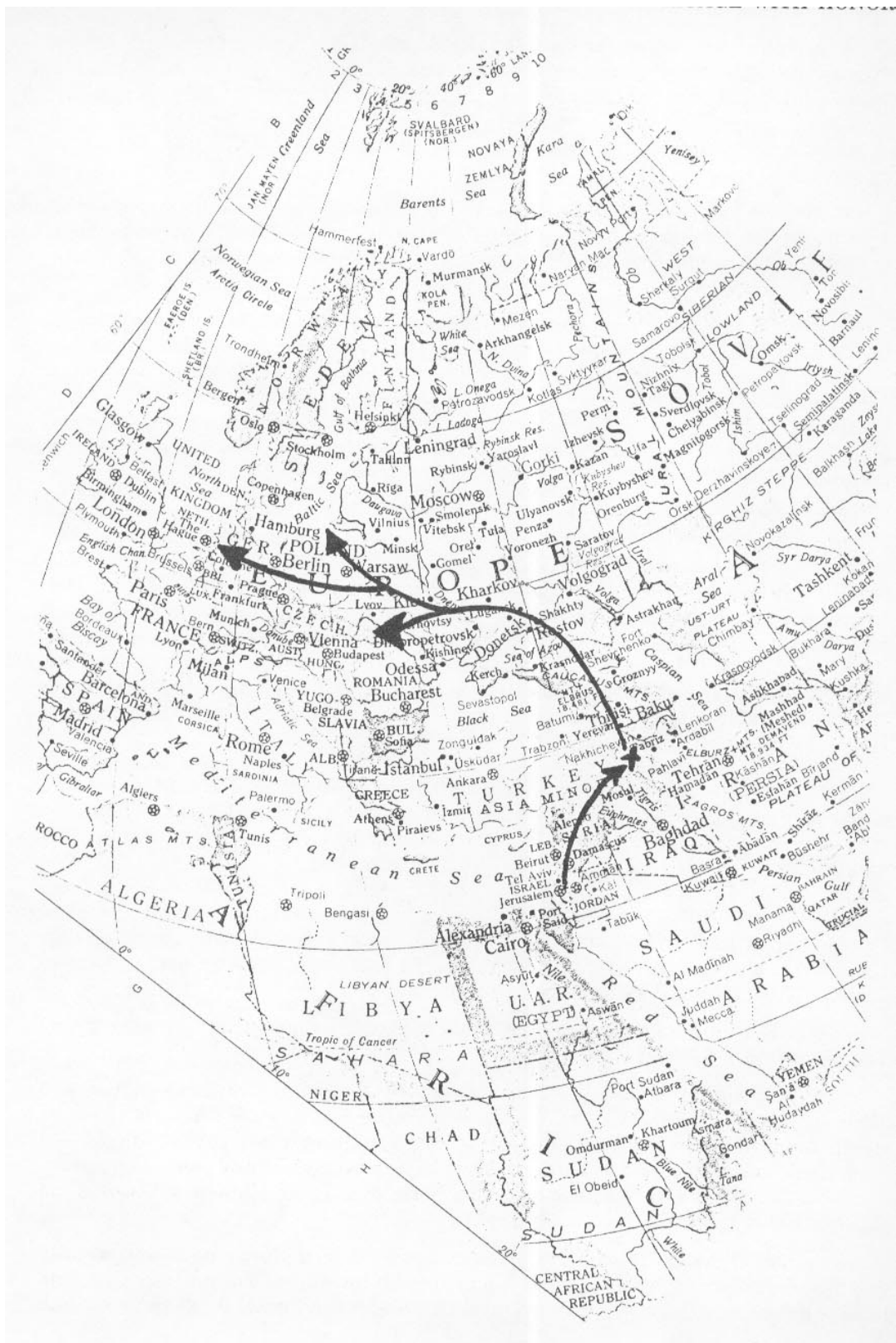
While Ephraim and the other northern tribes ripened in iniquity, heedless of the repeated warnings of the prophets, nation after nation was falling before the military power of Assyria. In B.C. 745, the Assyrian crown was seized by a military adventurer named Pul, who assumed the name of Tiglat-Pileser IV. He marched against the kingdom of Israel, arrested part of it, and compelled the Israelites to pay tribute. Between 745 B.C. and 722 B.C. the Assyrians gave constant harassment to Israel and eventually, in the year 722, carried the entire civilization of northern Israel away into Assyria. The interesting story in the second book of Kings talks of this conquest, which placed them in "Halah and in Habor, by the river of Gozan and in the city of the Medes." (II Kings 17:6.)

In the district which was formerly the ancient kingdom of the Medes, there is but one important river, and today it is known as the river Ozen or Ouzan. A map of the period about 1000 A.D. shows the same river as Gozen, Uzen, thus identifying it with the river Gozan of the captivity. Near this river are the towns Abhar and Haru, doubtless the Habor (which in the Septuagint is spelled Abor) and Hara of the Bible. Finally Halah (in Septuagint Ala-e) is possibly the town of Ala-Mut on a tributary of the Ozen. (Milner: *Israel's Wanderings*, p. 42-43.) So the general scene of the captivity was an area southwest of the Caspian Sea, to the east of the river Aras (formerly Araxes).

Excavators have found amid the ruins of Sargon's palace the annals of this conquest. One of the first entries is this:

"In the beginning of my reign I besieged, I took by the help of the god Shamash, who give me victory over my enemies, the city of Samaria. Twenty-seven thousand, two hundred and eighty of its inhabitants I carried away — I took them to Assyria and put into their palaces whom my hand had conquered." (Ragozin, p. 247; Sayce: "Ancient Civilizations and Their Vanished Glories," in *Book of History*, p. 1575; Carpenter p. 30.)

The punishment the captives were now forced to undergo had been vividly portrayed. Prophets had declared they should be oppressed and spoiled and crushed evermore; serving their enemies in hunger, in thirst, in nakedness, and



in want of all things; with the yoke of iron about their necks. Their lives should hang in doubt; their children should go into captivity; they should fear day and night. Their rulers should hate them. They should perish among the heathen, and the lands of their enemies should eat them up. And they that were left alive should pine away in the hands of their enemies. (Deuteronomy 28; Leviticus 26:17-30.) Yet to those who survived this terrible ordeal, deliverance from bondage was promised, when they should be humbled sufficiently to accept the punishment for their iniquity — then would the Lord remember his covenant with their fathers.

On the Ninevah marbles the story can be read that a people called Esak-Ska (cf), Sakai, Saki-suna, (Saxons) rebelled against the Assyrians about 670 B.C., or nearly fifty years after the captivity. As the enemies of Assyria gathered against her, doubtless many of the captives made their escape. Then the cruel oppressor fell. Cyaxeres of Media led his legions against the doomed Ninevah. After a lengthy siege, the city was taken, in B.C. 606, its ruler was slain, its people carried into captivity, and its palaces and temples burned. "Assyria and its empire had passed forever from the stage of history."

The fall of Ninevah and confusion of the times afforded an opportunity for escape. We can imagine how the captive Israelites gathered in their homes between the Araxes and Gozan rivers and in Armenia. The story of that escape is told in the often quoted passages from Estras or Ezra:

"They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind had dwelt, that there they might keep their statues, which they never kept in their own land. And they entered in at the narrow passages of the Euphrates. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, even a year and a half. And the same region is called Arsareth." (II Estras 13:40-46.)

The path they followed seemed indicated by certain names, even today. The natural route for them to take from their home east of the Araxes would lead them around the northeastern end of Lake Van and through a pass in the mountains to the eastern branch of the Euphrates. After following about fifty miles along its right bank, they would be obliged to cross the river, at a point accurately corresponding with the "narrow passage" spoken of by Estras. Another fifty miles and they would cross the Araxes. Further on this route is a river named on some maps Israel-su (Israel river). Northward, in the Caucasus mountains, there is an important path known to this day as "the gates of Israel." (Milner: *Israel's Wanderings*, p. 54; Weldon: *Origin of the English*, p. 50.)

The greater portion of this migration was complete by the latter part of the sixth century B.C., for Nephi declares that "there are many who are already lost from the knowledge of those who were at Jerusalem. Yea, the more part of all the tribes have been led away; and they are scattered to and fro upon the isles of the sea." (I Nephi 22:3-4.)

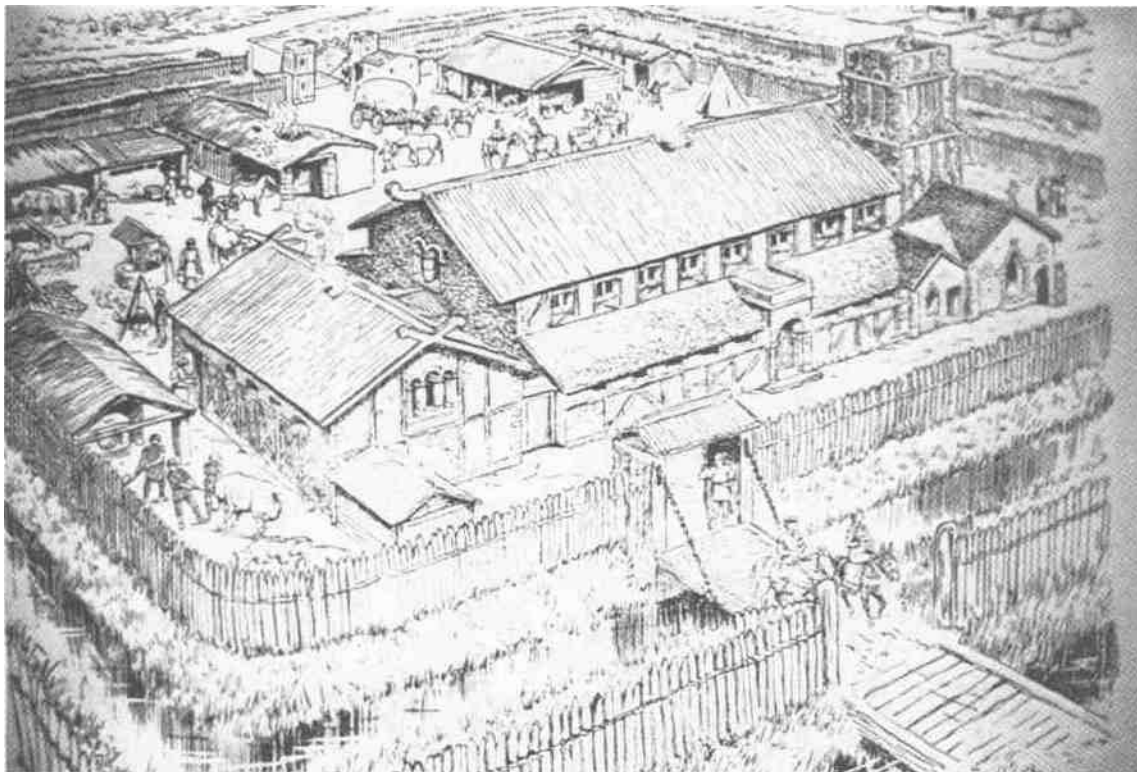
From the identical region where the ten tribes were lost in captivity are traced tribes whose descendants spread over Europe. Early Greek historians minutely described an ancient group of nomads called Scythians, who inhabited the Crimea and the southern Russian steppes from the Don to the Dniester. Before

them, in this same area, had formerly dwelt the Samaritans. These Samaritans, **or** Kelts, along with Scythians, spread in two general waves or migrations over northern and western Europe. From the first group, the Samaritans or Kelts, came the Cimeri, who attacked Rome, and were the antecedents of the original Britons or Welsh people, the Britons of Brittany in France and the Gaelic Scots and the Irish. Some branches of this race settled early in Scandinavia. From the Scythian stock have sprung the Franks, the Gothic tribes which overthrew the Roman Empire and settled in Italy, Spain, and northern Africa, the Anglo-Saxons, the lowland Scotch, the Swedes, Danes, Norwegians, and Icelanders, the Germans, the Flemish, Swiss, and Dutch. (A good summary of evidence for this classification is found in Sharon Turner's "History of the Anglo-Saxons," Volume I, Chapters One and Three and R.H. Hodgkin's "A History of the Anglo-Saxons," Third Edition, Volumes I and II, Oxford University Press, 1951.) Thus the Samaritans and Scythians proved to be the ancestors of the nations of northern Europe.

One branch of the Scythians is known as the Sakae. Our ancestors, the Saxons, are held to be descendents from them. Sharon Turner has written:

"The Saxons were a Germanic or Teutonic, that is, a Gothic or a Scythian tribe; and of the various Scythian nations which have been recorded the Sakae or Sacae, are the people from whom the descent of the Saxons may be inferred." (p. 59)

Choerilus, a Greek poet, calls them "the sheep-feeding Sacae, a people of the Scythian race — truly they were a colony of nomads, a righteous race." (Strabo,



Book VII, C. 3, no. 9.) One branch of this people "got possession of the most fertile tract in Armenia, which was called after their own name Sacasene," equivalent in sound to Saxony. (Strabo, Book XI, C. 8, no. 4.) Ptolemy found a people called Saxones living in the region from which the Saxons later came to England. He says they were derived from the Sacae, who came, he states, from the country of the Medes. Diodrus of Sicily says, "The Sacaea sprung from a people in Media, who obtained a vast and glorious empire." "The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes." (*Diodrus Sicilus*, p. 127.) The previously quoted Sharon Turner indicates "the country where the ancients placed the Sacae and Sacassani — lies between the Arras and the Kur, which are the ancient Araxes and Cynus, near the northern part of Persia." (Vol. 1, p. 295-6, 202.)

Curiously enough, this region on the Arras, or Araxes River in Media, in Armenia, and in Persia is the very district to which the ten tribes of Israel were carried captive. Among these, the foremost tribe was Ephraim. The ancient Greek historian Herodotus is quoted by Schurz in *Book of History*, "The Scythians, Samaritans, And Sarmatians." An article in the *Book of History*, p. 2446 states that these people were mound builders. These mounds have been found all over northern Europe, from the course of these people up the Danube River valley as far north as Scandinavia. In Sweden, on the shores of the Baltic, are found many huge burial mounds typical of those of the sojourn of Israel in its journey northward, raised by the people there in ancient times over their dead.

From Scandinavia to the Baltic Sea and thence southward along the valley of the river Dnieper in Russia down to its mouth in the Black Sea, these mounds may be followed, marking the path of the migration of this powerful people. In the tombs of these mounds extending all the way from the Baltic to Scandinavia are jewelry, pottery, trinkets, bracelets, and precious workings of artifacts typical of the Israelites of the period before the time of Christ. (Poole: *Fifty Reasons Why The Anglo-Saxons are Israelites*, p. 30; Carpenter, *The Israelites Found*, p. 30.)

These mounds are especially numerous in the vicinity of the Crimea and the Kuban rivers. Hundreds of these mounds have been found in an area of the Crimean peninsula called "the valley Jehosaphat" and a fortress called "Israel's fortress." Russian archaeologists have found that the inscriptions in these mounds are in Hebrew language and give indisputable proof of the identity of the people who made them. Excavations of these mounds extending all the way through Europe give reference to the Israelitish origin of these people, stating that they had descended from specific family lines dating back to the captivity and Hosea, the king of Israel when the northern tribes were taken into captivity. These references are found in the immediately above mentioned quotations.

Thus tradition, history, and archaeology unite in tracing the ancestors of the Scandinavian and Anglo-Saxon races to the region of the Black Sea, finding them originally Israelites of the captivity.

In the prophetic utterances regarding the future of Ephraim found in the 48th chapter of the book of Genesis, we are able to identify the children of Ephraim as they extend down through history. We note that prophecies regarding their chastisement and humility have been fulfilled, that after this period of time they should be scattered among the nations and "become a multitude of nations." (Genesis 48:1.)



The eminent Jewish commentator and historian, Moses Maimonides — who lived in the thirteenth century — in a manuscript of commentary on the Old Testament, reviews the genealogy of not only Ephraim and ancient Israel but extends these genealogies down into many of the king lines in northern Europe.

From Antenor, a king of the Samarians on the Black Sea, the earliest kings of the Franks traced their descent, to an ancient pedigree yet preserved. This pedigree stands, like some tall pillar amid the ruins of a once glorious temple, the sole remaining evidence of former grandeur. If authentic, it is the best we yet have for that period. Then we have an actual record of lineage from Antenor, "chief prince of Ephraim," to well known kings of England, France, Germany and Spain. The lines of these rulers have been continued as families which are now living, and many of us in the Belnap family organization trace our genealogy through others of our lines to these particular interesting pedigrees. Anderson, in his book *Royal Genealogies of Europe*, p. 371 has followed the interesting genealogy of this king line on down through Charlemagne, or Charles the Great, king of France in the Medieval period. From Charle magne have descended the king lines, not only of France but of Germany and Italy as well.

The mythological literature of Scandinavia "bears evidence of the belief prevalent among the people that their ancestors migrated at a remote period from the shores of the Black Sea, to Southwestern Russia, to the shores of the Baltic." (Paul du Shaillu: *The Viking Age*, I, p. 216.) Long after this first migration, according to the sagas, a great conqueror, Odin, rules in Asaheim, where the chief city, Asgard, "was a great sacrificing place. It was customary there that twelve

temple priests were the foremost, and had charge of the sacrifices and judged between men — Odin was a great warrior, a traveler far and wide and became owner of many countries —" This Odin, along with his people, Scandinavian tradition indicates with his temple priests and great company marched through Russia, Saxony, Denmark, and settled in old Sweden. He ordered that all of the great men of this tribe or people should be buried in great mounds raised to them as memorials. Odin was a great law-giver, prescribing rules for his people in peace and war, detailing the manner of offering sacrifices and instructing men how best to please God. When he died in Sweden, "the Swedes thought he had gone to old Asgard and would live forever. Then there arose the worship of Odin." (Sturlason: *Ynglinga Saga*, C. 2-9; Cronholm: *History of Sweden*, p. 34.)

From this Odin, or Woden, descended most of the kingly and noble races of the north. When reading this saga literature, we are particularly struck by the frequent references made to pedigrees in which the people of the north took great pride. There are three genealogical branches through which the northern chiefs traced their descent from Odin. (Above mentioned quote.) The early Saxon invaders as well as Danish invaders of England traced their genealogy back to this Odin. The pedigrees of their rulers are the specific lines through which this genealogy is traced. These pedigrees are kept independently by the different tribes from the best evidence that actually lived and reigned in the north and left descendents. It is interesting to see how independent tribes in Saxony, the lowlands of the north sea, the invading Saxons and Danes of England as well as the Scandinavians of the North have identical genealogy preserved down through the years as they descend from this "great Odin."

Many of us in the Belnap family tie some of our genealogies, not necessarily through the Belnap line but through our other lines, into these specific pedigrees. To us has descended the precious birthright of the chosen seed and covenant lineage. With it we have inherited great privileges, great opportunities, great blessings, and mighty responsibilities. Thus we read in the 86th section of the Doctrine and Covenants, "Thus sayeth the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh and have been kept hid from the world with Christ and God. Therefore your life in the Priesthood hath remained and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of the holy prophets since the world began. Therefore blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood a saviour unto my people Israel. The Lord hath said it, amen." To be hid from the world means, according to Elder Theodore M. Burton, "to be reserved to this time in which we now live."

This people was being prepared by their concentration in the British Isles and Scandinavia for the restoration of the Gospel of Jesus Christ in this latter day.

With the collapse of the Roman Empire in the early part of the fifth century A.D., Europe was plunged into the Dark Ages. The Dark Ages were only to be penetrated by the slight flickering of a candle of light in the vestige of Christianity that remained.

With the Saxon invasion of the British Isles in the early part of the fifth century and the eventual conversion of this Saxon culture to Christianity, the British Isles were once again united with continental Europe. Their culture rooted itself in the British Isles between the fifth and seventh century. The word England

or English comes from the term Angle as a part of the Anglo-Saxon race which invaded it during that time. Other parts of this Anglo-Saxon-Teutonic culture that descended from the Scythians and the Kelts was flourishing in northern Europe. In the eighth century, the North began to stir once again in its desire to expand its borders. From Denmark up the Baltic, up the Norwegian fjords, and in the inlets of Sweden, the pirate galleys were once more pushing forth in search of plunder, adventure, and new homes for a crowded Israelitish people. An island without a fleet, without a sovereign to command its scattered strength, rich in gold pieces, in cunning metalwork, and rare embroideries stored in defenseless churches and monasteries was a prize which the heathen men might think reserved for them whenever they chose to lay hands on it. Those broad, slow rivers of the English plain invited their galleys into the very heart of the country, and once on land, how were rustics hurriedly summoned from the plow to resist the swift and disciplined march of armed bands, mounted or on foot? When the storm broke, the North, Midlands, the East went down under its fury. It became soon apparent that these Scandinavian invaders had come not only to ravage but to settle.

Through intermarriage over a period of two centuries and an occasional supremacy of Danish kings and Scandinavian royal lines, there was an input of this particular culture of people into the British Isles and its bloodlines.

For some strange and indeterminate reason, the Scandinavian culture except for the intermarriage which had transpired over two centuries, withdrew itself back into the Northlands and did not seek to dominate on a permanent basis the island culture.

For an additional century the Saxon kings, descended from King Alfred the Great, established themselves as the king line of England. This line might have yet remained there in Britain from one generation to the another, yet in three short winter months between October and Christmas day in 1066, the astounding event happened. The ruler of one French province which traced its lineage back to Scandinavia — and that had not the largest or most powerful segment of France — had crossed over the channel and made itself with its leader, William, supreme over all of Britain.

It was with this advent that the first Belknappe is recorded in the annals of history. He is listed along with the other Norman knights, somewhat less than ten thousand in number, who came with William the Conqueror to battle, subjugate, and control the British Isles from thenceforth. No additional invasion or input of the blood of Israel in Britain has been significant since that time. The first Belknappe's name is recorded in Battle Abbey in the small community of Battle, just north of the city of Hastings, where the first battle was fought between the Normans and the English in the year 1066. That first Belknappe and the history of his descendants intertwine with the interesting, yes, even fascinating story of William the Conqueror and his Normans.

We get a glimpse through the windows of history of the stresses and strains and the motivations that moved civilization from the Dark Ages into what we call the Renaissance. There was a concentration of the house of Israel and Western culture in certain areas of Europe and particularly the British Isles, making it conducive for them to ultimately receive partial light, the penetrating of "light" into the Dark Ages and eventually preparing the population, particularly those lineages that were capable of believing, for the restoration of the Gospel of Jesus Christ.

Our first Norman Belknappe was one of a group of Scandinavians that had invaded France in the early part of the tenth century. Legend has it that they were Swedes, because of the genealogy contained in above mentioned paragraphs, but they could be Norwegians or Danes. As the population of Scandinavia grew, it was difficult to maintain any degree of community development with the cold, rugged, and hostile environment of the North. Agricultural patterns of the time required that they limit their farming activities to river bottoms and meadows created by streams and rivers. Hence the eastern lowlands of the British Isles and the lowlands of Western Europe were tempting for these rugged and aggressive Viking conquerors. The word Norman is really an abbreviation of Norsemen, according to many historical sources. These Viking invaders penetrated France as far as Paris, but could not maintain control over the country, so they withdrew and confined themselves to the provinces of Normandy and Brit tany. There they developed a powerful community and subnational group over the next century.

Their ever restless spirit, typical of Ephraim, was to motivate their actions in the last half of the eleventh century.

Once again, let me quote Brigham Young. Perhaps we will see this aspect of their personality in the ensuing story of the Norman invasion of Britain:

"The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer. They search wide creation and scan every nook and corner of this earth to find out what is upon it and within it. — They will penetrate the deepest wilds and overcome almost insurmountable difficulties to develop the treasures of the earth and to further their indomitable spirit of adventure."

Israel, and particularly Ephraim, have always pursued this type of course, unless influenced and modified by the Gospel of Jesus Christ. The intense energies that carry over from pre-mortal life and the light and foreordained preparation gained therein, unless channeled into productivity and guidance by the Gospel of Jesus Christ takes the form of intense negative energy. Nonetheless, we can see this energy channeled into useful purpose by the Lord as this race or "family" concentrated itself in certain areas of the world in preparation for their future destiny. On the otherhand, it penetrated all parts of the globe so as to give it the potential influence that was to come when eventually the Gospel of Jesus Christ was to be restored. For it is the descendants of this lineage that have been the vehicles through which the restoration has been able to come and find root in every corner of the globe.

The problem of the Dark Ages was the inability to make any system of government work except by force. In medieval Europe, the king had only been able to impose his will when the horde was assembled for battle. Even then his powers were limited; and his sole resource was to split open the head of any warrior who voiced a right to veto or exercise a different opinion. Yet on the other hand, even as early as the eleventh century, we can see a glimmer of hope coming out of the Dark Ages in an attempt to establish upon Christian principles a society based on individual justice.

Leaders would attempt to maintain the security of their administration by gathering about them feudal knights and barons who would lead and adminis trate isolated communities. These knights or barons, when knighted by the king,

and in taking upon themselves what we call a peerage name, would swear fealty not only to the king but could assume the responsibility for the well being and justice of those under their feudal administration. If he violated either his support or loyalty to the king or to those who worked under him, he would then have his name "tainted" and he would be withdrawn from his position. It is interesting to note in these early times that peers, knights, or barons, serving as local rulers felt more importance in taking upon themselves the name of the king or a certain honored title than they did taking upon themselves the name of the Prince of Peace, Jesus Christ.

The feudal knight, while he helped to save and strengthen Europe, added to the problem of its government. If he was invulnerable to his country's foes, he was equally so to its rulers, and scourged every one within reach of his strong arm. He lived for war and by it. His neighbors had to seek his protection or be ruined. In Europe, it was not the Crown which guarded the peasant and the trader, but the local knight and his castle; no village could survive unburned and unplundered without him. The sole restraint of his power was the feudal superior, on up to the Crown, from whom he received his land.

One such knight was the first Belknappe who arrived with William the Conqueror to find new lands, new domain, new scope of influence in the land of Britain.

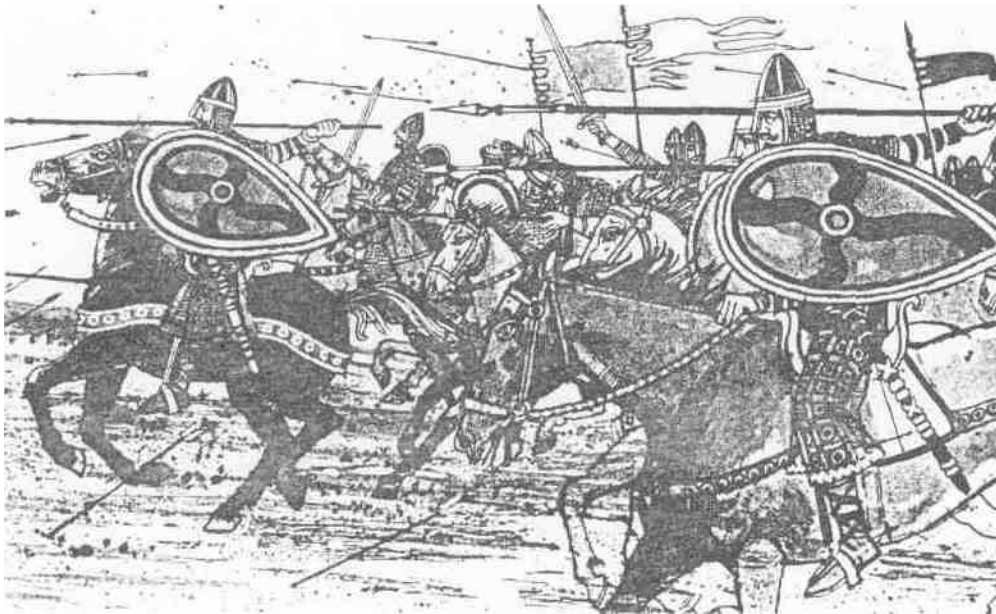
England, distracted by faction and rivalry at home, had for a long time lain under rapacious glare from overseas. The Normans claimed that their Duke held his cousin Edward's promise to the throne. Edward the Confessor was close to the end of his life. William of Normandy had a virile origin and a hard career. The prize was large enough for the separate ambitions of both the Norman Norsemen and their distant cousins from Scandinavia. Their simultaneous action was to eventually bring about the final conquest of Britain. William the Conqueror was born in 1027, the son of the Duke of Normandy through an illegitimate marriage. The taint of bastardy clung and sank deep into William's nature. It embittered him and hardened him. His young life was a constant contention with great nobles and barons of the land who contested with him for power. William was able, through the strength of his leadership, to develop a sense of affinity to him and to unite the steel-clad knights and nobles over an everwidening area of Normandy and Brittany. To the full acceptance of the universally developing concept of Christianity was added the conception of the warrior aristocracy, animated by ideas of chivalry and knit together in a system of military service based on the holding of land. This institution was accompanied by the rise of mail-clad cavalry to a dominant position in **war**, and new forces were created which could not only conquer but rule.

In no part of the feudal world was the fighting quality of this new organization carried to a higher pitch than among the Normans. William was a master of war, and thereby gave his small area of Normandy and Brittany some prestige which England had enjoyed thirty years before under the firm, clear-sighted government of the Saxons. William, related by marriage to the English court, watched carefully every move of that island complex. Interpersonal relationships on a national as well as a royal level were fraught with much intrigue, capriciousness, and dejection. Oaths were sworn, contracts were made, agreements entered into, only to be used and manipulated for personal and selfish gain if the expedient arose. This type of intrigue characterized his interpersonal relationships with Harold who was to succeed Edward the Confessor when he died in

January of 1066. Harold took over the crown and received most of the support of the English.

This event opened the gates of war. Shortly thereafter, there was an invasion of northern England by the Norwegians. This caused King Harold to move his military forces to the north of England to conquer the invading Scandinavians. It was at this point that William the Conqueror took advantage of the situation and prepared for the invasion of the south of England. He summoned his tenants, his feudal barons and their knights to share his venture. The Norman army sailed in more than a thousand ships. There were no English vessels to contest the crossing, for the entire English force was preoccupied in the north of Britain. They landed without contest in Pevensey Bay on the south coast of England, near Hastings. William was a warrior of a different stamp from King Harold. Bold though his venture was and vast the stake, he did nothing by impulse. He took no heedless risk. He moved into the immediate area surrounding Hastings and consolidated his positions, waiting for Harold to come to him.

The news of the landing galloped through the forests or flashed by hill beacons, took two days to reach King Harold at York, where Harold was celebrating his victory over the Norwegians. Without a moments hesitation the English king and his battered forces set out again for the south. In six days they covered the 190 miles to London — an average day's march of 32 miles. They waited there a few days until the local forces of the southern shires of England could join them. Then at dawn on October 12 in 1066 they marched for Hastings. Uncertain of his position and the loyalty of the forces about him, Harold dared not leave William at large.



Late on the evening of the 13th of October, sadly reduced in numbers by their victory, the forces reached the rendezvous in front of William's bridgehead. They had covered the 58 miles from London in two days and were largely exhausted. Many of their forces were still straggling through the woods behind them, half a day's march or more away. This was the hour for which William had waited. That night he ordered all of his troops to prepare for battle the next day.

At daybreak on October 14, the Norman army set out for Hastings in a long column — "a countless host of horsemen, slingers, archers, and foot soldiers." It probably consisted of between 7,000 and 10,000 men. In front marched archers with bows and crossbows, then the men-at-arms in long padded shirts or hauberks covered with thin chain mail, and then the squadrons of armored knights on which William relied for victory, riding their great horses and bearing lances with fluttering pennants and brightly painted shields on which was borne the crest or coat-of-arms of their respective families. Our Belknappe family's coat-of-arms extends back in history to this Norman period and has a design and colored pattern characteristic of those developed by the medieval Normans and French.

An hour after they set out, they sighted the English host on the summit of a low ridge just beyond them. Only about half of King Harold's army had arrived, and perhaps not more than a third was ready for battle. He himself had been riding all night. Though he had come to attack, there was nothing now but to stand on the defensive. He had as many troops as his adversary, but few archers and armored knights; for the English, stubbornly set on ancient ways, despised foreign and new-fangled weapons. They liked to fight on foot, as their fathers had done, with ax and spear. Harold's main line of defense was in the lead corps of chain covered warriors with double-handled battle axes, who were perhaps the finest infantry in Europe, and they were fresh from victory. But the rest of Harold's force, apart from his regular army, was an antiquated rabble of peasants, equipped with spears, javelins, clubs, and even pitchforks and sickles. Many were local farmers recruited on the way from London. King Harold had great confidence in redoubtable axemen, and it was in good heart that he formed his shield wall on the morning of October 14.

As the battle began, Ivo Taillefer, the Norman minstrel knight who had claimed the right to make the first attack, advanced up the hill on horseback, throwing his lance and sword into the air and catching them before the astonished English. He then charged deep into the English ranks and was slain. The cavalry charges of William's mail clad knights, cumbersome in maneuver, beat in vain upon the dense, ordered masses of the English. Neither the arrow hail nor the assaults of the horsemen could prevail against them. William's left wing of cavalry was thrown into disorder and retreated rapidly down the hill. On this, the troops on Harold's right, who were mainly the local recruits, broke their ranks in eager pursuit. William, in the center, turned his disciplined squadron on them and cut them to pieces. The Normans then reformed their ranks and began a second series of charges upon the English masses, subjecting them in intervals to severe archery. Nonetheless, the tortured infantry stood unbroken. Never, it was said, had the Norman knights met foot soldiers of this stubbornness. They were utterly unable to break through the shield walls, and they suffered serious losses from deft blows of the axemen, or from javelins, or from the clubs thrown from the ranks behind. But in time the arrow showers took a cruel toll. So closely were the English wedged that a wounded could not be removed, and the dead scarcely found room in which to sink upon the ground.

OUR ROOTS GO DEEP

The autumn afternoon was far spent before any result had been achieved, and it was then that William adopted the time-honored ruse of the feigned retreat. He had seen how readily Harold's right had quitted their positions in pursuit after the first repulse of the Normans. He now organized a sham retreat in apparent disorder, while keeping a powerful force in his own hands. The elite infantry around Harold preserved their discipline and kept their ranks, but the sense of relief to the less-trained forces after these hours of combat was such that seeing their enemy in flight proved irresistible. They surged forward on the impulse of victory, and when halfway down the hill, were savagely slaughtered by William's horsemen. There remained, as the dust grew, only the valiant bodyguards who fought around the king and his standard. William now directed his archers to shoot high into the air so that the arrows would fall behind the shield wall, and one of these Pierced King Harold in the right eye, inflicting a mortal wound. He fell at the foot of the royal standard, unconquerable except by death, which in those days did not count in honor. The hard fought battle was now decided. The last formed body of troops was broken. They withdrew into the woods behind and William, who had fought in the foremost ranks and had three horses killed under him, could claim the victory.

From there on out, over the ensuing year, the balance of England was conquered with very little resistance. Each of the Norman knights who supported King William was given tracts of land throughout various parts of England.

The first Belknappe was given an estate in Rushden, Hertfordshire by Odo, the son-in-law of William, and is recorded in William's census called the Domesday Book of 1075.



Apparently, descendants of the first Norman Belknappe to come to England were given a tract of land in and about Orpington Kent and in proximity to the original holding in Hertfordshire. Orpington is a suburban community of London in the southwest segment of the massive sprawling community, and is located on the south side of the Thames. Orpington, with its baronage of Crofton Hall, was in the hands of the Belknappes for an extended period of time. Also their land holdings were found in and about the southern part of Essex and eastern Hertfordshire, close to where our proven ancestry resided during the sixteenth and seventeenth centuries. A list of these Belknappe manors and estates are found in the Appendix.

So was established in England the coat of arms and the beginning heritage of the Belnap family. The heritage was to remain for a period of almost six hundred years until our destiny was to be removed from that land to the New World.

Heraldry with its insignia of a coat of arms was the ensign about which families would rally in those medieval days. In feudalistic Europe and elsewhere, the need for fighting men to distinguish between friend and foe made it necessary to have special identifying marks. Modern day military men still wear heraldic insignia to identify their branches of service, their achievements, etc. Heraldic design has as its purpose to call forth through an immediate and overall recognition an appropriate association of ideas. In times of war or on the high seas, such direct recognition could have been a matter of life or death, allowing for due preparation of attack or defense; or might have meant the relief of discovering allies. Thus, it became the medium of social solidarity as well as the challenge for social conflicts.

When heraldry lost its predominantly military function, and uniforms successfully displaced it, the coat of arms assumed another social role. It became a status symbol, designating the bearer's standing. Here, simplicity had to be abandoned and gave place to more complicated compositions. No one cared any longer about immediate recognition, and instead, heraldry posed a challenge of identification, a sort of crossword puzzle represented by accumulated orderings. It is interesting to note how many of the great peerage families of Britain in and about Essex and Sussex contained the "quarterings" of our Belnap family coat of arms.

The psychological effect was the same as that nowadays achieved by a fashionable address or the latest model car. From military recognition to the expressing of social standing, the same traditions continued, linking both ideas in the unique search for identification.

It is interesting to sense the social psychology of the need for identification within a family, and the focus about which a family established its bonds and filial relationships. What a contrast this is to the eternal principles upon which our family identification is now founded. We now know who we are. The "Who Am I?" concept is no difficulty for our modern family within the framework of the restored Gospel of Jesus Christ. We all know of our noble heritage, and it is for a different type of security that we honor our name and bind ourselves together as a family unit.

We have had our Belnap coat of arms traced by the College of Arms, Queen Victoria Street, London, by Mr. R.O. Denneys, Somerset Herald of Arms. The fleur-de-lis type decoration coming off the helmet is indicative of our French-Norman



Belnap

origin. The green dragon atop the helmet indicates our role as defenders of the crown. The helmet in partial profile and partial frontal view indicates that our rank is above that of the ordinary knight. The three azure eagles on an azure background shield are indicative of the fact that eagles are the prime of all birds.

This Norman origin coat of arms was verified on down to the time of its usage by Sir Edward Belknap, whom we shall cite in later portions of this book. Hence we know that the coat of arms was used in both Essex and Kent for hundreds of years up to the sixteenth century. Because Sir Edward Belknap was "tainted", the coat of arms was withdrawn from the family and its privilege no longer allowed by the Tudor kings. This undoubtedly had influence on the destiny and perhaps even the name usage of our family from that point on.

As we evolve the story of the Belnap family in England, it will be important to keep in mind the relationship between land ownership and the use of a coat of arms. With the demise of feudalism and the growth of private ownership of land in England, there occurred in 1390 A.D. a law case involving the use of armorial bearings; it was adjudged that arms were inherent in descent but did not follow the title to real estate; however, the ownership of land implied the right to arms. If a purchaser lacked arms, he could petition the King for an arms grant.

The use of coat of arms became the mark of the hereditary land owners and distinguished between "gentlemen" and "peasant." As we look at arms now in democratic America, two points come to mind: A person or family rightfully displaying their coat of arms, announces to the world: (1) They have identified their family (clan). It brings to remembrance noble (and ignoble) family struggles, successes, failures, the family's past, present, and future. One's coat of arms represents an appraisal of how well you bear your name. As with ancient heraldry previously cited, when a peer took upon himself a name and a peerage with its coat of arms, he considered this a sacred oath and a covenant. How much more important for us, who make sacred covenants with the Lord and take upon ourselves His name, the name of Jesus Christ, that we reverence that name and "bear it well." (2) The bearing of arms helps to bring into view your family status, your attainment and family loyalties. Hence we have included in this book a copy of the Belnap coat of arms and its insignia on the front binding.

The roots of the Belnap family had now been transplanted on British soil. An immediate benefit of the Norman influence, an influence which was to involve Belnaps as nobility from time to time, was the consolidation of all of the island complex into one central, unified force. Prior to that time there had been an attempt on the part of many regions and areas to fragment themselves, as the island had fragmented and separated itself from Europe gradually in the centuries before. The Normans brought about a single kingdom, acknowledged by all who spoke the King's English, and claiming some vague sovereignty over the Welsh and Scotch as well. It was governed after an interesting pattern which began with the King and Council, and the Council consisted of his wise men, laymen and clerics; in other words, bishops and abbots, great land owners and officers of the household. In this service many of the Belnappes were to find themselves over the future centuries. In all this, it departed in no way from the common pattern of all kingdoms which had been built out of fragments of the Roman Empire. It had also been showing, since the last of the strong kings died, a dangerous tendency to split up into provinces, or earldoms, at the expense of the crown and the unity of the nation; a tendency only because the notion persisted that the kingdom was one and indivisible, and that the King's Peace was

over all men alike. Within this "Peace", man was bound to man by a most intricate network of rights and duties, which might vary almost indefinitely from shire to shire, and even from village to village. But on the whole, the English doctrine was that a free man might choose his lord, following him in war, working for him in peace, and in return, the lord must protect him against encroaching neighbors and back him in the courts of law. What is more, the man might go from one lord to another and hold his land from his new lord. And these lords, taken together, were the ruling class. The greatest of them, as we have seen, sat in the King's Council.

Our genealogical searches have resulted in the acquisition of a considerable amount of information about a knightly family of Belknaps, from Sir Robert de Belnap, who was chief justice of the Court of Common Pleas (comparable to our Supreme Court) in the time of Richard II, down to his great-grandson, Sir Edward, who was born in 1473, and was custodian of the Warwick Castle and a privy counselor of Henry VIII.

The stresses and the strains of the gradually evolving kingdom played a prominent role in shaping the destiny of our Belnap family. We can see the heights to which they rose. We can see the depths to which they were thrust as we review the history of the land, and their role in shaping that history and destiny. The peerage Belknaps largely resided in the counties of Hertfordshire, Kent and Essex, the counties or shires immediately to the north and south of London. Almost 100 percent of all the Belknaps we have found in our genealogical research center from these three localities in and about the great city of London.

If we continue to look at the Belnaps in the framework of the history and time in which they lived, we find that the greatest of this peerage family sat in the King's Council. The lesser ones were local magnates, who took the lead in shire or municipality. We find most of our records occurring in documents of court transactions, wills, magistrate's courts, manor court tolls, or other forms of litigation. As they met in court matters to decide the rights and wrongs of their role or others, we find that they carried weight. They lived in a time in which there was sharp distinction between nobles and peasants, and there was no room for any middle rank.

Such was the state of England after the new Norman order was imposed on it. The tie of every man to his lord was not only moral and legal, but material, so that the status of every man could be fixed by the land he owned, and the service he did for it. From Norman times onward, definitely the governing class was the land-owning class, and the need to own land to present oneself as a figure of importance or to maintain one's rights definitely played a role in shaping the destiny of our Belnap ancestry.

In spite of its violent re-annexation to the continent and its merger in the common feudalism of the Western civilization, England retained a positive individuality, expressed in institutions gradually shaped over the next five or six hundred years that were to pass in the evolution of our Belnap family, and predestined it to a most remarkable development. The English nobility of office under Norman influence became a nobility of faith and landed wealth. The lesser folk thrived in a peaceful but busy obscurity, in which English and Normans soon blended, and from them issued in due course the grandeurs, the justices of the peace, the knights of the shire; ultimately overshadowing in power if not in dignity the nobility, and even the crown itself.

As the kings of England evolved, we see a strong monarchy developing, reaching by means of its judges and sheriffs into every corner of the land; a rich and self-willed nobility, which the crown is bound by custom to consult in all matters of state; a larger body of gentry by the local administration is carried on; and the king's household, his personal staff of men experienced in the law and in finance. In each of these roles, the peerage descendents of our original Norman Belknappe played a distinct role.

If we could stand at any point in history in relationship to our Belnap family in England, we could see how much of their destiny would depend on the personality of the sovereign under whom they served. In the period after the Norman conquest, there were three powerful rulers: In William, a ruthless and determined soldier-prince who stamped the Norman pattern on the land; his son Henry I, a far-sighted, patient administrator; in Henry's grandson, the second Henry, a great statesman who had seen that national unity and the power of the crown hung together, and that both could only be served by offering, for a price, even justice to all men, and enforcing it by royal authority. Certain strains developed in that compact fabric of Plantagenet England. The crown pressed rather hard on the nobility; the king's household began to oust the ancient counselors of the kingdom. There was a need for a strong king who would maintain the law, but a just king who would maintain it for the good of all, and not only for his private aggrandizement or remuneration. With King John, England entered a century of political experiment.

Any of us who have heard from our childhood about the Magna Carta, then read it for the first time will be greatly disappointed, and may agree with historians who propose to translate its title not as the "Great Charter of Liberties," but the "Long List of Privileges" — privileges of the nobility at the expense of the state. The reason is that our notion of law today in North America is wholly different from that of our ancestors. We think of it as something constantly changing to meet new circumstances; we reproach a government if it is slow to pass new legislation. In the Middle Ages, circumstances changed very gradually.

The pattern of society was settled by custom, or "Divine Decree," and men thought of law rather as a fixed standard by which rights, duties, could in case of wrongdoing or dispute be enforced or determined.

The Magna Carta, therefore, is not in our sense of the word a legislative or constitutional instrument. It was however, the first glimmer and hope of freedom on the horizon of political liberty and rights and was to become a turning point from which light began to penetrate the Dark Ages of medieval Europe. So began the glimmering dawn that would eventually become the Renaissance.

The importance of this turning point has led President David O. McKay to make the statement, obviously by inspiration, that "The vast majority of our ancestry, from the time of the Magna Carta on down to the present day, are willing and ready to accept the Gospel of Jesus Christ in the spirit world." President McKay was referring to the lineages of those who have joined the Church and who have brought their lineage into the framework of the restored Gospel of Jesus Christ. It is heart-warming for us to know that our ancestry, extending back to the time of Renaissance England, have had their work done for them and that we belong to a noble lineage, "the vast majority of whom have accepted the Gospel of Jesus Christ."

In the England of Magna Carta times, no one regarded the charter as the final settlement of all outstanding issues, and its importance lay not in details but in the broad affirmation of the principle that there is a law to which the crown itself is subject. It stated that the king should not be below man, but below God and the law. This at least was clear. He had his sphere of action, within which he was free from human control. If he stepped outside it, he must be brought back. And the kings did step outside of it, ignoring the ancient council of the kingdom and refusing to take the advice of their wise men, and at times he would try to govern through his household, his favorites, or his clerks. As a result of this kind of attitude, many of our Belnaps rose to great power and others at the same time were thrust down because of this type of self-centered bigotry.

In other words, personal government, with its latent possibilities of oppression and caprice, was not to be endured. But it was not easy to prevent. The kings were strong, far stronger than any great lord, stronger than most combinations of great lords. England evolved and survived only by adding to the concept that the ancient privileges of nobility were given privilege. Following the time of King John, in the middle of the thirteenth century, there began to evolve a new concept of government, a Parliament. Gradually the idea spread that it was not enough for the king to "talk things over" with his Council; so, on the other hand, it was not enough for the barons to insist solely on their right to be considered the Council of the Kingdom. So we see the evolution of representative government and Parliament coming into being. This Parliament, like the Crown, was to influence for good as well as evil the destiny of our Belnap family.

Though the barons often claimed to speak for the community or the realm, in fact they only represented themselves, and the King after all represented the whole people. The idea was proposed to call in the lesser gentry and the burgessed, to use them in matters of national concern. They were brought to Westminster, two gentlemen from every shire, two tradesmen from every borough. It was a most delicate plan, this new germinating Parliament. It might have been dropped as an experiment not worth going on with. But it took root. In two or three generations, a prudent statesman would no longer think of governing England without a Parliament than without a King. Its evolutionary development even expanded into the New World with the ultimate formation of the God-inspired Constitution and representative government under which we in this day have grown up.

By the end of the fifteenth century, the main characteristics and institutions of our ancestry had taken shape. Here was a concentration of Israel in the green islands of Britain that was to be a pacesetter of Western civilization. Unlike the remainder of western Europe, which still retained the imprint and tradition of Roman law and Roman system of government, the English-speaking peoples had developed a body of legal concepts and what might almost be called democratic principles, which survived the upheavals and onslaughts of the French and Spanish empires. Parliament, trial by jury, local government run by local citizens, and even the beginnings of a free press may be discerned in a primitive form, by the time Christopher Columbus set sail for the American continent.

Every family, race, or nation has its own tale to tell. Knowledge of their trials and struggles is necessary to all of us who would comprehend the problems, perils, and challenges and opportunities which confront us today. Still the thread which connects civilization is family, whether that family be on an intimate and small scale, or whether it expands in its multi-generational projections in both directions of time, both past as well as future.

It is the intent of this book to create an introspective overview which may lead each and every one of us in the family to the continuous broadening of our thoughts. It is in the hope that contemplation of the trials and tribulations of our forefathers may not only fortify the family but play some small part in uniting us an anticipation of our eternal destiny.

How far can we know the real life of our ancestry in each successive age of the past? Historians and antiquarians, both ancient and modern, have amassed by patient scholarship a considerable sum of information, and have edited innumerable records, letters, and journals, enough to provide us considerable readings into the life patterns of our kindred; yet even this mass of knowledge is small indeed compared to the sum of social history, which could be had if only we knew the biographies of each of our kindred as they trace themselves in a lineage that Brigham Young says goes from: "the latest generation link by link back to father Adam." The generalizations which we make in this book, I suppose, are the stock-in-trade of any genealogist or historian, & must necessarily be based on a small number of particular instances, which are assumed to be typical, but which cannot be the whole of the complicated truth. Yet even a small part of the loaf may be better than no bread. It may at least whet your appetite. If it makes a few of you more eager to study the histories of your family and document its genealogy through records of the past, this book will have served its turn.

Our imagination craves to behold our ancestors as they really were, going about their daily business and daily pleasure. Yet your image of what those of us who are genealogists and historians are like perhaps is somewhat similar to the character the English writer Carlisle concocted as a historical researcher, "Dryasdust." To most of this generation, those of us interested in this field are looked upon like Carlisle's "Dryasdust." But the main impulse of our life is the desire to feel the reality of life in the past, to be familiar with "the chronicle of the past" for the sake of "ladies dead and lovely knights."

Before we launch into the more intimate and detailed story of the life of our Belnap ancestry, reflect on the words of Sir Walter Scott: "Consider all that lies in that one word, 'past!' What a pathetic, sacred, in every sense poetic, meaning is implied in it; a meaning growing ever the clearer the farther we recede in time — the more of that same past we have to look through! History after all is the true poetry, and reality, if rightly interpreted, is grander than fiction."

It is the detailed study of individual histories that makes us feel that the past was as real as the present. Even many in the Church suppose that we who are genealogists are absorbed in the dusty records of the dead; that we can see nothing save—

"The lost-to-light ghosts, grey-mailed, as you see the grey river mist holds
shapes on the yonder bank."

But to us, as we read, they take form, color, gesture, passion, thought. It is only by studying them that we can see our forerunners, remote and recent, in their habits as they lived, intent each upon the business of a long-vanished day.

There is the peer, the knight, the chancellor, the governor, the professional man, the clergy. Generation after generation, there is the plowman behind the oxen or the horses or the machine, and his wife busy all day in the cottage, waiting for him with her daily accumulation of budgeted evening news. Each one, gentle and simple in his commonest goings and comings, was ruled by a

Complicated and ever-shifting fabric of custom and law, society and politics, events at home and abroad, some of them little-known by him and less understood. Our effort in this book is not only to get what few glimpses we can of his intimate personality, but to reconstruct the whole fabric of each passing age, and see how it affected him and hence affects us, his descendants; to get to know more in some respects than the dweller in the past himself knew about the conditions that enveloped and controlled his life.

As we look at the scriptures and the religious history, also as we look at the social history of ages past, we find that there is nothing that divides a civilized God-fearing people from semi-savage man more than consciousness of our forefathers as they really were, and bit by bit to reconstruct the mosaic of the long forgotten past. To weigh the stars, or to make ships sail in the air or below the sea, is not a more astonishing and ennobling performance on the part of the human race in these the Latter Days, than to know the course of events that has been long forgotten, and the true nature of men and women who were here before us.

Truth should be the criterion of this as well as all historical studies; but its impelling motive is poetic. Its poetry consists in its being true. Only therein can this book become in a sense of the word the "brass plates" of our family.

Since, however rashly and inadequately, some attempt is to be made in this first volume of our Belnap family history to imagine the life of our ancestors in such partial light as our modern researches can afford, in what form can the story best be told? It cannot, like the web of political history, be held together by the framework of well-known names of Kings, Parliaments, and wars. These indeed have their influence on the social and cultural development which we will note from time to time in the stories of our ancestry. The Puritan Revolution which brought our original immigrant ancestor, Abraham Belnap, to North America and the Restoration of the Gospel of Jesus Christ, which influenced and directed the life of Gilbert Belnap, were social as well as political events, which can only be seen clearly within the framework of their time.

These things being so, it seemed to us best to tell the story of our family within the framework of the life of each of our ancestors, presented as it were on the stage, that is to say, by a series of scenes divided by intervals of time. So then the method of this book is to present a series of successive scenes of English life of our presumed or proven ancestry. The first of these scenes presented is in the lifetime of a knightly family of Belnap peers, who lived between the 1300's and 1500's. It is probably a good time to commence with the family, for it was during this period of time that the English people first clearly appear as a racial and cultural unit. The component races and languages of the various factions of the house of Israel have concentrated and melted into one. England is no longer Anglo-Saxon, Scandinavian, or Norman, but all are amalgamated into one. England had ceased to be mainly a recipient of influences from without.

Historical references to the name Belnap and its original spelling Belnappe, appear in and about the counties immediately surrounding London. These families had land holdings given them by the Crown and were found in the counties of Hertfordshire, Kent, Essex, and Sussex. Some of the families mentioned were Sir Robert Belnap of County Kent before 1377, Joan Belnap, who was maid of honor to the Queen in 1422, Philip Belnap, mayor of Canterbury, who died in 1457, and Sympn Belnap of Kent and Essex Counties, about the same time. To

none of these can we tie definite relationships. We shall see, however, that as problems arose among these people, specifically of the lineage of Sir Robert Belknap, that they resumed residence in Hertfordshire and western Essex, in most close proximity to our genealogically proven Belnap ancestry.

Although Belknaps owned manorial estates in Rushden, Hertfordshire called Chishall or "Belknaps" from William the Conqueror times, the oldest individual about whom we have any documented history was Sir Robert Belknap. His story is found in "The History and Topographical Survey of the County of Kent," a history of Kent by Edward Hasted, Volume II, printed by W. Bristow on the Parade-Canterbury, 1757; also the English book, "The Book of Dignitaryes," mentions "1374 — Robert de Belknap." In Rymer's *Foedera*, Vol. 6, p. 623, is found the name of Robertus Belknap, one of the King's "dilectes et fideles," under a date of 1369 A.D. In the same work, Volume 10, p. 204, under A.D. 1422 An. .0. II. V, mention is made of Joane Belknap as the first mentioned of four "Damoiselles de nostre, Treschere Compaigne" — evidently maids of honor to the Queen.

The most detailed story of Sir Robert Belknap is found in the book entitled "The Lives of the Chief Justices of England from the Norman Conquest to the death of Lord Mansfield" by John Lord Campbell, L.L.D., F.R.S.E., Vol. I, p. 113. After giving an account of Sir Robert Tresilian, it says:

"I must now give some account of his contemporary, Sir Robert Belknappe, Chief Justice of the Common Pleas, who, although trepanned into the unconstitutional and illegal act of signing the answers which Tresilian had prepared at Nottingham, with the view to overturn the party of



The Duke of Gloucester and the Barons, appears to have been a respectable judge and a worthy man."

Robert, a younger son of his father John and mother Alice, was sent to push his fortune in the inner court, and he acquired such a taste for the law that on the death of his father and elder brother, while he was an apprentice, he resolved still steadily to follow his profession, and to try for its honors. After some disappointments he was made a King's Sargent; and finally his ambition was fully gratified with the office of Chief Justice of the Common Pleas (comparable to our Supreme Court). This was in A.D. 1367. He gave high satisfaction as a judge, and, being esteemed by all parties, it was expected that on the ascension of Richard II he would have been appointed Chief Justice of the King's Bench; but he was passed over through the intrigues of Tresilian. This was in the year 1375. He was permitted, however, to retain "the pillow of the common pleas;" and with this he was quite contented (A.D. 1377), for, devoting himself to his judicial duties, he had no desire to mix in the factions which then divided the state.

He did not take any part in the struggle which ended in the commission for making 14 Barons viceroys over the King; and he went on very quietly and comfortably, until the month of August, 1387, when, returning from the summer circuit, he was summoned on the King's name to attend a council at Nottingham. On his arrival there, he was received by Lord Chief Justice Tresilian (A.D. 1387), who had once explained to him the plan which had been devised for putting down the Duke of Ireland and the Barons; and showed him the questions to be submitted to the judges, with the answers which they were desired to return. He saw that many of these answers were contrary to law, and though extra-judicial opinions were given without scruple by the Judges to the Crown ages afterwards, he was startled by the danger to which he must expose himself by openly flying in the face of those who were actually in possession of supreme power. He therefore flatly refused to sign the answers; and he did not yield until the Duke of Ireland and the Earl of Suffolk were called in, and threatened to put him to death if he remained contumacious any longer. Thereupon he did sign his name under Tresilians, saying, "Now I want nothing but a hurtle and halter to bring me to the death I deserve. If I had not done this, I should have been killed by your hands; and, now I have gratified the King's pleasure and your's in doing it, I have well deserved to die for betraying the nobles of the land." Sir Robert Belknappe had always stood in his life firmly for the concept of representative and parliamentary government based on a combination House of Lords through the nobility of the land in accompaniment with the beginning formation of the House of Commons, which represented the common people.

What was the conflict of the time that brought him to the point where he would be willing to sign a document in favor of the King against that representative type of government? I am certain in retrospect that the conflict ran deeply within him.

He recalled the Bubonic Plague, or Black Death which had covered all of Europe in the latter part of the 14th century. It seemed to be the straw that broke the camel's back on the English people. They had been for generations under the feudalistic domination of the Barons and other noble and ruling classes throughout the countryside. The Black Death seemed to throw them into turmoil, and there were a series of rebellions all over England following the Bubonic Plague epidemic of the mid 14th century. It was in this state of upheaval and turmoil that King Richard II ascended the throne at the age of about 20.

Edward III, his predecessor, who had brought Sir Robert Belknappe into power in the political system, had passed on, leaving the country in a terrible state of affairs for the young King to take over.

The rebellions throughout the land were isolated and lacked a coordination and control. Otherwise they might have modified the entire course of history. They nonetheless did modify history to the degree that the feudalistic system of the past began its decay with the advent of Richard II and Robert Belknappe played a significant part during the course of his lifetime in seeing that the just principles of representation were established. It was Sir Robert Belknappe's first assignment when he was appointed to what we would call the Supreme Court of the land, to begin a process with his associate justices and Chief Justice Tresilian to bring about swift judgment upon those who were rebellious to the Crown and to the Baronial ruling class. King Richard accompanied Tresilian on the punitive circuit along with the other judges, including Belknappe, and they pressed for the observance of legal forms and the punishment of rebels.

The King was now growing up. His keen instincts and precocious abilities were sharpened by all that he had seen done. In the crisis of the peasants' revolt, the brunt of many things had fallen upon him, and by his personal action he had saved the situation on a number of memorable occasions. It was the King's court and the Royal Judges (including Belknappe) who had restored order when the feudal class had lost their nerve.

When Richard had restored order among the peasants and working classes, he next found himself with the beginning domination of the Barons. It was the Barons who wanted to eliminate representative government on the people's side and among the common classes in favor of total dominance of the political system by themselves. They also wished to completely subjugate the Crown and those about the King, as well as the common classes who were on the opposite end of the spectrum. King Richard II had determined that the only way he could cope with the situation would be to develop an extremely strong central government in and about the monarchy and that this central source of power would then control the Barons of the land.

As a result of this, a coherent front of Barons was formed against the Crown. The alliance of Barons was determined to destroy the power of the King and to place it within themselves. The King then drew about his central governmental clique not only the new Duke of Ireland with all of his Irish forces, but Chief Justice Tresilian. Tresilian then, along with the central clique that surrounded the King, forced the four other judges of the Court of the Common Pleas to sign a document which placed total power and control in the hands of Richard II, based upon their constitutional interpretation of English common law.

Against this decision, the Barons unitedly marched upon London and completely destroyed King Richard's army and all those who surrounded him. Because of Tresilian's involvement, along with the other four Chief Judges of the Court of Common Pleas, including Robert Belknappe, each was thrown into prison in the Tower of London, and a trial ensued. The argument against Belknappe and the others was promulgated because of their doctrine of royal supremacy, with its courts and lawyers, over the nobles who held Parliament in their hands. The nobles wished to perpetuate the feudal system. Belknappe and his colleagues had attempted to see that they had an equal voice in government along with those who had representation from the more common people, and of course both would

render themselves in Parliament in support of the Crown. The inability to achieve this must have been a source of great concern to Belknappe because of the moral principles he had espoused. Strangely enough, the House of Commons, then took up the prosecution against Sir Robert Belknappe and the other judges, and impeached them before both the House of Commons as well as the House of Lords, "for putting their hands and seals to the questions and answers as aforesaid by the procurement of Sir Robert Tresilian, already attainted for the same." Some of them pretended that their answers had not been truthfully recorded; but Sir Robert Belknappe pleaded the force put upon him, and it was said of him:

"That when urged to testify against the commission, so as to make it void, he had answered that the intention of the lords, and such as assisted in making it, and the statute confirming it, was to support the honor and good government of the King and Kingdom: That he twice parted from the King, having refused to sign the answers: That, being put in fear of his life, what he had done preceded not from his will but was the effect of the threats of the Archbishop of York, the Duke of Ireland, and the Earl of Suffolk; and that he was warned and commanded, in the presence of the King, upon pain of death, to conceal this matter. He therefore prayed that, for the love of God, he might have a gracious and merciful judgement; the Commons replied that the Chief Justice and his brethren (including Belknappe), now resorting to such shifts, were taken and holden for sages in the law; and that they must have known the King's will, when he consulted them at Nottingham, was, that they should have answered the questions according to law, and not, as they had done, contrary to law, with design, and under color of law, to murder and destroy the lords and the loyal lieges who were aiding and assisting in making the commission and the statute confirming it, in the last Parliament: — Therefore, they ought all to be adjudged, convicted, and attainted as traitors."

This so-called court of the House of Parliament decreed that:

"Inasmuch as Sir Robert Belknappe and his brethren, now impeached by the Commons, were actually present in the late Parliament when the said commission and statute received the assent of the King and the three estates of the realm, being contrived, as the knew, for the honor of God, and for good government of the state, of the King, and whole Kingdom; that it was the King's will they should not have answered otherwise than according to law; yet they had answered in a manner with the intent charged against them: They were by the House of Lords as well as the House of Commons then judged that they should be disinherited and that their lands and tenements, goods and chattels to be forfeited to the King."

Richard himself sat on the throne during this trial and was much shocked at the proceedings. He was to remember this embarrassment to his friends and those who had been loyal to him, if for no other reason than by force. It was to determine later on the type of activity in which he would engage in order to attempt to bring the Barons and nobles into subjection.

The judgment was that they were to be hanged, drawn, and quartered, as punishment of the most violent form for this type of crime. But to the unspeakable relief of all, including the King, as soon as the sentence was pronounced, the Archbishop of Canterbury and all the prelates returned and prayed that "the execution as to the lives of the condemned judges, might be respited, and that they might obtain their lives of the King."

After some consultation, they were allowed to find leave of the land and be banished to Ireland, with the exception of Tresilian, who was executed. They

were each given a castle, lands, and an allowance of money for sustenance. At the time he was transported to Ireland; that land was considered a penal colony. At first he was stationed at Drogheda, having the liberty of walking about within three leagues of the town. He was subsequently transferred to Dublin, and after he had suffered banishment for nine years, the movement of Richard began to find fruition. Richard established a force, largely accumulated from the northern shires of England, and added to his force additional personnel from Ireland; and marched against the consortium of Barons and nobles. These nobility classes centered their forces around an individual who was to eventually become King Henry IV. So, nine years after his banishment, Sir Robert Belknappe returned to England with the forces of Richard II. Richard, however, was defeated in battle and lost his life in 1399. Following his death, Sir Robert Belknappe was allowed to return to his estate at Crofton Manor in Orpington, Kent. We read in "The History and Topographical Survey of the County of Kent" by Edward Hasted, Vol. II, printed by W. Bristow on the Parade-Canterbury 1757, that Crofton Manor was also called Crawton, and it was a gift to Sir Robert Belknappe by Edward III, who proceeded Richard II to the throne of England. Crofton Manor is about one and one-half miles west of Orpington Street in the city of Orpington, Kent. Orpington is a suburb in the southeast quadrant of London. The Manor was at one time located at the intersection of Crofton Road in Crofton Lane, which is actually in the middle of the city of Orpington. At the present time, the area is completely filled in with suburban residential homes.

It was originally a part of the endowment by William the Conqueror to his half-brother, Odo, Bishop of Baieux (Normandy). This data is recorded in the *Domesday Book of William the Conqueror*.

During the reign of Edward I of England, the manor went to Ralph de Wibourn. In the latter part of Edward III's reign, it went to Sir Robert Belknappe, who was Chief Justice of the Common Pleas, and later mayor of Canterbury, as was also his relative, Philip Belknappe, mayor of Canterbury.

In the second year of Henry IV, the manor went to the Crown by the death of Juliana, his wife. She was the daughter and heiress of John Dorsett, of an ancient family in Essex. Holding estates in her own right, these were not forfeited by her husband's attainder; and, bringing an action during his banishment for an injury done to one of them, the question arose whether she should sue alone being a married woman. But it was adjudged that, her husband being disqualified to join as a plaintiff, she was entitled to the privilege of suing as a *femesole*; although the Chief Justice explained that the attainder did not transfer itself on down to the offspring of Robert Belknappe. This meant that the attainder was reversed in the favor of Sir Hamon Belknappe, the Chief Justice's son. Sir Robert Belknappe then moved his estate to the Prior of St. Andrew in Rochester, Kent, and there he remained for the balance of his life, endowing that particular parish church with much of his accumulated wealth and even there today one finds in the window of that chapel a memento in a beautiful stained glass window in memory of his father John and his mother Alice. Robert Belknappe and Juliana had a recorded son, Hamon. Hamon in turn had three sons, John, William, and Henry. From Henry descended five children—Edward, whom we shall talk about in detail, Elizabeth, who married Sir Philip Cook of Gidea Hall Manor in Romford Essex, Mary who married George Danet of Danet Hall in Tiltey Essex, and Alice, who married Sir William Shelley, and Anne, who married Sir Robert Wooten.

The Cook family in its own right was an outstanding family in the county of Essex, and the Belknap coat of arms was quartered with that of this family. Mary had a large family, images of whom are found in a delightful ornamental brass on the floor of Tilty Abbey in Essex. I have the brass rubbing in my home, and it consists of Mary Belknap, George Danet, and their large family. The children are all arranged around the parents in a delightful circle at the base. Tilty Abbey was at one time an early Norman Abbey and operated as a convent as well as a monastery. The chapel of that abbey still stands today. Gidea Hall, residence of Elizabeth Belknap and Sir Philip Cook, also stand today, and is one of the fine nobility or baronial homes of early England. It is in the community of Romford, which is a northeast suburb of London. With the disappearance of Crofton Manor from this particular nobility Belknap family line, the family moved to Hertfordshire and Essex, according to the Essex registers, all of them occupying themselves with estates within a fifteen mile radius of the locality from which our proven Belknap family and lineage has come. These particular communities are the communities of Epping in Essex, North Weald in Essex, and also Sawbridge-worth in Hertfordshire, which is right on the border between Essex and Hertfordshire. We know little about Hamon Belknap and his son, Henry. Henry died in the third year of the reign of Henry VII and, of course, did leave his son Edward and four daughters. A book called *The Story of Orpington*, published in 1897 by F. Chenvix Trench, published by S. Bush and Son, I Street in Bromley, Kent, talks about the migration of the family from Kent back to Hertfordshire and Essex, where their original roots and landholdings were established, dating back to early Norman times. The Crofton manorial estate eventually became the possession of St. Thomas Hospital, which was a hospital complex and has one of the most famous histories in England. We read in a reference called *Strype's Annals*, Vol.

II, p. 3139, also in Dugal's Warrock, p. 408-409 and Cott.'s Records, p. 331, the story of Henry's son, Edward. Sir Edward Belknappe was the last to use the Belknappe coat of arms in recorded history. He was in the King's central administrative staff for a period of time, what we would now call the civil service.

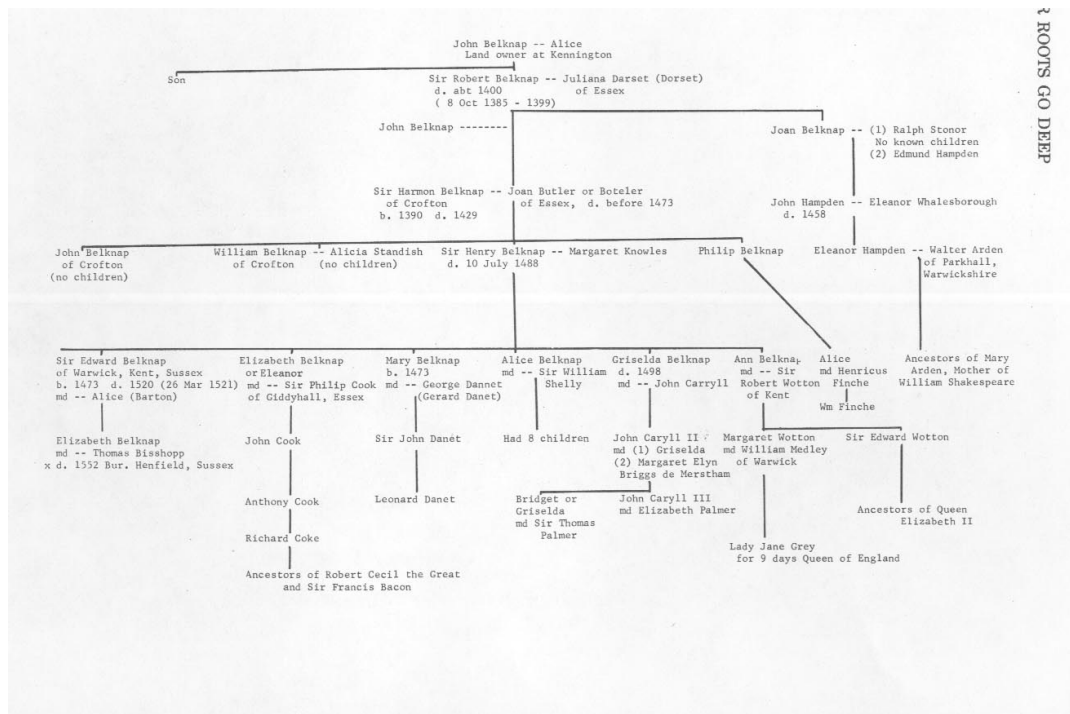
Sir Edward Belknappe's fate was to be determined by a conflict which sprung up in the middle of the 15th century. It was called the War of the Roses. The house of York bore the red rose as its emblem on its coat of arms. The house of Lancaster bore the white rose at its insignia on its coat of arms. These two houses, which were both descendants of the original Plantaganet kings, centered in a series of conflicts which was to exterminate most of the noble blood in a whole generation. Almost all of the baronial or noble families of England had at least one or even a majority of its household exterminated in this conflict, which was to last half a century, and in which both Hamon and Henry Belknappe were to find themselves engrossed. During his younger years, Sir Edward Belknappe developed his civil service ability in the service of the King. He was then lent to the Earl of Warwick as his chancellor and head of his household, and manager of his castle and estates. The Earl of Warwick was a strong supporter of the house of York in the War of Roses and was later to become the chief support of Richard

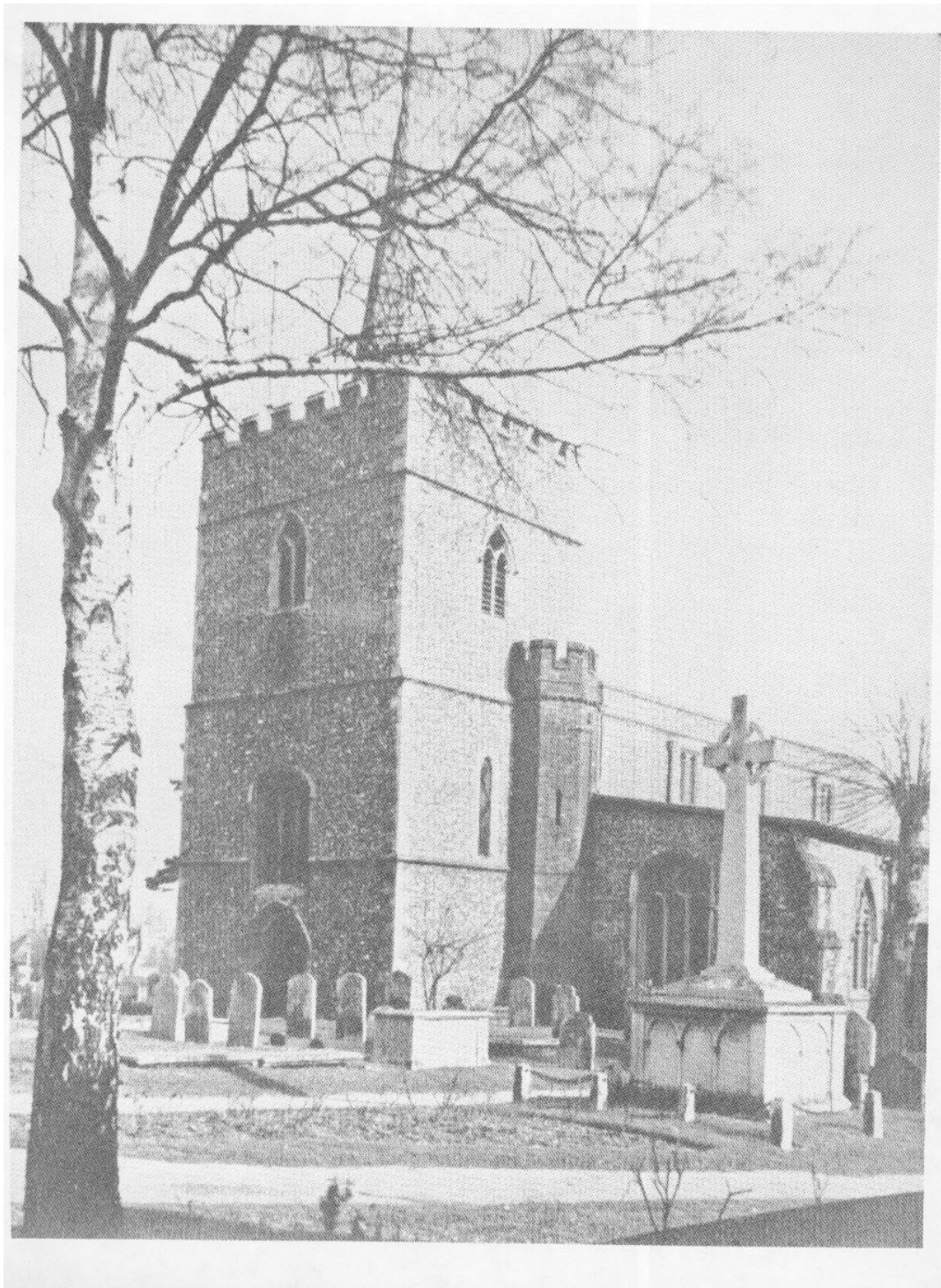
III, the infamous King who destroyed so many of his immediate relations in the ruling class in order to aggrandize himself and gain power on the throne. His infamous deeds included the instigation of the murdering of the two young princes in the tower of London, which is probably one of the most heinous crimes ever committed by anyone in the English royal house.

Warwick Castle and its history gives us our only insight into the life and character of Sir Edward Belknappe. The castle is still preserved today as proba-

by the most prominent of the outlying castles in England. The most famous, of course, are the currently used Buckingham Palace, the residence of the Queen, and also Windsor Castle, which has been the residence of the house of Windsor for the last two hundred years. Other than these two, typical of Medieval and early Renaissance castles, next prominent is the Warwick Castle. It is found on the banks of the Avon River, which courses through Shakespeare country, on through Stratford. During the managerial administration of Sir Edward Belknappe, this castle, its lands about, and its landscaping were developed as an imitation of the beautiful grounds found at Versailles and Fontainebleau Castles, typical of early Renaissance France. After the death of King Richard III, Sir Edward Belknappe continued in the service of his successor King, Henry VII, who was of the house of Lancaster. This man was to become the beginning of a reign of Tudor royalty, which consisted of himself, his son Henry VIII, and his grand-daughter, Elizabeth I. The Tudor reign, or rather, as it is called, the Tudor dictatorship, was to continue for a period of over a hundred years. It was to see a regression of Parliamentary authority and rule in favor of a dictatorial type of crown. King Henry VIII, in order to prevent any further conflict between the two houses, Lancaster and York, the white and the red rose, divested his privy council and his civil servants of anyone that had to do with the opposing force. Naturally, anyone who was in service to the Earl of Warwick, perhaps the most important of his opponents, would certainly come under suspicion. Therefore, during the reign of these Tudor Kings, Sir Edward Belknappe was "tainted" and lost his noble rights, his landholdings, and his knightly coat of arms. Many historians indicate that Sir Edward Belknappe had no offspring, but subsequent searches have found that this is not true. Careful research on the part of our contemporary family have substantiated the fact that he had at least one daughter. Suggestions from the Royal College of Arms, Mr. R. O. Dennys, Somerset Herald of Arms, College of Arms, Queen Victoria Street, London EC-4, indicate that there possibly were other offspring. Edward's daughter, Elizabeth, was not allowed to retain the coat of arms of the Belknappe family.

During the reign of Henry VIII, perhaps as great a tyrant for his longevity as king, we can see the disappearance totally of the Belknappe family name from English history of the time. As we recall, the family had shifted its main station of influence from Kent back to Hertfordshire and Essex, where its original holdings were found. Any references to the name Belknappe disappear from history. Suddenly, without prior indications of the existence of the name, appears as Beltoft, which by etymological definition and by recognition had the same meaning and derivation as the name Belknappe. It is among these Beltofts of Hertfordshire and Essex and surrounding proximity that we find our identification by exact pedigree. With it comes a story, which opens up an entirely new vista and new development of our Belnap heritage.







Chapter 3 THE MYSTERY OF SAWBRIDGEWORTH

The story of our earliest traceable Belnaps on our pedigree centers in and about communities in the southwestern portion of Essex and the eastern edge of Hertfordshire, England. The name was to appear first as Beltoft, meaning "beautiful hilltop," just as the name Belknap refers to "beautiful knoll, or hilltop." Then, gradually, without explanation, over the ensuing decades, the name Belknap was to return to be used by many who originally called themselves Beltoft. The mystery of this transition may never become totally clear during our lifetime, or until we have historical insights unavailable to us on earth today. The story is a fascinating one, however, and the mystery has been partly unraveled by those of us who have done modern research into the Belnap family and its history.

The history of the Belknap family was to find influences from the occurrences of both the 16th and 17th centuries, as they pertained to England and England's fulfillment of its destiny in world history. Far-reaching events were to take place in the major portions of two centuries covered by this chapter. There was to be a changing role of the Belnap family line and heritage. There was the New World of the American continent discovered and settled by European adventurers, and in North America this was largely English-directed. In the realms of speculation and belief, poetry and art, religion, politics, there were new worlds opened as well to the human spirit. Between 1485 and 1688, the English peoples began to spread out all over the globe. They confronted and defeated the might of Spain. Once the freedom of the seas had been won, the American colonies sprang into being. Lively and assertive communities grew up on the western shores of the Atlantic Ocean, which in the course of time were to become the United States. England and Scotland adopted the Protestant faith. The two kingdoms of the island became united under a Scottish dynasty. A great civil war was fought on abiding issues of principle. The country of England sustained a republic in experiment under the massive personality of Oliver Cromwell. But at the demand of the English nation, the royal tradition was revived and under that royal tradition, America became the fastest developing area on the world scene. To examine Sawbridgeworth is a window on history — a cross-section of English life as it moved into the sixteenth and seventeenth centuries. It is also to view the lifestyle and the shaping of the destiny of our Belnap lineage. Our known Belnap ancestry resided there from the 1500's on down to the late 1700's. Our specific and personal interest in our direct lineage extends in and about there for a period of a hundred and thirty years. To see and to understand the Belnaps of that time, we must see and understand Sawbridgeworth as it was at that time.

It is there where we have definite evidence of our ancestral line dating back from our earliest immigrant ancestor, Abraham Belknap, who settled in Lynn, Massachusetts in 1635 and gave rise to all the American Belnaps (Belknap). Sawbridgeworth, Hertfordshire County, was the English birthplace (1589-90) of Abraham Belknap. Abraham was preceded in Sawbridgeworth by his father, Bennett Beltoft, Bennett's father Richard, Richard's father Lawrence, and Lawrence's father Richard.

The interesting and mysterious fact is that Abraham called himself a Belknap, whereas his antecedents were called Beltoft, which is an easily understandable synonym of Belknap. Both are derived from the French, which mean "people of the beautiful hills, beautiful hilltop, or beautiful knoll, or the knap of a hill from which one obtains a vista of beauty." The story of this name transition is an interesting one. It carries with it a degree of mystery, and to understand the dynamics behind it is to reveal the story of our Belnap name lineage as it projects back in time to the Norman ancestral origins of the family and name.

Sawbridgeworth is as old as Britain. It was a metropolis that waxed and waned in size even from early Roman times. It grew in relation to an East-West ford across the river Stort, although in this century it is a town on the principal highway from London to Cambridge; Sawbridgeworth is about 30 miles north of the center of London and about the same south of Cambridge. The population today is about 5,000. It is a delightful part of the countryside, generally known as East Anglia, that prominence of England which juts out into the North Sea just north of London. Four hundred years ago, when our ancestry first resided there, it was already thoroughly cleared and supporting a population of several hundred, mostly through the cultivation of grains which grow so prolifically in East Anglia. The early Belknaps were small property holders to medium-sized property holders. The amount of property they did own and their claim to it indicates that there was some antecedent or benefactor in their behalf that was a considerable landholder in the past. One can trace back their several-acre pieces with names like "Currents," "Rickotte," "Churchcroft," and "Westley." Your compiler was able to locate Churchcroft, which belonged to Abraham's uncle, Josias, by means of an 1839 map made for purposes of calculating tithes owed to the parish church, which the local vicar of St. Mary's parish church had compiled in his excellent history of Sawbridgeworth, its churches and people. It was fascinating to retrace the steps of our family history with such an excellent parish priest and historian who had fortunately, for our sakes, accumulated a vast and delightful history of Sawbridgeworth from its earliest beginnings.

It is interesting to see how the spirit moves us in this work of family research and genealogy. One Sunday your compiler was assigned to be the main speaker at sacrament meeting in the Harlow Branch of the East Anglia Stake. Harlow at one time was the residence of some of our ancestry. It is the neighboring community in Essex just to the south of Sawbridgeworth. I felt a prompting to visit once again for the second or third time the Sawbridgeworth parish chapel, and there meet Reverend Peter Morris, who had made an excellent two volume compilation of the history of Sawbridgeworth, its churches and people. I purchased from him the two volumes of his story of Sawbridgeworth, and in addition thereto gained some fascinating insight regarding the mystery of our family origins in that community. It is most fascinating to note that Sir Edward Belnap, whom we know did die "with issue," is cited in the history of St. Mary's parish church of Sawbridgeworth. Reverend Morris feels that the fact that he was cited therein indicated that he had a vested interest in the locality, either by landholdings of





present or former endowment. No evidence has thus far been substantiated to verify these landholdings. For the reader's benefit, however, it is most important to recall the experiences of Sir Robert Belknap, the great-grandfather of Sir Edward Belknap, who was tainted during the reign of King Richard II, and Sir Edward, who fell into disfavor with the Tudor Crown during the latter part of his life. We know that the Belknap family, as descendants of Sir Robert Belknap, forfeited their Crofton Manor estate in Kent, just south of London, and that the family migrated back and returned to their prior holdings in Hertfordshire and Essex, which are in close proximity to Sawbridgeworth, Harlow, Northweald, and Epping, all of which have been localities of our Belknap ancestry. Prior citations in the Essex County records indicate that their landholdings dated back into early Norman times in the counties Hertfordshire and Essex. We know that the female descendants of Sir Robert Belknap married into Essex families by and large.

Once again, in order to understand the nature of our ancestral position, their feelings, moods, motivations that determined their direction and destiny, and hence our own, one must understand the people and the times in which they lived. The extensive research which has been compiled by those in the family before us and has been updated by your current compiler is quoted in full in the genealogical and historical files of your family organization. References to these will be made in the foregoing pages, but for detailed analyses of the original manuscripts and data, please avail yourselves of our family records, a copy of which is found in the Church Genealogical Library.

Most all of us have had a smattering of English history, and the thing which stands out most prominently in reference to the period of time between 1500 and 1600 (during which our ancestry played a prominent part in Sawbridgeworth history) was the acknowledgement that this was the time of Henry VIII and his daughter Elizabeth I. It was the period of the Reformation. These facts are true, but it actually marked the transition from the Middle Ages to the modern world. Not only that, it shaped the destiny of the New World, and here our ancestry have played a prominent part.

During the Middle Ages, or feudal times, men had worked together and many had been satisfied with the principal of payment by service. By the sixteenth century, the principal of competition was taking its place.

Many important events mark this period, which involved the changing pattern of the Christian churches of the day and also the political pattern and thinking in the evolution of representative government. It also is an important transitional period for the keeping of records. Prior to 1500, there were very few records kept, except those previously cited in the first chapter, which largely had to do with legal conflict and legal actions. Now for the first time, parish priests and monastic houses kept records of births, marriages, and deaths that took place in the villages and towns. Prior to that time, only notes were kept regarding such events taking place in the leading families. When attempts were made by Henry VIII in 1536 to start a system of registration, it was greeted with suspicion. Most people felt that this would result in some sort of taxation, whereas in actual fact, Henry needed the information for purely statistical purposes.

The keeping of parish registers of christenings, marriages, and burials officially commenced in 1538 by order of the King. But not all parishes began recording this information immediately. Fortunately, we do have that information

pertaining to the parish in Sawbridgeworth concerning our ancestry. This has been a most important genealogical help. The parish register was the first reasonably complete record that had ever been kept of those events, including record of all families, both rich and poor. The value of the parish registers to the historian and the genealogist is tremendous, and the fact that so many have been preserved is little short of a miracle. Most all of the many thousands of names that we have accumulated in our Belnap family line and those of our collateral lines have been collected through these basic parish registers.

It is doubtful if we will ever know all of the motives behind decisions made by Henry VIII. We know that much of his motivation stemmed from selfishness, from a lust for power as well as sensual lust. We also know that his psyche was modified by the central nervous system syphilis, which eventually caused his death. We know that the modification of the pattern of the Christian Church came about partly from his own personal need as well as the reforming movements of the day. One of the greatest decisions he did make, however, was to dissolve the monasteries and change the pattern of the Christian Church of that day. It is a historical fact that the monasteries were half empty, the monks were wealthy, and tended to lead easy lives. They had owned much of the wealth of the country, and the wealth was confiscated and redistributed by the King to the schools, the navy, the royal treasury, and the King's friends. The dissolving of the monasteries and the return of soldiers at the unsuccessful conclusion of the Hundred Years' War with France led to much unemployment. Bands of hungry men roamed the countryside, resorting to robbery in order to survive. There were abortive efforts at rebellion in that day, which caused much upheaval politically as well as within the Church.

In some things we may have misunderstood Henry. He never lost his belief in the Catholic faith. He conscientiously felt that church abuses should be remedied, but at the same time he was anxious to preserve the old church practices. On the other hand, he was a keen disciple of the "New Learning," and consequently despised superstition. He had an obsessive and compulsive need to achieve male offspring who could carry the Tudor name and line of kings after him. This led to the infamous sequence of divorce and the obtaining of five additional wives following his youthful marriage to Catherine of Aragon. As the King of England, he felt that the Pope had no authority in England, and could see no reason why money payments should be made to the Pope, when he himself was constantly struggling to get money from the same sources. In 1535, by the Capital Act of Supremacy, Henry VIII appointed himself supreme head of the Church of England. In 1538, an English Bible was published and widely distributed.

These and other events that had been taking place for years were the beginning of non-conformity. This non-conformity to the universal Catholic Church was to eventually influence the destiny of our antecedent, Abraham Belnap and cause a major relocation of our ancestral line. The intention of the non-conformists seems to have been to reform the Church rather than to break away from it. This is evidenced by the fact that ministers were the leaders of some of these movements. There were those among our ancestors who had sympathies with the Puritans, who wanted absolute reform. Some leaned toward the Presbyterians, who followed Calvin's theory that ecclesiastical government should be vested in the elders elected by the congregation, while others followed the Brownists (Separatists), an extreme group of Puritans who later became known

as Independants or Congregationalists. The Puritan movement was particularly strong in about the townships of Epping, Northweald, Hariow in Essex and Sawbridgeworth in Hertfordshire, all of which townships were residential areas of our ancestry.

In the reign of Edward VI, the son of Henry VIII, an English prayer book was published which replaced the Latin mass book. In this reign, because of the popular demand for reforms within the Church, King Edward sent men throughout the country to whitewash over the beautiful paintings on the church walls, to take out stained glass windows, to remove images, and, in short, make the church interiors as plain and simple as possible. This action can still be observed in some of the older churches of England.

When Edward VI died, his half-sister Mary became Queen, and, being a devout Catholic like her mother, restored the Catholic Church and mass was said once again in England. Those who opposed her, including among others an archbishop and several bishops, were put to death. The great scourge and execution of many thousands of people during her reign led to her title of "Bloody Mary." After her short but bloody reign, her half-sister Elizabeth, the daughter of Henry VIII by Anne Boleyn, restored the Church of England as it had been before Mary came to the throne. Catholics who openly opposed these arrangements, such as Mary, Queen of Scots, gave Elizabeth little choice in sending them to the gallows. The Capital Act of Supremacy, mentioned earlier, was revived, and from that time to the present, the Kings or Queens of England have been supreme governors of the Church of England.

This, then, was the century of the Reformation, a reformation largely religious, but also partly political, stimulated by the growing freedom of thought. This period is one of the milestones in the history of Christendom and of the world, the foundation for the Reformation being prepared by earlier reformers such as Wycliffe, Huss, Calvin, Knox, and eventually Luther. It resulted in the formation of the various Protestant churches throughout Europe, because the reformers "protested" against the practices then existing in the Catholic Church. Leaders of the Reformation asserted the right to a private interpretation of the scriptures and justification by faith, as against conformity to rights. Unfortunately, many Protestants gave no quarter to those who differed with them.

Although the parish church was still the center of community life for the poor, the great social and economic changes that were taking place made the country house or mansion increasingly a center of social life for the middle and upper classes.

To understand the sixteenth century world, we must; first understand the English society. The people were divided into four classes: gentlemen, that is, princes, lords, men of title, and squires were country gentlemen holding land; citizens or burgesses, the great new English middle-class traders, at home and abroad, who were rapidly gaining in importance; the farmers and yeomen, cultivators and producers of the goods sold and of foodstuffs; and lastly, the artificers and laborers, who worked for hire. All of these classes were nearly all free men by the end of the reign of Henry VIII. Land was changing hands, the suppression of the monasteries and the transference of large tracts of land to the Crown, and thence by gift or purchase to new owners, led to diminished cultivation.

The whole pattern of economy changed with the sixteenth century landowner. He began to engage in a process of trade, commercial enterprise, rental systems, and competition in the market place which led to an ever-increasing series of conflicts. (Perhaps it is fortunate for us in the Belnap family that these conflicts were recorded in meticulous detail. They contain not only an insight on the period, but on the more valuable finding of genealogical records, in that they often name whole family complexes.) Markets were held once a week in all towns, and all things needed for household use were sold and bought there; large fairs were usually held once or twice each year.

Shops were increasing rapidly in the towns, and usually consisted of a single room level with the street, the shutter of which let down to form a counter, while a sign hung above to note the trade. At first the room behind was often used for making of the goods to be sold; but, as time went on, the shop became the place where the goods were brought to be sold, rather than made to be sold.

As the towns grew, new houses were erected with little regard to space or place, and the streets became narrow and over-crowded. Generally ill-paved, house rubbish was thrown out into them. With commerce completely changing its pattern, there was gravitation to the cities. Agriculture changed, requiring less labor on the farms, and this also drove laborers to town. Overcrowding brought slums. Plague and poverty marked parts of London; filth and vice were rampant. Does any *current* social system prevent this? Citizens out after dark dared not venture unaccompanied and carried lanterns and swords if they were obliged to leave their homes. Cut-throats haunted the streets; while, throughout the countryside, the unemployed joined together in marauding bands, pilfering, robbing, and terrifying whole villages.

There was no welfare system to cope with this type of social change. In 1597, the Capital Poor Law was passed, and the parish was made responsible for the administration of that law. There developed a renewal of the system of tithing, and storehouses were set up in each of the parish areas for people to take their surplus in tithes for the benefit of the poor. We find evidence in early Sawbridgeworth parish records of the role of our Belnap ancestry in the administration of community activity. The only way the social changes could be met was to reduce social interpersonal relationships to communication at the parish or immediate neighborhood level.

This gave rise to a new pattern of liberties, which we have come to know in America as local government. The genius of democracy is local government, and once one has tasted this type of liberty and involvement, it is difficult to regress to any totalitarian system. The cradle of our liberties is the local community or village. Centuries ago, even before universal suffrage was dreamed of, our ancestry were governing themselves. The local community was the only real authority; the parish was the unit of government. Every householder had to serve his year as an administrator of the nation's business. Unpaid, with little option of escape — and almost certainly reluctant, he had to take his turn in one of the parish offices or provide an efficient substitute. For a year, the mantle of authority rested on his humble, and oftentimes unlettered shoulders. As much as the king on his gilded throne, he became for the time being an essential part of the national and social machinery. During his year of office he may not have shown himself a particularly good administrator — and often he must have been a ludicrously bad one — (as we read some of these ancient historical accounts in the parish and civic records) but he learned a great deal. At the end of the year,

he went back to the general body of the village community with what he had learned. He transmitted it to his children.

Some of our ancestors have served as church wardens, whose task was to strengthen the church fabric, assist the Overseers of the Poor, and keep a record of church income and expenditure. These Overseers were to insure the care of the sick and poor, or to find work for the unemployed. They would assist in apprenticing poor children out to tradesmen so that these children would not become chargeable on the parish and conduct examinations into the upkeep of illegitimate children and poor and sick persons who might not have had legal settlement in that parish.

This type of system of freedom of local government blossomed in the latter years of the reign of Elizabeth I, who many consider to be as great a monarch as England ever had. The situation was to change after her death, however, and there was a suppression of rights which were equally severe in the opposite direction in terms of individual freedoms. So during the hundred years of our ancestral history between 1500 and the early part of the 1600's, we see an extreme fluctuation of change, social upheaval, the opposite extremities of social and political freedom. Once having had a "taste of the honey," it would be difficult for someone of Ephraimitic blood and strong motivation for freedom and liberty to stand under the systems that were ushered in the seventeenth century by the Stuart Kings.

Some of our ancestors served as parish constables for a period of time. Some tell stories of real pathos. If the Overseers of the Poor found that a destitute person was not legally settled in their parish, it was the duty of the parish constable to conduct them to the next parish on their way back to their original place of legal settlement. This would sometimes involve a young unmarried mother with a child a few weeks old, or an older couple almost too feeble to make the trip — they usually walked all the way. The constable took care of the whipping post, the stocks, and the ducking stool, and dealt with rogues and vagabonds and enforced the law generally. He was supposed to report at Quarter-Sessions of the County Court how many people were not attending the Church of England, report on fornication and adultery, report that Hue and Cry was being kept, and that the law generally was being obeyed. We find some of our ancestral names in these Quarter-Sessions reports.

In the agricultural world, sheep farming was still a very profitable business. The raising of sheep required less manpower than did the raising of crops, and so the farm labor force continued to dwindle. By 1550, half a million acres of arable land was in pasture, and the livelihood of about 50,000 people was affected by these sheep enclosures. This meant that the farm laborer had to move elsewhere. It is interesting to note that some of our ancestors had to make those kinds of adjustments. These migratory patterns caused a state of flux in the body politic, which resulted in moves, usually as extensive as 20 miles in radius.

The original landholdings of the Belknap family in Sawbridgeworth were limited as the family grew in size, requiring the descendants of our ancestral line to move elsewhere. We can see this migratory labor pattern extending between Sawbridgeworth on down the road to London. This was particularly true of our immigrant ancestor, Abraham Belknap.

During the last part of the sixteenth century, ships began carrying colonists to North America, and in 1584 the first colony was established and named

Virginia in honor of the virgin queen, Elizabeth. Elizabethan sailors made their mark on history, too. Outstanding among these were Francis Drake, John Hawkins, and Walter Raleigh, all knighted for their efforts and bravery. Another interesting phenomenon occurred during the middle of the sixteenth century. The given names of William, Richard, John, Thomas, Elizabeth, Mary, and Anne had become so popular that they accounted for more than half of the children named, and this proportion persisted until 1800. This has led to considerable confusion as we look at the original records of our Belnap ancestry in and about Sawbridgeworth.

With the advent of the seventeenth century, many important and interesting events took place, and many of our ancestors had much to do with them.

Queen Elizabeth, one of the most outstanding personalities Britain had ever known, died in 1603. Her successor, James I, had the same opinion as had certain other rulers before him — that he ruled by divine right. It is interesting to see how this hand-me-down from earlier Israelitish days gave rise to the concept that kings were at times chosen by divinity. We know of course by Biblical heritage that the kings were often called and anointed to be such. We see in both the Bible and the Book of Mormon, however, accounts of extremes as to how these kings handled their "divine right" in terms of upholding principles of righteous government versus "the exercise of unrighteous dominion over the souls of men." Members of the House of Commons did not agree with many of James I's concepts. They felt they had a perfect right to criticize, oppose taxes and other decisions made by the King. Hence James broke up Parliament and sent the members home to their various towns and counties.

Charles I succeeded to the throne in 1625, and he too quarreled with Parliament, dissolving it in 1629. During the period between 1603 and 1629, the years of the reign of the early Stuart kings, most of the "Protestants" and Puritans found themselves intensely persecuted. Although James I was less tolerant of Catholicism than was Charles I, he did oppress all those who deviated from the rigidity of the Church of England. His persecution, and that of Charles I, drove the Puritans into the periphery of London. They sought for isolation from the King's agents and tended to migrate to specific localities where they felt they could be sheltered from the oppression of the King.

It is interesting to note that their migrations took them into the communities of Sawbridgeworth, Epping, Harlow, and surrounding localities. At one time, Church genealogical sources tell us, there were more of our Pilgrim fathers concentrated in and about Sawbridgeworth than any place in England. The minister of one of these Puritan or Pilgrim groups was John Lathrope, who was the ancestor of the Prophet Joseph Smith. For a period of time he was jailed by James I and was separated from his congregation. His wife died while he was in prison, and interestingly predicted on her deathbed that at one time she and her husband would be reunited again by some system according to the will of the Lord. After the death of his wife, he was freed to go to the New World, and took many people with him, in what is called "the second Mayflower Company." The migrations out of London and other places were to extend largely to those geographical localities that were under the influence of the Earl of Essex, not only all of the county of Essex but part of Hertfordshire, including Sawbridgeworth and Cambridgeshire, which included the city of Cambridge. It was the momentous happenings of this time with England being on the verge of civil war that

Undoubtedly motivated Abraham Belknap to join the Puritan Massachusetts colonies in the year 1635.

The dissolution of Parliament and other similar situations led to a civil war that broke out in 1642. The Parliament then (or round heads as they were called), were led by Oliver Cromwell. Cromwell and his men did not seek to dethrone the King, only to make him respect the rights of others.

Not only did political change and upheaval motivate colonization in America, but private enterprise supplied some of the initiative, the money, and the men. London companies like the Virginia Company and the Massachusetts Bay Company financed and organized the emigration, which could never have taken place without such backing. The object of the noblemen, gentry, and merchants who put up the money was partly to earn a good percentage of their immediate investments, but even more to create beyond the Atlantic a permanent market for English goods, in exchange for the products of the New World. Patriotic, business and religious motives inspired many of those who supplied the funds, the ships, and the equipment for the enterprise. Between 1630 and 1643, 200,000 pounds were spent in conveying 20,000 men, women, and children to New England in 200 ships. In the same period, 40,000 more immigrants were conveyed to Virginia and other colonies.

The promoters of the movement included some of the noblest born and many of the wealthiest of the King's subjects: But the colonists themselves were of the middle and lower orders of town and village. Although in some cases their motives for colonization were in part self-regarding and economic, by and large the majority of them were moved for ideal and religious purposes. The religious and political motive inspired the majority of settlers, and the zeal they imposed on the northern group of colonies was of a Puritan character and destined to affect powerfully the social development of the future United States. Most who crossed the Atlantic for religious and political reasons desired to escape from the "rage of the King." Under James I and Charles I, only one religion was tolerated in England and it was not the Puritan. The religious refugees to New England desired to set up in the wilderness a "kingdom of God" on the Geneva model, to be enforced upon all who chose to become citizens of the theocratic republic — for such, in effect, was early Massachusetts. Other types of Puritan exile were founded similar to the group of Roger Williams, who founded Rhode Island, and the various groups of settlers in New Hampshire and Connecticut, who wished to enjoy religious freedom, not only for themselves but were ready to extend it to others. Thus the difference between the two Puritan ideals, the coercive and the liberal, which soon afterwards split the ranks of the victorious roundheads under Cromwell in Old England had come to a head in New England as early as 1635, the year Abraham Belknap arrived in the New World.

Let us concentrate our story now in the community of Sawbridgeworth itself. Even from early Roman and Saxon times, Sawbridgeworth had always been the most fertile of the countryside for many miles around. With the Norman conquest, William the Conqueror gave the manorship of the community to one of his Norman knights, Geoffrey de Mandeville. Descended from this early Norman knight were to be many prominent landowning families in the general area of Sawbridgeworth, which included the Leventhorpe family. These families were either to sell part of their holdings or sustain the Belknaps in their pre-existent holdings of the land in that community.

It is no accident that so many small manors emerged in the fifteenth and sixteenth centuries, or that so many farms can be traced back to this period. For this is the time when yeoman farmers emerged from among the medieval peasantry, consolidating their holdings and turning ever more towards farming for the market, while merchants from outside Sawbridgeworth invested in its profitable land. Specifically, in Sawbridgeworth itself, the dissolution of the monasteries under King Henry VIII in 1539 made much additional land available to the people. There is much to be learned from documents as yet hardly studied, from the wills of these early settlers, their inventories made on their deaths. The picture of social life which such documents reveal is indicated in the wills and proceedings of our ancestry found in full detail in an appendix volume to this book. One of these documents I think is a classic:

"To my wife, the bedstead and bed and all things pertaining, and the press in the little chamber, also the press cupboard in the parlor, the two youngest cows, the eight new pewter dishes, the great brass pot, five pairs of sheets, two Kinnells, a standing Kinnell (any kind of a tub) the least kettle but one, the little chest standing under the black window in the great chamber, trundle beds, all the carpets in the parlor, one hive of bees, one half of her fowls. To my daughter Judith twenty pounds to be paid when she is age twenty-one, and the livery cupboard in the parlor and the little table and two joint stools in the parlor and the bullock that is two years old, the blackest of the two."

It is also interesting to note the religious history of Sawbridgeworth and particularly those who directed the parish church there. It appears that in the last part of the sixteenth century and the early part of the seventeenth century the vicarage of Sawbridgeworth operated quite independently from the Church of England and for long periods of time had no one from the Church of England assigned to it. This made it very opportune to carry on the evolution of Puritan and Calvinist orientation within the religious thought of the community. During the time of domination by the Duke of Buckingham and the Earl of Essex over the general locality and during the time that Cromwell and his son ruled the "English republic," Sawbridgeworth was an entirely non-conformist church. The term non-conformist has reference to the fact that it did not conform to the concepts of the Church of England. Because our ancestry came from this locality, we have been allowed by the Church of Jesus Christ of Latter-day Saints to make a twenty-mile radius extraction of all of the municipalities in and about Sawbridgeworth. This has allowed us to range fairly far afield in our search for Belnap ancestry, and we have been able to therefore find and do the work on a relative-in-law basis for many hundreds of our kinfolk and their collateral descendants because of this factor. Non-conformist communities caused greater migration because of the internal social pressure than did more well established and constant Church of England parishes. The usual migratory patterns throughout Medieval and Renaissance England were to locate less than ten miles away from the original home parish. This of course was altered in the Industrial Revolution of the eighteenth century, but this fact by time in history does not apply to our ancestral line. The above mentioned references are found in a two-volume compilation by Vicar Peter Morris and published by the Sawbridgeworth Branch of the Worker's Educational Association, printed by Echo Press Limited, Loughborough, December 1967. These two volumes are in the possession of the compiler in case any of the family wishes to cross-reference any of the source material.

Belknaps in Sawbridgeworth

I would like to again call your attention to Sir Edward Belknap. He was the last of the recorded peerage line of Sir Robert Belknap, Chief Justice of the Common Pleas. He was chancellor of the Earl of Warwick, and because of his involvements with the Earl of Warwick and the conflicts which took place during the War of Roses, he eventually fell into disfavor with King Henry VIII. He, like his great-grandfather was "tainted" and lost his peerage rights. Some genealogical records in England say that he died without offspring, yet we have found in our researches from two separate sources the fact that he did have offspring.

Although we have no definitive connection, our direct-line ancestry in Sawbridgeworth commence with recorded documentation about the time of Sir Edward Belknap, and our Belknaps could have come either from him or from his uncles or their offspring. We know that with the dissolution of the family manor at Crofton Estate in Kent that all of the Belknaps returned to their holdings in and about Hertfordshire and Essex. It is interesting that the name Beltoft is a total synonym of Belknap. It is also a great mystery offering much interesting speculation and historical back-up to note the transition of our Beltoft surname to Belknap. This transition was associated with both feelings of identification, which was taken for granted, as well as hostility and resentment toward the change. Let us review some of the concepts that have evolved concerning our Belnap ancestral name in relationship to Beltoft.

The descendant lines from Abraham Belknap, who immigrated to Massachusetts in 1635 have many prominent individuals, among who have been some very excellent genealogists. It is interesting how the spirit of Elijah has moved upon the various members of the family, both in and out of the Church, to give rise to some brilliant documentation. It is obvious that we belong to a choice lineage and that lineage has been well substantiated. However, this has required modification over a period of years. This book provides the opportunity through investigation prior to its compilation, to substantiate and document with a higher degree of accuracy the lineage to which we belong. One of the earliest historians in the Belnap family was Henry Wyckoff Belknap. He originally felt that our direct ancestral line was from Abraham through his father, Bennett Beltoft; Richard, a Henry, and another individual whose first or given name was not known, but was entitled Mr. Beltoft. As we stated in the beginning of this chapter, accurate research done by the Director of Research for the Genealogical Society, Church of Jesus Christ of Latter-day Saints, Frank Smith, has substantiated the line from original source records as being Abraham, Bennett Beltoft, Richard Beltoft, Lawrence Beltoft, and another Richard Beltoft, our earliest proven antecedent. There has also been extensive and subsequent research by a Mr. Newell D. Belnap Jr., a descendant from our antecedent Jesse, who spells his name without a "k." He was in the Department of Philosophy at the University of Pittsburgh, Pittsburgh, Pennsylvania. He is the son of Newell D. Belnap, Sr., an attorney in Chicago, Illinois who has made extensive genealogical researches on the Belnap line. Also, a Mr. Glen Evans from Michigan has made an excellent compilation of thousands of Belnap descendants of Abraham Belknap, and he too has made contributions to the original Belknap story in England.

Most helpful of all, however, is the clarification of Mr. Carroll Y. Belknap of Riverside, Connecticut, who has made superior contributions and compilations of

HERITAGE WITH HONOR

Belknap genealogy and who has shed some interesting enlightenment on "the mystery of Sawbridgeworth."

Henry Wyckoff Belknap of Salem, Massachusetts began his researches into the Belknap ancestry in the latter years of the nineteenth century. His efforts resulted in the acquisition of a considerable amount of information about the knightly family of Belknaps descended from Sir Robert de Belknap, who was Chief Justice of the Common Pleas in the time of Richard II and died in 1400, down to his great-grandson Sir Edward, who was born in 1473 and was custodian of the Warwick Castle and chancellor for the Earl of Warwick, and privy counselor of Henry VIII. He died in March 1521, place unknown. However, reference to his prior function and role as a civil servant to the Earl of Warwick and to King Henry VIII is cited in the History of the Parish of St. Mary the Great in Sawbridgeworth. Reference is also made to him in a series of historical documents which are cited in the reference at the bottom of this page and referred to in total in the separate appendix volume to this book.

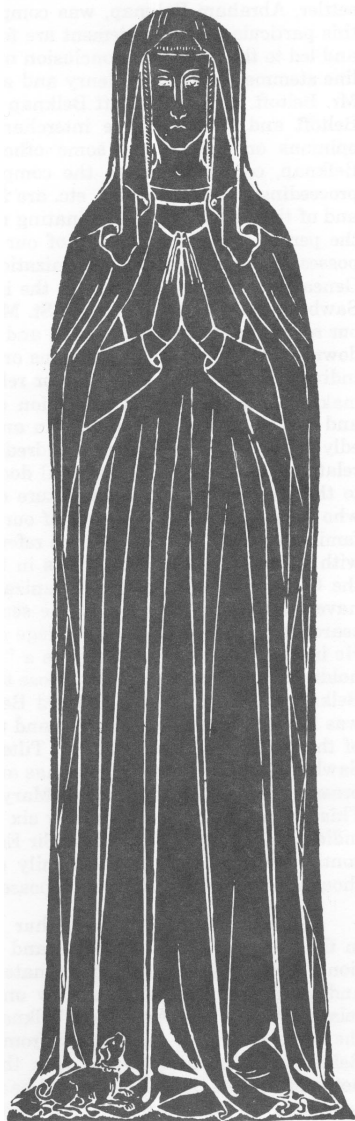
The clue which led Henry Wyckoff Belknap to the discovery of the English home of the ancestors of Abraham Belknap was obtained from an old gentleman whose acquaintance Henry Wyckoff Belknap made at about the turn of the century, in reply to some genealogical queries. This gentleman, a Mr. Charles A. Bernau of London, had formerly lived in the parish of Sawbridgeworth and remembered that the name Belknap occurred in the parish registers and history of that area. He was employed to make a search and in due time produced many entries from the registers of St. Mary the Great of Sawbridgeworth, together with a number of wills from the Commissary Court of London



THE MYSTERY OF SAWBRIDGEWORTH

for Essex and Hertfordshire. By piecing together the facts obtained from these records an incomplete pedigree of the family was secured, and Bennett Belknap (Beltoft) seemed most likely to be the father of our American immigrant ancestor. Unfortunately, the will of Bennett Belknap (Beltoft), while recorded as having been offered for probate, was nowhere to be found and the officials connected with the probate registry in London came to the conclusion that it had been placed at some time in the wrong bundle and was therefore practically lost. The search therefore came to a standstill until two years later, when Henry Wyckoff Belknap made one more attempt to identify positively the father of Abraham Belknap. The services of Mr. Charles A. Bernau of London were obtained, and he was furnished with all the material at hand. Mr. Bernau began a search with the Lay Subsidy Rolls in the public record office in London, and there discovered that the surname of the Sawbridgeworth Branch of the Belknap family was sometimes Beltoft or Beltofte. With this fact in mind, it was easy to find in the probate records the missing will of Bennett Beltofte, the Father of Abraham Belknap. It had been proved 15 June 1624 by his widow Grace and his son Josias in the Commissary Court of London for Essex and Hertfordshire, and was entered in the Probate Act Book for 1623-1626 under the name Belknapp, while it appeared in the Calendars of Wills under the name Beltoft, which is the form used in the will.

These facts were brought to the attention of the authorities at Somerset House (the genealogical repository and archives for Britain), and both in the Calendars and the Probate Act Book, the entry has been made to read "Belknap, otherwise Beltoft." Other



papers in the Public Record Office of London relate to a case in chancery, begun not later than 1549, in which Richard Beltoft, grandfather of the New England settler, Abraham Belknap, was complainant. Other papers in conjunction with this particular court settlement are found in the Public Records Office in London and led to the misnomer conclusion of Henry Wyckoff Belknap that our ancestral line stemmed through a Henry and another unknown individual who was called Mr. Beltoft. Henry Wyckoff Belknap also came to the conclusion that the terms Beltoft and Belknap were interchangeable, which has given rise to contrary opinions on the part of some other Belknap historians, such as Carroll Y. Belknap, contemporary to the compiling of this volume. The entire chancery proceedings, wills, probates, etc. are found in the appendix to this volume and in and of themselves make fascinating reading and give more detailed insights into the period of times and lives of our ancestors. The appendix volume is in the possession of the Family Organization and on file and microfilm in the Church Genealogical Society as cited in the introduction. From the parish register in the Sawbridgeworth parish church (St. Mary the Great), we have obtained dozens of our ancestors, their descendants, and the line continues from the early 1500's on down to the early 1700's. Vicarious ordinance work has been done for all of these individuals on either a relative or relative-in-law basis. We are in the process of making a 20-mile radius extraction of all of the municipalities, public records, and church records of Belknaps in and about Sawbridgeworth, and this undoubtedly will yield many more hundreds of names, which we can accumulate for relative-in-law work. The original documents of these are found in the appendix to the book so as to prevent future duplication by our descendants and others who investigate the genealogy of our family independent of the activities of the family organization. Each of the references in the appendix has been correlated with specific family group sheets in the Belknap family record in possession of the Gilbert Belnap Family Organization and archives. In this compilation we have made prior reference to the searches of a Mr. R. O. Dennys, the chief researcher and director of the College of Arms, Queen Victoria Street, in London. He indicated to us that there was a "very slender clue" to a relationship of land-holdings in and about the area close to Sawbridgeworth by the family of Edmund Belknap and that of Sir Edward Belknap. Edmund Belknap's daughter Mary was married to a Gerard Danet, and they were the peers who were the overseers of the parish and community of Tilney in Essex, which is just a few miles from Sawbridgeworth. Your compiler has an excellent brass rubbing of the ornamental brasses that bedeck the tomb of Mary Belknap and her husband Gerard Danet. This brass rubbing includes their six children. Dennys from the College of Arms indicates that the crest used by Sir Edward Belknap in the peerage Belknap line continued to be used in the family on down to the seventeenth century, even though Edward Belknap was dispossessed of his peerage rights.

Another researcher, Mr. Arthur Amory Codman, published some material in the "New England Historical and Genealogical Society Journal and Publication," Volume 22, p. 68-69. This material is also listed in the appendix material and gives a unique point of view on the origin of the name Belknap and the relationship of the American Belknaps to this particular family line, namely the peers that were descendant from Robert Belknap. His research ties in the Belknaps of Sawbridgeworth with the original peerage line. However, he does not substantiate his data. It would be interesting to see his original research. The compilers of this volume believe that the most significant and contemporary contribution to an understanding of our Sawbridgeworth ancestors comes from

Carroll York Belknap of 25 Plum Road, Riverside, Connecticut. There is much to support Mr. C. Y. Belknap's point of view. Of the many documents which he has reviewed and which we have furnished to him, and which have been furnished to us by our researchers, it is indicated that with prolonged lawsuits the Beltoft properties passed out of our ancestral possession during the mid to late 1500's. We would suggest that the readers of this volume peruse the material in the "New England Historical and Genealogical Register" by Henry Wyckoff Belknap printed in 1914 as compared with his updated version in 1931.

When the first Richard Beltoft died sometime between 1501 and 1510, he left to his son John Beltoft a property called Nidelles (Nydellys) containing 30 acres. The size of this property was most unusual for a mere farmer at that time. It had to represent the landholding of either someone who had descended from a peerage family holding large blocks of land, or someone who had been endowed with that land from "outside money" of a peerage source. We know that the Leventhorpe and Chauncey families, both cited in the pedigree illustration indicated earlier in this chapter, had significant interest in the Beltoft and Belknap family properties and lines. They gave much support in the chancery proceedings for the Belknap family. The proceedings of the lawsuit over Nidelles contain the names of Robert Chauncey, Henry Chauncey, Thomas Leventhorpe, and Edward Leventhorpe. What the records of the lawsuit indicate plainly is that John Beltoft was on good personal terms with both the Chaunceys and the Leventhorpes of his day (about 1540). There is good indication that Nidelles was located some where near both Shingle Hall and Pishiobury, the two chief manor estates that exist even in Sawbridgeworth today.

Now comes the entirely hypothetical "if." *If* there is any blood relationship between those Beltofts who are our early antecedents and the old Belknap family founded by Sir Robert de Belknap, it is likely that the first man known as Belknap or Beltoft, (an easy alias one for the other) appeared in Sawbridgeworth not later than 1425 and possibly a year or so before 1400 — in which case the John Leventhorpe whose brass decorates the front cover of the two volumes to which your compiler has referred, and which is illustrated in this chapter, was the person from whom Nidelles, or the beginning of Nidelles was purchased. Carroll Y. Belknap has continued his views on the name origin of our English ancestors and bases his opinions on the direct perusal of all of the original data from which Henry Wyckoff Belknap made his assumptions which are included in the "New England Historical and Genealogical Register," publication 1914 and 1931. As far as your compilers know, Carroll Y. Belknap is the only one to peruse all of this original data and the family fortunately are being given copies of it by Carroll Y. Belknap, as of the time of the publishing of this volume. Although Carroll Y. Belknap feels that our family owes much to the original researches of Henry Wyckoff Belknap and that we should be much indebted to him, he cites that he had no formal training as a genealogist. He made himself one, in essence, by long years of trial and error. Before taking a minor position at Essex Institute in Salem, Massachusetts he had been a clerk in Tiffany's in New York and been a partner in a small firm of interior decorators. Eventually, he reluctantly accepted the position of curator at Essex Institute, meanwhile having begun to work on Belknap genealogy and on the genealogy of some of his other lines of descent which led in time to occasional work as a genealogist for a retainer fee of 25c an hour.

In Henry Wyckoff Belknap's early work there were actually many errors. As time passed, he kept correcting past mistakes and revising his records, until in the 1920's he completely rewrote all his records of Belknaps in America and destroyed the old ones. But by that time he had generously shared his records with anyone who sought information, with the result that much of the faulty early findings got into wide circulation and are still being quoted today.

In a way, his first publication of his findings on our English ancestry in 1914 was an illustration of his relative inexperience at that point in his career. For instance, he used the term "alias" — sometimes — when it was not justified by the actual record: As when he named the father of Bennett Beltoft as "Richard Beltoft, alias Belknap," ("New England Historical and Genealogical Register," 1914, p. 103) a mistake for which he was reproved by professional genealogists so that he carefully avoided it in his later article in the register in 1931.

Unfortunately, many people have not noted his omission of that "alias" in 1931. This is partly due to the fact that there has been widespread reliance on the reprint of his 1914 article in the Library of Congress. No similar reprint of the 1931 article was issued by the Library of Congress. The result has been an oft-repeated use of "Richard Beltoft, alias Belknap" and even "Richard Belknap" in naming Bennett's father. Another outcome of relative inexperience, in 1914, was lack of complete exactitude in quoting from correspondence. Two instances of this weakness have led to much misinterpretation of the facts shown in what he published.

The first of these two instances is on the first page of his 1914 article ("New England Historical and Genealogical Register," 1914, p. 83), when he wrote:

"Mr. Bernau began his search with the Lay Subsidy Rolls — and there discovered that the name of the Sawbridgeworth branch of the Belknap family was sometimes Beltoft or Beltofte."

The facts shown in the correspondence and documents from Bernau were quite different. He reported finding one record of a tax payment by Bennett Beltoft and one record of a tax payment by Daniel Bellnapp of Netteswell, who he identified correctly as the son of Bennett. That was all. There was no justification of the Generalization "sometimes." The truth was simply that one record was before Bennett's children dropped the Beltoft and adopted Belknap, while the other record, years later, was after the change in name had occurred.

That word, "sometimes," in what Henry Wyckoff Belknapp loosely wrote in 1914, has done great harm by leading many people to believe that the Sawbridgeworth family used the two names concurrently over a long period — resulting in the frequent assumption that this presumed concurrent usage extended back through Bennett's ancestors all the way to the first known Richard Beltoft.

The foregoing comments do not imply that Henry Wyckoff Belknap deliberately falsified a record. He was incapable of doing anything of that sort. He merely fell into the common beginner's error of writing not the exact facts but his interpretation of them — without making it plain that what he said was an interpretation. The same kind of inexact wording also occurred in a footnote that has misled many people. On page 84, 1914 "New England Historical and Genealogical Register," he wrote a footnote:

"Alternate surnames are said to have been somewhat uncommon in England, although much used in the Channel Islands."

In looking at the original correspondence from Bernau to Henry Wyckoff Belknap, Bernau, expressing disagreement with Henry Wyckoff Belknap on this point had written:

"The use of two surnames is *very rare* in England, but common in the channel islands."

Again, it seems that Henry Wyckoff Belknap set down his own interpretation without checking the wording of his source. His footnote, too, has caused confusion — by fostering the notion that "alternate surnames" were used generally in the Sawbridgeworth family. This misinterpretation was also fostered in some of his letters to Belknap correspondents. In letters before 1920, such sentences as this appeared: "They sometimes called themselves Belknap and sometimes Beltoft." From 1920 on, he stopped saying this. Our reason for developing this point in this compilation is that the present need, in anything we issue or publish, is to do what we can to end the longstanding misconception about the use of the two surnames. The conclusion your compilers have come to after reading the whole record carefully, is what happened when the change in name occurred was that an entire family group, under the influence of a vigorous religious and political revolution, decided to resume the family name that it believed was its true name. The change was not gradual. It did not extend over a slow succession of years. It happened suddenly and dramatically — the moment that Bennet died.

Up to that moment there had been, it seems to me, a conflict between two brothers: On the one hand, the gentle and loving and successful Josias, who on his deathbed forced Bennet to admit being a Belknap; on the other hand; the stubborn and unsuccessful Bennet, deeply in debt, clinging to the Beltoft name, admitting to Belknap only in order to obtain an inheritance that would help him meet his financial needs, then returning to Beltoft in signing his will, refusing till his death to use Belknap more than just that once.

But on his death, his wife and his children, including our antecedent Abraham, buried him as a Belknap — and from that day forward, not one of them ever again used Beltoft in any recorded way.

As we see it, the history of the Sawbridgeworth family divides into four distinct periods: The Beltoft Period only: Richard, Lawrence, Richard — all these, like John, are never anything but Beltoft in the records. We have no right to call them anything but just plain Beltoft, no matter what we think. Two, the Transition Period: Josias, baptized as Beltoft but changing to Belknappe, some sizeable time before his death, else his will would have been meaningless to his legatees; and Bennet, who once and once only used Belknappe, when forced to do so. We can justify calling him "Bennet Beltoft, alias Bennet Belknappe." But for Josias, it seems to us, the best wording is Josias Belknappe (baptized Beltoft):

because he obviously used Belknappe for an extended period, and was known as Belknappe, not Beltoft. Three, the Generation of Change: Bonnet's children, all of whom changed to Belknappe when Bennet died. For them, in our judgment, the best wording is "Belknap (baptized Beltoft)."

Four, the Belknap-Only Period:

All children and descendants of Bonnet's children. If we do not make this sharp distinction, we lose the impact of what the change in name meant. It was, it seems to us, an emotional event of dramatic significance in the family at the time of Bonnet's death. When we blur the lines of the story, as Henry Wyckoff Belknap did, and lead people to think that the two names were used more or less interchangeably — we sacrifice the heart of our story.

Independent of the relationship of the peerage Belknaps, who were descendants of Robert de Belknap and the Belknaps who are our proven ancestral line in terms of relationship, we have done the work for all of them, and from the beginning of the times of our accurate genealogical research as a family before and after the turn of this century, all of us have felt impressed that the work should be done for both extensions of the line. Perhaps only a millennial explanation of the mystery of Sawbridgeworth will finally satisfy. In summary, our main line genealogy is as follows: The earliest proven ancestor of Abraham was a farmer and significant landholder in the parish of Sawbridgeworth, Hertfordshire, who was known as Richard •Beltoft, and died during the first decade of the sixteenth century (1501-10) or possibly earlier. The line of descent to Abraham ran through Richard's son Laurence, his grandson Richard, and his great-grandson Bennet, all of whom bore the name Beltoft. With the one above mentioned exception in the year 1600 (1599 by old style reckoning), none of these Beltofts ever used any other surname — contrary to the mistaken impression conveyed in the above mentioned controversy.

In 1624, all of the then living descendants of the first Richard Beltoft — including Abraham, our antecedent — suddenly changed the family surname to Belknap, and never thereafter reverted to Beltoft. The record is simply this: A century and more of nothing but Beltofts, then more than three centuries of nothing but Belknaps (the exception in 1600 was merely the forerunner of the sweeping change that was made in 1624, as will be shown below.) One Richard Beltoft and Christian, we do not have the surname of Richard Beltoft's wife's name — hence that line is unknown to us.

All that is known of this Richard and his family comes from the detailed records of losses over his land, years after his death. He owned a "messuage." (i.e., land and buildings) of thirty acres — a holding much larger than the average farm of those times. As he died about 1501-10, it can be estimated that he was born not later than about 1460, or possibly as early as 1445 — the choice of year depending on whether his son John was his eldest son, as Henry Wyckoff believed, or was his youngest son, as he possibly may have been, for reasons that will come to light in a discussion of the will of his great-grandson Bennet, later in this chapter. The children of Richard and Christian were (not necessarily in sequence of birth): John, born probably not later than 1490; Laurence, Edmund, Thomas, and two daughters not named. In his 1931 article, Henry Wyckoff Belknap repeatedly called John the oldest son, and assumed that the other sons were born in the order shown above. There is no evidence to support this assumption. It rested on still another assumption: That the inheritance of Richard's property was in accordance with the rule of primo geniture. Both assumptions may have been correct, but there was no evidence in favor of them; and there is some reason for possible doubt about them — as will be seen later. Two, Laurence Beltoft, (wife's name not known). Like his father, Laurence is known only from records of lawsuits over land. He died before February 2, 1544-5, or — much more likely — about 1525. His children (order of birth unknown): Richard, born about 1520, Alice, and thirdly a daughter, name unknown, who married a Sutton. Three, Richard Beltoft (wife's name unknown; she was buried 17 January 1588-9, as "wife of Richard Beltoft"). Richard Beltoft was born about 1520 and lived with his uncle John from 1525 on. In a lawsuit, Richard lost property his uncle John had tried to bequeath to him, but received settlement of six pounds when he was about thirty-one years old. He was buried 2 December 1599.

Because his will listed no land, Henry Wyckoff Belknap said he was probably "a prosperous copyhold fanner." — (i.e., a tenant farmer with a lifetime tenancy of land belonging to a manor.) This surmise may have been correct; but there is reason for thinking that he may have given his land to his youngest son, Josias, a few years before he died. In his 1931 article, Henry Wyckoff Belknap silently omitted two errors he had made in 1914. He called Richard "a Beltoft, alias Belknap" and he gave the name of Richard's wife as "Elizabeth" although the editor of the "New England Historical and Genealogical Register" rightly objected that there was not evidence for it. We have listed the name Elizabeth on the family group sheet for Richard, but the support is in question. Richard's children:

Bennet, born probably before 1558, when the church register began, Alice, baptized 16 September 1561; died not later than 1594, married Edward Lyndesell, Josias, born 16 September 1562, Sawbridgeworth; buried 4 February 1599-1600, South-wark. Four, Bennet Beltoft, alias Belknappe, married Grace Adam. We have extensive genealogy on the Adam line and have made extensive relative-in-law extractions of that surname within a twenty-mile radius, as we have done with the surname Belknap. Bennet was born before 1558; buried 21 May 1624. Baptized Beltoft; signed will Beltoft; but his wife and children buried him as Belknap.

Once, and once only and under compulsion, Bennet called himself a Belknappe. The occasion was when he probated the will of his brother Josias, who had made Bennet his chief legatee. Josias was the mystery man in our family history. All that we know about him comes from the brief and tender will that he dictated as he lay dying. From that will, we know that he had — at age 37 — accumulated an amount of money most unusual for a young villager in



Shakespeare's time. How he did it, we do not know. He also owned "landes" (obviously at Sawbridgeworth) which he probably had never cultivated, but had been leasing to Bennett for at least four years without receiving payment of rent by Bennet. These lands and a sizeable amount of money he bequeathed to his brother. But to receive his inheritance, Bennet had to swear an oath in court that he was "Bennet Belknappe."

Josias had signed his will Josias Belknappe and had named his brother as "Bennet Belknappe." So, two days after Josias was buried, Bennet swore he was a "Belknappe." Why Josias, baptized Beltoft, chose to call himself Belknappe, is not known; but it seems plain that he must have been using that name for some time.

The one time that Bennet is known to have called himself Belknappe was on 6 February 1599-1600. The will he signed 23 years later gave his name and that of his children as Beltoft. But when he died a year later, his wife and children buried him as Bennet Belknappe — and they never used the name Beltoft again in any recorded moment.

The reason for this sudden and dramatic change of surname is not known, though a strong case can be built for the hypothesis that under the influence of vigorous social and religious movements, the first generation in which all the sons bore Biblical names (instead of the Norman first names that had been the rule in earlier generations) insisted on resuming the surname they felt was rightfully theirs. But this is only a hypothesis, without real proof. If there is proof for this or any other explanation, it will be found only when the record of earlier Beltofts of Belknappes (before the first Richard) has been traced. Bennet's children: Abraham, baptized 10 March 1589/90; Frances, baptized 3 January 1590/01; John, baptized 8 April 1593/94; Daniel, baptized 2 November 1595/96; Josias, baptized 12 August 1599. Of these children, only our antecedent and immigrant ancestor Abraham was married before their father's death. All the others married as Belknaps, in the years following the death of Bennet. And Abraham, who had married as a Beltoft seven years earlier, was called Belknap when a man was tried for stealing sheep from him, six months after Bennet's death. What usage should be followed in naming Abraham and his brothers, after the change of surname? It seems best that we now adopt the terminology that recognizes and emphasizes the suddenness and completeness of change — such as "Belknap, formerly Beltoft" or more compactly, "Belknap, ex-Beltoft."

Because Bennet's will make his youngest son Josias his residual heir, it has been customary to say that Abraham, the eldest son, was disinherited and to believe that he was in disfavor with his father. But the detail of Bennet's will shows plainly that no such disfavor existed. Quite the contrary, Bennet left to Abraham his only sizeable legacy of money — just 20 shillings, but that was a lot of money for Bennet; he had to give his executor a year to raise that much, and Bennet left half that much to Abraham's son, to whom he had stood as godfather. And he made Abraham his ultimate heir, if Josias should die without issue. And he named Abraham his executor.

Plainly, some other explanation must be found for Bennet's disposal of his land. The possible explanation may be seen by noting something that happened sometimes in early days in New England and even as late as 1870 in other parts of America — the apparent survival of the pre-Norman conquest practice that the Normans called "borough English." (tenure en burg Anglais), inheritance of

land by the youngest son rather than by the oldest, as was the federal custom on the continent. The Normans brought the rule of inheritance by primo geniture with them, and it became the general practice in England; but it was not the native English practice and it did not wholly displace the custom of inheritance by the youngest son. In various parts of England, the old practice — borough English — lingered on for centuries and was not legally abolished until 1925.

Borough English came to New England with the first colonists. For instance, Robert Jones (father of the wife of Abraham's son Samuel) bequeathed his land to his youngest son, just as Bennet had done. And it is quite possible that Abraham's will (which has not been found) left his land to his youngest son John. The record of later sales of the land suggests this possibility.

In America, the custom of borough English seems to have taken two forms: one, leaving land to the youngest son by will, as Bennet did, and two, giving the land to the youngest son when the father became old and unable to farm it — often with the understanding that the father would continue to live there, with the youngest son's family. The second method was the one followed by Abraham's son Samuel and by Samuel's son Ebenezer, and apparently by Ebenezer's son Joseph.

The existence of this second variation, in America, suggests the advisability of taking another look at the "landes" that our mystery man Josias bequeathed to his brother Bennet in January 1599/1600. How he had come by ownership of them? His will indicates that he had owned them for at least four years; so he was not older than 33 when he acquired them. The value of the land, as indicated by the yearly rent stated in the will, makes it seem highly improbable that the young villager bought it himself at or before age 33. So the obvious probability is that his father Richard gave the land to Josias at some time before he made his will in 1594, when he was about 74 years old. This may well be why Richard's will mentions no land. Finally, in turn, all this consideration of the terms of Bonnet's will can lead back to a question raised earlier in this chapter. Was Henry Wyckoff Belknap correct in assuming that the inheritance of the land owned by the first Richard Beltoft was by primo geniture, and that therefore John was his oldest son? Or did Richard's will, which is known only by the way it was described by witnesses in the lawsuit, actually follow the practice of borough English, so that John was his youngest son? The question may have only minor importance, yet it will need to be borne in mind by anyone who searches for early Beltoft or Belknap records earlier than those which have yet been found at Sawbridgeworth.

We have included within this chapter the family group sheets for each of our main line Belknaps or Beltofts in Sawbridgeworth, including their immediate direct descendants. We have also included a pedigree chart of the ancestry of Mary Stallion, the wife of Abraham Belknap, and Grace Adams, the wife of Bennet Beltoft.

Our family story now shifts to the New World.



Chapter 4 THE GREAT NORTH AMERICAN MOVEMENT

The Belknap Family Role

To us as a family and to those of us in the Church, we believe the Pilgrim fathers and those who immediately followed after them were divinely led to this land. It had been consecrated by the Lord, in ages past in the cause of human liberty, that at the proper time it should be discovered and occupy its position of destiny among the nations of the earth. It was to become the environment in which the Restored Gospel of Jesus Christ would be brought forth again in the earth. Although the blood of Israel was rich in the islands of Britain, the newly restored Gospel could not be established there. It would be choked out by bigotry and traditional social patterns which have made any new movement difficult in Europe. Even in North America, on the frontiers of western civilization, the Church had to undergo four major moves before it could finally take root and truly become the ensign "unto all nations."

Again we must look at the time in which these great events began. The dynamics of change that brought them about were also the dynamics that undoubtedly led Abraham Belknap to take his family across 3,000 miles of the Atlantic to brave a new frontier for the cause of liberty, both religious and political.

It was the same motivation which was to bring our convert ancestor Gilbert Belnap, across the 2,000 miles between his birthplace in Port Hope, Upper Canada to the valleys of the Rocky Mountains. In this and in ensuing chapters, we shall place our ancestors in the setting of their experiences.

The struggle with Spain had long absorbed the energies of Englishmen in the last half of the sixteenth century, and in the last years of Queen Elizabeth, few fresh enterprises had been carried out upon the oceans. For a while little was heard of the New World. Hawkins and Drake in their early voyages had opened up broad prospects for England in the Caribbean. Others had penetrated deeply into the Arctic recesses of Canada in search of a Northwest Passage to Asia. But the lure of exploration and trade had given way to the demands of war. The novel idea of founding colonies also received a setback. Gilbert, Raleigh and Grenville had been its pioneers. Their bold plans had come to nothing, but they left behind them an inspiring tradition. Now, after a lapse of time, their endeavors were taken up by new figures, less glittery, more practical and undoubtedly inspirationally guided. Piecemeal and from many motives, the English-speaking communities in North America were founded. The change came in 1604, when James I made

his Treaty of Peace with Spain. There were troubles in England in those days. People reduced to beggary and vagabonds were many, and new outlets were wanted for the nation's energies and resources.

The steady rise in prices had caused much hardship to wage-earners. Though the general standard of living improved during the sixteenth century, a wide range of prices rose six-fold, and wages only two-fold. Industry was oppressed by excessive government regulations. The Medieval system of craftsmen's guilds, which was still enforced, made the entry of young apprentices harsh and difficult. The squirearchy, strong in its political alliance with the Crown, owned most of the land and all the local government. The march of enclosures, which we talked about in the last chapter, which they pursued, drove many English peasants off the land. The whole scheme of life seemed to have contracted, and the framework of social organization had hardened. There were many without advantage, hope, or livelihood under the new conditions. Colonies, it was thought, might help solve these distressing problems.

The government felt that trade with lively colonies promised them an increase in the customs revenue on which the Crown heavily depended. Merchants and the richer landed gentry saw a new opportunity to cross the Atlantic for profitable investment and an escape from cramping restrictions on industry and the general decline of European trade during the religious wars. Capital was available for overseas experiments. Raleigh's attempts had demonstrated the ill success of individual effort, but a new method of financing large-scale trading enterprises was evolving in the shape of a joint stock company. In 1606, a group of specu-



lators acquired a royal charter, creating the Virginia Company. They established a settlement at Jamestown in the Chesapeake Bay on the Virginian coast in May of 1607. By the following spring, half the population was dead from malaria, cold, and famine. After a long and heroic struggle, the survivors became self-supporting, but profits to the promoters at home were very small. Captain John Smith, a military adventurer in the Turkish wars, became the dictator of the tiny colony, and enforced harsh discipline. The marriage of his lieutenant John Roife with Pocahontas, the daughter of an Indian chief, caused a sensation in the English capital. But the London Company had little control of the administration of the colony, which was rough-and-ready. The objects of the directors were mixed and ill-defined. It was thought that colonization would reduce crime and poverty in England. Others looked for profit to the fisheries of the North American coast, or hoped for raw materials to reduce their dependence on the exports from the Spanish colonies.

For various motives, many were ready and eager to go. Some had not emigrated for religious motives at all. Some had been drawn overseas by the Englishman's characteristic desire to "better himself," which in those days meant to obtain land. Free land was the promise held out in the travel pamphlets issued by the companies promoting the immigration. It was a period of land hunger in England. Many younger sons of the middle and lower classes could obtain no land at home, and former copy holders (those who rented land) often found themselves pushed out of their old secure franchise into the position of lease holders or tenants at will. Rents were rising and tenants were competing hotly for farms. Unemployed craftsmen, too, could be sure that in the new settlements their skills would be in great demand. Many gentlemen adventurers were attracted not only by the prospect of land, but by the lure of the unknown and the marvelous, and by stories of fabulous riches to be won in America, which in fact only their remote descendants were to realize in ways undreamt. Early New England was not a land of great fortune or great contrasts in wealth.

All of these classes of immigrants went freely at the instigation of religious motives, private enterprise, and persuasion. If the government of England itself was involved, they sent out only convicts, and later on prisoners of civil wars under Cromwell. These unfortunates, and other youths kidnapped by private enterprise and sold into servitude, worked out their freedom if they lived long enough, and often founded prosperous families.

During the civil wars of Charles and Cromwell, the flow of voluntary emigration diminished. It is fortunate that our ancestor Abraham Belknap got out of England just before the Cromwellian civil wars. Virginia and Maryland were passively loyal to the King; and even the New England colonies, though sympathizing with the Puritan cause, remained neutral. For already the instinct of "isolation" from the affairs of Europe was strong in America. Three thousand miles is a very long way, a voyage of several months of misery, during which death took its toll in the ill-constructed ships. So, after the first few years, the social history of America ceased forever to be a part of the social history of England. A new society began to work out its own characteristics, under pioneer conditions of life very different from those that prevailed on the mother island. Nonetheless, the colonies were an off-shoot of English seventeenth century life, and derived therefrom ideas and impulses that were to carry them far along new paths of destiny.

Other forces more vital, deep-seated and ultimately to influence more importantly the political destiny of America, were at work. The Elizabethan, bishops had driven the nobler and tougher Puritan spirits out of the established church. But though they destroyed the organization of the party, small illegal gatherings of religious extremists continued to meet north of London in the communities of Sawbridgeworth and Epping. Although there was no systematic persecution, some were jailed and the petty restrictions and spyings obstructed their peaceful worship. The congregation at Scrooby in Nottinghamshire, led by one of their pastors, John Robinson, and by William Brewster, a Puritan bailiff of the Manor of the Archbishop of York, resolved to seek freedom of worship abroad. John Robinson was to be the antecedent of one of the Joseph Smith ancestral lines. In 1607 they left England and settled at Leyden, Holland, hoping to find asylum among the tolerant and industrious Dutch. For ten years, these Puritan parishioners struggled for a decent existence. They were small farmers and agricultural workers, out of place in a maritime industrial community, barred by their nationality from the guilds of craftsmen, without capital and without training. The only work they could get was rough manual labor. They were persistent and persevering, but a bleak future faced them in Holland. They were too proud of their birthright to be absorbed by the Dutch. The authorities had been sympathetic, but in practice unhelpful. The Puritans began to look elsewhere.

Emigration to the New World presented itself as an escape from the "sinful generation." There they might gain a livelihood unhampered by Dutch guilds, and practice their creed unharrassed by English clerics and the Crown. As one of their number records, "The place they had thoughts on was some of those vast and unpeopled countries of America, which are fruitful and fit for habitation; being devoid of all civil inhabitants; where they are only savage and brutish men, which range up and down, little otherwise than the wild beasts of the same."

Throughout the winter of 1616/17, when Holland was threatened with the renewal of war with Spain, there were many discussions among the anxious community. A mortal risk and high adventure lay before them. To the perils of the unknown, to famine, and the record of past failures were added gruesome tales of the Indians; how they flayed men with the shells of fishes and cut off steaks which they broiled upon the coals before the eyes of the victims. But William Bradford, who was to become governor of the new colony, pleaded the argument of the majority. In his "History of the Plymouth Plantation," he has expressed the views they had.



"All great and honorable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. The dangers were great; but not desperate; The difficulties were many, but not invincible. For though there were many of them likely, yet they were not certain; there might be sundry of the things feared that might never befall; and others by provident care and the use of good means might in great measure be prevented; and all of them, through the help of God, by fortitude and patience, might either be borne or overcome. Such attempts were not to be made and undertaken without good ground and reason; not rashly or lightly, as men may have done for curiosity or hope of gain, but their condition was not ordinary; their ends were good and honorable, their calling lawful and urgent; and therefore they might expect the blessing of God in their proceedings. Yea, though they could lose their lives in this action, yet might they have comfort in the same, and their endeavors would be honorable. They lived here but as men in exile, and in a poor condition; and as great miseries might possibly befall them in this place, for the twelve years of truce were now out, and there was nothing but the beating of drums, and preparing of war, the events whereof are always uncertain. The Spaniard might prove as cruel as the savages of America, and the famine and pestilence as sore here as there, and their liberties less to look out for remedy."

Their first plan was to settle in Guiana, but then they realized it was impossible to venture out upon their own. Help must come from England. They accordingly sent agents to London to negotiate with the only body interested in emigration, the Virginia Company. One of the members of its council was an influential Parliamentarian, Sir Edward Sandys. Supported by the London merchant backers of the company, he furthered the project. Here were ideal settlers, sober, hard-working, skilled in agriculture. They insisted upon freedom of worship, and it would be necessary to placate the Anglican bishops. Sandys and the emissaries from Holland went to see the King. James was skeptical. He asked how the little band proposed to support itself and the company's territory in America. "By fishing," they replied. This appealed to James. "So God have my soul," he exclaimed in one of his more agreeable remarks, "Tis an honorable trade! It was the apostles' own calling."

The Leyden community was granted a license to settle in America, and arrangement for their departure were hastened on. Thirty-five members of the Leyden congregation left Holland to join sixty-six others, some of whom had come from the communities where our Belknap ancestors resided, and in September 1620 they set sail in the Mayflower, a vessel of 180 tons.

After two and a half months of voyaging across the winter ocean, they reached the shores of Cape Cod, and thus, by an accident, landed outside the jurisdiction of the Virginia Company. This invalidated their patent from London. Before they landed, there was trouble among the group about who was to enforce discipline. Some who had joined the group had no intention of submitting to the Puritan leadership of the Leyden set. There was no possibility of appealing to England. Yet, if they were not all to starve, some agreement must be reached.

Forty-one of the more responsible members thereupon drew up a solemn compact which is one of the remarkable documents in history, a spontaneous covenant obviously God-inspired, which was developed for their political organization.

"In the name of God, Amen. We whose names are underwritten, the loyal subjects of our dread sovereign lord, King James, by the grace of God, of Great Britain, France, and Ireland, defender of the faith, etc. Having undertaken,

for the glory of God, and the advancement of the Christian faith, the honor of our King and country, have voyaged to plant the first colony in the northern parts of Virginia, do by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience."

In December, on the American coast in Cape Cod Bay, these men founded the town of Plymouth. The same bitter struggle with nature that had taken place in Virginia now began. There was no staple crop, but by toil and faith, they survived. The financial supporters in London reaped no profit. In 1627, they sold out and the Plymouth colony was left to its own resources. Such was the founding of New England.

For ten years afterwards, there was no more planned immigration to America; but the tiny colony of Plymouth pointed a path to freedom. In 1629: Charles I dissolved Parliament, and the period of so-called Personal Rule began. As friction grew between the Crown and the subjects, so opposition to the Anglican Church strengthened in the countryside. Absolutism was dominating the philosophical thoughts in continental Europe, and England seemed to be going the same way. Many people of independent mind began to consider leaving home to find freedom and justice in the wilds. Within five years, Abraham Belknap was to find himself involved with the Pilgrims and the many hundreds of others that left about the same period of time.



The congregation from a second company was formed called "The Company of the Massachusetts Bay in New England." News spread rapidly, and there was no lack of colonists. An advance party founded the settlement of Salem, to the north of Plymouth. In 1630, the governor of the company, John Winthrop, followed with a thousand settlers. He was the leading personality in the enterprise. The uneasiness of the time is reflected in his letters, which reveal the reasons why his family went. "I am very persuaded," he wrote about England, "God will bring some heavy affliction upon this land, and that speedily; but be of good comfort. If the Lord seeth it will be good for us, he will provide a shelter and a hiding place for us and others. Evil times are coming, when the church must fly into the wilderness." The wilderness that Winthrop chose lay on the Charles River, and to this swampy site the capital of the colony was transferred. Here from modest beginnings arose the city of Boston, which was to become in the next century the heart of resistance to British rule, and long remain the intellectual capital of our country.

The Massachusetts Bay Company was by its constitution a joint stock corporation, organized entirely for trading purposes, and the Salem settlement was for the first year controlled from London. But by accident or intent, there was no mention in the charter of where the company was to hold its meetings. Some of the Puritan stockholders realized that there was no obstacle to transferring the company, directors and all, to New England. A general court of the company was held, and this momentous decision was taken. From the joint stock company was born the self-governing colony of Massachusetts. The Puritan landed gentry who led the enterprise introduced a representative system, such as they had known in the days before King Charles's Personal Rule. John Winthrop guided the colony through this early phase and it soon expanded. Between 1629 and 1640 the colonists rose in numbers from 300 to 14,000. Our immigrant ancestor Abraham Belknap came with his family in 1635.

The resources of the company offered favorable prospects to small immigrants. In England, life for farm laborers was often hard. Here in the New World, there was land for every newcomer and freedom from all restrictions upon the movement of labor and such other Medieval regulations as oppressed and embittered the people in England.

With the loss of land by court suits in the preceding two generations before Abraham Belknap, Abraham was required to move, apparently from place to place, to find employment. It is interesting to note that his marriage was in one place, his children were born in another, and it was obvious that he was experiencing the unsettled struggle of the times.

In spite of the inspiring ideals which led to the organization of the original Massachusetts colony, the leaders of that colony gradually evolved their own concepts of freedom. It must be, they felt, the rule of the "godly." They understood toleration as little as the Anglicans in the Church of England, and disputes broke out about religion. By no means were all rigid Calvinists; recalcitrant bodies split off from the parent colony when such quarrels became strident. Outside of the settlement were boundless beckoning lands. In 1635 and 1636, some colonists moved to the valley of the Connecticut River, and founded the town of Hartford near its banks. They were joined by many immigrants direct from England. This formed the nucleus of the settlement of the river towns, later to become the colony of Connecticut. There, 3,000 miles from home, enlightened rules of government were drawn up. A "fundamental order," or constitution was proclaimed, similar to the Mayflower Compact, about 15 years before. A popular government, shared

by all the free men of the colony, was set up, and maintained itself in a modest way until its position was formally regularized after the restoration of the Stuart monarchy with Charles II as King of England. Religious strife here in America as well as in England continued to drive others beyond the bounds of the parent colony. A scholar from Cambridge University in England, Roger Williams, had been forced to leave the University by the archbishop of the Church of England. He followed the now-known way to the New World and settled in Massachusetts. The Puritans there seemed to him almost as oppressive as the Anglican Church in England. Williams soon clashed with the authorities, and became the leader of those idealists and humbler folk who sought escape from persecution in their new home overseas. The magistrates considered him a promoter of disorder, and resolved to send him back to England. Warned in time, he fled beyond their reach, and followed at intervals by others, founded the town of Providence to the south of Massachusetts. Other exiles from Massachusetts, some of them forcibly banished, joined his settlement in 1636, which became the colony of Rhode Island. Roger Williams was the first political thinker of America, and his ideas influenced not only his fellow colonists, but the Revolutionary party in England as well. In many ways he foreshadowed the political concepts that were eventually to become the principles upon which the Constitution of the United States would be founded. He believed in a complete separation of church from lay government, and Rhode Island was the only center in the world at that time where there was complete religious toleration. As Roger Williams made as complete an evaluation of Christian religion as he possibly could, he came to the conclusion that the true Gospel of Jesus Christ was not to be found on the earth but anticipated "prophetically" that the time would come in which the Gospel would be restored in its fullness once again to the earth. It was from such noble causes that this colony was sustained and thrived.

By 1640, five years after the arrival of Abraham Belknap, five main English settlements had been established in North America: Virginia, technically under the direct rule of the Crown in England. The other four were the original Pilgrim settlement of Plymouth, which, for want of a capital, had not expanded; the flourishing Massachusetts Bay Colony and its two off-shoots, Connecticut and Rhode Island.

In spite of religious divergences, they were much alike. All were coastal settlements, bound together by trade, fisheries, and shipping, and soon forced to make common cause against their neighbors. For the French were already reaching out from their earlier bases in Canada, having ousted an adventurous band of Scotsmen who had been located for a time on the upper reaches of the St. Lawrence River.

The independent political direction taken by the colonies led England to consider sending an expedition to assert its authority in America. In 1635 Charles I and his council considered sending an expeditionary force. The colonists built forts and block houses and prepared to fight. But the civil war in England suspended such designs, and they were left to themselves to grow for nearly a quarter of a century.

In the decades that followed the immigration of Abraham Belknap and his family to Massachusetts, a great immigration of over 80,000 English speaking people crossed the Atlantic. Another "branch of Joseph" was in the process of "growing over the wall." Never since the days of the Germanic and Scandinavian invasions of Britain had such a national movement been seen. The Saxon and Viking had colonized England. Now, one thousand years later, their descendants

were taking possession of America. Many different streams and branches of the blood of Israel were to make their confluence in the New World and contribute to the manifold character of the future United States. But the British stream with the greatest concentration of all flowed first and remained foremost. Their motives were religious and political freedom, which brought about from the beginning a separation and a lack of sympathy with the government in England. The creation of towns and settlements in the wilderness, warfare with the Indians, and the remoteness and novelty of the scene widened the branch with the old World. During the critical years of settlement and consolidation in New England, the mother country of England was paralyzed by civil war. When the English state again achieved civility, it was confronted with self-supporting, self-reliant communities which had evolved traditions and ideas of their own.

The traditions which Abraham Belnap and his family brought with them from England were, we are certain, influential in their concepts of general Western culture. Nonetheless, his descendants through our ancestral line of Belknaps were to change and evolve a pattern of thinking which made them play the all-important role of establishing an independent environmental character, which was conducive to the restoration on the Gospel of Jesus Christ, something which could not have taken place in traditional Europe and England.

The role of our family and lineage was to completely disappear in the ensuing century from England. There are practically no Belkaps found in England today. The name evaporated from the English scene. It planted itself instead in the New World and from our immigrant ancestor Abraham Belnap evolved a posterity by direct descent and through intermarriage of approximately a quarter of a million people. Our family being of the lineage of the house of Israel through Ephraim began shaping the destiny of the New World in preparation for the restoration of the Gospel of Jesus Christ. Our family was to be intertwined with that restoration seven generations hence in the person of our convert ancestor, Gilbert Belnap. Abraham Belnap was a pilgrim. Gilbert Belnap was a pioneer.

As a family, we are sure that both were divinely led into their respective roles to come, first of all, to this land and to expand within the framework of this land to a Rocky Mountain home. Both were led to, and expanded within a land which was consecrated by the Lord in ages past to the cause of human liberty, a land which had been withheld from extensive habitation through many centuries, that at the proper time it should be discovered, and become peopled and then occupy its position of destiny among the nations of the earth. When we contemplate what has been accomplished in the three and a half centuries intervening, how that today our own nation, which is but a minor portion of the great hemisphere, arises in its majesty with over 200,000,000 citizens, one of the foremost nations of the earth, contributing in large measure to the perpetuation of freedom and liberty in the earth, we are led to exclaim: "Oh Lord, how wonderful are Thy ways."

Those of us in the Belnap family should take the lessons to heart, which the history of our antecedents offers. To us who are descendants of Gilbert Belnap and who find our roots intertwining through the intermountain region of America, we naturally associate the great work accomplished by those early settlers of our country with that other marvelous achievement which has been accomplished throughout the western United States by the settling here of the pioneers in 1847. We can find many parallels between the Pilgrims of the early seventeenth century in New England to the Pioneers of the mid-nineteenth cen-

ture who settled the intermountain regions, for their mission and their character, their objectives and their achievements are in many respects strikingly similar.

The one began with a company of 102 souls; the other a company of 143. The one launching upon a journey across 3,000 miles of ocean; the other across 1,000 miles of wilderness. The one a journey of 67 days; the other a journey of 120 days. The one is going to a land known mostly by the English fishermen; the other going to a land known only to the trappers of the fur companies. Both going to the vast domain of the unexplored and the unknown. Both were seeking religious and political freedom; one escaping the intolerance of priestcraft and establishment of churches by law or imperial edict, and the other seeking deliverance from the violence of mobocracy; one going in poverty, the other only rich in faith in God. Both had a mission to perform. Both had Indians to fight and subdue or placate. Both had hardships to endure. Both had sacrifices to make by which they were in turn sanctified. Both were designed in the providences of God, to lift an ensign to the nations — one a political, the other a spiritual ensign. Both literally founded empires. Both drew from all races of the earth, but the latter drew heavily from the former, with the result in both cases of great racial, political, social, and religious betterment of the world.

And herein the parallel does not end, for America first was considered undesirable, and so was the great western country considered to be "worthless wilderness of the West." It is not an unusual thing that by mere accident, or by small things, the Lord brings to pass his great and mighty purposes.

The landing of the Pilgrims at Plymouth in 1620 is considered one of the greatest events in modern history. English and French fishermen and traders had appeared on the coast of Maine before 1620; for in 1607 there were settlements established there. These traders and agents were living in the country the year round. English and French colonization was therefore inevitable. It is a safe conclusion that even without the landing of the Pilgrim fathers when and where they did land in America, this country would have inevitably been peopled by Europeans in course of time. But the providential occurrence is not in the fact that men and women came here in those early times, but rather in the kind of men and women who did come to live here. It may be safely said that many of these colonizing enterprises were inspired by commercial motives; but not so with the Pilgrims. They came here for the purpose of obtaining freedom, religious and political. They even determined to flee from the superimposed authority which had restricted the free exercise of religion on the other side of the Atlantic.

Herein perhaps lies the most powerful agency at work in the lives of these historic men and women, namely, to establish the free exercise of religion, to worship God in the way they chose. They had seen their fellow religionists burned at the stake, or made the victims of inquisitorial torture because they refused to conform to the requirements of the established church, and their greatest desire was to find a land where they could worship God according to the dictates of their own consciences.

It is equally true with the Mormon pioneers. The West would have eventually been settled by the pioneer westward movement. It was the land of people with whom Gilbert Behap was associated that established not only a Rocky Mountain civilization but built the foundations of the Kingdom of God here on earth.

Among the many people who came to the New World and expanded its western frontiers certainly the desire for land and the freedom to develop it as they wished was of no secondary influence.

In some respects an almost as great a factor influencing political destiny was that which was found in acquiring land. The greatest attraction that could be thrown out to men of enterprise and ambition was the possession of land. Herein we see the natural development of the spirit of independence. When men begin to reap the benefits of their own toil and enjoy the profits on the products of the soil, they instinctively feel independent. Both factors, religion as well as free enterprise and free development of personal enterprise, were to become strong motivating factors for both Abraham Belknap and his 7th great grandson, Gilbert Belnap. As we see the character of their lives the assortment of their independence was inevitable.

Those cultures and subcultures which failed to succeed in the Western hemisphere have done so because of wrong motive. The Spanish and French desires for the creation of personal wealth, as well as national wealth, brought about the inevitable downfall of such totalitarian systems as were required to exploit the land of its wealth. Spain and France did not succeed in America because the love of gold, the love of conquest and glory were never the motives upon which home and family relationships were to be built. Rather this cultural approach was destructive to the fundamental unit of society, which is home and family. The home and family is the natural institution in America. There is plenty of land upon which men and women can establish their homes. No other nation is so rich in resources, in positive climatic conditions, in the products of the earth, as is America. No other nation is inherently endowed by the Creator with the possibilities of being an independent nation as is America. We can live in absolute independence of all of the world for our necessities if we but put our mind to it. Here it is that men were intended, in the decrees of the Lord, with respect to this land, to obtain freedom. The home and family is the great palladium of freedom. It is the greatest resistant to encroachment; it is the greatest inspiration to defense or combat; it is the greatest justification and the surest foundation for independence.

America has also been great because it has fostered a mutual interdependence about the framework of the home. It fosters the educational concepts of freedom, of religious concept, and the moral code of our culture through the framework of home and family. This has always been best achieved through what we call a multi-generational family, cited in the beginning chapter of this volume. America has become great because its traditions have been passed on with successive improvement, generation upon generation, in well-founded families who base their ideals on principles of free agency. It is interesting to note how both Abraham Belknap and Gilbert Belnap attempted to maintain strong family ties; family ties which had been characterized in their family relationships in preceding generations. We can see the closeness of these ties in the correspondence between them and their descendants and antecedents. We can see an attempt on the part of both to hand down the legacy to generations that followed of not just their material substance (and they gave all of this), but of the principles that had motivated their lives and actions.

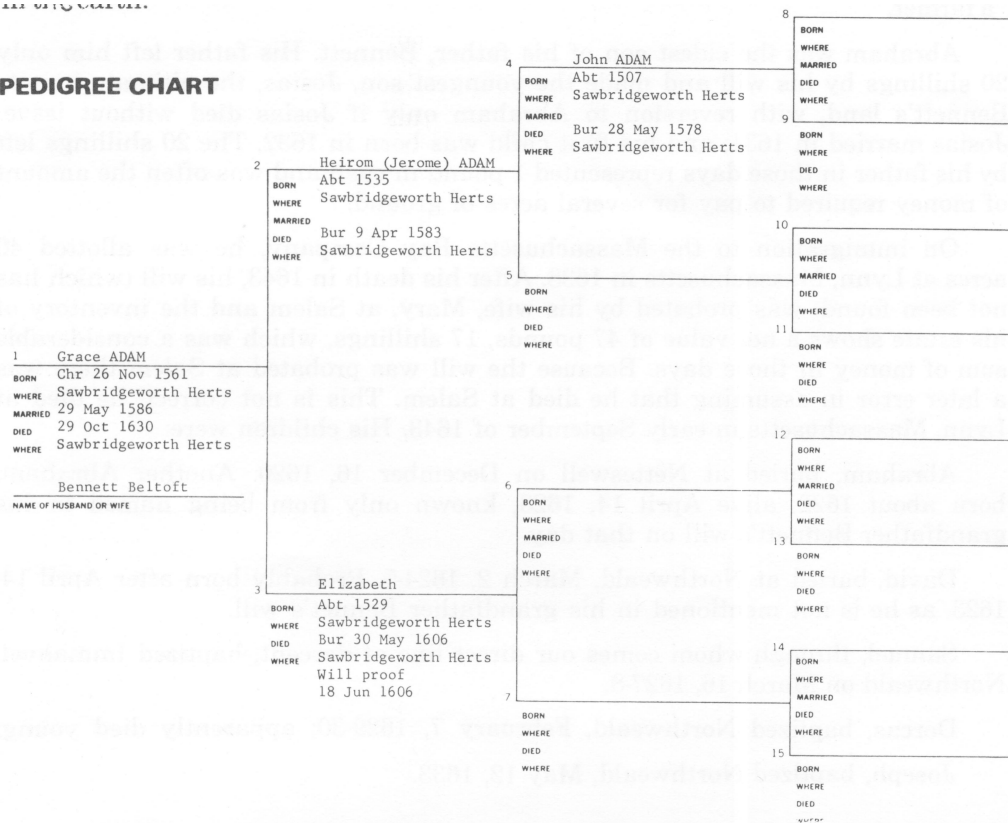
It is also interesting to note in the history of our ancestors, particularly within the framework of New World civilization, how the role of woman and mother was elevated to its full and dignified place in the human interpersonal relationship. As we study the history of our antecedents we need to look back,

to the pioneers that gave us such splendid ideals in the sanctity of the home and the dignity of labor, and the exaltation of motherhood; back to the Pilgrim fathers and mothers who established in this land of America, the Christian home, the sacred trinity of civilization — the father, the mother, and the child. And do not both of these lead us back to Nazareth, where a light shown while all the world was in darkness?

We need within this nation what we also need within our Belnap family. The family is now beginning to become so large that it is beginning to lose its cohesive-ness because of its geographical fragmentation in many parts of the country as well as the Earth. Life to our ancestry would have been vague and the pioneering spirit fruitless unless they had a specific pathway marked for them and pursued its course. Latter day revelation left them with an understanding of their identity independent of where they were in the Earth, left them bound and attached and sealed them to common eternal goals and purposes. They came to realize that manhood, womanhood, and the sanctity of the home were the cohesive powers which mean prosperity and perpetuity in the earth. We can likewise look back to our early Pilgrim ancestors who 350 years ago have left us with a legacy that makes our path easier to follow. Perhaps today more than ever we need the positive things which they have left behind. Certainly the world needs their faith without superstition. It needs their zeal for God, without fanaticism. It needs their humility, without their poverty. It needs their devotion, without their intolerance. It needs their courage. It needs their simplicity. It needs their thrift. We must continually re-establish in our lives that reverence for home and family and that demand for virtue which will mean strength and power and glory and perpetuity in the earth.

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PEDIGREE CHART



Our immigrant ancestor, son of Bennett Beltoft, alias Belknappe, and Grace Adam both of Sawbridgeworth, Hertfordshire, England. Abraham married Mary Stallion, daughter of Thomas Stallion and Mary Dalton, of Latton, Essex. Mary was christened in Latton, December 24, 1595. Abraham was christened as Beltoft, Sawbridgeworth, March 15, 1589/90. He married as Beltoft, Latton, Essex, October 28, 1617. He lived at Netteswell, Latton, Northweald, in Essex and eventually immigrated to Lynn, Massachusetts with the second Mayflower, or Massachusetts Bay Company. He immigrated from Epping, Essex where many of the early Pilgrim and Puritan fathers congregated. The year and ship is not known. The immigration was at some time between May 10, 1635 and early 1638. There is strong evidence to suggest he was there as early as the summer of 1635.

He began the use of the name Belknap at some time before October 20, 1634. The trial of one Norrington for stealing sheep from "Abraham Belknap of Latton" (six months after his father's death) confirms the fixation of the name. The Church register at Northweald spells his name Beltrap; the same spelling occurs once in the register at Sawbridgeworth.

A disposition signed by him with the mark "A" at Northweald, Basset January 31, 1626-27 gives the name as Belknapp. His occupation in England was that of a farmer — probably a land owner. They were called in that time "yeoman" and such was the title that he gave himself in his deposition made January 31, 1626-27. In Massachusetts he was referred to on other occasions as "a farmer."

Abraham was the eldest son of his father, Bennett. His father left him only 20 shillings by his will and made the youngest son, Josias, the ultimate heir to Bennett's land, with reversion to Abraham only if Josias died without issue. Josias married in 1631; and his first child was born in 1632. The 20 shillings left by his father in those days represented 1 pound in cash and was often the amount of money required to pay for several acres of ground.

On immigration to the Massachusetts Bay Company, he was allotted 40 acres at Lynn, Massachusetts in 1638. After his death in 1643, his will (which has not been found) was probated by his wife, Mary, at Salem and the inventory of his estate shows a net value of 47 pounds, 17 shillings, which was a considerable sum of money in those days. Because the will was probated at Salem there was a later error in assuming that he died at Salem. This is not correct; he died at Lynn, Massachusetts in early September of 1643. His children were:

Abraham, buried at Netteswell on December 16, 1620. Another Abraham, born about 1622, alive April 14, 1623, known only from being named in his grandfather Bennett's will on that day.

David, buried at Northweald, March 2, 1624-5. Probably born after April 14, 1623, as he is not mentioned in his Grandfather Bonnet's will.

Samuel, through whom comes our direct line of descent, baptized Immanuel, Northweald on March 16, 1627-8.

Dorcas, baptized Northweald, February 7, 1629-30; apparently died young. Joseph, baptized

Northweald, May 12, 1633.

John, baptized Northweald, May 10, 1635, fixing a date prior to the immigration of the family.

Anna, born about 1639 or 1640, presumably at Lynn, Massachusetts.

When emigrating from England, he was accompanied by his wife, Mary, and sons, Samuel, Joseph, and John. Contrary to tradition, none of his brothers came to America. The church registers and wills in Hertfordshire and Essex show that all his brothers remained in England. He had no brothers named Joseph and Thomas — the names most commonly said to be those of brothers who came to America with him. Identification of a Thomas Burnap as an immigrant Belknap, by Banks (topographical dictionary, etc.) was based on an error by Henry Wykoff Belnap, which Henry Wykoff Belnap retracted later when Burnap proved to be a variant of Burnatt. No other Belknap immigrant has yet been found at any period in North American history.

This greatly simplifies our genealogy in that all North American Belnaps (Belknaps) barring adoption of the name, can trace their genealogy to Abraham Belknapp as their immigrant ancestor. This has already set the basis for Volume II of a Belnap (Belknap) family publication. This will be a vast undertaking, but nonetheless an essential one, not only from the historical and genealogical point of view, but the long range implications of our eternal family relationships.

Fortunately, as outlined in the introductory chapter, we will be able to draw upon the resources of many in and out of our family who have been moved upon by the Spirit of Elijah to assist in the compilation of this great work.

Our sources for the above mentioned data and the material to follow comes largely from the New England Historical and Genealogical Register, 1914, 1931, and 1950. It also includes correspondence of Henry Wykoff Belnap and E. C. Bernau. Banks Topographical Dictionary of Puritan Immigrants and field reports which we as a family organization have obtained from our assigned researchers and researches we have done ourselves in Essex and Hertfordshire 1970 to 1973.

Abraham's history would not be complete except that we review in careful detail the researches that have led to the name change of Beltoft to Belknap at the time of Abraham's parents, as well as his own change of the name and the change that had obviously taken place at an earlier date with his uncle, Josias. On January 28, 1599-1600, Abraham's uncle, Josias, made his will as Josias Belknappe, naming his brother as Bennet Belknappe. Josias signed the will in full, not by a mark (the numerous legatees must have known him as Belknappe; otherwise the will would have been meaningless, so he must have begun calling himself Belknappe at sometime before the date of his will.).

On February 4, 1599-1600, Josias was buried as a Belknappe at St. Saviour's, Southwork. Entry in the church register: "Josias Belknappe, a man being a stranger and no parishioner." (Henry Wykoff Belnap's note based on a letter from Bernau on September 5, 1930, shows the spelling "Belknap", but does not indicate explicitly that this was the spelling in the church register. February 6, 1599-1600 shows that Bennet probated Josias' will, swearing he was "Benedict Belknappe." However, on April 14, 1623, Bennet made his will as Bennet Beltoft, naming all his children as his son, Abraham, as well as his grandson Abraham, as Beltoft. On May 21, 1624, Bennet was buried by his family as Bennet Belknap. On June 15, 1624, his executors — his wife, Grace and his son, Josias, probated his will as that of "Benedictus Belknapp" even though it was signed Beltoft. On

October 19, 1624, Bennet's daughter, Frances, married as Belknapp. This was six months after Bennet's death. On October 20, 1624, a trial of one "Norrington for stealing sheep from Abraham Belknapp" is recorded in Latton, Essex. On March 24, 1624-25, Abraham's son, David, was buried at Northweald in Essex as Belknep (Beltrap). January 31, 1626-27 shows Abraham made a deposition at Northweald, Bassett in Essex as Abraham Belknapp. On July 10, 1630, Grace, daughter of John and Elizabeth Belknapp (Belknop) was baptized. Presumably John, son of Bennet, was married as Belknapp about 1628 or 1629, at the home of his bride in some other town. On October 20, 1630, Bennet's wife, Grace, was buried as Belknep, (spelled in the register Belkap). On May 2, 1631, Bennet's son, Josias, married as Belknep (Belkap).

After the date of Bennet's burial no use of Beltoft appeared in records until 1663, when two children of Henry Belknep (grandsons of Bennet) were buried as Beltoft; and again in 1683, when this Henry's last child was buried as Mary "daughter of Henry and Mary Belknapp alias Beltoft." These are the only recorded instances of reversion of Beltoft of those who made entries on church records or other records. They may indicate only that an aging pastor or warden remembered that the family name had formerly been Beltoft. This Henry, like all of the children of Bennet's sons, was christened Belknapp and married as Belknapp, twice.

There were a number of variants of spelling at different times throughout Sawbridgeworth history. The spelling Belnap, without the "k" first appears at Sawbridgeworth in the will of that Henry, April 10, 1686. It had appeared earlier, in 1658, in a register entry of burial of Daniel Belnap at Netteswell. These are the first recorded indications of a silent "k". Earlier spellings such as Belkap and Beltnap seemed to indicate presence of a hard consonantal sound in the middle of the name — as also in Beltrap. As all spellings except that of Josias in signing to his will, 1599-1600, were set down by persons who were trying to write what they thought they heard, it may be assumed that the hard "k" was sounded in the first half of that century and became silent in the second half — as in the consistent spelling "Bellnap" in records of Essex members of the family in that period. Thus the change in the pronunciation of the name appears to have occurred in about the time when the same change was generally being made in all English words containing "kn." (Reference Oxford English Dictionary, Section on Letter "K").

The list of Abraham's children mentioned above, is that published in the New England Historical and Genealogical Register, 1950, by G. Andrews Moriarty, the most respected New England genealogist. After Henry Wykoff Belnap's death, Moriarty examined Henry Wykoff Belnap's notes and papers, finding among them some documents obtained after Henry Wykoff Belnap had written the report he published in 1931. One of these documents was the record of births shown in the parish registers of Northweald, giving birth dates to two children previously unknown — David and Dorcas — and also for Samuel, Joseph, and John, which also had not been known. This record remedied an old error in the birth date of Joseph, commonly said to have been in 1630, but proving to be in 1633.

We hope, as a family organization and those interested in Belnap genealogy, that this will eliminate the traditional erroneous dates contained in the above mentioned. Another error, originating in the 19th century by an unreliable historian, named two sons, Abraham and Jeremy. Another New England historian and genealogist, Savage, in page 158 of his book, found no trace of a Jeremy and

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neither has anyone else. However, Savage mistakenly perpetuated the notion of a son named Abraham by saying that he "took the oath of allegiance Nov. 28, 1677, but nothing **more** is heard of him."

There was nothing to hear. The Abraham who took the oath of allegiance in 1677 was the oldest son of Abraham's son, Samuel, then aged 17, who took the oath at Haverhill when his father did. He could not possibly have been a son of Abraham, for the deed of the sale of Abraham's house lot at Lynn in 1671 by Samuel and Joseph, with the assigned concurrence of their sister Hannah, indicates that no other heirs of Abraham were alive in that year, six years before the date of the oath of allegiance.

Abraham did have two sons who were christened Abraham. The first died young, as the record shows. The



second is known only from being named in Bennet's will in 1623, being probably not more than one or two years old at that time. There is nothing to indicate that he came to America, the presumption is that he died young.

One other error should be mentioned, though it has not been copied very widely. About 1955, an amateur genealogist circulated the statement that a son of Abraham, named Roger, married a daughter of Roger Ingalls of Lynn. Effort to verify his statement showed that his only source was an unsubstantiated mention in an article in an obscure local historical society bulletin. He supported his claim by saying he had confirmed it by data in a published genealogy of the Ingalls family. Examination of all compiled genealogies of that family, including the one he cited, disclosed that none of them mentioned either any such Roger or any such Ingalls daughter. No other mention of this alleged Roger is known.

We see, therefore, the evolution of the workings of genealogical research in our family and a typical example of that found in many other families. It is absolutely vital that all printed genealogies make reference only to the exact copies of original sources rather than perpetuating errors based on misconception in prior printed genealogies. It is our hope and prayer that we have not perpetuated too many in this volume and perhaps it has served instead to correct many gross misconceptions of the past. Printed family genealogies have been invaluable as we cited in the outset of this book, but they must be based on original sources.

Known Record of Abraham's Land at Lynn, Massachusetts

Another original source is an allotment. It is a record of a law suit on March 26, 1661, by William Langley and Henry J. Collings on behalf of the town of Lynn, versus John Hathorne, "in regard to land not laid out to him." This included a list of those to whom land had been allotted in 1638 — among them "Abraham Belknap's 40 acres."

The inventory of Abraham's estate February 16, 1643-44, four days before his will was probated, shows a total of 45 acres listed in five parcels,

- a. "The house and five acres of land"
- b. "Two acres of planting land"
- c. "Two acres of salt marsh"
- d. "Five AKRES of salt marsh at Fox Hill"
- e. "Thirty AKRES at the village"

Whether the apparent increase of five acres, since 1638, reflects an acquisition of more land or merely indicates variation in surveying is not known. No record of subsequent transactions involving what is called in the above mentioned inventory as "Parcel E" has been found. The known record of the property in the other parcels is as follows:

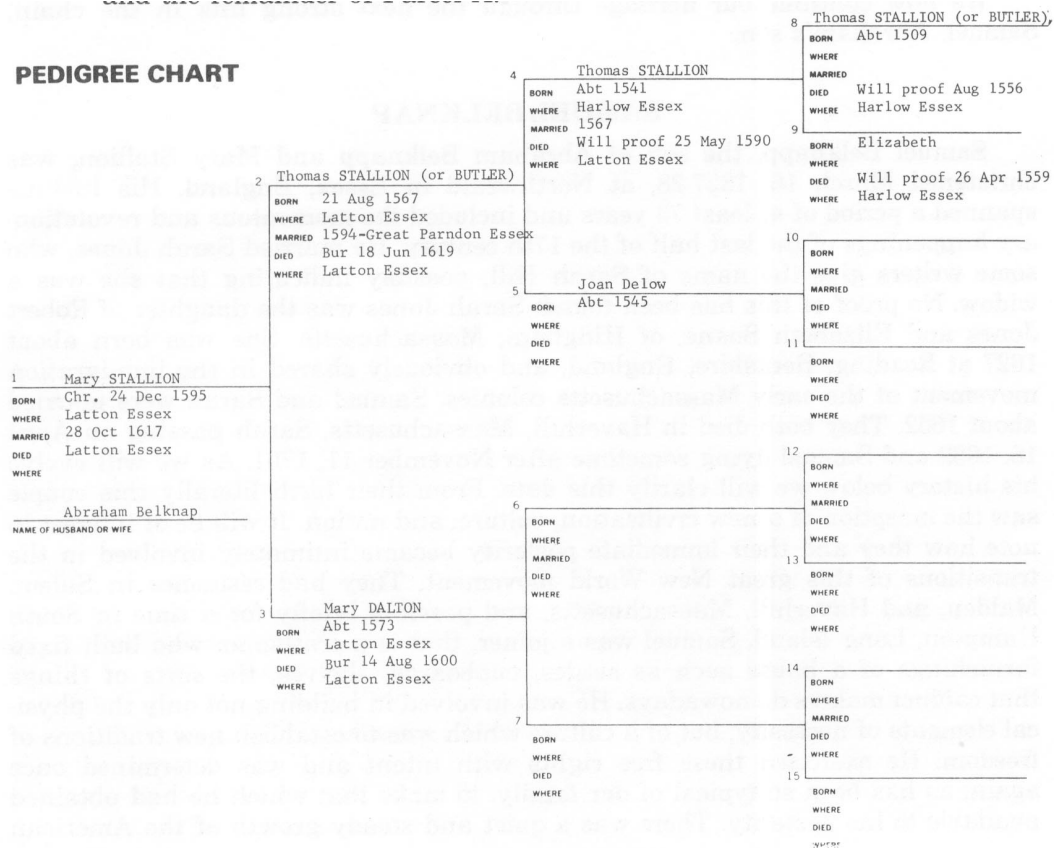
1. April 14, 1671, his children Samuel, Joseph, and Hannah sold their thirds of a three-fourth acre "part of a house, lott, formerly Abraham Belknapp's lott," for 10 pounds to Thomas Laughton Sr.

This was plainly a part of Parcel A. The wording of the deed deserves close examination. The word "thirds" was at that time a customary legal term for an inalienable right to minimum inheritance under either a will or intestate proceedings — originating in the provision for a "widow's thirds" of all properties owned

by a deceased husband (in the English Statute of Wills, 1540) and later extended to include similar rights of other heirs to equal shares of properties subject to intestate probate. In this expanded usage, it did not mean an arithmetical third, though in this instance it would have that meaning by coincidence, as there were only three signers of the deed. If there had been four or even five signers, the phrase "their thirds" might still have been used. The fact that there were only those three signers is a clear indication that both the mother, Mary, and the brother, John, were dead. It appears also to indicate that the preceding owner — either Mary or John, had died intestate. It can also be regarded as indicating that the three surviving children, Samuel, Joseph, and Hannah, had the same equal rights of inheritance to whatever else remained of the lands listed in the inventory of their father's estate. It therefore leaves wide open the question of whether Abraham had done in his will the same thing that his father, Bennet, had done — leaving his land to his wife for her life, with the youngest son, John, the residual heir upon her death. There is no firm evidence that Abraham did this, but it is plain that his will did not make any other child his chief immediate or residual heir; only John could have been such an heir. To this extent, then, the possibility that Abraham's will may have followed the custom of "burrough English" mentioned in the previous chapter, cannot be ruled out.

2. May 10, 1682, Joseph Belknap (clearly Abraham's son, not his grandson Joseph, Jr., as Henry Wykoff Belknap thought) sold to Edward Hutchinson for 19 pounds "six acres of fresh meadow at Lynn, formerly given to Abraham Belknapp by the said town." This appears to include Parcel B and the remainder of Parcel A.

PEDIGREE CHART



In the light of the details of the sale No. 1, above mentioned, it can be assumed that Joseph had bought the interests of Samuel and Hannah.

3. On April 11, 1713, five months after the death of that Joseph, his sons Joseph Jr. and Samuel — as joint executors — sold to Joseph Belcher two lots of salt marsh at Lynn, described as "two acres" and "six acres." These appear to have been parcels C and D.

Again it seems plain that Abraham's son Joseph had acquired the shares of his brother Samuel and his sister Hannah. Listed in the appendix of this book are complete records of the material found in the New England Historical and Genealogical registers for 1914, 1931, and 1950, including the summary by G. Andrew Moriarty. Also included is a delightful sequence listing the inventory of Abraham Belknapp's estate at Lynn, Massachusetts; as we have mentioned above no will was found. Notice the fascinating and quaint spelling of each of the listed items.

Here was a man and a woman, Abraham Belknapp and Mary Stallion Belknapp, who had a vested interest in not only creating an environment of freedom for themselves, but to give to their posterity a greater legacy than that which could be found in the Old World. They left much, much more than their material substance, which we have listed above and in the appendix. They left a heroic legacy and a heritage which was ultimately to span three and a half centuries and touch the lives of a quarter million people by direct descent. To all who descend from Mary Stallion, we have included her direct line pedigree on which lines active genealogical research are still continuing.

We now continue our heritage through the next strong link in the chain, Samuel, Abraham's son.

SAMUEL BELKNAP

Samuel Belknapp, the son of Abraham Belknapp and Mary Stallion, was christened March 16, 1627-28, at Northweald in Essex, England. His lifetime spanned a period of at least 73 years and included the momentous and revolutionary happenings of the last half of the 17th century. He married Sarah Jones, who some writers give the name of Sarah Hill, possibly indicating that she was a widow. No proof of this has been found. Sarah Jones was the daughter of Robert Jones and Elizabeth Soane, of Hingham, Massachusetts. She was born about 1627 at Reading, Berkshire, England, and obviously shared in the immigration movement of the early Massachusetts colonies. Samuel and Sarah were married about 1652. They both died in Haverhill, Massachusetts, Sarah passing on April 18, 1689 and Samuel dying sometime after November 11, 1701. As we will evolve his history below we will clarify this date. From their birth literally this couple saw the inception of a new civilization, culture, and nation. It will be of interest to note how they and their immediate posterity became intimately involved in the transitions of this great New World movement. They had residence in Salem, Maiden, and Haverhill, Massachusetts, and possibly briefly for a time in South Hampton, Long Island. Samuel was a joiner, that is a craftsman who built fixed furnishings of a house such as settles, cupboards, shelves, the sorts of things that cabinet makers do nowadays. He was involved in building not only the physical elements of necessity, but of a culture which was to establish new traditions of freedom. He exercised these free rights with intent and was determined once again, as has been so typical of our family, to make that which he had obtained available to his posterity. There was a quiet and steady growth of the American

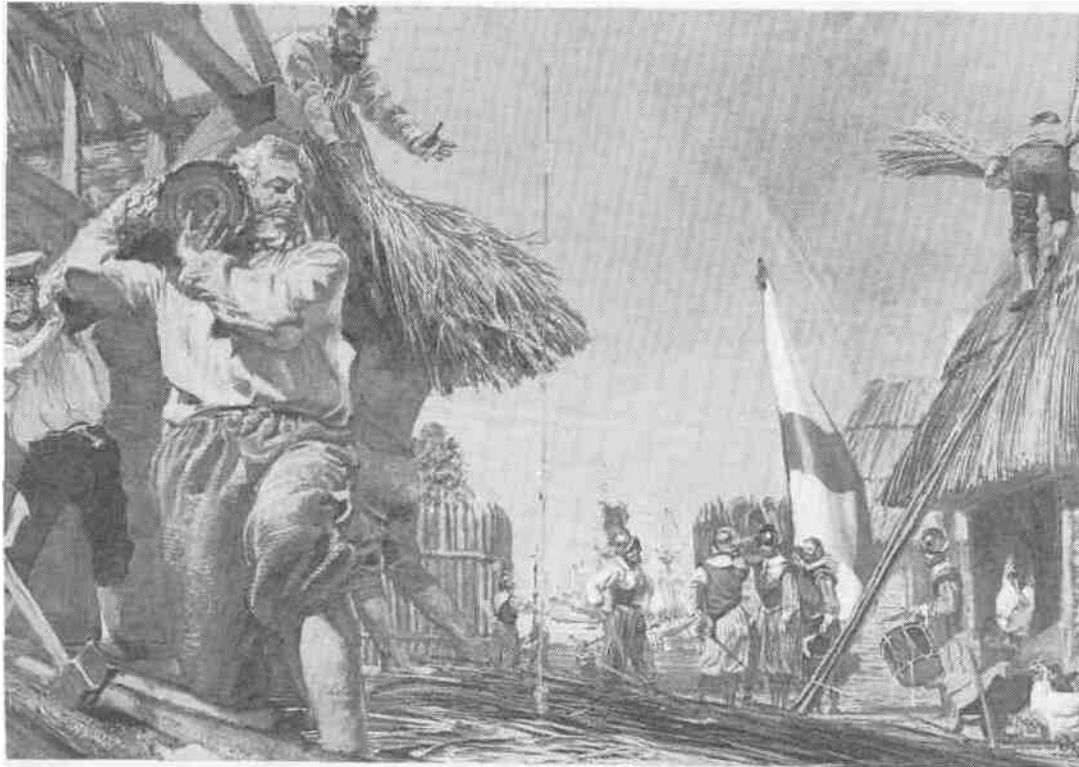
Colonies during the approximately 65 years that Samuel resided in Massachusetts and its environs. Throughout the first half of the 17th century, Englishmen had poured into the American continent. Legally the colonies in which they settled were chartered bodies subordinate to the crown of England, but there was little interference from home and they soon learned to govern themselves. While distracted by the Civil War, the mother country left them alone and although Cromwell's Commonwealth asserted that Parliament was supreme over the whole of the English world, his decree was never put into practice, and was swept away by the restoration of the monarchy in England. After 1660 the home government had new and definite ideas. For the next 50 years successive English administrations tried to enforce the supremacy of the crown in the American colonies and to strengthen royal power and patronage in the overseas possessions. Thus they hoped to gain credit and advantage. Committees were formed to deal with America. New colonies were founded in Carolina and Pennsylvania and New Netherland was conquered from the Dutch. This administration was turned over by James II to one of his favorite patrons, the Duke of York, and hence we now call New Netherland, New York. Precautions were taken to insure the crown's authority in these acquisitions. There were efforts to rescind or modify the charters of the old colonies. All this led to unceasing conflict with the colonial assemblies who resented the threat to royalize and unify colonial administration. Most of these assemblies were representative bodies of freeholders who claimed and exercised the same rights, procedure, and privileges as the Parliament at Westminster. The men who sat in them were many of them bred in a tradition hostile to the crown of England. Their fathers had preferred exile to tyranny, and they regarded themselves as fighting for the same issues as had divided the English Parliament from Charles I. They resisted the royal encroachments and these were reckoned overseas to be a direct attack on rights and privileges guaranteed by the original colonial charters and a tyrannical menace to vested rights.

In the 1680's, however, there appeared a new threat on the horizon. Not only were there difficulties continually from the royal administration in England, but there came a threat from the North in the form of French Canada. The New England colonies were united into a "Dominion of New England." The main argument was the need for union against French expansion. During the latter third of the 17th century, there was a continual threat from France and French colonial expansion. Preservation was maintained only by an ever expanding and efficient Royal British Navy which protected not only the New England colonies, but their trade with the mother country as well.

This, of course, to a degree stifled the expansion of the colonies in terms of free trade with other parts of the world. The colonies had to pay the price for British protection by selling their goods only to the British. This eventually evolved to such a point that their economy became one of production of essential raw materials and, in turn, they were required to purchase the manufactured products of the home country. There was much resentment to the fact that they were to permanently remain as providers of raw materials and the recipients of English manufactures. The problem, however, was circumvented by ignoring British governmental regulations and American assemblies went their own way ingeniously evading the restrictions from England. The steady growing apart from the mother country came as a result of an entirely new colonial-born generation inhabiting the American colonies.

Samuel's children, including our antecedent, Ebenezer, had never known British culture as a primary experience. They had been trained, instead, in the

harsh struggle with nature, expanding rapidly in the limitless land stretching westward from the seaboard, and determined to protect their individuality and their privileges. As Samuel's life closed and the 18th century commenced, we see even firmer attempts on the part of the colonies to establish independence. Through their colonial assemblies they made a vehement assault on the authority of the imperial government. They were bent on making themselves into sovereign parliaments, supreme in the internal government of the several colonies, and free of all restrictions or interference from London. Innumerable struggles took place between the governors and the legislatures of the colonies. There were many complaints on both sides. As the 17th century came to a close and the 18th century began, emigration from England dwindled to a trickle, but new settlers arrived from other parts of Europe. Towards the beginning of the 17th century there had been an influx of Scottish and Irish refugees whose industrial and commercial endeavors at home had been stifled by the legislation of the English Parliament. Pennsylvania received a steady flow of immigrants from Germany. The middle colonies opened their doors to the Huguenots arriving from France in flight from religious persecution. People such as Samuel, our ancestor, were also moving from colony to colony. The oases of provincial life were linked up. The population was rapidly doubling itself. Limitless land to the west offered homes for the sons of the first generation. The abundance of territory to be occupied encouraged large families and certainly our Belnap ancestry were stellar in this regard, with sometimes as many as 15 children. Contact with primeval conditions created a new and daring outlook. The sturdy independent society was producing its own life and culture, influenced and colored by surrounding conditions as well as internal change within its philosophies and religious way of life.



A considerable number of English colonists came to the New World to worship freely, not to establish freedom of worship for everybody. This paradox puzzles us in the 20th century, particularly those of us who have been encompassed by the restoration of the Gospel of Jesus Christ in this latter day. But it made sense in the 17th century when men felt "an unorthodox path to God" was a danger to the community. To "protect" the community against the dangers of "heresy" colonial religious leaders bound the church to the state. Religious difference was thus converted into a political crime and became punishable by the state.

Established churches became the rule. The best example of this is the Puritan domination of New England. The Puritan grip on the state was complete. In the early years of the Massachusetts colony a virtual theocracy, (i.e. church state) was created and was dominated by a handful of elect "free men". Not only was religion made a qualification for political activity, but for community existence itself. The "Puritan divines" (as the clergy were called) legislated the daily habits of its parish-oner-citizens with a long series of notorious "blue laws". Intolerance reached its peak in the enforcement of blue laws. Roger Williams and Ann Hutchinson were only the most famous of the thousands who were whipped, banished, or killed because of differences of belief. The Puritans of New England, and particularly Massachusetts, justified such excesses based on their transplanted Calvinism. Calvin's Protestantism was a rigorous theological system based on the concept of predestination and salvation by grace. They based their theology on the fact that man fell into a state of total depravity and sinfulness in the process of falling from grace in the Garden of Eden. They felt that it was impossible for man to work out his own salvation. The sacrifice of Jesus Christ made possible the redemption of man, but only to those whom God elected to such salvation without regard to faith or good works.

It is interesting to note how our ancestry from Samuel on down through his son, Ebenezer, and to the lineage that preceded our convert ancestor, Gilbert Belnap, divested themselves of this concept rather quickly. It is important to see the evolution of this thought process among the ancestry of Gilbert Belnap in order to determine the motivation and readiness for the experience of aligning himself with the restored Gospel of Jesus Christ in this dispensation.

What is fascinating and of historical import, however, is the thread which appears among all of the religious movements of the new American colonies — namely the concept that they had a distinct role in "flying from the deprivations of Europe to the American strand". They felt themselves assisted by the Lord in the process of evolving an environment directed by the hand of God in the course of events to establish a new and historic mission for Israel "in a new Caanan". One could easily say that colonial atmosphere was predominantly, but not exclusively, religious.

We see the migrations of Samuel and Sarah through the lives and accounts of their residence, their documents left behind, and the vital statistics of their children. Samuel is listed in 1653 as owning two small lots at South Hampton, Long Island. Shown in the account book of a Salem merchant for 1657 and 1659 are the transactions concerning that property. In 1669 there was a list of Salem residents not entitled to privileges of the common; as Samuel's house was built before 1660, he could not participate. Shown on a town map is Samuel Belknap as owner of a large property in Salem, between the present Essex Street and North River. In deeds dated 1665 and 1666 he sold portions of this land. In 1666 he is named as creditor of an estate of Thomas James of Salem; and is debtor to

Thomas Jere, and James Meachum of Salem. In a deed dated April 14, 1671, Samuel "of Maulden, joiner" and Joseph "of Boston, glover" and their sister, Hannah, sold "theire thirds" (i.e. hereditary rights) of three-fourths of an acre in Lynn, part of the "house, lott, formerly Abraham Belknap's house lott, father unto the said Samuel and Joseph". In 1673 he bought a two and one-half acre lot in Haverhill, which he sold in 1685. He took the Oath of Allegiance at Haverhill, November 28, 1677. He was named in the will of Robert Jones dated April 20, 1688. On November 21, 1695 to his son Abraham, "of Redding". On October 13, 1696, he deeded his homestead at Haverhill, "27 acres, with buildings" to his youngest son, Ebenezer, through whom we have descended. On November 11, 1701, he witnessed a deed signed by his son, Abraham, then "of Framing-ham". These original documents in possession of some of the members of the family form the basis of his family group. His children are as follows: Mary, born August 17, 1653, died young; Sarah, married Nathaniel Singleterry, December 22, 1673, see note below; Mary, born October 14, 1656; Abraham, born June 4, 1660, Salem, died about 1728 in Framingham; Samuel, born May 1, 1662, Salem. Samuel left Haverhill while young, date not known. About 1690 he went from F airfield, Connecticut to southern New Jersey and was there in 1697. Ebenezer, through whom we descend, born December 16, 1667, Salem, died November 17, 1762 in Haverhill; Joseph, born March 25, 1672, Haverhill, died August 28, 1672 in Haverhill; Patience, born September 17, 1673, Haverhill, living as of November 21, 1695.

There has been a long standing dispute about Samuel's longevity among family genealogists and other interested parties since the turn of the century. The controversy began with Henry Wykoff Belknap's statement in the New England Historical and Genealogical Register for 1914 that Samuel was "living in 1731," and G. Andrews Moriarty's objection in the Register, 1950, that "the Samuel living in 1731 was evidently Samuel's son, Samuel." The only evidence cited by Moriarty was Savage's statement of the birthdate of the sons; he gave no evidence to show that the son was living in 1731. Henry Wykoff Belknap's reason for saying that the father Samuel was living in 1731, was stated in the Register, Volume 68, 1914, p. 196: "Samuel, in 1696 conveyed land to his sons Ebenezer and Abraham, one of the deeds being acknowledged by him as late as August 31, 1731." This statement was incorrect. The error by Henry Wykoff Belknap was based on the abstract, in his notes, of the deed from Samuel to Abraham (note copy in the appendix entitled Exhibit A). This abstract gave the date of execution as November 21, 1696, and showed acknowledgements in 1731 by Samuel Belknap and Joseph Burnap. The recorded copy of the deed (Exhibit B) shows that (1) the year of execution was 1695, not 1696, and (2) that there were no acknowledgements by anyone. Instead, there are two attestations by men who had witnessed the signing of the deed in 1695: Jeremiah Spick, and Joseph Burnap — an expedient used when the grantor was not available to acknowledge his signature. The obvious probability is that Samuel died before the dates of these attestations. The last known date of record for Samuel is November 11, 1701, when he witnessed a deed signed by his son Abraham — Exhibit C in the appendix. (There is no visible reason for thinking that Samuel who witnessed the 1701 deed might have been the son Samuel. This son had gone to Fairfield, Connecticut, while still a young man, and from there had gone to extreme southern New Jersey, about 1690, and in 1697 took title to 100 acres there. No indications that he returned to Massachusetts have been found.) There is, however, one further point to deal with, lest it be misinterpreted by someone who comes across it. On March 7, 1735-6, Samuel Belnap witnessed a deed by which Ebenezer

Belknap transferred his homestead to his youngest son, Obadiah. There is good reason for believing that this Samuel was not Ebenezer's father, but Ebenezer's son Samuel, who had settled in Somers (a section of Enfield in what was then a part of Massachusetts, but was annexed to Connecticut in 1749) in 1726. In mid January 1735-6, this Samuel came back to Haverhill to raise money by selling 40 acres of his land in Somers. The sale was achieved by having the title pass first to his brother Obadiah, with his father, Ebenezer, and his brother, Moses, witnessing the deed, thus in effect guaranteeing the title to the ultimate purchasers, Ebenezer Morris and Samuel Porter. It seems sensible to conclude that this Samuel from Somers stayed in Haverhill awhile and was there on March 7,

The birthdate of his next child at Somers on September 15, 1736, does not conflict with that conclusion.

We have placed a question mark by Sarah Belknap. The parentage of the Sarah Belknap who married Nathaniel Singleterry on December 22, 1673, has not been established, although she was obviously of the same generation as that of Samuel's known children. There appear to be five possibilities; (1) that she was the Mary, daughter of Samuel, born October 14, 1656, for whom only the birthdate has been found; or (2) that she was the daughter of Samuel and Sarah, born about 1655 for whom no birth record has been found; (3) that she was the daughter of Sarah by a first marriage, if it is true that Sarah Jones was a "widow Hill"; or (4) that she was the daughter of Samuel's younger brother John, who is not known to have married, but died some time before Samuel moved to Salem; or (5) that she was either an adopted child or an illegitimate child of Samuel. No clues pointing to any of these possibilities has yet been found.

From these above mentioned dates and records, obviously incomplete, sketchy summary of Samuel's life can be put down in skeletonized form. When his father died in September 1643, Samuel was 15Y2 years old. His mother, Mary, was 48; his brother Joseph was 10, and John was 8. His sister, Hannah, was 3 or 4. It can be assumed that the burden of being the man of the family fell naturally on Samuel. The land at Lynn remained in the family — presumably under ownership by Mary. (Some of it remained in the family for many years afterward.) But little of it was good farm land, so it seems likely that there was pressure on Samuel to find another way of supporting his family. At any rate, by the time of his marriage in about 1652, Samuel had learned the trade of a joiner, which he followed for the rest of his active life, being termed "joyner", in deeds as late as 1696, when he was almost 70. At the time of his marriage, or soon thereafter, he went to eastern Long Island with a party of men intending to settle there and in 1653 he owned two small lots at Southampton, Long Island. Whether he ever lived there is not known. By October 20, 1657, he was settled in Salem and by 1660 was in possession of a large parcel of land in what is now the center of the city. Until 1669 he is on record in Salem. In 1670 or 1671 he moved to Maulden near Boston where he and Joseph, with the concurrence of their sister, Hannah, sold "theire thirds" of their father's house, lott in Lynn, which suggests that their mother, Mary, had died and indicates plainly that the brother John was dead by that time — 14 April 1671. Samuel was not long at Maulden. In 1673 he bought a small lot, 2Y2 acres, at Haverhill which he sold for 80 pounds in 1685, presumably at a handsome profit. Samuel remained at Haverhill for the rest of his life and prospered, for by 1695 he owned land totaling 127 acres and had already given his son, Ebenezer, 20 acres. In 1695 and 1696 he apparently disposed of his land by giving it to two of his sons, Abraham and Ebenezer, omitting the other son, Samuel. In 1695 he gave half of his 100 acre farm land to

Abraham. No record covering the other half of it has been found, but it seems probable that Samuel gave it to Ebenezer, for in later years Ebenezer sold more land than he is known to have acquired. A year later, in 1696, Samuel took the final step, giving his homestead "27 acres and buildings" to his youngest son Ebenezer, quite possibly with the customary understanding that he would continue to live there with Ebenezer. Five years later, on November 11, 1701, he witnessed the deed by which Ebenezer bought some of the farm land that Samuel had given to Abraham. After that date nothing is known.

Ebenezer Belnap

Ebenezer Belnap, son of Samuel Belnap and Sarah Jones, was born 1677 in Salem, Massachusetts and died November 17, 1762 at Haverhill, Massachusetts. He was married February 25, 1690-1 to Hannah Ayer, daughter of Nathaniel Ayer and Tamison Turloar (Thurlow ?), who was born December 19, 1672 and died November 17, 1779 at the age of 106 years and 11 months. His occupation was the same as that of his father, a joiner. He lived at Haverhill, Massachusetts. He served in the colonial wars, fought largely against the French Canadians, or the French Indian wars. In land transactions at Haverhill we find record of him between 1693 and 1747.

Following the notes by Henry Wykoff Belnap: N. H. Patriot in 1837 says all children except one daughter who died at age 17, lived to an advanced age. An article on longevity in the Annals of the American Academy says they are the longest-lived family on record. When age 105, Hannah Ayer rode from Atkinson, New Hampshire to Plaistow on a pylon behind her son, Obadiah.

Actually little is known about Ebenezer, beyond the fact that he worked as a joiner and engaged in a number of land transactions, of which two are worth noting. On October 21, 1693, he sold "a parcel of meadow granted to me by my father, Samuel Belnap." This is the only known record of that gift, which antedated Samuel's gift of his homestead to Ebenezer in 1696. On May 17, 1740, when he was 72 years old, Ebenezer conveyed his own homestead to his youngest son for a consideration stated as 100 pounds (which was so low by comparison with amounts of other transactions as to raise a question about its possible fictitious nature.) As all the deeds for his buying and selling of land were obviously not recorded, the full extent of his transactions is not known, but he was still dealing in land as late as 1747, when 80 years old. We know the exact dates of birth of only his first three children. For the others the approximations shown below are what seem to be reasonable estimates intending to replace the widely varying birth dates that have often been given, circulating without proof. Children:

Sarah, born December 23, 1691, died about 1792, married Isaac Newton on March 20, 1715-6; Hannah, born August 11, 1693, died about 1799, married Thomas Flagg on June 11, 1713; Mary, born January 13, 1694-5, died about 1795, married Nathaniel Merrill before 1716; a daughter born about 1696 died after 1795, married someone by the name of Cunningham; John, born 1698, died 1799, married Mehitabel Nourse, 1730, secondly he married Ruth Farr on June 10, 1736, and thirdly, Joanna Tainter, on January 3, 1777; the next son was Joseph, born about 1700, died July 20, 1788, married Prudence Morris on March 17, 1724-5;

Samuel, born about 1702 (this is our antecedent) and he died 1757, before June 8th. He married Mary Dickinson on July 9, 1723. Moses, born about 1704, died March 13, 1803, married Mary Roberds, June 24, 1735 (see Note 1); Abiah, born about 1707, married Jonathan Roberts on April 6, 1731 (see Note 1); a daughter, died young; and the last child was Obadiah, born about 1715, died after October

14, 1803, married first Sarah Mitchell on October 27, 1742, secondly married Mary Dow (widow Marble and before that Widow Roberts). *Note 1:* Jonathan Roberts born 1698-9, was the son of Ephraim Roberts by his first wife, Hannah. Mary Roberds, born October 17, 1705, was daughter of the same Ephraim Roberts (Roberds) by his second wife, Dorothy Hendrick.

Samuel Belknap, Son of Ebenezer Belknap and Hannah Ayer

Samuel did not live as long as his father and grandfather. He lived to be about 55 years of age and was born about 1702 in Haverhill, Massachusetts. He died in 1757, before the 8th of June. He married Mary Dickinson on July 9, 1723. Mary was the daughter of James Dickinson of Rowley, Massachusetts and Mary Wood. Mary Dickinson was born 20 November 1703 and died after the 8th of June, 1759. We know of that date being the last recorded one of her life because of a judgment in suit against her by Aimer Burroughs.

During the lifetime of Samuel and Mary, the colonies were in a continual state of expansion. The population of the English citizenry alone of the North American colonies had grown to 1,500,000, and was already one fifth of the size of population of England, Scotland, Wales and Northern Ireland at that time. Attempts on the part of this rapidly growing population, largely of English origin, were met with an expansion into Vermont, New York, the Ohio River valley, all of which brought on a direct confrontation and a series of major conflicts with the French and Indians. These conflicts were known in British history as Queen Anne's war, which took place about the time of the birth of Samuel Belnap and terminated in 1713. The second one was called King George's War, named after King George II, and was a conflict with the French between 1744 and 1748. The conclusive, or major conflict of the so-called "French and Indian War" exploded in the Ohio valley during the terminal years of Samuel's life. The conflict with the French and Indians was to involve not only Samuel, but his sons, and his sons were to continue to see action even down into the Revolutionary War with England and was to cost the life of his third oldest son, Samuel, in, according to oral tradition, the battle of Bunker Hill. As the final struggle with the French and Indians took place, the English government attempted to unify the 13 separate colonies. The colonies were invited to send delegates to Albany to consider uniform action for defense of the empire. Although they were unified in purpose and action, they never committed themselves to unification as a body politic until the confrontation of the Revolutionary War, 20 years later. Colonial disunity, therefore, hampered England in the war that ensued. When the war ended England determined to eliminate the hazard of this chronic separateness. The consequences were not pleasant and precipitated the Revolutionary War. It is interesting that during this period of our ancestral history that there was a lack of settling on the part of any of our ancestral line. We note the continual movement and migration within each ensuing generation.

Samuel held residence in Mansfield, Connecticut in 1723, Enfield, Connecticut in 1726, a part of which was set off as Somers in July 1734, where Somers church had been organized in 1727. The area containing Enfield and Somers was in Massachusetts until ceded to Connecticut in 1749. Samuel's occupation was that of a weaver in Haverhill; a farmer in Connecticut, but he called himself a "weaver" in a deed in his own handwriting dated May 20, 1735. The pattern of having a large family continued with Samuel's generation. His children were:

1. Mary, born 28 March 1724, in Mansfield, christened 11 July 1725, died 21 November 1747 "in her 24th year."
2. Simeon, born 7 June 1726, at Enfield, christened 10 August 1729, in Somers church, died 3 October 1804 in Ellington, Connecticut. He married Elizabeth Porter on March 8, 1750.
3. Job, born Enfield, October 29, 1728, christened 10 August 1729, Somers' church, died 18 June 1775 in Cambridge, Massachusetts. Married Mary Phoebe Newton about 1753.
4. Samuel, born 13 June 1731, Enfield; baptized 24 July 1731 in Somers church, died June 1775 in Cambridge, Massachusetts. Married Mary Newton, June 19, 1754.
5. Ebenezer, born 15 May 1734 in Enfield; christened 30 June 1734, Somers church; died July 3, 1760. Married Susannah, surname not known.
6. Able, born September 15, 1736 in Somers; christened October 30, 1736 in Somers church; died October 15, 1810 in Middlefield, New York. Married first to Elizabeth Stevens, secondly to Anna White.
7. Jesse, our antecedent, was born April 19, 1739 in Somers; christened April 5, 1739 in Somers church. Died after 1818 in Vermont. Married first to Eunice, surname not known; secondly to Deborah Hathaway in 1778.
8. David, the last recorded child, was born August 5, 1742 in Windsor, Connecticut; died September 22, 1760 in Montreal Hospital after capture of that city from the French.

There was a Ruth, sometimes said to be Samuel's daughter, married Levi Gowdy, but in actuality Ruth was his granddaughter.

The above mentioned date for Samuel's death is that of a probate of his will by his wife, Mary. The inventory of his estate contains the following entry:

"To his wages, lawful money, 9 pounds 12 shillings 0 pence." One item in account of widow Mary as administrator of his estate reads: "To journey to Boston to get his wages." The source of these wages, the reason for the collecting them in Boston, and the time and place of his death, are all unknown. Their marriage is shown in the Mansfield Vital Register, but this does not necessarily mean that it occurred there, for nearly all New England vital registers included entries of events that took place elsewhere. Tradition is that Samuel married Mary at her uncle's home in Rowley, Massachusetts, and then moved to Connecticut with her brother James. Samuel's farm and that of James, in Mansfield, were adjoining — which may indicate that they arrived there together.

Confusion of the name "Mary Dickinson" with that of her mother "Mary Wood Dickinson" has been common in past years. The facts are these: After James Dickinson, Sr. died in 1705-6, leaving two infant children; his widow married Daniel Pearson, of Newberry, Massachusetts, where her children by him were born. Pearson lived long after that marriage. There appears to have been a long dispute of the inheritance from James Dickinson, Sr. and the estate was not settled for some years. Meanwhile, the children, James Jr. and Mary, were brought up by their uncle, Thomas Dickinson, who became their guardian. When the estate was finally settled, James Jr. and Mary (signing as Mary Belknap, along with her husband Samuel Belknap, who also signed the deed) sold to his uncle the land and dwelling "which our honored father, James Dickinson, died seized of."

The move to Mansfield from Enfield was made soon after Mary received her share of the 420 pounds that the uncle paid for the property — a rather unusually large amount, for those times.

In the manuscript Vital Register of Mansfield, the entry of the marriage of Samuel and Mary preceded immediately the entry for the birth of their first child, and reads "Samuel Belknap and Mary, his wife, were marryd July 9th, 1723" — plainly a record written at the time of that birth for a past event which is not said to have occurred at Mansfield.

Samuel and Mary's children were to be widely scattered after their marriages and after the death of their parents. The changes that took place in the ensuing decades were to become some of the most momentous in North American history and shaped the destiny and to see the birth of a new nation.

Jesse Belknap

Our next ancestor in our direct line was Jesse Belknap, born April 9, 1739, in Somers, Massachusetts, later ceded to Connecticut in 1749. He was christened April 15, 1739 in the Somers church and died sometime after 1818 in Vermont. The last record of his life being a deed date January 4, 1818, deeding some of his farm to Augustine Belknap, his son by his second marriage to Deborah Hathaway. The land is on the main road between Castleton and Rutland, Vermont. There is also another recording by Jesse Belknap, Jr., his second son to be named Jesse, and a son by his second marriage to Deborah Hathaway, indicates that Jesse Belknap, Jr. sold to Seth Gridby, his part of the estate of his grandfather Hathaway on February 14, 1818 and in the deed Jesse stated that this is the place where he and his father, Jesse, had been living.

Jesse Belknap saw three major conflicts in his lifetime. The French and Indian War, the War of Independence, and the War of 1812. He was to be actively involved in two of these conflicts and saw the impact of the third center around his own immediate neighborhood area. The momentous changes of these three conflicts gave rise not only to the birth of a new nation, but to the birth of several new ideas and concepts of freedom which were to influence not only the political nature of the environment, but the religious tenor and attitude of the people which made them very receptive to the restoration of the Gospel of Jesus Christ a few short decades hence.

Jesse Belknap, Jr.

(Who made the first name change in our Belnap line by dropping the "k.")

Both Jesse Belknap, Sr. and Jesse the younger were influenced by the movements associated with French pressure, the French and Indian War, and following that conflict, the development of ever increasing stress with the mother country, England, culminating in the great American revolution. There were a number of factors which influenced the country as a whole toward this direction and each of them had a part to play in the lives of Jesse Belknap and his son, Jesse, who spelled his name Belnap, without the "k."

There were mercantile and merchandising factors which initially brought about the stress following the settlement of the French and Indian War, in 1763. The steps taken by England after 1763 were in a colonial world whose economy had emerged as a strong rival to England's own. Like England's, it was accumulating surpluses for investment; it demanded an expanding economy for the

profitable employment of money and men. It was forced by the mercantilist system to seek expansion area where British capital had not penetrated. Britain did everything she could to subject the colonies to being merely a supplier of raw materials, which role most of the Asiatic and African and Pacific colonies of Great Britain assumed even as recently as our own life time in the mid 20th century.

There was also the factor of western lands and expansion to these lands beyond the Appalachians. Prior to the elimination of the French, the English encouraged westward settlement by the colonists. It was profitable for the British and American land speculators and was useful as a defense buffer against the French. With the French out of the way, the British sought to exploit their advantage and tried to lock the colonies into the area east of the Appalachians.

With the development of land and easy access to inexpensive or even free land, there developed an intense new landed aristocracy in America. Though America began as a western frontier of Europe, an area of escape from "closed" European society, she had developed her own pattern of stratification as a result of the unequal accumulation of wealth. By 1763, the eastern seaboard had produced a colonial aristocracy. Compared with the old world, it was untitled and very fluid, but it did represent a controlling group which strove to maintain its control at all costs.

There was opposition to this by the so-called "lower" classes. These "lower" classes were a varied group—small farmers, small shopkeepers, urban artisans, frontiersmen, indentured servants, and slaves. Each group suffered grievously under the severities of British rule and in each a discontent group. Also, they felt the pressure of beginning stratification of interests in the new colonial system and this they deeply resented because of its mimicry of old world problems. Many kinds of pressures on the eastern seaboard drove many old time settlers to the margins of civilization—at that time the Appalachian region—and the harsh environment produced a new type of American: the self-reliant individualist who scorned privilege and class distinction.

John Adams, who was later a key figure in American politics and in the presidency, wrote in retrospect of the period in the 1760's, "The revolution was in the minds of the people, and the union of the colonies, before hostilities commenced. The revolution and union were gradually forming from the years 1760 to 1776".

A number of continuing grievances brought things to a head over a period of about 13 years. The first was a Royal Proclamation sealing off western lands beyond the Appalachians. In this way England extinguished the hopes of land speculators for new investments and the dreams of the pioneers for a thrust westward. A new prime minister appeared on the scene, George Grenville, and became determined after visiting the colonies to reduce them to subjugation. He first did this by sending 10,000 troops to America. This show of force merely hardened the colonists. Other problems such as the Sugar Act of 1764, levying strong revenues and taxes from sugar. Enforcement of trade to or with England only was once again re-established as law. The currency system further throttled the colonists by making it difficult to establish credit. Duties were levied such as the Stamp Act of 1765, making the burden of taxation even higher and hence stifling free enterprise. All during this period there was a debate on a constitutional system to be developed within the colonies. There was a strong movement

afoot to develop a consolidation under some type of constitutional system and a federation of the colonies. This was continually opposed by Britain. Restrictions on trade reached a climax with the famous Boston "Tea Party". This was followed by an additional series of outbreaks in which several people were killed. In 1774 through 1775, when the Continental Congress met, they began mapping out a system whereby an independent nation could be established. During this stressful period came the famous ride of Paul Revere on April 19, 1775; the battle of Concord which produced the "shot heard round the world" occurred in the same Spring. From then on until the summer of 1776, when the Continental Congress once again met with a special committee, the Declaration of Independence was drawn up so that on July 4, 1776, that famous document compiled by many, but written by Thomas Jefferson, was adopted. This declaration born from a moment in history, had the quality of eternity about it. Although the Declaration of Independence enumerated a long list of complaints against the King of England, the thing which is precious about the Declaration of Independence are the "self evident truths" which brought man (along with the Constitution that followed a decade or so later) to his highest pinnacle of the exercise of free agency.

We tend to call, in our Belnap family organization, the two Jesses as the older and the younger Jesse. We will clarify this a little later in the sub-section on the younger Jesse. Both were to be drawn into this major conflict which was to extend over a period of about nine years until peace could finally be established. The older Jesse served for a period of almost a year in the conflict, perhaps more time than that, but that is the only proven period that we have. The younger Jesse served almost a three-year period of time, during which the most intense phase of the conflict was being exercised.

Only in retrospect does the Revolutionary War seem orderly. One cannot adequately record the terrible pain and suffering. The years from 1776 to 1778 do seem, however, like a unified stage in the war. Washington's chief objectives were to keep an army in the field, to control the hinterland while the British held large fixed points, to harass and confuse the enemy, to avoid a major battle until he was ready for it. He had many advantages. He was campaigning on familiar soil. His men were good marksmen and were equipped with a superior rifle. His opponents, the mercenaries, were not the most enthusiastic warriors. They were largely Hessians recruited from the relatives of King George III and in the German empire with whom he had alliance by both birth and treaty. The British were forced to keep close to their overseas supplies and the opposing general staff did not adapt easily to the tactics required in the New World.

With all these advantages, why did victory not come sooner? The reasons are numerous. Enlistments were short term, (such as with our older Jesse); recruits were reluctant to fight away from home; supplies were in constant shortage; large numbers of the colonists were either indifferent or opposed to the struggle; Washington's men were almost always outnumbered and he was without a Navy.

It was actually the alliance of the colonies with France and other interested parties and the preoccupation of Britain with her problems in continental Europe that made it possible for the colonies to eventually dominate with victory. As the years rolled on, America developed a navy which played a significant role in the conflict. With finally sufficient strength and brilliant maneuvers, Washington brought the British army into the south under the command of Lord Cornwallis. With brilliant combined generalship by Washington and Nathaniel Green, Cornwallis was forced into a trap at Yorktown and the war was over and won.

Each of the above mentioned complaints that led up to the Revolution, cited **in** the prior pages, were remedied either by the evolution of a new constitutional government, or by complete overthrow of these systems by the masses of people. There was an explosion into the western frontier and fringes of civilization in North America. This was to have a sweeping influence on the history of both Jesses.

Jesse, son of Samuel and Mary Belknap, was born in Somers, Connecticut on April 9, 1739. When he was 19, his brother Able was appointed guardian on the death of his father, Samuel (Hartford Probate Record). Jesse's wife's name was Eunice; we have no surname on her, and have never been able to identify this even after extensive research. From all indications they were married about 1759 and their first child, Jesse, who is our antecedent, was born to them on August 31, 1760 in Hebron, Tolland County, Connecticut. In 1771, at the age of 32, he and his wife, Eunice, moved to Castleton, Vermont, one mile east of the village on a farm owned up to that time by dark Stevens. In Vermont they apparently had two additional children who were said to have died in infancy. They were Bette, (spelled Bettie in some records), Beth in other records, and Bette in yet additional sources. Research done by Hyrum Belnap within this century indicated that Bette died September 17, 1777 and the other daughter, Olive, died September 25, 1777. These records were obtained by Hyrum Belnap at the hands of a Judge dark, who had the original records of Jesse Belknap in Jesse Belknap's own handwriting. At the time, Jesse Belknap was chosen town clerk, whose duty it was to record all births, deaths, and marriages, and hence the records in his own handwriting. He also records the death of his wife, Eunice, on July 25, 1774. The two girls dying three years later obviously must have suffered from the same infectious epidemic.

Prior to Jesse's marriage to Eunice, he engaged in two separate campaigns in the French and Indian War. His name appears in the 7th Company of Captain Noah Grant of Windsor, Connecticut, April 9 to December 9, 1756. He was also in the 1st Company of Colonel Phenix Lymon of Suffield, and on the payroll from March 15 to December 2, 1757. Jesse was also in Colonel Phenix Lymon's unit as described on the French and Indian War rolls, Volume II, page 7, from April 1, to November 6, 1758.

Without suggesting a specific year, it (from other documents that it was 1762), Jesse Belknap enlisted from April 14 to September 2, and September 3, enlisted as sergeant to December 14th, in the 5th Company of Edward Barnard, Volume II, pages 114 to 295, 296. We have documentation that he was appointed Sergeant Major on March 15 to September 14, 1762.

Jesse Belknap took an important part in the early history of the colony of Vermont and local community government in Castleton, Vermont. He was chairman of the meeting when Castleton was organized as a town in March 1777. He was the first Justice of the Peace and afterwards was town clerk. He was one of the representatives to the state convention at Pitsford when the constitution of the State of Vermont was formed and the State organized in 1784. He was one of the nine male members of the Castleton Meeting House and was one of the committee to employ the Reverend Everett as their preacher (from Castleton Records).

Having served extensively in the French and Indian Wars, he was responsive to the call to responsibility and duty with the onset of the Revolutionary War. Late in the afternoon of August 15, 1777, hearing the news that the British were coming to Bennington, Vermont, 45 miles south, he immediately enlisted. With

the help of neighbors they molded bullets of all the 'available lead and family pewter, also gathered a goodly supply of powder, and started on horseback for Bennington, arriving in the rain and enlisting at 2:30 AM on the day of the Battle of Bennington, August 16, 1777. In the morning he heard Colonel Stark, commander of his regiment utter the immortal expression: "There are the Redcoats, and they are ours, or this night Molly Stark sleeps a widow." He was afterward a private in Captain Robinson's roll and re-enlisting in Ephraim Buell's company, Colonel Warren's regiment on May 10, 1779, scouting for the security of the frontiers and discharged December 3, 1779. (Military Secretary's Office, Washington Records, see Appendix).

Being ordered to Bennington a few days after the successful Battle of Bennington, he stayed at the home of Simeon Hathaway, who was also a Revolutionary soldier. Hathaway was a lieutenant, and Jesse became acquainted with his daughter, Deborah (old family letter). He married her the following year. As a result of this second marriage, three children were born. Ruth, born November 21, 1782, of whom we have no further record; Jesse Jr. (a second Jesse, in addition to our antecedent) born May 21, 1784; and Augustine, born June 29, 1787.

His role in the Colonial Convention and subsequently in the Vermont State Convention is interesting. The Colonial Convention convened July 24, 1776, and was called the Dorset Convention and they ratified and verified the Declaration of Independence which had been consummated July 4, 1776.

The following call of the Convention and journal of its proceedings is from the manuscript copy of the Honorable James H. Phelps. That portion of the journal which relates to and includes the association for defense against the British armies and fleets was published in the Connecticut Current of February 17, 1777 and is found in Forces of American Archives, Volume 102, the Fifth Series, pages 565. Neither the call of the Convention nor the residue of the journal is believed to have ever been printed.

This convention was held at the dwelling house of Cephar Kent in Dorset on July 24, 1776. Jesse Belknap was a member of the convention. This convention agreed upon and did send a declaration in order to join the common defense of the United States against the hostilities of the British and covenanted to remain with them until the unhappy controversy between the two countries was settled. Forty-eight delegates signed this agreement, one of them being Jesse Belknap. The above is taken from Governor and Counsel, Volume 1, page 15. This was also taken from the manuscript copy of the Honorable James H. Phelps, as published in the Vermont Historical Society Collections, Volume 1.

As we pursue details of Vermont Historical Society Collections, we find some interesting items which make the whole experience come alive. Governor and Counsel, Volume 1, page 267, the State of Vermont in Council Bennington June 13, 1778.

Sir, please deliver the bearer, Mr. Jesse Belknap, 10 pounds of powder for the use of the militia in Castleton.

Signed by Thomas Chrittenden, Written
to Mr. William Sherman,
Commissary, Bennington

In a list of the Justices of the Peace chosen and authorized by virtue of an act of assembly at Bennington on June 17, 1778, Jesse Belknap was one of the justices

of the peace at Castleton. Also, that Jesse Belknap was paid by Vermont for riding express *from* Fort Warren to Allington.

In Child's Rutland County Directory 1881-1882, the town of Castleton, Vermont was organized in March of 1777, with Jesse Belknap as the first town clerk. In the history of Rutland County, Vermont, by J. P. Smith and W. S. Rann, page 519, is the following: "In 1771, Jesse Belknap settled about one and a half miles west of the village, on the farm now owned by Fred E. Prouty, in 1886 and occupied by his father, Luther S. Prouty. Jesse Belknap was the first Justice of the Peace and was a member from Castleton of the convention which adopted the State Constitution."

Prior to the birth of the second Jesse Belknap, the one who did not drop the "k" from his name, we find this interesting entry in Hemenway, Volume 3, page 506, "Jesse Belknap settled in Castleton, Vermont in 1771, one mile and a half east of the village on the farm where dark Stevens lived recently. He was the first Justice of the Peace. His son Jesse lived near him on the Merlin dark place. Mr. Belknap appears to have been active in enterprising. He was a member of the Convention from Castleton when the constitution of the State was adopted. His name appears often among the offices of the town."

Jesse Belknap was involved in the Town Meeting at which action was taken to secure preaching. So far as appears from the records, this was held January 1, 1781, at which Benjamin Hitchcock, Jonathan Gilmore, Brewster Higley, and Jesse Belknap and Percy Sturtvent were appointed a committee to employ the Reverend Everett to preach and labor among them as a gospel minister. Most of the settlers of Castleton were from Connecticut.

In 1784, Jesse Belknap joined the Congregational Church at Castleton. In 1786 the first church house was built, or started to be built, and in 1790 was completed. This year the legislature held its sessions in it. (Hemenway, Volume 3, page 526).

The last record we have of Jesse Belknap comes from a deeding of his farm to his son, Augustine, his youngest child of his second marriage to Deborah Hathaway. An entry for January 4, 1818, indicates that "the land on main road between Castleton and Rutland" was deeded to his son. There are other transactions that lead up to the assumption that he was still alive and still in Castleton, Vermont as late as 1818. The following is taken from the town clerk's record of Castleton, Vermont, dated August 22, 1780, Simeon Hathaway deeded his property to the children of his daughter, Deborah Belknap. (Old records of Castleton, page 76.) In the same book, page 147, Augustein Belknap deeded his farm that was given the children of Deborah Belknap to Abit Moulton on January 25, 1809.

"Augustine Belknap of Middlebury in the county of Genesee, State of New York, do deed to Abil Morton land in Castleton, Vermont, February 18, 1816. This shows where he moved after leaving Castleton, Vermont." Jesse Belknap, however, was still in Castleton on January 4, 1818, as shown from the deed sold to the above son.

The second Jesse Belknap, not our antecedent and the one who retained the "k" in his name, was from Castleton, also, and sold to Seth Gridby his part of the

estate of his grandfather Hathaway on February 14, 1818, and in the deed stated that this was the place where he and his father, Jesse, were then living.

In searching carefully the records of the Congregational Church in Castleton, Vermont, we were unable to find any records of the death of Jesse Belknap, so we merely assume he died some time after 1818. The same pattern of long life in our family lineage persisted up to this point, and was to continue with the life of his oldest son, Jesse, who lived to age 94.

Jesse Belnap, The Second

There is a fascinating story about Jesse Belnap, particularly in association with the name change, and the dropping of the "k" from his name. Some of the material is oral tradition, which is quite well founded in that it comes from our antecedent Gilbert Belnap who personally knew his grandfather Jesse.

Jesse Belnap, the second, son of Jesse Belknap Sr. and Eunice, was born August 31, 1760. On July 25, 1774 his mother died. About 1776, and possibly as late as 1780, Jesse Belknap Sr. married Deborah Hathaway. She also named her first boy Jesse. Our primary information comes from our convert ancestor, Gilbert Belnap, about whom much of this book revolves.

Gilbert Belnap went to the eastern United States in 1873 and 1874 on a mission and while on that assignment he visited his relatives and proselyted extensively among them in Michigan, Ohio, Pennsylvania, New York, and Canada. Upon his return he told this story: There were two brothers living in the New England states that desired a distinction between their families. One lived up in the north part of the New England states; the other one, who left the "k" out of the spelling, making it Belnap, was Jesse Belnap who was born in Hebron, Connecticut on August 31, 1760. He joined the Revolutionary Army in 1777 at 17 years of age and was assigned to a unit as an artificer, or blacksmith. He was in the army for three years (subsequently in this section and in the Appendix we will reproduce his war records obtained from Washington, D.C.)

While his army unit was encamped in Redin, Connecticut, he married a resident girl there by the name of Eunice Hall. He was released from the army in 1780. Later he moved to western New York and then to northeast Erie, Pennsylvania. This information is on file at Washington, D.C. and affidavits made by himself and others and was filed in 1832. He died in northeast Erie, Pennsylvania when 94 years old.

It has taken extensive searching to clarify the exact nature of the story of Jesse Belnap II. In addition to Gilbert Belnap's visit in 1873-74, Hyrum Belnap, his son, made a visit back east in 1908 and he found that the Court House in Hebron, Connecticut was burned down 50 years prior to his visit. Hyrum Belnap then went to Washington, D.C. in order to find his great-grandfather Jesse Belnap's parents' names from his enlistment papers in the Revolutionary Army in 1777. He was advised at the time that the capital was burned in 1812, during the War of 1812, by the British and that they could do nothing for him. He then returned to Hartford, Connecticut and found the will of our antecedent Samuel Belknap who married Mary (Wood) Dickinson on July 9, 1723, and was then able to establish the pattern of descent. He traced this Jesse mentioned in the foregoing section into Castleton, Vermont where he was chosen town clerk, and found in the records in Jesse's own handwriting information regarding his descendents. Searching in Somers, Connecticut, as well as Hebron, he was able

to establish the descendant relationship to Jesse Belnap II, born August 31, 1760. He also determined from those records that in order to make a distinction between Jesse Belnap II and Jesse Belknap, Jr., born of Jesse Belknap Sr. and Deborah Hathaway, that Jesse II and Jesse Belknap, Jr., born of Jesse Belknap Sr. and Deborah Hathaway, that Jesse II dropped the "k" from the spelling of the Belnap name.

Similar oral tradition from Gilbert Belnap, as well as his son Hyrum Belnap, indicated that when Jesse Sr. died he left everything to the second wife's family, and the trouble which followed caused Jesse II to have the bitter feelings toward them. Because of this Jesse II left the "k" out of Belknap to distinguish him from the other family, including Jesse III, or so called Jesse Jr. Even Jesse's children carried this feeling and claim no relationship with Belknaps who spelled it with a "k".

Following the marriage of Jesse to Eunice Hall on April 28, 1879, they had 15 children, one of whom was Rosel Belnap who later became the father of Gilbert Belnap, making Jesse II the grandfather of Gilbert Belnap. Hence, our antecedent line continues through to Gilbert Belnap, the central figure in this volume.

Although Jesse II separated himself from his relatives carrying the name Belknap, he had a strong filial relationship with his own descendants. Rosel Belnap, Gilbert Belnap's father, died when Gilbert was 10 years old, leaving him to care for himself. He wandered from one place to another and had lost all trace of his grandfather Jesse II. In 1841, Gilbert received a letter from his brother John telling him where their grandfather lived and to meet him (John) there on September 10, 1841. Their grandfather lived in northeast Erie, Pennsylvania. John was then living at Whitby Home District, Canada. He had learned that his grandfather was trying to find his grandchildren by his son, Rosel. He had advertised that he would give the first one to reach him \$1,000.

Gilbert borrowed a span of horses from the man he was working for. He reached his grandfather's house one hour before his brother John. At first he did not let them know who he was and asked to stay for the night and his request was granted. Shortly thereafter he told his elderly grandfather who he was. Gilbert reached his grandfather's place first, so his grandfather deposited the \$1,000 in the bank to Gilbert's credit. It was understood that the coins were kept in a barrel in Jesse's basement and could not be lifted by one man. Because Gilbert was not of age, the money was put in the bank, Gilbert left the money there and joined the Church of Jesus Christ of Latter-day Saints in September 1842. When the saints were driven from Nauvoo, he went as far as Winter Quarters. He stayed there until 1850, and then came to Utah and was called to settle in Ogden. Later he moved to Hooper, Utah.

When he was called on his mission in 1873-75, Gilbert returned east to withdraw his money. It would have had to have accumulated quite a bit of interest. To his surprise the money had been drawn out by his cousins and others. They had signed the papers saying that Gilbert was dead because they had not heard from him for a long time. Gilbert could have sued and made trouble for them, but he figured it wasn't worth it. He returned to Utah without the money and never told anyone about it except his wives, although the children knew that that was one of the things he had in mind when he went east on his mission assignment. His mission, however, was a great success and he collected much genealogy.

We are responsible to Hyrum Belnap, in his journal dated October 1931, for this information.

Most of what we have about Jesse Belnap comes from Gilbert Belnap's own personal journal which appears later in this book. Additional insight, however, comes from his war record and his application for pension from the government. These ensue even up to the year of 1851, when he was 91 years of age. The remarkable longevity of our lineage is most noteworthy. In a book by W. W. Grumman, page 125, of the Revolutionary Soldiers of Redding, Connecticut, we find the following entry: "Jesse Belnap, a soldier, and Eunice Hall were married April 28, 1779, while Putman's troops were in Redding. His military record is unknown."

In the history of Redding, Connecticut by Charles Burr Todd, "These interesting extracts might fully conclude the story of the army's encampment in Redding." There are, however, entries in the parish records proving that amid the horrors of war, sly Cupid found a chance to inflict his wounds. They are given as entered by the Reverend Nathan Bartlett. Here he joins eight soldiers to some pretty girls. According to the records, among them was Jesse Belnap. The record states April 28, 1779, "I joined in marriage Jesse Belnap, an artificer (blacksmith) in the army, and Eunice Hall." On page 292 of the same Journal, it indicated that the troops were in that locality for about a year. In September 10, 1779, Jesse Belnap and his wife, Eunice, renewed covenants in the church at Redding, Connecticut.

For his war service, Jesse Belnap applied for a pension August 8, 1832, when he was 71 years of age. This pension was granted. At age 91 he must have applied again. This was in the year 1851. Both of these pension documents and his correspondence in his own handwriting appears in the Appendix of this volume.

His 15 children are recorded in the family group listing in conjunction with this section. Also found in the Appendix of this volume is the Pennsylvania Cemetery Records, Phillips Cemetery, northeast Erie, Pennsylvania, listing Jesse, August 31, 1760 to October 10, 1854. It lists his wife, Eunice, as being born May 25, 1762 and dying March 12, 1849, "his wife". Notice in the Appendix the listing of 12 additional individuals, most of whom were his children, some relatives. Considerable insight about the travels in his life are found in affidavit statements about the time he applied for pensions from the United States. It is as follows: "State of Pennsylvania, County of Erie, on the 8th day of August in the year of our Lord 1832, personally appeared before the Judge of the Court or Common Pleas of Erie County, Jesse Belnap, a resident of the township of Northeast Erie in the State of Pennsylvania and aged 71 years, who being first duly sworn according to law, doth in his oath make the following declaration in order to obtain the benefit of the pension made by the Act of Congress passed January 7, 1832. He enlisted as an artificer in the Army of the United States in the month of August in the year 1777 at Hebron, Connecticut, with Captain Darius Wilcox and served in the regiment commanded by Colonel Baldwin. Major Painter, Major Brewer, Captain Darius Wilcox, who is succeeded by Captain Stephen Osborn. He served as an artificer at the rate of \$17 per month in said corps for the term of three years and was discharged by Major Brewer at Pickskill in the State of New York in the month of August in the year of 1780; that he entered the service in the town of Hebron in the State of Connecticut, that in the winter of 1777 and 1778 he was at Danbury in Connecticut working at the blacksmith business for the Army. In the Spring or Summer of the year 1778 he was

We are indebted to Attorney Nuel D. Belnap of Chicago, one of Jesse's descendants, for some of the research data on his Revolutionary War experience and pension information.

employed at New Windsor on the Hudson River in the making of a chain to place across said river and in other work for the use of the Army (this chain was to stop British shipping from traversing the Hudson river); that afterwards he was employed at Morristown in New Jersey and at Preakness and from the latter place he went to Pickskill, where he was discharged as stated. He was in no battles of consequence. He hereby relinquishes every claim whatever to any pension or any annuity except the present and he declares that his name is not at present on the pension roll of any agency of any state. Sworn and subscribed the day and year aforesaid. Edwin I. Kelso, PRO. Signed by Jesse Belnap.

An additional statement was sworn and subscribed in open court on August 8, 1832 in the Erie Northeast Township, Erie County, Pennsylvania. "Jacob Alexander, of the Northeast Township, Erie County, Pennsylvania, being duly sworn, saith that he was acquainted with Jesse Belnap, the applicant, for more than 20 years past, part of the time in the Kayuga Lake in New York, in the last 17 years in Erie County. That during the whole time he has had the reputation of having been in the United States service during the War of the Revolution and that he is a man of good character for truth and veracity and his deponent believes the foregoing statement of his service to be true. Signed, Jacob Alexander."

In conclusion, it is noteworthy of the closeness that remained in this patriarchal family over the lifetime of Jesse and his wife, Eunice Belnap. It evoked within his posterity a sense of affinity to family which has persisted among non-members as well as members of the Church alike.

Rosel Belnap

Rosel Belnap, the sixth child of Jesse and Eunice Hall Belnap, was born January 4, 1789 at Kayuga, New York. He married Jane Richmond, a genealogical line which traces itself into the distant past and is included in the peerage lines of the Earl of Richmond in England. She was the daughter of Sylvester Richmond and Jane Bowerman. She also had brothers Cyrus and Ichabod. Rosel lived to be 43 and died an accidental death attributed to his occupation of horse racing.

Some time in his youth Rosel moved to southern Canada in the area that we now call Ontario. This part of Canada was loosely considered by many in the United States to be a part of U. S. domain. There was free intermingling between the areas and most of the people in southern Ontario were actually loyal to the States. The final conflict ensued in the late 1830's and a border dispute was settled in favor of giving Maine to the United States and giving southern Ontario to Canada. We will see in a subsequent chapter in the life and journal of Gilbert Belnap that he actually fought on the side of the States in a cavalry unit in this controversial, but brief, war in the late 1830's.

Rosel's occupation was apparently horse racing and he was specialized in the carriage type racing typical of the trotter race. He apparently died as the result of an accident in his occupation of horse racing. While in Canada he married Jane Richmond and apparently the Richmond family were firmly rooted in the locality. There are some documents appearing in the Appendix of this volume relating to the land holdings of Sylvester Richmond, his antecedents and descendants. According to Gilbert Belnap's oral tradition and journal, his father fought in the War of 1812, but correspondence with Washington to obtain his military record fails to reveal such evidence. This does not preclude the possibility, however. Our antecedent, Gilbert, was born in Port Hope, Newcastle on December 22,

1821. He was the fifth child of Rosel and Jane Richmond Belnap. The other children were Jesse, born January 5, 1807 in Durrahi, Hamilton, Upper Canada; followed by Louisa, born in Whitby, Newcastle, no date is known of her birth or death; Phoebe Rebecca, born October 22, 1812, locality of birth not known; and John, with whom Gilbert, his brother, had much correspondence cited in the subsequent chapter, born February 5, 1820, in the same locality where Gilbert and the other children were born. Each of these is listed as a family group in this sub section with the other brothers James and Thomas.

Some confusions as to the early residence of Rosel and Jane came from the fact that the community Hamilton, where they initially resided, and where their oldest child, Jesse, was born, was later changed from "Hamilton" to "Cobourg." As cited in Immigrant's Guide to Upper Canada, 1817-19, the community of Hamilton was changed to Cobourg in honor of the marriage of Princess Charlotte, one of the British royal crown, to Prince Leopold of Saxe-Cobourg, Germany. The spelling of the township has been interchangeably Cobourgh, or Cobourg. You compiler is making current searches into the civic and ecclesiastical records of this town to shed further light on scanty information regarding our ancestor, Rosel. Noteworthy in the same immediate locality is the township of Hallowell, changed to Picton.

Jane apparently died a few months after her husband. This left the children orphaned. The oldest son, Jesse, was in his 20's, supposedly mature, and took the land holdings in custody. The land holdings were sold during the course of the immediate years ahead and as the younger children grew older they had no inheritance. For this, some resentment developed within the family unit, additionally fragmenting them, but was followed subsequently by a reconciliation and really close and almost superheroic efforts to maintain unity within the family. Gilbert's feelings regarding this are cited in his personal journal. Noteworthy particularly is the close relationship that developed between Gilbert and his brothers John, James, and Thomas. The almost heroic and super-human efforts for these men to maintain close communication in spite of distances and difficult communication is most noteworthy. There was also close communication with sister Phoebe, who married William Wilson in July of 1832. Much of the insight about family relationships in those days, as well as the times and period, are found in the excellent correspondence between the brothers and sister.

The pathos through which this family journeyed in the years ahead provoked a tearful sympathy and is reminiscent of the kind of concurrent experience cited by Charles Dickens in England in his classic "Oliver Twist". Also indicative of the close affinity of the locality in which they were raised in their youth was the fact that each of them found affinity with the United States following the U.S.-Canadian conflict in the late 1830's.

It was the hardships of this family that steeled Gilbert Belnap, tempered his mettle in the furnace of adversity for the extremely important role he was to assume in preparing for our destiny within the framework of the Restored Gospel of Jesus Christ.

Chapter 5

THE BELKNAP-BELNAP FAMILY AND AMERICAN NATIONALISM AND EXPANSION

American nationalism appeared in mature form only after the War of 1812. The American people came to see themselves as one united people without regard to section or region or vast distances that separated them. They identified themselves with the national community and felt that their nation was different from all others. They were different in the language they spoke, their origins, history, customs, traditions, in their beliefs in the "common man", in the individual, in democracy, in a free and "classless" society — and responded profoundly to appeals to their uniqueness, their "differentness". Americans were, in fact, now bound by obligations which flowed from habitation of the common soil and loyalty to a united nation which they stood ready to defend with their lives. Westward expansion and settlement was pivotal to the realization of the American system. Following the War of 1812 there was a vast population movement into the western territory. Our antecedent, Jesse Belnap II settled himself in Erie, Pennsylvania in what was called the Western Reserve Land Grant, a program designed to encourage people to expand beyond the Appalachians. Half a million people moved into this territory and the population expanded south into Kentucky and Tennessee. The population expanded beyond the Appalachians from 40,000 in 1810 to 203,000 in 1820.

To foster this movement into unoccupied regions, the Congress was forced into considering more liberal land policies. The land acts fixed the price for as little as \$2 an acre and induced installment plans of multiple payments. Land increased rapidly in value and perhaps this is why Jesse Belnap was able to offer \$1,000 for the finding of his grandchildren.

The frontier was, in reality as well as imagination, a land of opportunity. An area where one could make a fresh start and rise in economic scale where there was no frozen class structure to impede an individual's advance. On the edge of American civilization opportunity lay in exploitation of land and its resources. Along the seaboard it lay in the chance to rise from the laboring to the employing class. The important qualities it was felt were personal ones, hard work and ingenuity. No one wanted all men to remain equal, only that they would begin equal and rise according to their merits. Frontiersmen admired and were inspired

The correspondence between members of the family and governmental agencies in Canada substantiating the locality and whereabouts of our Canadian ancestry is found in the Appendix.

by those who were successful under frontier conditions, but resented and opposed a "privileged" class that pre-empted opportunity for itself alone. And since such permanent classes can control government, the frontier demanded democratic participation.

The growth of the United States population in the first half of the 19th century was phenomenal. Natural increase and immigration swelled the population from 5.3 million in 1800 to 31.4 million in 1860. Only one tenth of the expansion extended into the southern states; most of it moved westward. Largely there was an antithesis and resentment toward the slave pattern in the southern states. Freedom was the keynote to evoke the northeast, northwest, and westward movements of both United States and Canadian expansion.

The settlement of the West was in the face of great hazards and at great personal cost. It is difficult for us today to appreciate the hardships of travel in Conestoga wagons, or on canals and river boats. The wheels registered every rut in the crude roads or dragged at a snail's pace through endless parry. Pioneering was no romance — it meant cutting, clearing out of timber lands, river bottom; acclimating to unknown and extreme weather conditions; solving problems of seed gathering, of primitive methods of planting, sowing, harvesting, and transporting goods to distant centers; establishing communities from nothing. The miracle is that it was done and done quickly.

The Belnap family played a significant role in this expansion. We find that now the ever-growing offspring from large families of our Belnap antecedents spreading rapidly, not only into Canada, but into the Western Reserve Land Grants, into Kentucky where they became prominent in the government of that state, south into Texas, west with the ever changing movement of geographical location with the Restored Gospel of Jesus Christ and the Mormon pioneers, far west into Oregon territory and into the land of California.

Little did Abraham Belnap realize as the gangplank lowered and the last cinch ropes were secured and he looked with wonder on the New World, that his posterity would be so influential in the expansion of the greatest civilization and culture that had ever dwelled on the earth. Abraham's children developed to maturity. One of them, Joseph Belnap, was instrumental through his efforts in founding the "old South Church" in Boston in the year 1658. There were no thoughts among our early antecedents of a land dotted with vast agricultural resources, ever mushrooming industry, skyscrapers and bright lights of New York City, vast industrial complexes, huge agricultural holdings, a nation whose boundaries would expand even to Alaska and Hawaii, where some of our Belnaps have located.

But now 450 years later, descendants of these great men make their homes in all of the states of the United States and many of the great cities of the world. In the many years that have passed, the progeny of these antecedents have made their mark on the pages of history.

Our story, of course, concerns largely from this point on, the story of our convert ancestor, Gilbert Belnap, in relationship to the great history of the Restored Gospel. We know that our destiny entwines his with the great migration and trek across the plains in 1847 and through the coming of the railroad. Another part of the family, with the name Belnap, took a similar trek from Iowa in 1847 over the Oregon Trail and settled in Oregon. Their history, recorded by Franklin Belnap Hall, Willamette University, Salem, Oregon, is a fascinating story of sacrifice.

One can find other remarkable stories as they review and peruse library references in many parts of the United States and Canada: "Tears streaming down dirty faces, tears from the acrid smoke of gunfire, and tears from fear. Ear piercing noise from the din of war, tense nerves, and fear as the Kamikaze keeps coming, then holocaust as the suicide pilot reaches his target. The S.S. Belknap during the Leyte invasion, 1944 in the Phillipines." (See U.S. Naval Records, Washington, D.C.) Thirty eight men die on the decks of the battle weary sub-chaser "Belknap". The ship was named after Admiral Charles E. Belknap of Jersey City, New Jersey. Admiral Belknap served during World War I in the office of the Chief of Naval Operations and was instrumental in the planning and strategy of naval conflict during World War I. (It is interesting to note that Admiral Charles E. Belknap was moved on by the spirit of Elijah and has compiled vast genealogical records himself of his antecedents and descendents and those of his immediate relations. This has been an invaluable help to us in preparations for compiling Volume 2 of our Belnap Family Record.)

From the records of the Department of Interior, Indian Affairs, we read of Fort Belknap, one of the largest Indian reservations in the west. Another interesting press report speaks of "screaming sirens; men racing down echoing concrete hallways; commands from the loudspeaker. During a prison riot two were killed. Furniture and fixtures were destroyed. Ray Belknap, Honolulu prison official, fights to bring back order and control."

On a clear crisp day one can see a panorama scene of nature's masterpiece of forests, mountain slopes, and bright snow from the tops of the mountains of New Hampshire looking over "Belknap Recreation Center," a playground nationally famous for its winter recreation.

At the base of "Mount Belknap" the school bells of "Belknap Elementary School" in Beaver, Utah can be heard ringing for blocks in all directions. It signals the start of another school day for children who will learn in the course of their school's history that it and the mountain above, which overlooks them, was named after Secretary of War General William Worth Belknap. William Worth Belknap was born at Newburg, New York on September 22, 1829, and he was the son of William Goldsmith Belknap, who fought in the War of 1812. After graduation from the high school and academy at Newburg, he entered Princeton University in 1846 and graduated in 1848. He studied law at Georgetown University in Washington, D.C. and was admitted to the Washington, D. C. bar. In 1851 he moved to Keokuk, Iowa, where he practiced law, was a member of the State Legislature in 1857. When the Civil War began he was appointed Major of the 15th Iowa Volunteers in 1861. He was brevetted a Major in 1865 for gallant and meritorious service. He had his horse shot from under him at Shilo, was in the battles of Atlanta, Georgia, and Bentonville, North Carolina, the siege of Corinth, Vicks-burg, and Atlanta, and accompanied General Sherman in his march from Atlanta to the sea. In the Battle of Atlanta he took prisoner Colonel Lampey of the 45th Alabama Regulars by pulling him over the works by his coat collar. He was honorably mustered out of the service in 1865 and was appointed Internal Revenue Collector for the 1st District of Iowa. In 1869 he was appointed Secretary of War by General Grant, President of the United States, where he remained until 1876, when he resigned. He would not allow himself to be subjected to the attempts at political crucifixion and refused to be sacrificed to the hungry populace as impeachment proceedings ground out against him under the threat of impeachment for malfeasance in office. (See Encyclopedia of American Biography, Volume 2).

Another news report carries the story of hearty applause rising from the grandstand as the last strains of the band's music drift away into the happy day. The men, all sharply in their freshly-pressed uniforms, stand ready to receive their honors. The speaker for the day addresses the crowd and the proud "Belknap Rifles" of Texas stand at attention in honor of the great historical events that occurred at the Alamo. (See "Belknap Rifles", Alamo Library, San Antonio, Texas.)

Although the days of the crest worn by Belknaps are gone, the Belnaps can wear a shield of honor in the knowledge that their family history is full of honest and hearty people. "Belknaps, Patriots All" are the words emblazoned on the door of Samuel Belknap's ancestral home in Newburgh, New York and "patriots" we are, have been, and will be!

Typical is the story of Simeon Belknap, the grandson of our antecedent, Samuel Belknap, the father of Jesse Belknap Sr. This is a story of the life and captivity of Simeon Belknap, written by his son, Levi Belknap of East Barnard, Vermont, who told this story regarding his father. The occurrence took place in the heat of the Revolutionary War.

It is interesting that he finally ended up reaching Castleton, Vermont, and there was able to stay with his uncle, our antecedent, Jesse Belknap Sr.

Another interesting story of heroics is descended from our second Samuel Belknap through his son and grandson, Samuel Belknap, and the father of Secretary of War, William Worth Belknap. William Worth Belknap's father was William Goldsmith Belknap, who was born September 7, 1794. He entered the military service at the age of 18 years and took part in the War of 1812. He was a professional soldier all of his life and probably set the pattern for his son who later became Secretary of War. He was able to distinguish himself early in his career as an officer and brought great honor not only to himself, but to his country. His conduct during the attack by the British on Fort Erie on August 15, 1814, drew from General Ripley the following remarks in his report: "The manner in which Lieutenant Belknap of the 23rd retired with his picquet guard from before the enemy's column excites my particular commendation. He gave orders to fire three times as he was retreating to the camp, himself bringing up the rear. In this manner he kept the light advance of the enemy in check for a distance of two or three hundred yards. I have to regret that when he entered our lines after his troops, the enemy pushed so close upon him that he received a severe wound with the bayonet."

In the Mexican War he shared largely in the battles of Palo Alto and Resaca de la Palma. The citizens of his home town of Newburgh, New York, at a public meeting held June 27, 1846, caused a sword to be made and presented to him in their name as a mark of appreciation of his distinguished services. He died near Fort Washita, in the Chickasaw Nation on November 10, 1851. His military campaigns took him from southern Canada to Florida to the Great Plains to the Pacific Coast and back again. He certainly covered all of the United States during his military career during that critical time when we were expanding our nation from coast to coast. It is interesting in retrospect to note that by his sacrifices (as well as others), there was brought about a situation of freedom that has guaranteed the affiliation of the Rocky Mountain States with the United States.

Many of these interesting stories are published in an old rare and precious book which is in the possession of our family organization entitled "The Belknap Family of Newburgh and Vicinity," published in Newburgh, New York, January 1889. From this same Newburgh, New York, some of the descendents of Samuel Belknap, the fourth generation down, sold their earthly possessions in the winter of 1847, and on May 5, 1847 started across the plains. They were Oran Belknap, Pansome Belknap, and Lorenzo Belknap. After a tedious six month journey, largely up the Missouri River Valley, they reached the end of their trip and wintered near where Corvallis, Oregon now is. In the Spring of 1848 they started south and staked out their homesteads in what is now called Belknap Springs. Their shacks were made by laying heavy poles across forks of timber, puncheons of split poles were placed upright for the walls and the roof was made of "shakes." The wall of the eaves was just high enough for a man to stand upright under the roof. There was a fireplace made of mud and sticks, the earth was the floor, and a blanket was the door. All of the Belknap relatives settled within a mile or so of each other, about three miles east of Monroe, Oregon.

In October 1848, a second delegation of immigrants arrived at the Belknap Springs settlement. Five families all connected with the family of Jesse Belknap. I have had an interesting exchange of correspondence and communication with these Belknap families, as your compiler has attended medical conventions and post-graduate courses with some of the descendents of these families now in the medical profession.

Of interest to your compiler is the large number of individuals serving as ministers in various Christian faiths. Particularly noteworthy is a father-son team of Reverend Jeremiah D. Belknap Sr. and Jr. These individuals became prominent in religious circles in New York and extended their Congregationalist Church activities all throughout the New England States. Their story is typical of so many stories that your compilers have read and reflect the aggressive initiative taken by those in the family to establish a pattern of advancement of the culture at all levels — spiritual, economic, political, social. It has also been fascinating to see how widely these people ranged, reflective once again of the restlessness and intensity of motivation typical of descendents of Ephraim. I have strong feelings (shared by President David O. McKay) that the vast majority of our peoples in our particular lineage of those of us who join the Church, will on this or the other side of the veil be willing and ready to receive the Gospel of Jesus Christ. Your compilers have never met any Belnaps but what they had a warm feeling and affinity toward us, independent of our affiliation with the Church. Typical of this is the family of Mary E. Belknap Bailey and her husband, Charles Kimball Bailey. The Baileys were married on January 8, 1863 and both crossed the plains in the 1860's before the railroad came and settled in California. Mary came with her father, James D. Belknap, who crossed the plains by covered wagon in 1850 to California and settled in San Jose area of the San Francisco Bay. They were able to establish themselves on a landholding of almost 6,000 acres. They were active in establishing that community area and have left their mark on the history of Northern California. Also of interest to us, as a family organization, is the intense interest on the part of these people for those of us who have affiliated with the Church. It seems easy to develop good offices with them if we relate to them on the plane of genealogy. I am sure that carefully produced volumes on our part will additionally tie the family in all parts of the country and in all the world, for that matter, to us as a descendent group from Abraham Belknap.

All of the Belnaps (Belknap) we have read about are remarkable people. They are versatile, strong of heart, and mind and body, and were the men and women who laid the foundations of this nation. Spiritual, economic, and political foundations of an enduring kind, they were laid simultaneously with the foundations and walls of their houses, equally well conceived and serviceable to their posterity.

While they worked under conditions of the crudest, most difficult and dangerous sort, they developed a way of life, created a government, established it among the nations of the world in the face of the greatest odds, and built out of the materials hewn from earth and forest by their own hands homes comparable only to the character of the men and women themselves. This chapter is designed to give only a glimpse of the historical role of the family in many parts of the development of the New World. It is also to give most of us who will read this book the feeling that our isolated role in reference to the western movement of the Restored Gospel of Jesus Christ is not the only incident of significance as it pertains to the family. It is designed, and hopefully so, to motivate each of us to pursue the effort of a Volume 2 of our family history and publications designed to serve not only those of us within the Church of Jesus Christ of Latter-day Saints, but the entire family as well. We keep in mind the eternal destiny that we hope that all of us will share together in the future.

Life and Captivity of Simeon Belknap

by Levi Belknap, his son, of East Barnard, Vt. Levi Belknap was 81 years of age when he told this story.

Simeon Belknap was born at Ellington Connecticut April 6 1758, and spent his childhood in Connecticut. He set out to visit his brother who lived at Hanover, N.H. in the spring of 1780 and settled in the new town of Middlesex; now Randolph, Vt. where he cleared timber land expecting to sow grain. That fall he started on a visit back to Conn. He got as far as Royalton, where he hired out for a month to Mr. Elias Curtis of Turnbridge Branch. There on Monday morning in October while in bed, he heard the hideous yell of Indian Tories and the language is too foul to describe. The horror of the people as they awaited captivity. The savages burned houses, killed men, captured some, and left the women and children behind. The first night of encampment they were surprised by a party of militia under Colonel House, who had followed. After a double fire the Indians killed two prisoners and fled. The Militia went back because they feared death for the prisoners if they pursued farther. Jeromiah Conant, Esq. of Pomfret, father of Seth Conant, Esqant grand father of the Honorable Edward Consant of Randolph, was one of the volunteers who pursued the Indians. The savages then went to Canada to Caughnewaga, the Indians home.

Belknap was claimed by a distinguished Indian, who took him home. The Indian ordered Belknap to hew logs to make a stable floor for a favorite horse. Belknap hewed the logs all round, which act spoiled the floor. And through an interpreter told the Indian that he did not come there to work. The Indian promised not to make him work any more if he would do this work. He then did the work well and the Indian kept his word.

He found in the Indian village a few hundred inhabitants living in log houses without means of education. There enjoyments were very low. Idleness and drinking were indulged in freely. They had come through a wilderness full of wild

beasts and fierce men. Belknap suffered greatly from home sickness for a civilized land where people observed the Sabbath and lived decent lives. After three months he persuaded his captors to sell him to the British for the sum of \$5.00. To his great disappointment the British promptly shut him up in a close prison.

There he found some of his fellow captives. He stayed there five months, then was moved fifty miles up the St. Lawrence River to Prison Island, for safe keeping. Here two hundred men were confined in an old block house with short rations and no conveniences. They were allowed to go outside at times in small companies and make a small garden to raise vegetables. They were there two summers and one winter. And were much abused by their Tory guards. They had heard no news of the Revolution and we can well imagine the horror and despair that was in the minds of those unhappy prisoners. At the beginning of the second winter they decided that death was preferable to remaining there.

The Island was in the middle of a river three miles wide with no boat and the current very rapid. Belknap had dislocated his ankle, which made him lame for life and he could not swim. The prisoners knew that the boats that passed down the river must go four and one half miles before they could land. Knowing all the discouragements and dangers with a guard around the prison every night. They went to work in August and told only a few prisoners of their plan. They took up a board under their bunk and went under the prison, which stood up a little from the ground. Having nothing but a case knife, they dug a hole four feet square and four feet deep. Only one man could work at a time. They then took a horizontal course under the prison wall where the guard walked, and continued for twenty two feet to get beyond the Pickets. They then opened it on top of the ground. Once a rain filled it up, but they bailed it out.

In October Belknap told a guard that as they must remain another year, the prisoners wanted to save garden seeds. He cut up lettuce for seed and hung it between the fence pickets to dry where they would be coming out so they would not be seen. A large number of the prisoners were told of the intended escape with the threat of death if they told the guard.

They came out at midnight and as they emerged they heard the guard sing out "All's Well!" They separated into parties of four. Belknap, Steel, dark and Sprague went together. They made a raft of four cedar poles twelve feet long. Tied them together with strips of blanket from their bunk. Each man sat on a corner which caused the raft to settle so that they were half under water. In this position with boards for paddles they went down the river four and one half miles. But as they saw light on the shore they were afraid to land. So they went on much farther and landed on the north bank of the river for they saw some houses where they thought they could get some provisions. They had previously obtained a horn of tinder steel and flint with which to light a fire. They also had some parched corn and some flour mixed with lard.

At daylight they hid in the forest and hunted at night. On the third night they found a two year old heifer, which they killed with their old case knife; having taken some of the meat found a boat and started across the river. The boat leaked so badly that in spite of the fact that two of them dipped with their hats all the way, the boat was over half full of water when they arrived. Knowing that the Indians took no prisoners a second time, they traveled a number of days toward Vermont expecting to be killed by the Indians. Because the land was swampy it showed their tracks.

After several days of travel and resting and warming by a fire they built, as they were gathering wood one night for another fire they heard the report of a gun. After listening Belknap left the three at camp and went to discover from whence it came. On reaching the hill top he discovered in the valley, forty rods away about thirty Indians and Tories encamped for the night. They at once took a different direction and traveled all night. In twelve days after leaving the island they reached Lake Champlain. They feared to cross in daylight because of British sail boats. So they made a raft of withes and old logs and attempted to paddle across in the night. The wind arose and frustrated their efforts. After this hard night on the lake they were glad to get back to their starting place.

Later they traveled up shore to Split Rock where they succeeded in crossing. For the next nine days they suffered terrible privations and hardships. Their food was gone. It was the last of October and the weather was cold and cloudy. For a week they wandered exhausted and the sun did not shine. Some of the party decided to go back to the lake and give themselves up to the British rather than starve in the woods. Belknap said he would not go back that he would rather starve in the woods. However it cleared in the night and when the sun arose they took hope and also found they had been lost and had gone in the wrong direction. Before evening they came to Otter Creek. That night they found a mare and colt and turnips. They killed the colt for supper. For supper dined on roast colt and turnips. The supper made them sick. After a night of great distress and vomiting they started out again. At noon they found three horses which they caught and made bridles of bark and rode all afternoon. In the evening they came across a man chopping wood. When he saw them he was frightened and no wonder. They were short of clothes when they had left prison. Now they were ragged. They had not been shaved for weeks and were almost shoeless. This man went with them a mile to a fort at Pittsford, Vt. where a few families lived. They could not stop there on account of the British. They traveled on and stayed all night with a widow who owned a cow. She gave them bread and milk, and let them sleep on the floor. They thought they had good fare.

They had been 21 days without shelter, 9 days without food except things found in the wilderness, such as frogs etc. After leaving the widow they went to Castleton where Belknap's uncle lived. Here Mr. Steel and Belknap parted with their two comrades, Clark and Sprague to meet no more on this earth. One lived in New York and the other in Virginia.

Belknap and Steel wanted to go home but were too exhausted by hardship and starvation. They wrote home and in a few days their fathers came and took them home; where they met parents, brothers and sisters who had not seen or heard of them for a year and a half.

In 1781 success came to the American soldiers and the remaining prisoners were released. From them Belknap learned that 21 prisoners came out that night. Twelve came home and nine were captured and taken back. Next day the Commander in charge offered a guinea (\$5) to the guards.

HERITAGE WITH HONOR



Brother Jesse



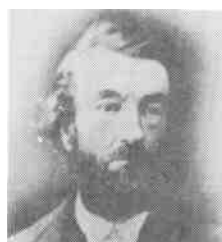
Sister Phoebe



Brother John & Sister-in-law Adaline



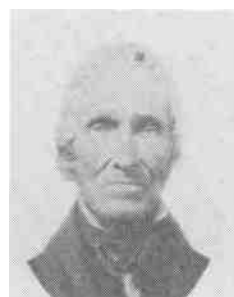
**Sister-in-law Elvira
(wife of Brother James)**



Brother William



Brother Thomas



Aunt Sally and Uncle William



Uncle David and Aunt Sally



Elizabeth and Nuel D. Belnap

Special tribute is made to Nuel for his tireless efforts in the research of original records.



Chapter 6 GILBERT FINDS

HIMSELF

There was nothing glossy or overdone about beloved Gilbert Belnap, our convert ancestor and the son of Rosel Belnap and Jane Richmond. In his time he was many things. From farmer to wheelwright, blacksmith, wagon maker, sheriff, county attorney, assayer, tax collector — in fact he held almost every civic responsibility in Ogden or Weber County during the course of his lifetime in Utah. On more than two occasions he was a soldier. He was a missionary and served as Hooper's first bishop.

There is nothing pretentious about the manner in which he recalls many of the adventuresome tales of his life as he moved from Canada to the Western Reserve area of Ohio, joined the Church of Jesus Christ of Latter-day Saints, moved westward with them to Nauvoo, crossed the plains, and was instrumental in settling the West. He relates these stories simply as he had so many times before in the unconfining presence of those he loved. He documents them accurately in his journals. He vividly relives many colorful memories at each stage throughout his life.

Gilbert Belnap was life itself to those who knew him. The story of Gilbert Belnap is the story of an uncommon common man. In many ways his life represented the epitome of all whose roots go deep into the story of the Restored Gospel of Jesus Christ and its movement to the great West. He was a true pioneer, born only a score of years after the turn of the 19th century. His life was involved in all of the variety of experiences incident to the taming of each frontier as the United States moved westward in its march across the continent. Born into a large family, he was father of a large family — Friend, counselor, and truly a brother to every person in his community — Beloved of his children and teller of tales to their perpetual delight. Gilbert Belnap never found time to grow old. Happy dispositioned, engaged and involved in every religious and civic enterprise in his area. Gilbert Belnap left a big piece of his heart in every one who ever crossed his path.

The denizens of the big cities might think his life parochial and circumscribed, yet to all who knew him the boundaries of his world were as broad as the horizon and as distant as the stars. We commend Gilbert Belnap's story to all who like to see life in microcosm in not only the development of the great New World movement, but in the heart of Mormon country.

The central core of this book is the Restoration of the Gospel of Jesus Christ and the encompassment of Gilbert Belnap into that great Latter-day movement.

As Gilbert tells his own story through his personal journal, his correspondence with his family, and friends; his specific testimony on detailed points, the offices which he held, the things which have been said about him — we see very clearly through the window of history into the actual mechanism of the Restoration in process.

Although we have been left with a legacy of victory and peace, Gilbert's story, as it intertwines with the Restoration of the Gospel, begins with scenes of raw pathos. The stresses and trials that formulated the personality and life style of Gilbert Belnap were identical with those stresses and trials which shaped the life of the Prophet Joseph Smith and brought about a change within the life of each of those men as the Gospel of Jesus Christ came into their lives in its fully restored state. It has subsequently changed the lives of millions of others who have allowed it to encompass them. It has changed the lives of all of the posterity of Gilbert Belnap, as we see ever and continuing new phases of the Restoration program roll forth until we fulfill our destiny as those who have preceded us have fulfilled theirs with honor.

Let us look back for a moment to the early 1800's, when Gilbert was born, and the time of his early childhood. Picture a young man fulfilling a destiny in a different locality from where Gilbert was born. Let us look just across Lake Erie in the new state of Ohio. Picture a young man, barely 25, who is left for dead in the streets of Hiram, Ohio, his body spread with hot tar and stuck with feathers. He crawls home to a gentle wife who scrapes clean his skin and salves his wounds and the next day he is preaching duties before both his astonished disciples and his disguised pursuers.

Picture Gilbert, left an orphan, "indentured" to someone who creates an environment as cruel and harsh as the stories told by Charles Dickens in England of the comparable period.

Picture a Missouri settlement, its streets ashout with the dreadful oaths and threats of a mob of ruffians who rip the roof from a house, strew goods from a commissary about in the dirt road, trample the type from a printing press into the ground, and dump stacks of printed pages into the street. "So much for their dam revelations!" one of the vandals exclaimed, giving a pile a shove. A 14 year old girl overhears the men, waits for them to go and then gathers a bundle of the precious papers into her arms and runs for the safety of a nearby cornfield.

Picture, also, Gilbert Belnap in his early teens, with his younger brother Thomas, struggling around the shores of Lake Ontario and Erie in an attempt to find their relatives in Ohio and Pennsylvania. Picture these children in a hostile world. Did it make them bitter? Did it leave permanent and irreparable scars? No, Gilbert was merely being prepared for hardships of an intensity that would test his mettle in the fiery furnace of adversity. It was to prepare him to come forth as a fine, high quality of steel which was tempered with an excellence that would endure for eternity and leave a similar legacy and potential blessing to all of his posterity.

Envision two brothers and a small group of loyal followers being held for months in a cold jail, awaiting a trial that never comes, their only recourse to justice and freedom is an escape permitted by their guards lest their maltreatment should prove an embarrassment to the State. While the brothers are still in prison, the courageous wife of one writes, "I believe all our afflictions will work together for our good."

Picture, finally, an Illinois town, its streets lined with people as if for a parade, but silent, a pall hanging low over this scene. Occasionally a woman's noiseless weeping gives way to the keening of mourning. A wagon comes into view with its cargo of two black coffins. Joseph is dead and so is Hyrum, his brother. Marching behind them, solemn and despondent, is Gilbert Belnap who had been with them just two hours before their martyrdom and was sent home by Joseph. Gilbert was reminded of the words of the Prophet that he (Gilbert) would give rise to great posterity. His life must be preserved. For his safety he was sent home from Carthage Jail.

Brigham Young, a missionary and an apostle laboring in far off New York hears the news. To him it is a time of inexpressible mourning. An event he cannot bear to think about. But bringing his sorrows under control of necessity, he travels back to Nauvoo to assume, with the rest of the Quorum of the Twelve Apostles, the leadership of a distraught people.

The prelude to these persecutions to the members of the Church of Jesus Christ of Latter-day Saints was the pronouncement by Joseph Smith, a New York farm boy, that he had seen and talked with God, and had been instructed by holy angels in the matters of true faith and in the restoration of the Gospel of Jesus Christ. In 1830 publication of his inspired translation of the Book of Mormon (an ancient scripture which he had received from a resurrected prophet, Moroni) multiplied not only the number of people who became converted to the Gospel thus restored, but also of the number of those who scoffed and persecuted the converts, even driving them from their homes. Still in his 20's, the young prophet led his people to Ohio, then to Missouri, then to a bend in the Mississippi River in Illinois where they founded, in 1839, their "City Beautiful", Nauvoo. It was here that the seeds of the "New Zion" were germinated, seeds that would be planted in the eventual Zion of the Great Basin of the American west.

Gilbert Belnap's destiny was to intertwine itself with the final scenes of the great drama that took place in Nauvoo. He was to see the "Mantle" of the Prophet Joseph Smith descend upon Brigham Young and was to aid in the transition of the fourth uprooting of the great Restored movement as it proceeded westward.

Following the assassination of the Prophet and his brother, the persecutions continued as the fearful Illinois frontiersmen began to realize their hopes were thwarted, that the Mormons, without Joseph Smith did not simply disintegrate and disappear into the landscape. Nauvoo, now grown in numbers to become the largest city in the State, threatened the political status quo. Representatives from surrounding counties met in anti-Mormon meetings to issue ultimatums to the Hancock County Mormons. Brigham Young, answering for the Church, responded with proposals for settlement. Eventually it became apparent that the only safe route for the Saints lay west. Rejected by Gentile civilization, they would perhaps live at peace with the almost virgin wilderness.

The negotiated departure was set for the Spring of 1846 when the grasses would be greening along the way. Homes and lands in Nauvoo were put up for sale. It was not unusual for a child to accost a stranger to the town with the persistent offer, "Would you like to buy a farm, sir? Cheap?" Barns and shops throughout the city were converted to the manufacture of wagons in preparation for the coming trek. In the air were the words "Great Salt Lake" and even more strange and exotic, "California", a term which at that time meant anything west of the Rockies.

By mid winter anxiety had kindled distrust in the minds of Nauvoo's enemies — they would wait no longer. The Mormons must leave now. On February 4, 1846, the first wagons were ferried across the Mississippi and the first sections of the train that would wind across Iowa in the coming months began to stretch out along the trail toward the Missouri River, with campsites being built along the way.

Gilbert Belnap, with his new bride, Adeline, seated behind him on the Prophet Joseph's Nauvoo Legion horse, "Old Tom," held tightly as Gilbert led the horse as it jumped from ice floe to ice floe, they crossed the Mississippi until they found themselves on the Iowa banks of that great river and began their movement westward with the Saints.

The Saints began to establish the discipline that would be necessary for their great migration. They grouped in Nauvoo, they regrouped at the Chariton River. They learned to experience the cautions and the follies that could mean survival or annihilation. Of the first groups crossing Iowa that late winter and early spring much is written. There are sobering accounts of "birthings" in rude shelters; incredible accounts of the providential fall of quail into a camp of hungry travelers; and cheering accounts of Captain Pitt's brass band playing in the camps for the entertainment of the Saints who were in nearby settlements for cash money. There are also accounts of the many deaths that resulted from cholera, scurvy, childbirth, and sheer physical weakness. Gilbert Belnap was to experience all of these things in his trek across the plains with his young wife, and soon-to-be mother of two children born while enroute across the plains, one of whom was to be buried while they were in transit.

Iowa proved to be the schoolmaster that would instruct the people and their leaders in preparation for the longer trek across the wide plains and high mountains the following summer. For the stragglers, the late immigrants, and the destitute, conditions were even worse. Thomas Bullock, who remained all summer long in Nauvoo recorded his impressions of the aftermath of the Battle of Nauvoo in September of 1846. Looters desecrated the temple "ringing the bell, shouting and hallooing some inquiring, 'Who is the keeper of the Lord's house now?' ". However sick or ill prepared the remaining faithful were, they were pressed on their way by mob rule. Moving among the settlements around Nauvoo, Bullock tried to gather stragglers, organize them, and bring them up to the camps in Iowa. Rain, hunger, poor equipment, and the "ague" (probably the chills and fever from malaria) plagued them as they inched their poorly covered wagons from camp to camp along the trail west. Gilbert Belnap fulfilled many roles. While in Iowa and after encampment in Winter Quarters, Nebraska going back time after time to reclaim those who were straggling behind in Missouri and Illinois. Typical of their story is the following journal quotation: "The rain poured through my wagon cover and the carpet was a complete pool. Although in a raging fever, I had to ladle the water out with a basin while my wife sat up catching water with a wash bowl and dishes. All the beds, bedding, and clothing got thoroughly drenched. There were several other storms during the evening and the night which kept us miserable in our wet beds, not having one dry thread on." Gilbert was to experience a plague of inflammatory disease that was to leave him temporarily blind for a period of time as he attempted to fulfill his obligations in gathering Saints from the surrounding states.

The tight order which Brigham Young was preaching to the forward parties had not reached those at the end of the train. However hard the captain of the

company might labor, human frailties often thwarted their efforts. A typical account is recorded as follows: "The captain called all up before daylight for an early start, but in consequence of the dilatory habits of the brethern could not effect it. At a quarter to eleven the oxen belonging to Bishop Knight were not found and all the preaching and talking of the captain profiteth nothing — the brethern will not go, but would rather stand with their hands in their pockets and let all the oxen stand idle waiting to be hitched up. The delightful weather is allowed to pass unused."

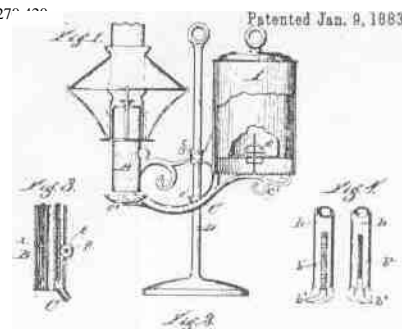
By the time the stragglers were crossing the Mississippi the forward parties had already reached the Missouri and the tent and log cabin town of Winter Quarters (now Florence, Nebraska) was well under way. The lessons of the earlier camp making had been taught and order and discipline prevailed. Thomas Kane, Gentile peacemaker between the Mormons and their eastern critics, wrote of the order and industry that the Saints were learning on this first part of the mass trek. He describes the building of the camps in Iowa: "It was a comfort to notice the readiness with which they had turned their hands to woodcraft; some of them, though I believe these had generally been bread carpenters, wheelwrights, or more particularly boat builders, quite outdoing the most notable voyagers in the use of the axe. One of these would fell a tree, strip off its bark, cut and split up the trunk in piles of plank, scantling, or shingles; make posts and pins and pales — entreat his toil from first to last with more sportive flourish than the schoolboy whittling his shingle."

Gilbert Belnap's early training, while working as an apprentice in a wagon-maker's shop, was certainly to be a blessing to the Saints as he spent three years in Winter Quarters, helping to prepare for the many wagon trains that were to cross the 1400 miles to the Great Salt Lake Valley. His wife Adeline was to become similarly entwined with responsibilities. Thomas Kane also noted about the women that they were learning their frontier skills: "Their art availed them in their changing affairs. With almost their entire culinary material limited to the milk of their cows, some store of meal or flour, and a very few condiments, they brought their thousand and one recipes into play with a success that outdid for their families the miracle of the Hebrew widow's cruse (cruise)."

It was not a full contingent of pioneers that built Winter Quarters. Three months earlier, 500 of the ablest of their number had left for Mount Pisgah camp with Captain James Alien to form the Mormon Battalion to march along a southern route to California in defense of the United States claims against Mexico. The move was one of expediency for the Saints. So nearly indigent were they during that summer of 1846 that Brigham Young had instructed James Little, his emissary in Washington, to appeal for federal aid in moving the people west. Negotiations resulted in the government offering to exchange money — \$42 per man, paid in advance — for volunteers and to provide the men food and transportation to California. The troops were mustered in June and arrived in San Diego, California seven months and

T. W. GRAYDON.
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2,000 weary miles later, having seen no combat. The war with Mexico was over. Demobilized, they returned to meet their families, the vanguard entering the Great Basin with the pioneer company and Brigham Young.

For the main body of Saints, the rest of the summer of 1846 was filled with preparations for the winter and for the long trek which they knew would begin in the spring for those most ready. The camps across Iowa were breathing spaces:

Garden Grove, Kanessville, Mount Pisgah, and Winter Quarters grew with arriving Saints who were gathering for their march to the New Zion.

Brigham Young called for volunteers for the first vanguard. Gilbert Belnap eagerly thrust himself forward in the crowd to volunteer. He and his close friend and relative, Andrew Gibbons, both simultaneously made an appeal to Brigham Young. Brigham Young indicated to them that they both should not go, they both had young wives and families and it wouldn't be right to leave their families behind unprotected. They drew lots and Andrew Gibbons succeeded in going with the first series of companies and Gilbert Belnap obediently, but perhaps with enthusiasm dampened, remained behind for three years.

The journey from Winter Quarters to the Great Basin and the mountain guarded interiors is an oft told tale. The journals of the early brethren are plentiful with many recorded and day-by-day events, not only of the 1847 migrations, but the continuous movements that lasted until the coming of the railroad in 1869. The details in Gilbert's journal are equally precious as those of many of the early brethren and sisters such as William Clayton, Wilford Woodruff, and Eliza R. Snow. In the records of the exodus are recounted numerous episodes that stand as great stories in their own right. There is the account of the Revolving Perpetual Immigration Fund through which those who had already arrived in the Salt Lake Valley, although nearly destitute themselves, gave liberally of their means to provide transportation to "Zion" to those who were financially unable to make the journey on their own, however intense their desires to do so. And there were tens of thousands of such converts in Great Britain alone. There is the narrative of the handcart immigrants, most of whom reached the valley safely, but some of whom met with disaster. There is the story of the success of irrigation beginning with the first potato crop watered from City Creek which gave poignant confirmation of the hope that with the help of God and by the sweat of man's brow the desert could be made to blossom. There was the expansion by colonization beyond the Salt Lake Valley that began almost before the dust from the first wagon trains had settled on the untrodden sagebrush.

The first companies were barely settled between City Creek and the Jordan River when Brigham Young turned the exploration of the Saints outward, west around the Oquirrh Mountains, north to the Weber where the mountain man, Miles Goodyear, made his hermitage and where Gilbert's destiny was to be found for the ensuing years of his life as he established himself as the first sheriff in Weber County, was to hold innumerable political offices in both city and county government, and to form and shape that locality for our time. He was to leave his ecclesiastical mark on the county by serving as bishop in Hooper, Utah, up close to the time of his passing.

From the very first, the forts and settlements that sprang up were models of order, of planning, of discipline. They were not allowed to develop haphazardly, but streets and lots were carefully platted and property was systematically as signed.

Not a decade had passed from the time of the first arrival before there was a burgeoning empire of Latter-day Saints that extended over the Great Basin. Box Elder, Pahvant, Juab, and Parowan valleys were settled soon after the Salt Lake and Weber areas. A corridor of communities soon led from Great Salt Lake City (as it was then called) through central and southern Utah, and through Las Vegas, Nevada, and to San Bernardino, California, with an access to the Pacific. Commerce with passing Gentile migrants prompted development of enterprises at Carson Valley, Nevada. And in Wyoming, Fort Supply and Fort Bridger grew into supply depots for incoming immigrant trains. The kingdom was growing rapidly. Its worst hindrances were the natural ones — dry or flooded rivers, late frosts, and, of course, crickets.

The first decade of Mormon settlement in the Great Basin ended with a sad and expensive misunderstanding which triggered the abortive "Utah War." Fearful of the increasing power of the "Mormon kingdom" in the Great Basin — a fear fed by malicious and exaggerated reports — the United States President, James Buchanan, sent Colonel Albert Sidney Johnston and 2500 troops against Utah. Brigham Young called the farspread colonies home and prepared to defend at least the inner circle of settlements. Bands of Mormon defenders harassed the approaching army. Gilbert Belnap was assigned as a company commander in Lot Smith's cavalry battalion, which harassed Johnston's army from Fort Laramie to Fort Bridger and caused them to lose 85 percent of their stock, wagons, supplies, and equipment, thus causing them to fail in their attempts to reach the valley of the Great Salt Lake by the autumn. The army was forced to winter in Fort Bridger and had it not been for the efforts of many, the army would have starved that winter. As a result of the influences for good on the part of the Mormons who both did the raiding as well as the saving, the army was more compassionate and empathetic to the needs of the membership of the Church. All of this was much to the consternation of Colonel Johnston, who was attempting, along with his southern confederate plotters, to establish a war between the Utah Mormons and the United States government; a war which would deplete the forces of the Union to the west and allow for an easy conquest on the part of the Confederacy, who were even as early as that time plotting for the Civil War which was to follow three years later.

Gilbert's role in relationship to that Utah War and the raiding of Johnston's army is an interesting drama within a drama, in that his brother, Thomas, long separated from Gilbert, was anxious to reunite himself with his brother and he had signed up with Johnston as a part of that regiment coming to Utah. It is most fortunate that not a life was taken in the series of raiding parties that literally destroyed the capacity of Johnston to render warfare. By the time the spring march of the army could begin in 1858, Mormon settlers north of Utah Valley had filled wagons with supplies, loaded their families once again to the settlements in Utah Valley and farther south and readied their homes for destruction by fire. "There shall not be one building", Brigham Young declared, "or one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay that will burn left in reach of our enemies." The earth, now verdant with the industry of the Mormons, would be left scorched for their enemies.

The war reached a blessed anticlimax through the intervention once again of Thomas Kane, who negotiated an amicable agreement between Brigham Young and his Washington appointed replacement, Governor Alfred Gunning. The army marched through the deserted city of Salt Lake and beyond it to Camp

Floyd where it stayed peacefully for a few years, finally leaving when the Civil War broke out in the east. In the meantime, the Saints, upwards of 30,000 of them, came back, restored their homes to use, and proceeded with the work of settlement, agriculture, industry, and commerce.

In the decade that followed a stronger economy developed due to the official policies for self sufficiency on the one hand and the coming of the transcontinental railroad on the other. From the strong trunk that had been solidly planted on the Wasatch Front, branches reached out in all directions until by the end of the 19th century at least 500 communities founded by Mormons were spread throughout the west. These settlements were to include many settled by the children of Gilbert Belnap, Adeline, and Henrietta. They were to include our antecedents who were the 15 living offspring of our great Pioneer patriarch and matriarchs. Our family's settlements extended south to Moab and the four-corners area, to the little Colorado region of Arizona, and eventually into Mexico; to the north they reached to Cache Valley, Bear Lake regions, and many parts of Idaho and into Alberta, Canada, but with the century's close, the time of gathering was ending. The Church of Jesus Christ of Latter-day Saints would no longer need to collect its deterrents for their mutual protection; its missionaries, which have included hundreds of descendants of Gilbert Belnap and his wives, could now encourage their converts to stay where they were and to build a worldwide Zion — not a temporal one of fields and factories, but a spiritual one of faith and testimony. The pioneers had left their legacy of strength and growth. They had met their physical challenges by building cities of iron. Now it rests with the 20th century descendants of Gilbert Belnap, Adeline and Henrietta, to begin with those cities built of iron and to eventually leave in their places cities built of gold.

It has been the decision of your compiler to let Gilbert, Adeline, and Henrietta tell their own story, as much as possible, by direct quotation from their journals, letters, accounts, statements of their children. We have the woven story of their life which sojourns through the period of time that covers almost the first century of the history of the Restoration.

We can see the conflicts of early childhood, of youth, and a hostile personality pattern of a young adulthood developing within the life of Gilbert Belnap. We can see that aggressive and hostile nature tamed by the healing influence of the Christ through the Restored Gospel of Jesus Christ. As it changed the life of Gilbert Belnap, so it has and is capable of changing the lives of each and every one of us. There is much to be gained by all of us to feel and sense the "transitional process" that took place over the years and mellowed our patriarch into one of truly great character.

The lessons of history become most valuable when they become most intimate, as we look through the window of history, literally into the inner soul of man.

The scriptures point clearly to the high purpose of man's existence. Ancient prophets were explicit on this matter, as is revealed by records made available to us through the modern prophet, Joseph Smith. That prophet having learned the drama and purpose of it all from the ancient records as well as from heavenly visitations, continued to receive through direct revelation further light and truth respecting man's great potential. Through him God has abundantly confirmed that man is the supreme creation, made in the image and similitude of God and his son, Jesus Christ; that man is the offspring of God; that for man, and man

alone, was the earth created, organized, planted, and made ready for human habitation; and that having within him the seeds of Godhood and thus being a God in embryo, man has unlimited potential for progress and attainment.

We hope you have perceived in the evolution of this Belnap book the story of our lineage in Israel finding its identity in a cooperative program with God, a program which is capable of leading all of us to eternal life. Our family story is the story of Israel, having lost its way in ages past and now being lead and finding its way in this latter day.

The family has always been moved to find freedom, liberty, and peace for themselves, and their posterity. We can see in the lives of each this struggle, but not so clearly as in the life of Gilbert Belnap. The miracle wrought by the Gospel of Jesus Christ on him as an individual, and hence on ourselves as we see ourselves through him, could possibly be the greatest contribution of this book. Also, we can see a whole people and culture work out this change. The life of our ancestry hence becomes a model with both positive and negative signposts. The heritage is not always one of good example, but it points the way nonetheless, and that is a great gift which we must return to them by our present works.

SECTION I

(It was twenty-one days before Gilbert Belnap's eleventh birthday when tragedy struck his home. His father Rosel was killed while riding a horse in a race. Three months and one day later his mother died. By the laws of the country Gilbert, as an orphan, was bound out as an apprentice.)

Gilbert Belnap's Journal

(Original record in the L.D.S. Historian's Office, Salt Lake City, Utah rev. 1950, p. 7)

Fort Limhi, Oregon Monday,
December 15, 1856

Private Journal of Gilbert Belnap, who was the son of Rosel and Jane Belnap. Born Port Hope, New Castle District, Upper Canada, December 22, 1821, being the third son of my Father and the younger of five children. Three sons were born after me, making eight children in all.

Both my parents died just about the time I turned eleven years of age, leaving me with little education. Though I had been apprenticed to William C. More who



was a wheelwright, when only ten years old. (See appendix for original document dated January 13, 1832.)⁴

Through idleness and dissipation, Mr. More was deeply in debt. Accordingly, he decided to leave Canada. He gave me a few days to visit my brothers and sisters, although I did not understand the nature of his generosity at the time. Nor was I informed of his intended flight until the night before our departure.

Being young and inexperienced in the world, I was made to believe that I was bound to him by the articles of indenture. Accordingly in 1834, I was deprived of the society of my friends for a season.

The first place my employer located was Wilson, Niagara County, New York. **By** constant labor he soon enjoyed many of the comforts of life.

In spite of the determined resolution Mr. More had formed, dissipation like a regular fever returned again with many uncalled for punishments for me. The ardent love he had for alcohol soon reduced his family to poverty.

The many abuses I had received from Mr. More came to the attention of some of his more humane neighbors. After awhile I was questioned by a Mr. Wilson who was then acting Justice of the Peace. He wanted to know why I remained with such a drunken tyrant. My answer was that I was bound to him by the nature of my indenture. He informed me that those bonds were not binding on me outside of my native country.

I was determined to change my place of abode and return to the vicinity of my brothers and sisters. It was with considerable reluctance that I took my leave of Mrs. More, for I had received from her every kindness.

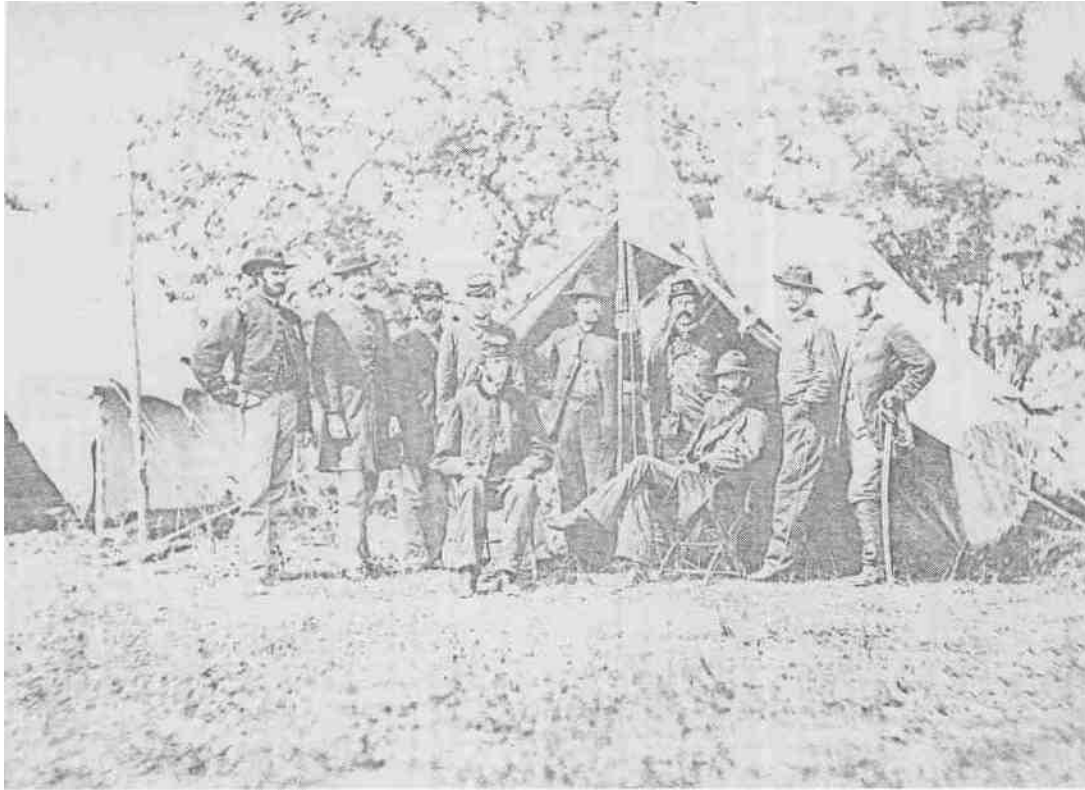
When I returned to my former place of abode, I was appalled to find my once happy home, where many a day had been spent in innocent amusement, belonging to someone else. Besides being bereft of my home, my brothers and sisters had been driven out to seek the hospitality of strangers.

I was astounded to learn that my oldest brother, Jesse, had availed himself of the hereditary laws of Canada and possessed himself of the once happy home of my youth and had sold it. Then he had squandered the money in assuming the vain appearance of that of a gentlemen.

Although my experience in the world had taught me many important lessons, yet the fond recollections of those scenes of my early youth were constantly before my eyes; the shady grove of balsam, the weeping willow that stood by the spring, the lofty black cherry tree, the orchard of young and flourishing peach and blue plums, together with the wants of the then small boys, were all scenes that passed before my eyes like lightning.

The acts of Jesse who had wantonly taken advantage of the younger members of the family came very near to dispossessing him from any place in our affections. When once the time of division had come and each one of the other children had found a strange home many miles from each other, Jesse saw with open eyes his cruel act.

Too late to mend the matter materially, yet after this, he exerted himself to the utmost in securing more hospitable abodes for the younger boys and provided as much as possible for their education.



Those marks of kindness on his part served, in great measure, to mend the breach he had made between us. Though, naturally, of a kind humane disposition, I have often wondered what evil genius it was that possessed Jesse's soul to make him avail himself of those unequal laws that produce such direful effects.

Considering myself, at that time, of an age to bestow his hospitality on those that were more dependent. I struck out in the world for myself, however, not without running against many obstacles that brought me up standing.

Being determined to go my own way and to maintain an independent course far superior to Jesse, I took my youngest brother Thomas with me. He was then about five years old. His extreme youth made my traveling very slow. At the close of the third day we were obliged to stop only thirty miles from home.

Here seemed to commence another era in the history of my life.

A five year old by my side and a mere stripling myself I sought the home of a preacher of the denomination of Christians. His name was Martial B. Stone and I had often heard my father speak of him favorably. I remained with him for two years for the sum of five dollars a month. I paid seven shillings and six pence a month for Thomas's board and education.

After I had worked for Mr. Stone about eight months, he persuaded me to let Thomas live with Mr. Joseph Sing's family. Mr. Sing was a Quaker and he planted in the bosom of the youth many good and wholesome qualities.

Since the day of our separation at the house of Martial B. Stone I have not seen or heard from him until a letter from Grand Rapids, Michigan dated July 14, 1856 reached me, which I fondly answered.

I remained in the home of Martial Stone until 1837. During that time for a supposed outrage on my part I was most inhumanely beaten by one Abraham Dewilliger. This planted within my breast the most deadly hatred at every sight of the man that had so wantonly abused me without cause.

It may be asked why was this so? Were you ever an orphan boy subjected to doing the bidding of every street loafer and drunken inebriate. Or to be kicked by every would be gentleman and after all to be laughed to scorn by those of your playmates who believed themselves to be your superior in rank and education.

The spirit within me detested insolence and oppression. The love of honesty and truth, and detestation of fraud and meanness. Magnanimity of spirit the love of liberty and my country. A zeal for all great and noble designs. A reverence for all worthy and heroic characters and a heart that could readily enter into the circumstances of others and make their case my own.

When the clarion was sounded and the tumult of war was gathering thick around and the proclamation had gone forth for volunteers in the cause of liberty I immediately flew to their standard. At sixteen years I joined the Light Horse Rangers of U. S. Being of a hardy nature I soon became inured to the hardships of war and was soon promoted to the active station of First Sergeant.

With the increase of responsibility grew my anxiety for the welfare of my country. Although there was no feat to be performed however hazardous that I was unwilling to undertake. (In one of their engagements in Canada Gilbert and his men were taken prisoners and held for ten months in a Toronto prison by the British.)

Through the politeness of the British Government on June 19, 1839 I was escorted to Lewiston on the shore of the United States in company with Daniel Comstock, Calvin Hall, George Harriman and Samuel Wood. We received the acclamations of assembled thousands of American People who welcomed us as brothers in the cause of liberty.

The deafening roar of artillery and the loud hurrahs of the multitude served as a balm to heal the bleeding wounds of cruelty we had received while prisoners in the city of Toronto. The hospitality of the Americans on that occasion could not be excelled by any people. Two long lines of both sexes were formed consisting of young and old that extended from the landing to the American Hotel.

We entered this long line of inward faces with locked arms and uncovered heads and kept marching time until we reached the splendid mansion of Reuben Hoag. Not without catching a glimpse of the rosy cheeks and sparkling eyes of many a fair daughter of those who had with their aged sires fought and bled in the wars of the United States for the liberty they that day enjoyed.

If I could have at that time have commanded language to have given expression to my gratitude it would have been founded as deep as ever glowed within the human heart. To this day my pen grasped between my fingers is too weak an

(Footnote: "Canadian Rebellion was a boundary dispute, 1837-1839, between United States and Great Britain which had not been settled by War of 1812. At that time the lower province of Canada with Toronto as the capitol was part of the United States. Maine was claimed by Great Britain as part of Canada. Source: Oxford History of United States vol. II p. 44-45. A treaty was worked out in the 1840's by negotiations between Daniel Webster and Lord Ashburton which was finally signed August 9, 1842. It established the present boundaries in the eastern part by making the St. Lawrence River the dividing line. Thus Canada gained the Lower Province and United States was ceded Maine.)

instrument to convey the most distant emotions of my soul for my deliverance from tyranny and I can only say may truth and liberty prevail forever.

Through long confinement and the habitual wearing of sixty pounds of irons for nearly ten months and the lack of food our pale and haggard appearance, together with our weak and faltering step contributed in no small degree to arouse the sympathies and incite the filial tears from those whose hearts were congenial to our own.

Thus we passed the first night as exiles enjoying all the sweets of liberty as purchased by the blood of our fathers spilled on the field of Lexington or in the dispersal (routing) of the British and Tories from South Carolina. This, too, in sight of the very land that we had hoped to see enjoying all the blessing of a government that is elective in all its branches.



The next morning we took the first horse train of cars to Niagara Falls, where we spent the afternoon and evening in talking over the sad realities of the past and the prospects of the future.

The splendid hall of the Niagara House was lit up with chandeliers and many burning tapers. It was as elegantly furnished as taste and genius could suggest. After the guests

were assembled together for recreation and amusements we were introduced to them as sons of liberty and exiles from bondage to freedom.

I participated in the dancing, but once, for I had received back sufficient strength to do justice to my own feeling. Neither in the expression of thought **nor** in the action of my body.

Being nothing but skin and bone we were objects of commiseration of them all. The young and tender females sought our company to learn from our own lips the hardships of war and struggles for liberty.

It was there in the presence of the earth's fairest daughters that I learned an important fact in the philosophy of human nature. I discovered I was capable of coquetry and vain conception of moral greatness, and all this for the purpose of rivetting one or more of these fair creatures by my side.

At half past ten p.m. we retired to sleep and left the young and gay to dance to the sweet strains of melodious music.

Ere the bright luminary had lit up the western horizon the distant boom of artillery aroused every sleeper to participate in the festivities of the day. The anniversary of American Independence the Fourth of July had again dawned upon the sons and daughters of Americans in the year 1839.

After partaking of a splendid breakfast, we took the morning train of cars and in the short space of two hours we landed in the city of Buffalo. We were again received with open arms. In a coach and four we were conducted to that hospitable house called the Farmers Hotel. For eight days we partook of the abundant luxuries of that noble hostess free of charge.

About July 14 my four comrades at arms and I decided to try the realities of the world singly. I sought the carriage shop, Calvin Hall took the national road that led to Batavia, while Daniel Comstock and George Herriman took to the joiner's bench, and Samuel Wood sought the shipyard, each of us to our former type of employment. I sought a carriage shop, in Buffalo and obtained work for Fenna Gasten. Also I continued to board at the Farmer's Hotel.

One night as I went into the Hotel for supper who should I see get off the eastern stage and enter the lobby but my long hated enemy Abraham Dewillegar. Hurriedly, I told my shop mates how Dewillegar had treated me and asked them to hold off the police for five minutes.

I wreaked bloody vengeance upon my old enemy. Without any preliminaries I introduced myself to him and he blanched. Not waiting for him to regain his composure, I seized a fine poker and prostrated the wretch at my feet. Not content with that I lit upon the lifeless form; and, probably, without the interference of one of my friends, I would have killed the man. Dewilliger was a patient of Doctor Overholt for three weeks.

Thus the brutal treatment of me in my youth had betrayed me into brutality against my fellow man. I immediately entered complaint of myself at the Police Station and paid five (\$5) dollars for assault and battery.

After working from July to October and having saved some money, I decided to spend the winter in New Orleans. I boarded the steamboat Constitution and sailed for Cleveland, Ohio, where with a continual headwind we landed on the third day.

After a few days sightseeing and feasting myself on the luxuries of Hotel New Places, I secured passage to Portsmouth, Ohio, on the line boat Chesapeake with Captain Charles Scott.

After a slow but constant march of nine days, I feasted my eyes for the first time on the rolling tide of the Ohio. Taking a short tour into Kentucky I returned to Portsmouth.

(While Gilbert's money lasted, he took in the sights of Ohio and Kentucky, then returned to Cleveland where he got a job as a wheelwright and stayed until January 1840. In 1840, Gilbert moved to Newbedford, Ohio some twelve miles distant to work and live.)

I decided to visit Cincinnati for a few days. Not wishing to court loose company but to satisfy curiosity. I sought out a flatboat grounded on a sandbar. From their imprecations I soon became disgusted with the drunken crew.

I will here relate one circumstance that took place between the crew and a young man; who, the evening before, had been stripped of his all by more expert card sharps in that detestable profession. The man being broke he was forced to work his way, but had refused to wet his delicate hands to help get the boat off the sandbar.

A man with swollen eyes and herculean strength gained the deck. With superhuman effort he pushed the boat adrift and at the same time plunged the head of the spendthrift down into the river crying out to another "John, he is your meat!" John cried out, "St. Peter didn't understand that mode of baptism half as well as I do. There is no lack of water to keep the fellow from dying in despair for the remission of his sins."

They took turns dunking the hapless young man, holding him under for so long that I began to think his case was more like Ananias and Sapphira than that of a repenting sinner.

Feeling that John's remark savored more of the truth than poetry, I soon interfered in the poor fellow's behalf. The swollen-eyed customer seized me and was carrying me along with apparent ease, exclaiming "John, here's another candidate for baptism."

Not wishing to be immersed by one not having authority, I lightly pierced his side with the point of my poniard, drawing blood. With a surprised expression he let go of me.

By way of a plank that served as a runway I found myself once more on terra firma. Safely ashore, I looked back to see John bending over the prostrate form of his companion.

Not wishing to fall into their hands again I took the stage to Chillicothe, Ohio, and then the packet boat "Vermilion" to Cleveland, Ohio. I stayed on in Cleveland, employed by Hurlburt, a carriage maker.

In January, I went back to Newbedford where I worked for Abner Cleveland. Though a country mechanic he was a plain spoken open-hearted fellow. His family consisted of a wife of enormous size and the worst scold I ever knew; one prancing son of eighteen; and a daughter two years younger. The daughter had rosy cheeks and possessed a modesty and frankness no doubt inherited from her father. Though naturally quick spoken she possessed none of the shrewishness of her mother.

I had not been a resident of Newbedford many days when I learned of a practice very common to country towns and villages which was called "wallowing the green ones."

After witnessing a feat of this kind from the shop window, I longed to be one of the former class. Weeks passed away and I felt slighted.

In the latter part of February, the whole face of the earth was covered with a proper mixture of mud and water. I was informed by James Abner's son that the master workmen were making ready to give me my endowment as I walked to my dinner.

Steadily, I continued my labor until the clock told the hour for refreshment. As usual, I washed and brushed my hair, then set out for dinner. Suddenly, three champions emerged from behind the storehouse and walked toward me. One of them said, "The long preparation for your initiation is ready," pointing at the mud.

Mistaking the action for the word, the fellow found himself lying upon his back in the mud with the loss of two of his front teeth. His companions took to their heels all I saw was the parts behind as they ran.

This event led to the commencement of a lawsuit. After many threats by the father of young Smith, the teeth were replaced by artificial ones and this ended the practice of "wallowing the green" in Newbedford.

(It is obvious that Gilbert was guided by the Spirit to the areas surrounding Kirtland, Ohio.

The Church of Jesus Christ of Latter-day Saints had established itself in Kirtland for eight years. The Saints had constructed a beautiful Temple which had attracted the curious from many miles around. Of even greater interest to their neighbors in the nearby towns were the unique beliefs of the Restored Gospel. The tranquil and peaceable nature of the people in the face of disparagement and persecution provoked the interest of many, including Gilbert Belnap.

Gilbert recognized that, like himself, most of the members were peaceable, conscientious, hard working people whose fathers or sons had fought in the Revolutionary War and other wars for their rights — one of which was freedom of religious belief.

He was fascinated that Kirtland was never intended to be their permanent Zion. Nonetheless, they acquired and worked farms, built homes and got jobs. They tithed labor and time to start building a Temple, while seeking further for their Zion.)

After days later I found myself underway to see one of the wonders of the world constructed by the Latter-day Saints commonly called Mormons. This edifice is built of rough stone with a hard finish on the outside, divided into solid block of equal size resembling marble — with a smooth surface.

Upon the east end stood the lofty spire with two rows of skylight windows on either side of the roof to light the many apartments above.

Two large rooms on the first floor, each one is large enough to comfortably seat 2000 persons each. There is a pulpit at each end of these rooms constructed for the purpose of accommodating those holding different degree of the Holy Priesthood.

The architecture and construction of the inner work of this Temple of worship must surely be of ancient origin. The master builder said, "The plan was given by revelation from God."

After a few days of feasting my eyes on the products of Mormon labor in company with William Wilson, I helped with a small job of chopping he had undertaken. That job completed I hired myself out to C. G. Crary with whom I worked on a farm for eight months and in the winter I attended school.

During the following winter I formed a close acquaintance with several Mormon families. By close observation I satisfied myself that they lived their religion better and enjoyed more of the spirit of the Lord than any people I had ever known.

I strove to make myself familiar with their principles of religion. After a diligent investigation of two years I satisfied myself with regard to the truth of Mormon beliefs and determined at some future date to obey its principles. I cannot give any particular reason for deferring so important a decision except I concluded there was plenty of time for me, yet, to do so.

Possessed as I was of a wild, romantic disposition I could not bear the idea of embracing the religion of heaven which would bring my mind and all the

future acts of my life to live by those divine principles. Yet, there was a sublimity and grandeur in the contemplation of the works of God that would at times completely overshadow and cast into momentary forgetfulness those many vain amusements with which I had longed been associated. Not able to continually keep my mind concentrated on serious thinking, I would be too easily distracted by amusements of the world.

Being surrounded by so many young, gay people, I was easily drawn aside from the discharge of that duty which my own better judgment prompted me to obey.

There was one prominent characteristic in the history of the Latter-day Saints that I have not at that time become acquainted with. It never entered my head that many of the amusements in which I had long been an active participant, when innocent in their nature, were not offensive in the sight of God, only when made by extravagance on the part of those who participated in them.



Having little or no acquaintance with the Latter-day Saints prior to my arrival in Kirtland, the force of my education had taught me to detest the slightest variation of morality in a professor of religion of any kind. The professor that would participate in the dance or in many other amusements was discarded by his fellows and looked upon by the unbelieving world as a hypocrite and deserved to be cast without the Kingdom.

Prior to this time I strove to obtain religion among the circles of the Methodist and the Mourner's bench. Complying with the requisitions of the minister I strove with my might to obtain the same manifestations of the spirit with which they said they were endowed. Despite every exertion on my part, in the honesty of my soul I was compelled to acknowledge that I could not experience a similar manifestation which they professed to have received.

Shortly after this I became confirmed in my belief that the animal passions of that class of people in many instances was all that was excited. From their external deportment I could form no other conclusion. However, at present, I feel disposed to leave them in the enjoyment of their supposed realities.

Some eighteen months have passed away and I have not received letters from any of my family. After writing several letters, I finally received an answer from my brother John, who was then living at Whitby Home, District M. C. He sent good news of all my brothers and the whereabouts of my aged paternal grandparents. He promised to meet me at their home in Erie, Pennsylvania, about September 10, (1841).

Received a long letter from my brother John dated June 27th begging me to come to Erie, Penn., right away instead of waiting until September. He had received a letter from James in May and John said James intended to come to Erie soon. Would like to join them but I am strangely reluctant to leave Kirkland before September.

I pursued my labor until two days previous to the time set for our meeting. At the close of the second I found myself in the presence of an old veteran of the Revolution whom I had long desired to see (his grandfather). After passing the usual compliments between two strangers I asked him for his hospitality overnight which he granted.

After trying not to disclose my identity, as I did not wish to incur his displeasure, I finally told him I was Gilbert Belnap. I suddenly found myself surrounded by a numerous host of unknown relatives. My hosts were Jacob Alexander, his wife and Sereptae (one daughter of the aged pair with a son and two daughters about fifteen and seventeen years of age.)

Their somber countenance and dignified appearance, together with their long faces led me to think they were Quakers. A more religious man than Uncle Jacob I never saw.

I had made no mention of Brother John's expected arrival; but I soon learned he was expected anytime. My arrival had also been expected. After the usual compliments reserved for such occasions; a hurried recital of the time and place of my parents' death; and the whereabouts of the rest of the family, I retired to their back garden for some solitude. I wanted some time to myself to think about my new found relatives and wondered what our future relationship might be. I looked forward to the time of my immersion into the Kingdom of God as the only chilling blast that could possibly serve as an everlasting barrier between us.

My solitary meditations were broken by the approach of my cousin Sereptae Alexander, who said "Your brother John is here." I hurried back to the house with her. We embraced but I couldn't help shedding some tears at meeting a brother whose life had been so different from mine. I was so disappointed to find John had become worldly minded (and wealthy.)

When in conversation with Uncle Jacob on the principles of religion, John sat and listened, they learned that the wild boy had become an expert on the Scriptures. The old professor was far in the rear in points of argument, which materially disappointed that worldly minded brother of mine.

After we had retired to sleep, John said, "I fear that you have become a Momon." I must acknowledge that this announcement somewhat startled me, as I had not yet attached myself to the Church. I plainly saw and experienced for myself the truth of which I had heard the Elders of Israel bear testimony. That as soon as they embraced the Gospel, they were generally discarded by all their near relatives and looked upon as a deluded fanatic and that not one scriptural argument could be brought against them.

When I exclaimed "Deliver us from lumbago and (port) wine." John asked "What do you mean by that expression?" I told him, although I was not a Mormon I plainly saw that the followers of Christ in our day were like those of "olden times." They were hated for Christ's name sake and the testimony which they bore. If I am to be despised for the principles of religion which I advocate I feared that his meetings and mine would be few and far between. For I was never the lad to be in anyone's way.

I continued visiting with John and other family and friends for about two more weeks before returning to Kirkland. At the present time I haven't seen John for 15 years.

After I returned to Kirtland I continued laboring on the farm of C. G. Caray and extended the circle of my acquaintances. I also exerted my mental faculties in searching out the principles of the Gospel as taught by the Latter-day Saints.

(During the late fall Gilbert met with a serious accident that fractured his skull in three places and dislocated his right shoulder and left ankle. His journal doesn't state what the accident was. He was confined to his bed from December twenty-third, to the next April thirteenth.)

Most of the time I suffered very acute pains. Every mark of kindness within the power of mortals to bestow was freely extended by my acquaintances. One family of Mormons named Dixon — to this day — have my good feelings for their kindness in time of distress.

I well know what my convictions are in regard to the truth of Mormonism. Yet I refrained from yielding obedience to the Gospel, which long before my better judgment had prompted me to do. Those divine principles I had withstood as long as I dared to and preserve this mortal body above ground.

On April 12th I covenanted before God and one witness named Jeremiah Knight that if he would raise me up from that bed of affliction I would obey his Gospel. "Be it known to all whom these presence shall come that on the 13th before alluded to, I had received sufficient strength in the short space of eight hours to harness and drive my own team three miles. Be it also remembered that from the time of the disaster I had not sufficient strength to sit up in bed without the assistance of others."

My sudden restoration to health created quite a panic in the Crary family, they being staunch Presbyterians. While old Jeremiah could easily divine the cause. That season I continued my labors on the same farm, enjoying the best health I ever had in my life. While many of the Saints were curious to know why I did not join the Church after making so solemn a covenant before God, and after receiving the desired blessing. Yet, strange to say, such is the weakness of man and the imbecility of youth. Although, day by day, I would tremble at the already procrastinated time. Yet the evil traducer of man's best interests was constantly hedging my way and bringing some vain transitory pleasure before my eyes.

The labors of the day and the increasing anxieties that gradually insinuated itself into my mind to gather around me some of the riches of the world, all served as barriers between me and the truth.

I received a note requesting the attendance of myself and a partner to a ball to be given in Menton at the house of Marvin Fish on the Fourth of July.

In company with a number of others, we set out at 10 A. M. to amuse ourselves with the festivities of the day. In the afternoon we rode to Painsville to partake of dinner. Being in my native element time passed merrily away. For well I remembered those years before; the scenes that I had passed through; and the first few days passed by me in exile. Here I had one more encounter with my old enemy Chancy Dewilliger.

After we had eaten our dinner, I escorted my girl to the sitting room and left her with friends, and returned to the bar for a cigar, where Dewilliger was waiting. He had recognized me earlier when we were at the dinner table, so we challenged each other to go outside, where we removed our coats. With my clenched fist I brought the fellow to his knees. We inflicted quite a bit of damage on each other, neither one willing to be the first one to yield. We were finally parted by some of the crowd that had gathered to watch us. Both of us were badly battered.

Concluding my black eye, bruises and torn clothing were inappropriate for attendance at a dance, I made arrangements for my girl to be taken to the ballroom and escorted home by her brother.

I had to buy new pants and shirt to replace my torn garments. Not wishing to be seen by any of my friends I walked the back streets until sundown.

After my last fracas with Dewilliger I returned home and was confined to the house for several days with a fever. When once I had regained my former health I wrote old man Dewilliger a very impertinent letter. I also wrote my former employer Martial B. Stone, setting forth the particulars of my encounter with (young) Chancy D., together with the results. I requested Mr. Stone set forth the truth of the matter to my old acquaintances.

Thus far, the cruel strife of my early life has been terminated. I am in great hopes it will never be reenacted; for, at present, peace is a great blessing and worthy to be cultivated by all men. My experiences for the past few years has taught me to fully appreciate.

When once more able to pursue my usual employment, the question often would rise in my mind, "Would I ever meet with any of that family again? If I did, would those long pent up passions burst forth with redoubled fury?" At present, I felt as though I had satisfied every wrong I had ever received; and concluded for the future to maintain amicable relations with them (as long as such maintenance was a virtue. If not I resolved in my own mind to prepare for the worst let it come in what shape it would.)

This last tragedy served to prevent me from obeying the first principles of the Gospel for another season.

I did not want to go into the (holy) water with marks of violence on my person which I well knew would be sure to become a topic of conversation with many an idle gossip.

Accordingly, I pursued my labor on the old farm, waiting for the storm cloud to pass over. As far as my own acts were concerned I had a conscience void of offense pertaining to Dewilliger. Yet, there was a secret monitor within my breast which would frequently warn me that delays were dangerous; and that I had better fulfill the covenant I had made with my God in the presence-of a witness.

It is beyond the power of man to describe the contending emotions of my soul at that time.

Pride, pleasure, the speech of people and my accumulating interests; the frowns of newly found relatives; and the appalling stigma attached to the word Mormon were all obstacles that my youthful mind could not easily surmount.

It was not until in solitude I had unbosomed the contending emotions in my soul to God that I found relief. The gentle whisperings of the spirit of God

prompting me to forthwith obey the truth — which I determined to do on the next day.

That night in my sleep I frequently awoke and found myself in the act of preaching the Gospel to different nations of people. Time passed swiftly until the hour had arrived to go to the place of worship.

I once more heard the welcome sound "Come all ye inhabitants of the world and obey the Gospel and obtain the promised blessings, for God is not man that he can lie."

Sunday, September 11, 1842, was the most important day in my life for in the presence of a vast multitude of Saints and sinners and William Wilson I yielded obedience to the Gospel which long before I had been sensible it was my duty to do.

It may seem curious to the unprejudiced reader, why and how it is, in this boasted land of liberty and the constitutional right to worship God as they please, yet there are still persecutions of people who claim that right. The Latter-day Saints have had to strive hard for this privilege to which the history of this Church abundantly testifies. I shall write later of my experiences in some of these persecutions.

At that time with a determined purpose I strove to keep the commandments of God. Accordingly I deprived myself of many amusements; in which, before this time, I had been an extravagant participant. With full purpose of heart I devoted my time and talents to the service of God.

Although I was young and bashful in the expression of my thoughts; barren and unfruitful in the knowledge of God. Also I was unacquainted with the proclamation of the Gospel. Yet, having an ordination under the hands of an Apostle of God in the last days, I determined to know of the restoration of the Gospel. I wanted to qualify myself to discharge the duties incumbent on a man of God in the proclamation of the same to the inhabitants of the earth.

Although in possession of a fruitful imagination together with the experiences of former years, I little understood the varied and changing scenes of mortal life with myself; and the people with whom I had so recently coupled my future destiny.

At the conference held in Kirtland, Lyman Wight presiding, I was set apart to the ministry to take a mission to the state of New York.

Prior to setting out I made one trip to Pennsylvania to visit my newly found relatives with whom I took very little comfort. Only the bearing of my testimony to the restoration of the Gospel in the last days to any that would come to listen gave me any pleasure in my visit. After my return to Kirtland, my Uncle Joshua Alexander came to visit me. He had been away when I was in Pennsylvania. He tried for two days to turn me from my "Mormonism" as he called it. Disappointed in his expectations, he returned home on the third day.

Being elated at my apparent success in confounding an eminent Divine, I became vain in conceptions of moral greatness. Afterwards this proved a source of deep regret to me, for I had ascribed to myself the honor instead of giving to God the glory.

At this present time, I am seated in a chair made of round birch poles inside a pine log cabin in the Salmon River valley. Eternal snow and everlasting chains of ice surround me and I associate with a dark and degraded people.

I am led to exclaim "Oh man, how art thou fallen. Once thou wast the favorite of heaven. Thy Maker delighted to converse with thee. Angels and spirits of just men made perfect were thy companions. Now thou art fallen below the brute beast made to be taken and destroyed. Oh, God, close up the vision and let me no longer gaze on these awful scenes for my heart is pained while I write."

When contrasting the present conditions of the inhabitants of the earth with their primeval state in the Garden of Eden.

And as far as my limited understanding will admit when tracing out the various changes that have taken place since that time causes me to mourn. When I vision the dreadful strife existing between man and man. The awful crash of resounding elements at war with each other and like the voice of ten thousand thunders, reverberating from one end of heaven to the other. When the solid rock were rent asunder — their torn and scattered fragments lying deeply embedded in the earth. All loudly testify to the agonizing throes of animated nature while the Son of God expired upon the cross.

If I had the voice of an angel with the zeal of an Apostle, gladly would I stand forth and loudly proclaim to all the inhabitants of the earth that the angel of God has spoken from the heavens, saying, "Come out of hell my people lest ye participate with her in her evil deeds. Can any man with this least shadow of future events passing before his eyes fold his arms in carnal security and cry all is peace in Zion?" When inevitable destruction awaits all the people of the earth.



"O, Lord, hasten the time when I *may* be delivered from this temporary seclusion, to utter my voice in connection with my brethren for the amelioration of mankind."

I had taken care of all my private business so took my leave of Kirtland and its fond associations with Elder Surnan Heath. I bid adieu for a season to friends dear to me by one common bond of union.

Though I was accustomed to traveling, never before had I been dependent on the charity of a heartless world for my daily bread. After many fruitless attempts to secure shelter for a single night from the chilling blasts of winter, I was compelled many times to rest my weary limbs in some open shed or loft of hay. There, hungry and shivering I would pour out my soul to God.

Day by day, we pursued our course, preaching whenever opportunity would permit, and people would come to hear.

At many places we were kindly received. Doors were open and men of understanding sought both in public and private to learn L.D.S. doctrines. While others for the sake of controversy would intrude upon the congregation by asking many discordant questions. At times, discussions of this kind would prove of real value to us.

At length, we drove to the door of my Uncle Joshua's house. The one who a few months before had taken such pains to convince me of the error of my ways. Unluckily, he wasn't home, being absent in the discharge of his ministerial duties.

I remained in that neighborhood for several days. Three times in my grandfather's house I preached to a crowded congregation, largely my own kinfolk.

My comrade continued his traveling to Evansville, New York where I joined him ten days later. While there we baptized five persons and aroused others from a cold lukewarm state to a lively sense of their duty. When we left they were in possession of many of the blessings of the Holy Spirit.

We organized a small Branch of the Church by ordaining Elshoak Williams an elder and setting him apart for the presidency. Charles Utiey was set apart as a priest and Albert Williams, a teacher. When we left they were in possession of many of the blessings of the Holy Spirit.

From there we went to a small town in Cateaugus County, New York where the Big Sister Creek crosses the state road. There, as usual, we preached the Gospel to the people. Many were believing and some were gathered out.

Then we went to Buffalo where we spent several days preaching the Gospel. I visited my old friend Fenna Gusten who was pleased to see his old journeyman, yet every avenue of his heart was closed against the truth.

After three weeks faithful labor in Buffalo, that city of merchants, we made our way to Akron and as usual we made our business known. Here, with difficulty, we found one convert.

Next to Batavia, New York where there was an organized branch of the Church, so we were heartily welcomed. In company with Elder John P. Green and wife, we made their halls in all parts of the town reverberate with the sound of the Gospel. While in their home, we visited several small towns in the vicinity. We also held a three day conference in the city of Batavia.

From there we journeyed to Moscow and Mount Maurice preaching the Gospel both in public and in private, not without occasionally receiving hard fare.

After passing through a mountainous region of country, we at length stopped at a large town called Prattsburg at the head of Crooked Lake. In that region there was only one Mormon resident; but, after many days of our preaching the Gospel, the blaze of truth and the seeds of life sprang up. A flourishing branch of the Church was the fruit of our labors.

During the later part of winter and early spring, we continued preaching in this area. (We covered Steuben, Livingston, Ontario, Genessee, Erie, Chatauqua, Cateraugus, and Yates counties until after the spring rains.)

My partner struck out for St. Laurence Counties, to form new associations. I stayed in the regions roundabout, until the middle of summer when I returned home because of my health. In the course of our travels we had baptized over seventy persons, which at present I am happy to say that several Saints from that section are now located in the valleys of the mountains. While some are still at the old stomping ground, others because of disaffection have followed the inclinations of their own minds and made shipwrecks of their faith.

I traveled from Penyan, Yates County, New York to Kirtland, Ohio on foot. From the city of Buffalo I had Joseph Bushy walking with me.

Some four weeks after I came home from my mission, I commenced a series of studies at the seminary.

A severe struggle ensued between a ten year old boy and the principal's wife who taught in the preparation department. J. C. Lloyd interfered and started to beat the boy's naked body with rawhide.

I told him the boy had been punished enough. With a severe reprimand to me he continued the whipping, which aroused my temper over which I had exercised stern control since my last meeting with Dewilliger. I sprang from my seat and separated child and teacher. The boy cried "O God save me!"

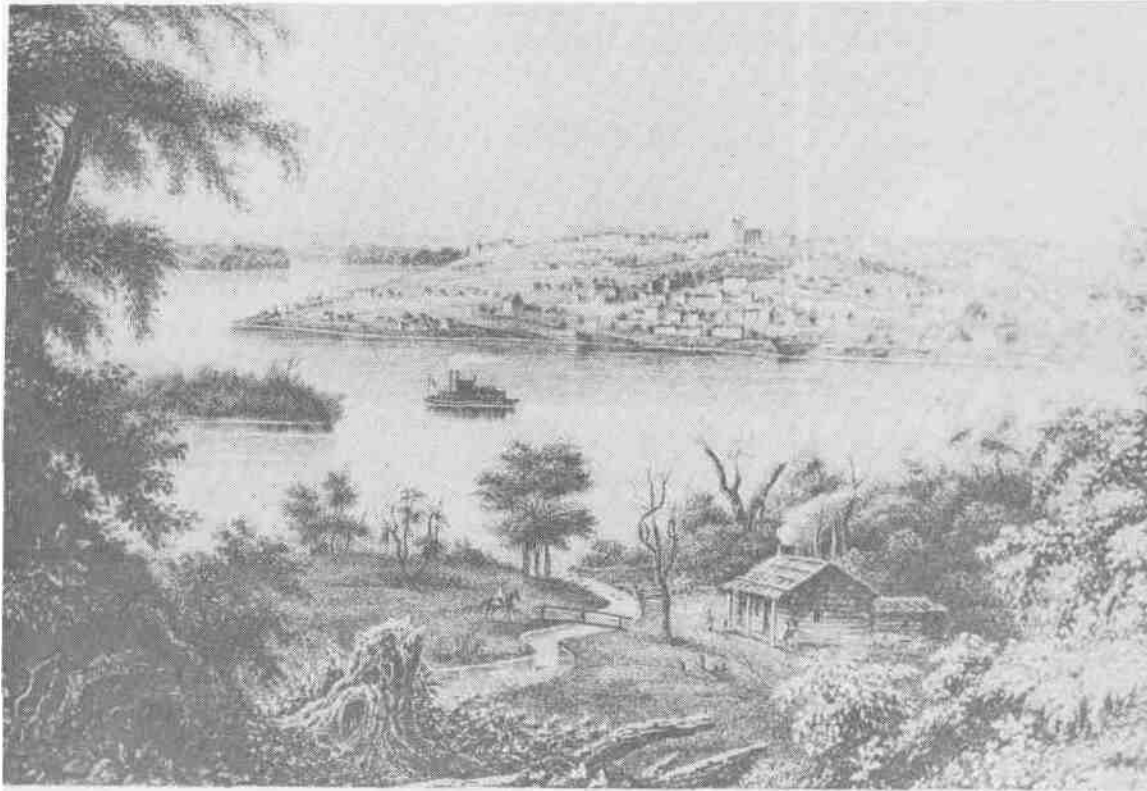
Four resolute fellows soon cleared the way and we carried the severely beaten boy to his mother.

Two eminent doctors cared for the lad for about four weeks before he was able to hobble around.

This act of cruelty angered the townspeople who collected \$300 for a lawsuit against Lloyd. This forced the closing of the seminary and reduced Mr. Lloyd to penury. Widow Knight was awarded \$1000 in damages.

After this unable to attend the seminary I started preaching the Gospel, making my way to Wooster, Wayne County, Ohio, where I found my uncle Ira a longtime, well-to-do resident.

When upon this journey, as usual, I received Mormon fare. I again met with Elder John P. Green on his way to Nauvoo. I remained where I was for about two months, then returned to Kirtland to attend school. O. H. Hansen and I boarded with Reuben McBride and his family. (This was to begin a relationship that would eventually bring Gilbert together with his two wives, Adaline and Henrietta, both nieces of Reuben.)



Artist's sketch of Nauvoo, looking across the Mississippi River from the Iowa side, as it appeared in the days of the Prophet Joseph Smith.
Used by permission, Utah State Historical Society

Early in the spring of 1844 we built two small barns for T. D. Martindale and one for James Cowan. After their completion the fifteenth of May I set out for Nauvoo in company with Elanson Pettingill, Henry More, and with Christopher Dixon, wagonner, as far as Wellsville on the Ohio River. At which point Dixon turned back.

We embarked on the steamboat Lehi for St. Louis, Missouri. I had not long been on board before I learned that there were others of the same faith as myself, bound also for Nauvoo. Only they would be compelled to stop in Cincinnati for lack of funds.

I proposed to pay for their passage, if they would pay me back as soon as their circumstances would permit. I had in charge at the same time, three tons of groceries donated for the building of Nauvoo house. Under the direction of Lyman Wight I freighted them through.

On the first day of June 1844, late in the evening I found myself in the delightful city of Nauvoo without a single farthing in any pocket. After securely storing the goods in the warehouse I laid myself down to rest in the open air upon a naked slab.

SECTION II June 2, 1844 - June 30, 1844 Gilbert and the Prophet

June the second, 1844, early in the morning, I found myself in the streets of Nauvoo. The evening before, Pettingill had agreed to meet me at the residence of Prophet Joseph at nine a.m.



The Prophet Joseph Smith

Observing and reflecting upon almost everything I saw and heard, I slowly sauntered to the mansion of the Prophet. There was no sign of Pettingill. Morning came and went and not one face I had ever seen before could I recognize as I walked the streets.

I viewed the foundation of a mighty temple. I saw the tomb and sepulcher for the dead, and the baptismal font resting on the backs of twelve oxen. Probably the first one built since the days of Solomon.

(Gilbert, only four days after his arrival in Nauvoo was able to perform vicarious baptisms for his parents and sister on 6 June 1844.)

I then repaired to the Stonemason's Shop where the monotonous sound of many a workman's mallet and the sharp ring of the smith's anvil were heard. All bore unmistakable evidence of determined purpose to complete that mighty structure.

I then returned to the mansion, and after a short conversation with the baronet whom I learned later was Orrin Porter Rockwell, I saw Pettingill and five others ready to enter the house.

After a hearty shake of my old friend's hand I was introduced to the Prophet, whose mild and penetrating glance denoted great depth of penetration and extensive forethought.

While standing there before him, his penetrating gaze seemed to read the very inmost recess of my heart. A thousand thoughts passed through my mind. "Had I been permitted by the great Author of my being to behold with my natural eyes a Prophet of the living God, when millions had died without the sight?"

To grasp his hand in mine was a blessing that in early days I did not expect to enjoy. I seemed to be transfixed before him. I gazed with wonder at his person. I listened with delight to the sound of his voice. Afterwards in public and in private I listened raptly.

The impressions made on my mind at this introduction can never be erased. They are indelible, as if written with an iron pen on the tablet of my heart.

My very destiny seemed to be interwoven with his. I loved his company. The sound of his voice was music to my ear. His counsels were good. His theological reasoning was of God. His acts were exemplary and worthy of imitation and his domestic circle he was mild and forbearing.

Joseph was resolute and determined in the accomplishments of a great work, although opposed by the combined powers of earth and hell. He, by the inspiration of God, restored the Gospel to the earth, organized the Holy Priesthood, and consecrated the land of Zion. He gathered his thousands around him and laid the foundation of a mighty empire.

At the same time, he endured the most unparalleled persecution of any man in the history of our country. Like one of old, the arms of his hands were made strong by the hands of the mighty God of Jacob.

With a mind that disdained to confine itself to the old beaten track of religious rites, and ceremonies, he burst asunder the chains which in ages past had held in bondage the nations of the earth. He soared aloft and brought to light the hidden treasures of the almighty. He bade defiance to the superstitious dogmas and combined wisdom of the world. He laid the foundation for man's eternal happiness and revived the tree of liberty.



Adaline Knight

Adaline Knight

The first few days of my residence were passed in forming new acquaintances and reviving the old whom I chanced to meet. I became a boarder at the house of my old friend, John P. Green, and a workman in the shop of Thomas Moore.

Frequently called out by the prophet Joseph for the performance of various duties, never did I regret the time — for such missions were so many schools of experience to me.

One of my old friends, Reuben McBride was in Nauvoo on Church business. We were both happy to renew our friendship.

Reuben said "Gilbert I'd like to take you to meet my young niece Adaline Knight." Since I was agreeable we went to the house of his sister who was the widow of Vinson Knight.

(Adaline Knight, Gilbert's 1st wife wrote in her journal.) Adaline Knight's Journal

Uncle Reuben has been teasing me about meeting his handsome young friend Gilbert Belnap but he didn't say when he would bring Mr. Belnap to the house.

Wash day was always a tiresome day clothes had to be boiled in a big wash boiler on a (wood) stove, then scrubbed on a wash board, rinsed and hung on the line.

When I finished the wash (this Monday), and had tidied the house, I hastened up to the little room off the landing I shared with my sister. Drapes usually covered the door, but today they had been in the washing.

I took off my dress and shook out my curls for a good brushing in front of the mirror. I thought while I brushed that this young man must be very special if Uncle Reuben wanted to bring him to meet me? She smiled to herself at the thought of "setting her cap" for a man she hadn't even met. (Adaline at 13 years was very mature from the responsibilities of helping her widowed mother.)

Just then, I heard the front door open and I recognized my uncle's footsteps. Remembering the absence of curtains I just had time to catch a clean dress from the hook to throw over my head and jerk it on.

I turned my back to the stairs and hurriedly buttoned the dress down the front. I shyly turned my head a little to catch a glimpse of a tall stranger. Two smiling black eyes met mine as he passed along the hall with Uncle Reuben to enter Mother's rooms.

I noticed he had black curly hair, and a black mustache waxed and curled in beau-catchers that almost hid a dimple in each cheek.

I stood there bemused, aroused only by my sister's exclamation of dismay as she ran up the stairs and into the room. "Oh, Adaline, did you stand there that way when they came up the stairs?"

Red-faced I nodded. She moaned, "That is Mother's wrapper you have on. It's caught up in the back and I can see your underwear."

I sat down weak and trembling. No amount of persuasion could convince me I would ever be able to meet Uncle Reuben's friend with composure. The second time Mr. Belnap came to the house I again refused to meet him.

The third time Mr. Belnap came I was alone and baking cookies. Courtesy prompted me to invite him in after I opened the door and saw who our visitor was.

He said he had come to offer the family a ride in his new carriage to the funeral services for a mutual friend. When I learned others were also going to ride in the carriage I thanked him and agreed to accompany them.

After this Mr. Belnap was a welcome visitor to our house. All my friends wanted to know where I had found such a handsome young man.

With mother's permission I accepted Gilbert Belnap's invitation to go to the circus. The big tents had been put up with all the usual pomp and circumstance; but a heavy wind and rainstorm the day before had blown them down; so there could be no circus performance this night.

The circus owner had announced that anyone (the townspeople) who wished could come and see the animals free. A platform of planks had been erected for seating in the big tent.

Mr. Belnap and I climbed way to the topmost tier to get a better view, though the planks were slippery and wet. He didn't think they felt too safe. Accordingly, we walked a few steps to be near a brace.

Just then, the props began to weaken and the planks to sway. I was frightened, but my companion realizing the danger threw an arm around my waist to hold me tightly to him, then jumped backwards. Although it was a great distance to the ground, neither of us was injured.

The whole grandstand fell with a big crash in front of us. I realized it was Mr. Belnap's quick thought and presence of mind that saved us. He was my hero and I leaned toward him with a feeling of confidence.

(Early in June the first issue of a newspaper calling itself the *Nauvoo Expositor* appeared on the streets of Nauvoo vilifying and slandering the Momons. The newspaper's publishers were apostate Mormons and Gentiles.

Under charters granted by Governor Carlin of Illinois, the L.D.S. people had been given liberal rights to set up a city government and maintain a well trained body of soldiers called the Nauvoo Legion.

The new Illinois Governor Ford was not as strong in character nor as far-seeing as Governor Carlin.

The city council met with Mayor Joseph Smith, pronounced the newspaper a public nuisance, and ordered its closure. The Mayor and council issued orders to the city Marshall and police officers to this effect. The law officers entered the premises of the newspaper, destroyed the presses, and threw the type into the street.

The publishers went to the county seat, Carthage, 20 miles away and demanded redress for their losses. Joseph Smith refused to go before the magistrate of another town, though he was willing to go before a state tribunal.

A crowd of two to three thousand gathered in Carthage. Some were from Iowa as well as Illinois, and some reputed rabble rousers from Missouri. The cry was raised that Joseph Smith defied the law, enscored with his troops in Nauvoo.

The mob in Carthage was ready to go with the constable to Nauvoo, "not only to arrest Joseph Smith but to burn his town and kill every man, woman and child in it."

As the forces in Carthage grew larger, Nauvoo prepared for defense. The Legion being called out and placed under arms by order from Governor Ford to Joseph Smith as general in command. This gave rise to wild rumors that the Latter-day Saints were ready to make raids on nearby (peaceable) towns of Gentiles.

Governor Ford went to Carthage to check on these though Joseph Smith had kept the Governor fully informed on changing conditions in Nauvoo. Ford, also, sent state troops to Carthage to maintain order.)

(Gilbert's Journal written at Ft. Limhi, Oregon continues:) Gilbert's Journal

About the middle of June there was to be a special convention of anti-Mormons in Carthage. Attending these meetings as one of their number was one of the special missions the Prophet sent me on.

With a promise of fidelity to God, he assured me that not one hair of my head should fall to the ground. If I followed the first impressions of my mind, I should not fail of accomplishing every object that I undertook.

When I first entered Carthage I was interrogated by Joseph Jackson, Miches Barnes, and Singleton about my business there. I replied that I had business at the recorder's office. Suspicious of deception, they went with me. After examining the title of a certain tract of land, I promptly answered their impertinent questions. Their suspicions seemed to be allayed.

Then a low bred backwoods Missourian began to boast of his participation in the brutal murders of Mormon men, women and children. He said he had come to Carthage with the same intent in mind.

Without considering the great number of enemies around me I felt like chastising the insolence of the man. He drew a hunting knife and made a desperate thrust at my bowels. The knife penetrated through all my clothing but without injury to my person. Unnerved as if it were by angelic powers, he fell prostrate on the earth at my feet. With one hand I seized him by the throat and with the other drew his knife (ready to stab him). Fortunately, Jackson kicked my arm between the hand and the elbow to send the knife flying many feet in the air.

My late antagonist was still unconscious. A crowd gathered and some of them thirsted for my blood. Jackson and some of the others who were more reasonable men calmed down the threatening people.

Afterwards I sat in Council with delegates from different parts of the country and secured (copies) of the resolutions passed by that august body.

I safely returned to Nauvoo, but not without close pursuit. Fearing lest my horse fall under me, I placed my hand on the horse's neck and prayed aloud to God that the horse would last me long enough to carry me safely to Nauvoo to hear my tidings to the Prophet.



Nor were there any symptoms of failure until opposite the tomb, he fell broad-side in the mud, which seemed to rebuke my thoughtlessness in urging him on to such tremendous speed.

When entirely out of danger and covered with mud from the fall, I rushed into the presence of the Prophet and gave a minute resume of all I had learned during my short mission.

Whereupon W. W. Phelps, acting Notary Public, was called in and my deposition taken. Affidavit, Canfield and Belnap — Concerning Threats of Invasion from Missouri:

State of Illinois,

ss.

City of Nauvoo,

Hancock County, June 18, 1844

Personally appeared before me, Aaron Johnson, a justice of the peace. Cyrus Canfield and Gilbert Belknap, of Hancock County, and being duly sworn depose and say that on yesterday, June 17, 1844, certain persons — to-wit, Dr. Barnes and Joseph H. Jackson, having entered into conversation with your deponents, among other things declared that the Governor of Illinois was as big a scoundrel as Joseph Smith, and that he is the d-deadest scoundrel that was ever suffered to live; that they did not care for the Governor, and had rather that the Governor would side with Smith; that they (the mob) were coming to Nauvoo with a sufficient force to take Smith; and if the people endeavored to prevent them, they should kill the people; and that if Smith had left Nauvoo, they had determined to destroy the Mansion and other buildings. And your deponents further say that one John Eller declared that he had lived in Missouri and was at the massacre of the Mormons at Haun's Mill, that he had killed one Mormon, and that he had left Missouri on purpose to fight the Mormons, and would hunt a Mormon as he would a deer. And your deponents further say that they heard that about one hundred persons had already arrived from Missouri, and were expecting as many more from that State. And your deponents further say, that they heard in Carthage that they had already received a number of guns and ammunition and provisions from St. Louis, in order to prosecute their attack upon Nauvoo. And, further your deponents say not.

Cyrus Canfield,
Gilbert Belknap.

Sworn and subscribed to before me, this eighteenth day of June, 1844.

Aaron Johnson A
Justice of the
Peace.

(Gilbert not only swore out this affidavit but procured this and other information on a spy mission for Joseph Smith in Carthage, Illinois, a few weeks before the martyrdom of Joseph. The plotters discovered Gilbert's identity — tried to kill him with a knife and chased him to Nauvoo. When Gilbert gave his information to Joseph Smith — the Prophet said it was too late — "He (Joseph) was to go like a Lamb to the slaughter.")

Daniel Corns was deputized to bear the papers to Thomas Ford, then Governor of Illinois.

Carthaginians expecting such a move waylaid and arrested Corns and took the deposition from him, so that my real name was known among the bittered enemies of the Saints.

The very elements seemed to conspire against the Saints. The might of the press with all its powers of dissemination of propaganda was arrayed against them. Their public arms were demanded, in order to weaken the power of the Saints to protect themselves if invaded. In the midst of all these contending factions, it would have been impossible for the Saints to reason with the people of Carthage.

At length the evil day appeared and the dark cloud burst with fury over the head of the Prophet as he appeared once more at the head of his favorite legion, the public arms were surrendered and he gave himself — a sacrifice — for his people.

Although he possessed the means of escape, yet, he submitted without a struggle. He repaired to the place of betrayal, where he said he should be murdered in cold blood.

Utah History (Pages 173-178)

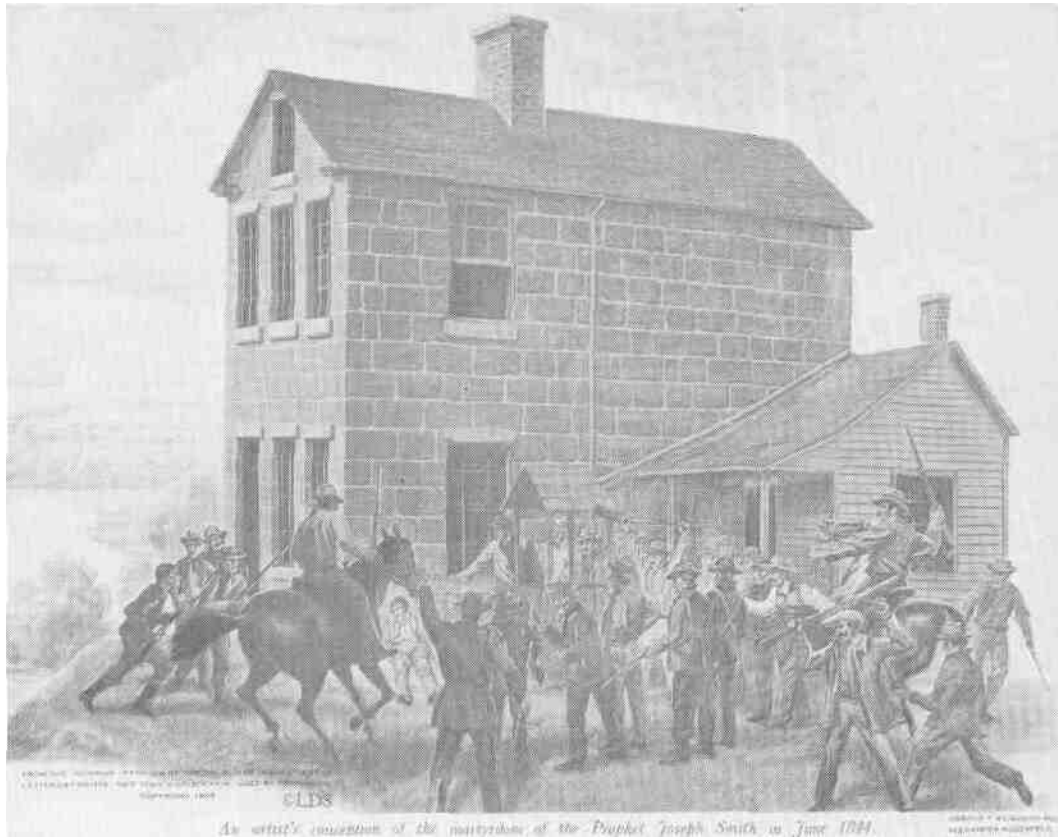
Governor Ford came to Carthage to investigate the rumors of violence and counter violence. He sent two men to Nauvoo to get all the pertinent facts from Joseph Smith and others. (History shows that Joseph had kept the Governor posted on all of the fast moving events from Nauvoo. Earlier the Governor had sent word to the Saints to arm the "Legion" for their own protection.) The Mormons furnished affidavits and documents in relation both to the proceedings of the Mormons and the mob. Dr. J. M. Bernhisel and Elder John Taylor were appointed by Joseph Smith as a committee to see the Governor. They also took duplicates of the documents intercepted by Carthaginians.

The Governor expressed as his opinion that Joseph Smith and all others concerned should come to Carthage (however repugnant it might be to their feelings) to allay public excitement and prove to the people, what the Mormons professed to believe, that they wished to be governed by law.

The next day the Carthage constable and ten men were dispatched to Nauvoo to make the arrests. (The Governor promised the Mormon's safety). The mayor and city council had promised to surrender at 8 o'clock but the accused failed to show. The constable returned and reported they'd fled, but the Governor was of the opinion that the constable's action was part of a plot to get the troop into Nauvoo to exterminate the Mormons. The Governor again called on Joseph Smith and his men to lay down their arms and surrender.

Joseph and Hyrum Smith, the members of the council and all the others demanded proceed to Carthage; gave themselves up and were charged with riot. All entered recognizance before the Justice of the Peace and were released from custody. Joseph and Hyrum were rearrested and were charged with overt treason.

With the Nauvoo Legion at their back the two brothers voluntarily placed themselves in the power of the Governor who demanding and accepting their surrender, though doubting their guilt, nevertheless declared they were not his prisoners but of the constable and jailer. Leaving two companies to guard the jail, the Governor disbanded the main body of troops. From there the Governor went to Nauvoo where he addressed the people beseeching them to abide by the law.



It is related that as Joseph set forth to deliver himself up to the authorities he exclaimed, "I am going like a lamb to the slaughter; but I am calm as a summer's morn. I have a conscience void of offence toward God and toward all men. I shall die innocent and it shall be said of me, 'He was murdered in cold blood.' "

Bidding their families and friends adieu, the two brothers set out for Carthage. (Gilbert Belnap and Reuben McBride were two of Joseph's personal bodyguards, being close friends to their platoon commander, Oren Porter Rockwell. He was with the brothers when they laid down their arms. He also was on guard at the door of Joseph Smith's cell sleeping on the floor the night before the Smiths were murdered.)

The party reached Carthage about midnight and on the following day (June 26) the troops were formed in line. Joseph and Hyrum passed up and down with the Governor who showed them every respect and courtesy.

A few hours later Joseph asked to see the Governor and the next morning Ford went to the prison. "All this is illegal" said Smith, "It is purely a civil matter not to be settled by force of arms."

"I know it" said the Governor, "but it is better so I did not call out this force but found it assembled; I pledge you upon my honor however and the faith and honor of the state, no one will harm you while undergoing this imprisonment."

Scarcely had the Governor left when the events started moving which culminated in the slaughter of the men *under the Governor's protection*.

Gilbert's Journal

(June 27, 1844) As soon as the Governor left, the few remaining Saints in Carthage were expelled at the points of bayonets, but not until the Prophet from the jail window exhorted them for the sake of their own lives to go home to Nauvoo. I well remember those last words of exhortation and my long and lingering look upon that den of infamy for I did not consider them safe with the Governor's small force of troops and despite the Governor's promises.

June 27, 1844, Martyrdom of Joseph and Hyrum Smith, Imprisonment of Gilbert Belnap and others with Prophet Joseph.

Private Journal of Gilbert Belnap who was the son of Rosel and Jane Belnap. At length the evil day offered and the dark cloud burst with fury over his head and the Prophet appeared once more at the head of his favorite Legion.

The public arms were surrendered and gave himself a sacrifice for the people.

Well I remember his sayings referred to in the later part of the Book of Doctrine and Covenants. Although he possessed the means of escape yet he submitted (without) a struggle and repaired to the place of slaughter. Where he said he should yet be murdered in cold blood. There I saw the forms of court and heard the many charges against him and refuted by plain and positive testimony. But after this he was committed to jail on a false Mittimus, (a warrant of commitment to prison) At which myself and others (layed) with him. During the time of his mock trial he received the promise of protection by Thomas Ford then Governor (of) the state and that he should go with him to Nauvoo, to which place the governor repaired without fulfilling his promise. After his departure the few Saints that were left in Carthage were expelled at the point of the bayonet, but not until the prophet from the jail window exhorted them for the sake of their own lives to go home to Nauvoo. I well remember those last words of exhortation, and my long and lingering look upon that den of infamy, for I did not consider them safe with such a guard. Thus Joseph the Prophet, his brother Hyrum, Willard Richards and John Taylor were left along in the hands of these savage persons the afternoon previous to their martyrdom. We hurried to Nauvoo to announce the coming of Joseph as agreed to by the Governor, but with him came not the beloved Prophet.

In the afternoon of June 28, the mournful procession arrived bearing the mangled bodies of the Prophet and Patriarch. Elder John Taylor although he still survives, mingled his with the best blood of the nineteenth century. Willard escaped without a hole in his robe. Their bodies being placed in a commodious position, the assembled thousands of Saints gazed in mournful silence on the faces of the illustrious dead. While penning these few lines, tears of sorrow still moisten my cheek.

Gilbert Belnap

Utah History

It was a little after 5 o'clock in the evening, Joseph and Hyrum Smith were confined in a upper room. With the prisoners were John Taylor and Willard Richards. Other friends had withdrawn a short while before. A band of 150 armed men with painted faces appeared to surround the jail. The guard shouted and fired over the heads of the mob but to no avail.

(What follows from Utah History, pages 178-183, is from *Barton's* "City of the Saints" being the statement of President John Taylor.)

Statement of President John Taylor

I was sitting at one of the front windows of the jail when I saw a number of men with painted faces coming around the corner of the jail and aiming toward the stairs. The other brethren had seen the same, for, as I went to the door I found Brother Hyrum Smith and Dr. Richards already leaning against it. They both pressed against the door to prevent its being opened, as the lock and latch were comparatively useless. While in this position, the mob, who had come upstairs and tried to open the door, probably thought it was locked. They fired a ball through the keyhole; at this Dr. Richards and Brother Hyrum leaped back from the door with their faces toward it; almost instantly another ball passed through the panel of the door and struck Brother Hyrum on the left side of the nose, entering his face and head. At the same instant another ball from the outside entered his back, passing through his body and striking his watch. The ball came from the back, through the jail window, opposite the door, and must, from its range have been fired from the *Carthage Group* (who supposedly had been left there by Governor Ford for our protection.) Balls from firearms shot close by the jail, would have entered the ceiling, we being in the second story. There never was a time after that when Hyrum could have received the latter wound. Immediately when the balls struck him, he fell flat on his back, crying as he fell, "I am a dead man." He never moved after that.

I shall never forget the deep feeling of sympathy and regard manifested in the face of Brother Joseph as he drew nigh to Hyrum, leaning over and exclaiming, "Oh, my poor dear brother Hyrum!" He however, instantly rose and with a firm quick step, and a determined expression on his countenance approached the door. He pulled the six-shooter left by Brother Wheelock from his pocket, opened the door slightly, and snapped the gun six successive times, only three of the barrels discharged however. I afterward understood that two or three were wounded by these discharges — two of whom I was informed died. I had in my hands a large strong hickory stick brought me by Brother Markham, which I had seized as soon as I saw the mob approach. While Brother Joseph was firing the pistol, I stood close behind him. As soon as he had fired the gun we changed places. Brother Richards at this time had a knotty walking stick in his hands belonging to me, and stood next to Brother Joseph, a little farther from the door in an oblique direction, apparently to avoid the rake of the fire from the door. The firing of Brother Joseph made our assailants pause for a moment. Very soon after, however, they pushed the door some distance open and stuck their guns into the room and fired them. I parried them off with my stick giving another direction to the balls.

It was a terrible scene; streams of fire as thick as my arm passed me as these men fired. Unarmed as we were, it looked like certain death. I remember feeling my time had come. I do not know when in any critical position, I was more unruffled, calm, energetic and acted with more promptness and decision. It certainly was far from pleasant to be so near the muzzles of these firearms as they belched forth their liquid flames and deadly balls. While I was engaged in parring the guns Brother Joseph said "That's right Brother Taylor hold them off as best you can." These were the last words I ever heard him speak.

Every moment the crowd at the door became more dense as they pressed on in the rear. They ascended the stairs, until the whole entrance at the door was literally crowded with muskets and rifles. With the swearing, shouting, and demoniacal expressions of those outside the jail and on the stairs, the firing of guns, mingled with their horrid oaths and execrations made it look like pandemonium let loose. It was, indeed, a fit representation of the horrid deeds in which they were engaged.

After parrying the guns for some time, which now protruded thicker and farther into the room, and seeing no hope of escape or protection there, as we were now unarmed, it occurred to me we might have some friends outside, and that there might be some chance to escape in that way but there was none. I expected them every moment to rush into the room — nothing but extreme cowardice having thus far kept them out. As a tumult and pressure increased, without any other hope, I made a spring for the open window which was right in front of the jail door, where the mob was standing. We were also exposed to the fire of the Carthage Grays who were stationed some 10-12 rods off. The weather was hot. We had our coats off, and the window was raised to admit air. As I reached the window and was on the point of leaping out, I was struck by a ball from the door about midway of my thigh. It struck the bone and flattened out almost to the size of a quarter of a dollar, and then passed through the fleshy part to within about half an inch of the outside. I think some prominent nerve must have been injured;

for as soon as the ball hit me I fell and lost entirely all power of action or locomotion. As I fell upon the window sill I cried out "I am shot!" Not possessing any power to move I felt myself falling outside of the window, but immediately from some unknown cause I fell inside instead. When I struck the floor my powers of movement seemed restored. As soon as I could move I crawled under the bed which was in a corner of the room not far from where I received my wound. While on my way to try to get under the bed, I was wounded in three other places. One ball entered a little below the left knee and never was extracted. Another entered the forepart of my left arm, a little about the wrist and passing down by the joint, lodged in the fleshy part of my hand, a little above the upper joint of my little finger. Another struck me on the fleshy part of my left hip, and tore away a piece of flesh as large as my hand, dashing the mangled fragment of flesh and blood against the wall.

It would seem that after my attempt to leap out of the window Joseph also did the same thing though I have no personal knowledge. The first thing I heard was a cry "Joseph has leaped out of the window." A cessation of firing followed and

the mob rushed downstairs. Afterwards I was told Joseph dropped his useless pistol and rushed to the window and threw himself out, receiving in the act several shots. With the cry "O Lord, My God!" fell dead to the ground. The friends weren't yet satisfied, but the Prophet's lifeless body was propped against the well curb and riddled it with bullets.



Adaline Knight's Journal

Adaline Knight knew the Prophet Joseph Smith well. He visited her family's home frequently. She heard his sermons and was present in the crowd who watched him ride in full dress uniform as General of the Nauvoo Legion and address his people for the last time.

Adaline also saw Joseph and Hyrum and the others when they left for Carthage. She heard him say "Brother Cahoon have the floors laid and the doors hung to my sepulchre." Her uncle Reuben McBride and her husband-to-be Gilbert Belnap went as two of the bodyguards of the Prophet and remained with him until the Prophet bade them to return to their homes for safety.

She was numbered among the crowd who assembled to receive the martyred bodies of the Prophet and his brother Hyrum. Adaline wrote that several horsemen rode through the city announcing (the tremendous) tragedy. The moans and distresses of the people sounded like a great murmur (keening), heard far and wide. Adaline's mother Martha McBride Knight brought her own sheets as a shroud for the martyrs until they were dressed for burial. Adaline recalled distinctly the blood stained clothes soaking in tubs during the burial preparation.

The following day over 10,000 people passed by the caskets covered with black velvet, fastened with brass nails.

(Adaline's mother requested a lock of the Prophet's hair. Brother Cahoon cut one from the back of his head. This lock of hair was given Adaline, after the death of her mother. She gave it to her son Vinson Knight Belnap. He inserted it in a gold locket with a lock of Adaline's hair which is preserved by Rita Belnap — Schonwandt, 2847 Kiesel Avenue, Ogden, Utah.)

Martha McBride had a deep emotional interest in that she was one of the thirteen women sealed to the Prophet Joseph Smith. Part of these women were sealed for time to Brigham Young and part to Heber C. Kimball. Martha McBride was one sealed for time to Heber C. Kimball and bore a child by President Kimball. This child is of course sealed to the Prophet Joseph.

Church History

Their caskets were in a rough pine box and were received in the mansion, but the coffins themselves were taken out of the pine boxes after their families had taken their last farewell look at the beloved faces. Bags of sand were then placed in the boxes which were nailed up and a mock funeral took place. The boxes were driven in a hearse to the graveyard by Dimick B. Huntington.

The coffins with the bodies of Joseph and Hyrum were taken by Huntington and seven other men and buried in the basement of the Nauvoo House. (History of the Church, vol. VI, page 629)

Gilbert Belnap's Journal

(Gilbert continues in his Limhi Journal:)

The afternoon previous to the Prophet's martyrdom, we hurried to Nauvoo to announce Joseph's return with the Governor Ford. When the Governor arrived with his bodyguard but without Joseph, as promised, we knew that there was treachery afoot.

It was with some difficulty that the people of Nauvoo restrained themselves from wreaking havoc amongst the Governor and his troops. If the Saints had known the extent of his treachery, Nauvoo would have been their burying place. Thomas Ford's stay in Nauvoo was short, for well he knew the deep plot against the Prophet.

On his way back to Carthage the Governor met George D. Grant bearing the sad tale of slaughter. He took Grant back to Carthage with him in order to have time to make his own escape from the Carthage mob. As well as from the people of Nauvoo.

In the afternoon of June 28, the mournful procession arrived bearing the mangled bodies of the Prophet and Patriarch. Elder John Taylor, though he survived, had mingled his blood with the best of the nineteenth century. Elder Willard escaped without even a hold in his robe.

While penning these few lines, tears of sorrow still moisten my cheek.

At this time, many of the twelve apostles and principal elders were absent from Nauvoo on missions. When they learned of the terrible events they returned to Nauvoo as soon as possible. Truly the state of affairs was lamentable. A whole people were apparently without a head and like a vessel on the boisterous ocean without a helm.

In a few days Sidney Rigdon arrived from Pittsburgh and set up his claim as guardian of the Church. Diversities of opinion appeared amongst the people of Nauvoo.

Adaline's Journal

August 8, 1844, 10 a.m. A meeting of all the Saints was called to choose a successor to the Prophet. Sidney Rigdon gave an eloquent speech announcing himself as their new leader. Before making a definite choice, Brigham Young asked them to recess and return at two o'clock.

The crowd that assembled at two p.m. was so great that they had to hold an open air meeting in the public square.

Brigham Young said, "Attention all — for the time in my life — for the first time in your lives — for the first time in the Kingdom of God in the nineteenth century without a Prophet at our head, do I step forth to act in my calling in connection with the Quorum of Twelve, as apostles of Jesus Christ unto this generation. Apostles whom God has called by revelation through the Prophet Joseph Smith, who are ordained and anointed to bare off the keys of the Kingdom of God **in** all the world."

Adaline dropped her handkerchief. As she was leaning down to pick it up she heard the voice of the Prophet Joseph Smith. She was startled and looked up quickly to see in the exact place where Brigham Young had been standing the exact presence of the Prophet Joseph Smith whose voice was also the voice of Joseph Smith.

There had been several who desired the right to lead the Saints, but we who saw the Transfiguration knew whom to follow, and we followed Brigham Young to the top of the mountains. (Reference from Adaline's Journal verified June 15, 1919 at Adaline's funeral eulogy.)

Gilbert's Limhi Journal

Brigham Young's proving himself the Prophet's choice for a rightful successor was confirmed by the testimony of Orson Hyde and others of the Twelve.

After this demonstration, Rigdon appeared no more in public, to vindicate his claims to guardianship. By secret meetings and private counsels strove to regain support.

(Sidney Rigdon received only ten votes in final voting at the public meeting. Elder Phillips made a motion that all who voted for Rigdon be suspended until they could be tried by the high council where they were excommunicated and Rigdon returned to Pennsylvania. Utah History, page 200.)

Utah History

Brigham Young possessed the necessary combination of qualities that is usually present in all great leaders of men — intellectual force and mental superiority united with personal magnetism.

He was assuredly a great man, if, by greatness we mean one who is superior to others in strength and skill, moral, intellectual or physical.

The secret of Brigham Young's power — a power that within a few years made itself felt throughout the world — was this: He was a sincere man. He was not a hypocrite nor a knave, though many times called both. He possessed a great administrative ability. He was farseeing, with a keen insight into human nature. He had a thorough knowledge of the good and evil qualities of men, of their virtues and frailties. His superiority was native to him and he was daily and hourly growing in the power of his calling. He was developing a strength which surprised even himself, and gaining constantly more and more confidence in himself. He also commanded more respect and obedience from those about him.

(Brigham Young was made President of the Church in December 1847, having until then holding authority only as President of the Quorum of the Twelve Apostles.)

Brigham Young was in his 43rd year in the prime of a hale and vigorous manhood with exuberant vitality, marvelous energy, and with unswerving faith in the cause of the Restored Gospel. In stature he was a little above medium height, well-knit compact frame — though in later years rotund and portly, face clean shaven but after lengthened by full beard except about the mouth, feature a good regular, well formed, sharp, and smiling and wearing an expression of self sufficiency; which later in life changed to a look of subdued sagacity which he could not conceal. Deep-set gray eyes, cold stern and uncertain expression, lips thin and compressed; a forehead broad and massive — his appearance was that of a self reliant and strong willed man, of one born to be master of himself and leader of many others. In manner and address he was void of affectation, deliberate in speech conveying his original ideas in apt though homely phrase. When in council he was cool and imperturbable, slow to decide, and in no haste to act, but when time came for action he worked with an energy that was satisfied only with success. He was naturally a brave man, possessing great physical strength and with nerves unshaken by excesses or illnesses.

Though he made his people obey his injunctions he shared their privations.

For a brief space after the sustaining of Brigham the Saints had rest. The city of Nauvoo continued to thrive. A portion of the temple was finished and dedicated. The building of the Nauvoo House and council house were progressing rapidly.

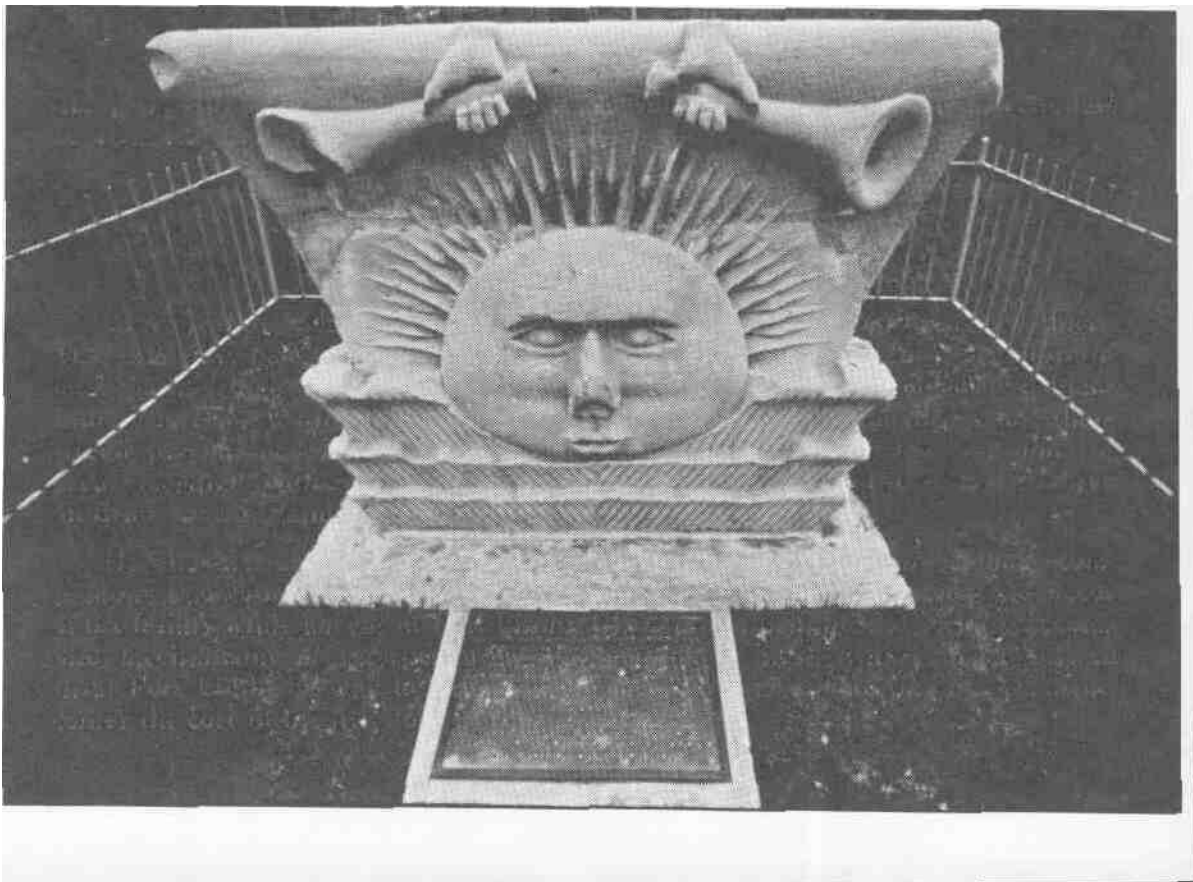
(In 1842 the Prophet had ordered that no General Conference be held until the Nauvoo Temple be fully completed.)

(Should they complete not the Temple, the Saints, according to the revelations of God were to be rejected together with their dead. Thanks to God, their work was acceptable and many were permitted to receive their endowments.)

On September 9, 1844, a general council was held and it was decided that a company of fifteen hundred men should be selected to go to Northern California (not knowing the area they called Northern California was the Great Salt Lake Valley) to look for possible sites for their people to settle where they could be free from persecution.

Gilbert's Journal

When again because of their prosperity, the fire of extermination was kindled in the summer 1845. Many houses and stores of winter supplies were set afire, forcing whole settlements to be driven into Nauvoo, destitute of many of the comforts of life. Some men were shot down in the presence of their families and everything they owned set afire.



(Between his duties for Brigham Young and lending a helping hand wherever it was needed, Gilbert still found time to continue courting Adaline Knight.)

Utah History

On October 5, 1845, 5000 people assembled for the Great Conference which began on the following day and lasted for three days. "Holiness to the Lord" was the cornerstone.

The Saints were, however, permitted short enjoyment of their beautiful structure. The state of affairs continued to worsen, until the leading figures in order to preserve the identity of the Church were compelled to endorse articles of agreement to leave the country as soon as possible.

Adaline's Journal

December 21, 1845, Adaline Knight and Gilbert Belnap were married by Apostle Heber C. Kimball. Adaline was young and beautiful with a heavy mass of black curls, dressed in a dainty white dress made with her own hands. No less handsome was the bridegroom who towered over his tiny bride.

As soon as the temple was ready the older people were naturally admitted first. Then the younger ones, among them the young Belnaps in ceremony sealing them for time and all eternity.

It was a trial for the Mormon people to leave their city and their temple which they had built. They were forced to leave in the dead of winter, crossing the Mississippi on the ice.

For about three weeks the people camped in wagons and tents along Sugar Creek, a short distance from the Mississippi River. It happened that the McBrides lived near there so Adaline's Mother and brother stayed with her brother Samuel Adaline and her new husband stayed with her Uncle James and his wife Betsy.

In spite of the hard times and parting from their home, the couple enjoyed some pleasure preparing for their journey. It was their wedding trip, and their first house together was a wagon made by Gilbert's own hands. They also owned a team of horses.

Gilbert and Adaline made several trips back to Nauvoo on the ice after provisions with their wagon. The last trip they made was on Old Tom, Joseph's black horse, now owned by Brigham Young. No one but this young couple would have dared to take it, as the ice was breaking up.

Gilbert was a man of no fear, and Adaline dared accompany him anywhere, as the horse was to be trusted. Imagine the ice in blocks the size of a room and four feet thick. When they came near the edge of a block of ice, it would tip and then the horse would jump to the next block. Thus they crossed the Mississippi River for the last time.

SECTION III

Gilbert's Journal

In February 1846, the western shore of the Mississippi was dotted with the canvases of the Saints, drawn over wagons and made into a well formed tent. A

few poles were covered with threadbare sheets over the invalid forms of the more unfortunate. The suffering was intense. Cold, hunger, and sickness was their portion. They had to go 300 miles across Iowa to get from Nauvoo to Winter Quarters at Florence Nebraska.

Many is the time, while keeping the watchman's post in the darkness of night I wept over the distressing situation of the Saints. Often the rains descended as if windows of heaven were open, sharing my tears. Towards the dim light of many flickering lamps my eyes would be drawn. The crying of children, the restless movements of the aged and infirm, the mournful groans of many fevered brains made impressions on my mind that can never be forgotten.

Through mud and water we wended out way to Council Bluffs on the Missouri River, the former residence of the Pottawatame Indians. Shortly after our arrival the United States government demanded five hundred fighting men to enlist for one year and then be discharged in California. (War between the United States and Mexico) Although, this demand was complied with, I cannot but believe that the thinking portion of the United States must look upon this requisition as being most atrocious.

Here no doubt is the first attempt of the general government to destroy the Priesthood from the earth. Can any man not endowed with more wisdom than is common to humanity prevent fostering a deadly hatred and spirit of revenge while thinking over the history of the past sufferings of this people? I care not how soon the entire rejection may come. I look forward with fond expectation to the fulfillment of the revelation given on Fishing River, Missouri, June 22, 1834.

After the departure of the Mormon Battalion the main body of the Saints crossed the Missouri River and pitched their tents near a large spring three miles west of the river, at which place my wife and I joined them. With us were Adaline's mother Martha Knight, and her son James, and Mrs. Knight's daughter Rizpah, and son-in-law Andrew Gibbons. (After the Battalion left, most of the men still with us were the very old or very young, so the women had to do the men's jobs. Adaline drove her own team almost all the rest of the way. When they arrived in Winter Quarters they had had hardly any green vegetables all summer. Many of their company were sick. The men built little log huts. The cracks were chinked with mud, the roof and chimney were made of sod, the door of sacks, and they left a hole for the window. Those who had it tucked a piece of white cloth in the center and made it snug with half a willow.

They left Winter Quarters, Nebraska and went to Fremont County, Iowa to work. Their first baby Gilbert Rosel was born there January 8, 1847.

Mary Paine's Letter

Mary Paine, Gilbert's cousin, daughter of Ansel Belnap, Rosel's brother had performed the vicarious work for many of her deceased family in Nauvoo.

Nauvoo, September 11, 1846

Dear cousin,

I take my pen in hand in haste to write a few lines to you. We are quite as well as can be expected after as much war and troubles we have had to pass through.

I sent these lines by William Cuttler. He will tell you all the news and the degrading treaty entered into in order that we may come to the Camp of Israel. The Great God only knows the results of these matters. My heart longs to rest with the Saints of God.

We have had one of our beloved brethren lay his life down at the hands of this ruthless mob. Our men fought valiantly for three quarters of an hour of incessant firing of cannon and small arms. We only lost three and two wounded — not badly.

We are forced to stay until the trustees leave next May. Samuel is one of the clerks to settle the business. I don't think I will pack up our goods again until I know we are actually going to leave. This is only the third time that we have expected to leave the city and packed to do so. We are likely to stay to see the winding up of the scene in Nauvoo.

We have seen a sight you are unlikely to behold, except in a vision, and I expect it will be some time before you have one.

Why did you not bid us goodbye? I believe you are a perfect rogue, but mend your failing by writing me as soon as possible. Give love to all inquiring friends and particular respect to you and yours.

Mary (Belnap) Paine

Gilbert's Journal

From this place the main body of the Saints moved to the north about nine miles and formed the wagons in two large hollow squares. After making themselves as comfortable as possible, they proceeded to cut hay to feed their livestock during the winter.

After this they moved to a beautiful bench of tableland bordering on the river. In the incredible short time of six weeks, they had reared a city of seven hundred log houses, with streets running at right angles and forming blocks of equal size. Here the aged and infirm through exposure, and the young and vigorous for want of proper nourishment died of scurvy. ("Utah History": The trip made by these young people some 300 miles across rolling plains. Most of the way covered with icy snow one to three feet deep. Some of these people could be trailed by the bloodstains from their feet on the frozen snow.

They arrived in the spring on the northeastern banks of the Missouri River and formed a camp, which they called Winter Quarters) (In Fremont Co., Iowa, Adaline worked for a man who owned a store and he paid her in merchandise. In this way, she accumulated a number of household articles, which were luxuries when they reached the Salt Lake Valley. Among other things were a tablecloth, twelve glass tumblers, and a bolt of factory cloth. Gilbert and Adaline lived here for two years before they started for Salt Lake Valley.)

The adversary seemed to select the worst possible weather to force the Lord's people from their homes. From Kirkland, Ohio to Missouri to Nauvoo, Illinois, and then to Nebraska. The next trip was to be to the American desert among the wild Indians.

The summer of 1846 at and near Winter Quarters was a struggle seemingly between life and death. A home for ourselves in the shape of a log cabin or wickiup after the fashion of the neighboring Indians. As well as one for our widowed mother for shelter overhead the next winter. The many comforts of life had to be gathered together as well.

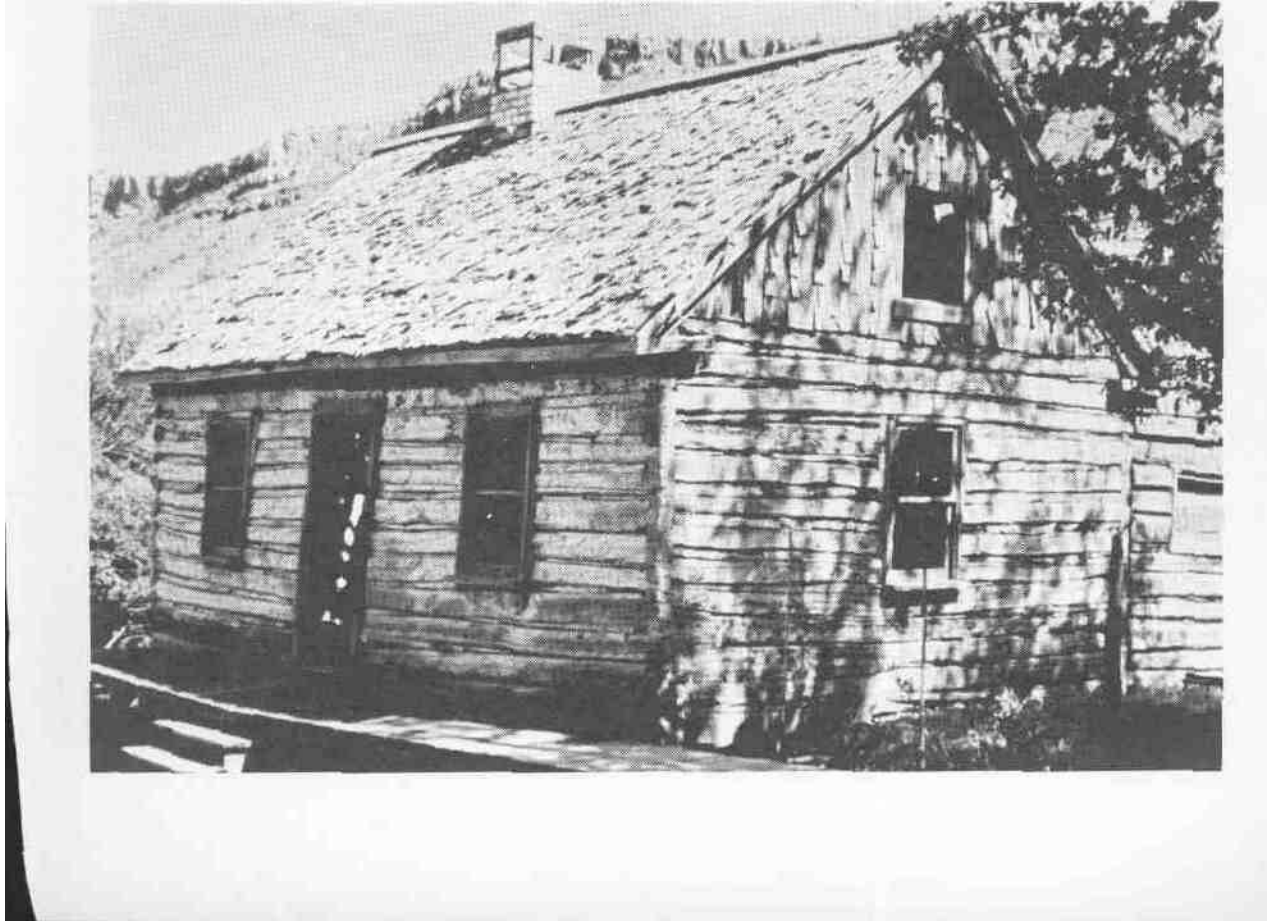
During the winter of 1846-1847 my family remained in Winter Quarters. (Iowa) After providing them with wood and every other comfort within my power, F. J. Davis and I went to Savannah, Missouri, after wheat that had been purchased by the church from a merchant by the name of Johnson. We received a portion of the wheat due and the remainder in money. After a cold and disagreeable trip of six weeks, we returned in safety to Winter Quarters.

Gilbert's Journal

During my absence in Missouri my wife gave birth to a son, January 8, 1847. The severity of the winter kept me close to home with no particular employment.

In the latter part of the winter I was called for a mission to gather up the Saints that for lack of means had temporarily located themselves on the eastern borders of Iowa.

Some two weeks before the time to start my eyes became sore and I was soon entirely blind, thereby unable to make the trip. Almost every remedy suggested was applied but without effect.



As soon as the strength of the team would permit after the opening of spring, I made one more trip to Missouri for provisions. After the lapse of three weeks, I returned home again to breaking up the land in order to plant some corn and a variety of other garden vegetables.

I again returned to Missouri and labored with my hands to secure some of the comforts of life.

Adeline's Journal

In the spring of 1847 the Lord gave to President Brigham Young a vision. He showed him the trail that led across the American desert to a land beside a salt lake in the midst of a home of American Indians. President Young decided to make a trip to see for himself. Brigham called for volunteers. Both mine and my sister's husband volunteered. "Surely both of you cannot leave", the President said, "leaving Mother Martha Knight and your two young wives practically as widows." At the Presidents suggestion the two young men cast lots. Andrew Gibbons was the lucky winner.

Gilbert's Journal

Gilbert wrote in his Limhi Journal: (Iowa) Before harvest I struck out for Winter Quarters and remained there until the December following.

With A. S. Gibbons I again took my leave of home and its fond associations to make my way once more to Missouri. About fifty miles from Winter Quarters I came up with S. B. Frost who had been a resident of that place since the fall of 1846.

I worked there with him covering wagons until April 1848.

During that time, I built a log cabin for my family. I moved Adaline and Gilbert R. into it that spring and established a shop for myself. I had all the work I could handle. Everything I tried prospered so I was able to be ready to gather with the other Saints in the spring of 1850.

On May 11, 1849 my wife gave birth to our second son John McBride Belnap. (During the years 1848 and 1849 we had a hard struggle to live and prepare for our turn in the westward march. In the spring of 1850 my husband and I secured two oxen and one cow. With his own hands he built a wagon for our trip to the mountain valley. The oxen were named Duke and Dime, the cow was Beaut.)

About the middle of May, 1850, we bid adieu to Freemont Co. and made our way to Kaneshville. After a few days respite, we crossed the Missouri River below the mouth of the Platt. We were organized in the following order by Orson Hyde. Jonathan Foote was captain over one hundred and five wagons. Joel Terrill and William Wall were captains of fifty wagons. Utta Perkins, Chester Loveland, Thomas Maun, Abraham Coon, and myself were appointed captains of tens in the second fifty. On the fifteenth of June we left the banks of the Missouri.

Not long after we got under way old man Titcom's daughter, about ten years old, was run over by a wagon and broke her leg between her knee and the trunk of her body. This was the first surgical operation I ever performed, though probably more by good luck than good management the girls leg healed fine.

The third day away from the river we were visited by a plague of cholera. The first case was Alfred Brown who died within two hours after he was taken ill. The next morning after burying him the camp moved on.

During the day three others were taken sick. We also passed the graves of several during the days march. One died while underway, the other two in camp died. The same evening our youngest son John McBride died. (Adaline said her husband had a tool chest which dovetailed together, with a lid that severed down tight. They used this for a tiny coffin, so he didn't have to be laid away in the earth as so many others were. This fact consoled Adaline to a small extent. Her sister Rizpah lost two children at about the same time. On the way her cousin died of childbirth. The baby was never born. Adaline helped lay her cousin out in her wedding dress and they laid her in a wagon box. They had to bury her without a coffin.)

I don't think I ever saw so exciting a time or a people so frightened out of their senses. The sickness was mostly confined to my ten.

Four of the companies of ten rolled out while we were burying the dead. During the time of yoking and hitching seven others died. This rendered it very difficult for us to move, but with some driving two or three teams we made our way across Salt Creek.

After sending messengers ahead, two or three times and failing to receive help, I must acknowledge I was somewhat irritated, so I went myself. Although surrounded by dead and dying I clambered up on a wagon wheel. There in plainness I rebuked them for their cowardice and insensibility towards their brethren.

Then W. M. Wall, Chester Loveland, John Chidester, and Thomas Robinson volunteered to assist in taking care of the dead and dying. (Adaline's story: Other people that went on ahead of us suffered as much as we did. While some buried their dead, the coverings were so slight that wolves would dig them out.

As we neared closer to the mountains, one of our oxen became so weak he could not get on his feet one morning. The main camp went on, while we were compelled to hitch our cow in his place before we could drive on. I shall never forget the look on the face of that poor ox. He raised his head and lowed as we drove on and left him.)

Thus we continued our journey through sickness and death until after we had passed by Ford Laramie. After this, the attack of the prevailing epidemic was not so frequent nor so dangerous.

Some days we would pass from fifteen to twenty-five graves bearing nearly the same date. These were emigrants to California from Missouri and Illinois. In many places it was a disagreeable task to pass by the rotting carcasses that had been removed from their shallow covering by the wolves.

In one place in particular, I saw the mangled bodies of twenty-three human beings, and some without the appearance of burial. The nearer we approached the mountainous regions the less sickness we had.

Within about twelve miles of Fort Laramie, we were threatened with a still worse contagion. The Sioux Indians were camped on either side of the Platte River and were dying daily by the score from smallpox. Some were piled in heaps a few rods from the road. Others were sunk with rocks in the river. Fortunately for us, we escaped without receiving harm from this contagion.

While in camp a few miles above Laramie we almost lost Brother Spafford by drowning. He had lost his mother, three sisters, and one brother from cholera. Thomas Robinson and John Chidester rescued him from a watery grave.

From there we slowly persued our course through the mountain, sustaining the loss of some cattle. This compelled us to leave one wagon at Devil's Gate on Sweet Water.

We entered the valley of the Great Salt Lake. At first sight, it impressed us as naught but a vast desert or dreary waste. The dry and parched soil seemed to bid defiance to the husbandman to bring forth from its bosom the comforts of life. By trial and error, it was found that with irrigation it would produce crops equal to any other country of the same northern latitude.

Some two weeks after our arrival into the vallies of the mountains I was counseled by President Brigham Young to locate in Ogden City, Weber Co. which I did. (Later they moved to 26th Street about the Second Ward Meeting House.)

Late one night a company of men from Missouri arrived at the Fort after the ferry had been tied up for the night. They prevailed upon Captain Brown to take them across the river by offering him extra money.

So Brown recalled some of his men and the wagons were ferried across the river. The men refused to pay. With curses and threats the Missouri caravan drove on as far as the Ogden River where they camped for the night.

A complaint was signed the next morning and Marshall Belnap was sent to bring the Missouri Captain into court. Still cursing the Mormons the man walked



Fort Laramie

GILBERT FINDS HIMSELF

back and forth beside the Marshal's horse. Belnap reached down and grabbed the man's coat collar and headed the horse to the Court House (located on 24th street).



Henrietta McBride

The curious boys and girls living along Washington Boulevard took up the chase while their mothers screeching "Come back, here!" followed. The captain paid all charges and was released.

Adaline Belnap gave birth to another son. They named him Reuben.

A difficulty arose between the whites and a small band of Snake Indians which terminated in the taking of several horses. One Indian was killed and the rest were driven into the mountains for that season. (Frequent excursions of this kind took place in that section of the country.) (Northern Utah and Southern Idaho) until about 1865.

Gilbert married his first wife's cousin Henrietta McBride.

Gilbert's Journal

Gilbert's Journal 1850: My wives Adaline and Henrietta were sealed to me for time and eternity by Brigham Young in the Endowment House in Salt Lake City. (Henrietta being the second wife was settled in Ogden and made her home there for some time.

Adaline gave birth to their fourth child, a son. (In February 5, 1853 Gilbert Belnap was appointed Ogden City Attorney.)

Early this spring I sold my farm to John Poole and in the fall I built a small adobe house on lots 5 and 6, Block 11, Ogden City.

(August 31, 1853) Henrietta gave birth to her first child, a boy, William.

I raised no field wheat but made one near Goose Creek Mountain with flour to sell to the emigrants. I returned with little profit, besides subjecting myself to many inconveniences while on the trip. The profanity and drunkenness I heard and saw while on the excursion served to completely cure me of making any other attempts of this kind.

In October 1853 Gilbert was appointed Company Commander of a Calvary Unit — He was later to serve under Major Lot Smith in the "Utah War" as he had previously done in the Nauvoo Legion. They obtained their horses from the mustang ponies in the large wild herds in the western desert.

**Letter Written by Gilbert at Winter
Quarters Nebraska**

March 11, 1847 Dear Sir;

It is with peculiar feelings that I improve the present opportunity of writing to you. I am happy to inform you of our present situation.

As for myself I never enjoyed better health in Ohio. Adaline, Rizpah, and James are quite as well as could be expected. Mother is slowly recovering from a long spell of illness occasioned by over exertion during the recent illness of the girls. Otherwise peace and happiness pervades this home.

Andrew S. Gibbons leaves here next Monday in the Pioneer Company for the west in order to raise crops for the season.

As usual, the waters of the Great Missouri separate the rest of our friends from the body of the Church. Samuel, John, and all the others that were in Nauvoo Lakarp and Iowa are comfortably settled on the eastern shores of the Missouri in the Bluffs that present themselves in ragged formations on every side.

Aunt Becky has spent several days with us during our affliction. She also sends her best respects to you and your family.

By direction of the government, five-hundred of the Saints enlisted under Colonel Alien to be discharged in California at the expiration of one year. Among the number, undaunted by the hardships of war, and stimulated by the love of his country, was Harlem McBride.

Late this fall, George McBride has proved himself a dutiful son by coming to the aid of his mother, James, and Oliver.

About the last of July the Mormon Battalion took up their march to the west. The church has received word from them since they were here on Friday last.

Two soldiers arrived in the camp from the army, which is now about two hundred miles from Santa Fe, New Mexico. For some time they were in the mountain passes. The severity of the weather rendered it impossible for them to winter there. They were also within three days of a Spanish Fort eight thousand strong.

The name of it I have forgotten. However, scouts were sent out and reported attack favorable.

The city was taken without the sound of a gun by a band of four hundred Mormons. The remainder of the company are sick at Fort Pueblo. The last news report was of seven deaths.

They were conducted from Fort Leavenworth to Santa Fe on a forced march under a man named Smith who seemed to delight in human misery. The particulars of which would be impossible to write. But suffice it to say that the severity of the march was the cause of several deaths.

Men have written back to the camp that they paid fifty cents for one drink of water and that to fill the pockets of Smith by taking advantage of their necessity-

ties while crossing the sand desert. Coffee, butter, and **sugar** were one dollar per pound and other foods in proportion.

The capture and deliverance of Brothers Woolsey and Tibbetts is worthy of note. They were taken captives by the Pawnee Indians and condemned to death. All things being in readiness corn was sprinkled between their feet. When the chief or Prophet as they called him came on the spot and commanded the savage to stay his cruel hand. No doubt to the astonishment of all. He said the Great Spirit had revealed to him that these two were good men and they must not be hurt. Accordingly they were unbound from the tree.

Letter From James Belnap from Norwalk, Huron Co, Ohio

November 7, 1847 Dear Brother,

Were my memory located in all the organs of the head, I would have formed the idea that you had forgotten you had any brothers or that you had become extinct. Knowing that you cannot forget you have any, I will remind you that all, or at least part of them are very much interested in knowing how you succeed both temporally and spiritually.

The last letter I received from you was dated February 1, 1846. Have not heard the first lisp from you directly since then, although I have used any opportunity that came my way in making inquiries about you. I saw Mr. McBride in Painesville last week and he said you folks were all well. He gave me this address. I therefore embrace the present occasion as cheerful, as willing, and as earnestly request you to answer this as soon as you receive it.

Uncle's folks in the North East are well. Uncle Ira of Worcester is well, his family, also. His youngest son David received a wound last June which proved fatal. He was working in a distillery business in Illinois. One day while he was working near a boiler, it burst. He was scalded so badly that he only lived a few days.

John is well and living in Canada. He is married and has one son. They all enjoy good health.

Sister Phoebe is in Pennsylvania, and was fine when I heard from her last summer. I heard from her for the first time since we were lads in Whitby, knowing little at that time what was to be our future destiny.

Such is the fate of man. He lives knowing not in what condition the marrow will place him. It is a small matter just so he is at peace with his maker; and all mankind; and is blessed with a contented spirit.

Brother, I am still striving to walk in the good old way, in which I started when you were well acquainted with my history. That way is the highway of holiness, which was cast up for the redeemed of the Lord to walk in. Brother, I trust that holiness of heart is yet your motto. Although, you adopted a belief which appeared inconsistent to me with the doctrine of the Bible. I am in hopes it is consistent for you.

I acknowledge that the world with its heavy cares holds many secular inducements which have a tendency to draw the Christian from the path of duty. Those

inducements are still strong where acquisitiveness predominates. Yet grace of the heart enables the Christian to overcome all such inducements.

I am now working in Norwalk in the cabinet business. I shall probably work here all winter. I do piece work, like the place well — it is healthy.

I forgot to tell you that our younger brother Thomas volunteered during the present war with Mexico. Probably, he will be heard of no more by us. Yet it is possible.

I can only say that if he were older and volunteered to assist this government in pursuing the cursed system of Human Butchery that is now carried forward against the Mexicans with a knowledge of the facts as they exist in the commencement of war; the object which our people have in pursuing the course still further. Depriving woman and children, as it does, of homes and necessities of life. Making prostitutes of their most virtuous females; and giving themselves up to their hellish lusts, committing as our people do in time of war. The Most atrocious crimes ever recorded upon the pages of history. I can only say if again that he volunteered with the above facts in his mind then I shall never pray for his safe return.

Yours in faith,

J. C. Belnap P.S. Brother Write as soon as you get this and give me the particulars.

(Mr. Gilbert Belnap
Austin PO
Atchison Co., Missouri)

Letter From James

May 21, 1849 Beloved Brother,

Today I have been reading a letter sent by you to Reuben McBride dated March first, this year. Glad he thought well enough of me to send on the letter to Painesville. It is the first direct news I have heard from you, since you left Nauvoo.

I received a letter in May 1846 written by you February 1, 1846, stating that you with several others intended leaving Nauvoo for the unknown wilderness where you could be permitted to enjoy your civil right denied you in Nauvoo.

I find in your letter to the McBrides that you have found your wilderness. You state in your letters to him that the church is prospering finally. Furthermore — that they never realized more of an abundant harvest than the church is at present realizing.

Glad, indeed, am I that you feel contented with your society and the country, too, where you live. I say glad, for I feel glad in my heart to learn that you enjoy a contented mind. Well do I know that our happiness in this life depends upon the government exercised over the mind. I defy a discontented person to be happy.

The man who suffers his mind to run on at random can accomplish but little in this world's goods, and is certainly poorly fitted to enter the land of

steady habits. He is judged unfit to enter the society of those who with pledges of faith have laid hold on the promise of eternal life as described by the apostle in his first Epistle to the Corinthians, chapter 15 verse 58. Again St. James speaks of a weak minded man as being unfit for the society of those who have "washed their robes" and have made their way to the celestial city, after coming out of great tribulations.

I have remarked to a greater extent upon contentment that I intended when I commenced this, but I feel every word to be true of all blessings on earth to be enjoyed. I prefer as contented mind.

Brother, when you wrote to me in February, 1846, I was in North Carolina. Since then I have traveled nearly half-the-time. I have been to Kentucky and Tennessee, two springs those from whom I have been so long separated on earth. Brother, for this I live.

I have given you an outline of my travel. I cannot particularize however for there is not room. I feel well satisfied with Painesville as my permanent home. Shall make it for since I am here three or four times a year. Stay as long as I can make it profitable.

How I wish you were here. What times we could have. What a happy boy I should be if you had stayed in or about Painesville. No, perhaps it is for the best. I do not wish to complain of my lot, yet there are times when I feel so lonely I can scarcely content myself. I am yet alone in Painesville. No connection. I was in Wooster a year ago last September. Uncle's folks were well. William is in full possession. Has a splendid start, keeps a good house and is going first rate. David went to Illinois, was in the distillery business; by some accident he received a scalding which soon closed his earthly parlor. He died from his burns. His wife was in Worcester when I was there.

James (unsigned)

Letter From James Belnap

May 28, 1849 Beloved Brother,

You will see by the date on this letter that it is one week since I wrote you the other letter last Sunday. It weighed more than the law allows for single postage, so I delayed sending it.

Will give you all I can get in these 2 sheets. They both weigh less than V2 ounce. Another young man my age and I are carrying on a cabinet business in Painesville. When I am absent he attends to the shop.

We are doing a good business so shall stay here for many years in all probability. I like this place well. I am yet a single man and will probably remain such all my life. I am better contented single than I should be if I had a family.

I had two letters from John this spring. He is doing a good business and has a wife and two children. Know how he must feel after the toils of the day are performed to return to his house. How the little rascals must climb on his knee. No doubt he enjoys it. I hope so, at least. I could not.

I spend my evenings alone. I have a room to which I immediately repair after my days work is done. Not a child to disturb me in my retired moments.

I could not ask for things to be in any different shape. I board at the Franklin House and pay 175 cents per week for my meals and to lodge in my room. It is situated on Main St. I live just as simply as I used to. Gilbert how glad I should be to see you. Oh, how I wish you had stayed in Painesville; but I do not complain; perhaps its all for the best. Yet I have some lonely hours, since there is no connection within eighty miles of me.

Yet, brother, I live with the thought that I shall see many of my *dear* friends on the resurrection *morning*. There, brother, I shall expect to toil with thee on the far banks of eternal deliverance. There we can tell each other what our sufferings were, and be forever permitted to swell in each other's society. That is if our lives are proven such as Christ will delight to own in the Judgment Day.

Oh, brother, let me entreat you. Although we may differ in our belief in regards to modes and forms, let me to entreat you to bear in mind that Christianity does not consist in forms.

Live with a full determination to deal honestly with your God. Strive to live a pious life whatever Church may perchance to enroll your name. If you will, then shall I expect to meet you in a better country.

I have been to meeting tonight. Hope you live where you enjoy religious privileges. What a comfort the Christian has the world knows not of. I expect to meet difficulties all through this life. Yet, I expect to be numbered with those who have come out of great tribulation.

Cholera is quite prevalent in our leading cities. Scores are falling victims to this monster. But such is the lot of man as he grows up who is soon hastened to that house whence there can be no return.

Gilbert I hope you will write as soon as you receive this. Tell my sister, your wife, that I should like to see her; and kiss the little boy of whom you spoke in your letter to McBride. Give my love and best wishes to your wife; and may a long and prosperous life await your little family. Don't forget to write.

Thomas left Buffalo as a volunteer bound for Texas. I have heard from him once. He was in the army, then but I know nothing of his whereabouts now. Be sure to write immediately to Painesville, Lake Co., Ohio.

I remain your affectionate brother, James C.

Belnap

Letter From Adaline to Son Hyrum

October 21, 1853

We reached Salt Lake September 17, 1850. Brigham Young advised us to locate in Ogden. We settled on the south side of Canfield Creek, just at the bottom of the hill. Shortly after our arrival at this place. Gilbert was coming home from the north part of the village with my mother on his wagon driven by oxen. Coming down the steep hill which is now Madison Ave. The oxen couldn't hold the wagon and began to run, throwing Martha Knight (my mother) beneath the wheel. Which ran over her, leaving her seemingly lifeless. Her body face down in the dust. As soon as possible Gilbert ran back, picked her up and carried her body

down to our house, a dugout. The neighbors gathered in and helped us to bring her to. The singular part of it all is Martha said she saw her body as it lay in the dust, and at the house, as if she was standing to one side with the rest of the people looking on.

Adaline had made a pair of buckskin boots for little Gilbert Rosel. They walked most of the way to Ogden. They camped for several days in Goodyear Fort located on the banks of the Weber River where it forms a horse shoe bend near the foot of 28th or 29 St. Her husband spent some time hewing logs for Capt. James Brown owner of the Fort. They erected a log house on 31st St. below Sullivan Ave.

After completing a small job of hewing for Capt. James Brown who lived at the old Goodyear Fort, I commenced the opening of a farm. I built a log house and in the course of the spring I built over one mile of fence. I also broke up and sowed thirteen acres of wheat and a variety of other vegetables in the fall previous to this.

By the common council of Ogden I was appointed Marshall. I immediately commenced fulfilling the functions of that office by serving process on Anzel Ryder for traducing the character of Brigham Young and others.

**Letter to Gilbert at Ogden From His Brother John at Painesville,
Ohio**

October 14, 1853 My Dear Brother and Sister,

With pleasure I now address you again although I have received only one letter from you. I will soon expect an answer to some that I have sent you, for it takes quite a while for a letter to come from your place. Therefore, I think it a good thing to keep them going one after the other, and not having a long space of time between.

At present, my health is no better than it was the last time I wrote. I think I feel a little better, if anything. Oh, how I wish I could see you but I don't know if I can ever make it to come out there.

The journey is too long for me to think of my traveling alone. If I should come it would be alone. However, I will see how I feel by next spring. By then, I may have better health or perhaps I may be out of health all together. We must look to the giver of all our mercies. He alone can sustain us if we put our trust in him.

James and Elvira have moved away from Painesville. They went to Michigan about a month ago. He has gone into the grocery business with his brother-in-law. I have had two letters from him since he left and one from his wife. They like the place very well but it does not seem much like Painesville.

I feel quite lonesome, at times, but not as bad as I had expected. I am in no business here and do not think I will go into any.

James has very good health and Elvira is the best little woman in Michigan. They are boarding this winter, but will commence keeping house next spring.

I was in Canada about four weeks ago. I was not down to Whitby. I went to Toronto and from there to my place. I did not see any of your old acquaintances. I was there about one week. I have not seen any of the family since I last wrote you except James.

We have had a plentiful season. All kinds of grain grew in abundance. The price of produce is not as high as it was last season. Flour is worth eight dollars a barrel, corn fifty cents a bushel, potatoes twenty-five, hay eight dollars a ton, sugar is high. All kinds of livestock are likewise. Horses are worth from one hundred twenty-five to two hundred dollars a piece; cows twenty to fifty, and everything else in proportion.

Well, Gilbert and Mrs. Belnap, I often think of you, although I have not had the pleasure of ever seeing you, sister B. I wish you could make up your minds to come to this part of the country. We would settle down together and enjoy each other.

Surely, I think we would take more comfort in that way than we are doing at present. I have many lonesome hours in your absence but I suppose we will have to content ourselves as we are, for a while longer.

How glad would I be if you and your family were here today. Would I not step around with you and visit all this week.

Money is scarce here this fall. James did real well here. He made between six and seven thousand dollars since he came to this town. Now, he is going to try Michigan to see what he can make there.

I have to be contented to make nothing these days for I have not the health to go into any kind of business. However, I had my day for that fun so I must submit to my lot.

Will, brother and sister, you must write soon and tell me how you are getting along. I will write often. I must close by subscribing myself your affectionate brother and well wisher.

John Belnap

SECTION IV

(During the 1855s to 1860s Gilbert and the Saints had some stressful times. They had just recovered from a period of draught, brought on by the failure of many to pay their tithes and offerings, when Gilbert became involved in a major Indian uprising in the Salmon River area. He and others established a fort there which they named Limhi. It protected the Idaho settlements but was done at great sacrifice. Gilbert was to witness the death of his brother-in-law, George McBride at the hands of the Indians.

He and his family suffered privations from a failure of his missionary companions and colleagues in the Priesthood Quorum to supply his needs and needs of his family while absent at Fort Limhi. His depth of insight into social processes and mechanisms of interpersonal relationships is most remarkable. Wintered in at Fort Limhi he was to write his precious Journal and testimony which becomes the core of his life story in this book.

He and his family were to additionally suffer in the skirmishes which were called the Utah War. A fascinating by-product of that experience, however, was the reuniting of Gilbert and his younger brother Thomas, after almost thirty years. Thomas had joined Johnston's army to find his brother. Fortunately in the conflict that ensued their was no loss of life on either side.

Thomas was to remain in Utah until he returned East to join the conflict on the Union side. He remained a professional soldier for the balance of his life.

Gilbert's Limhi Journal

At the April conference I was appointed on a mission to the House of Israel. I was set apart to the above mission in Ogden City, April 26, 1855 under the hands of Lorenzo Snow.

On May fifteenth I dedicated myself and family to the Lord. On the sixteenth, took leave of my friends and family, with eleven wagons and twenty seven men. Thomas S. Smith, president. Camped the first night at the herd house of Nathaniel Leavitt seven miles from home.

May 17. G. R. Grant's carelessness in taking care of his stock resulted in our traveling only five miles today. We camped at a small spring west of the road between Willow Creek and the Hot Springs north of Ogden. Here, I killed a rattle snake.

May 18. Traveled fifteen miles and camped at Big Springs near Joseph Grover in company with the E. Reece train enroute for Carson Valley.

May 19. Traveled six miles and crossed Bear River free of charge. John Simpson, proprietor. Elder O. Hyde, Marshall Heywood, and George P. Styles United States Judge for the third Judicial District of the Territory of Utah, camped with us tonight. I also witnessed the crossing of Middleton and Riley's large herd of cattle. The swearing and cursing of the drivers was disgusting to the ear of every honorable man.

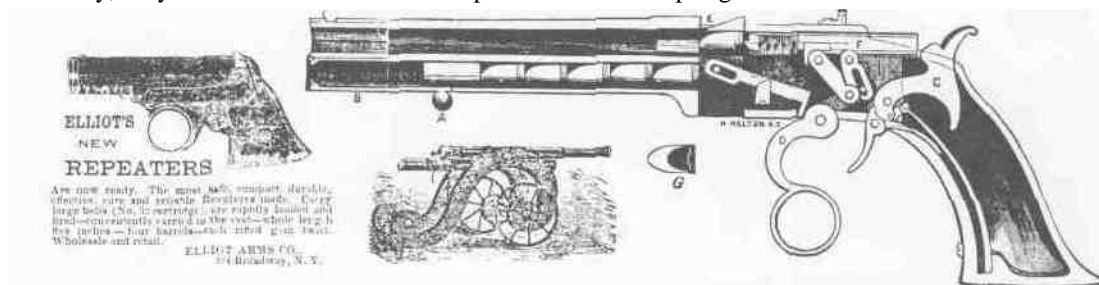
Sunday, May 20. Organized in the following order: Francillo Durfey, Captain; David More, First Lieutenant; B. F. Cummings, Sergeant. Traveled ten miles and camped near the old ferry on Bear River.

Monday, May 21. Traveled 16 miles, camped at Frog Springs. Wind south, cold and cloudy.

May 22. Traveled 18 miles. Weather cold and cloudy. Camped at Mudge Creek in valley.

Wednesday, May 23. Traveled 15 miles. Camped on (Sublette) off the head of the Malad. Night rainy.

Thursday, May 24. Traveled 16 miles. Camped at Sandstone Springs on the Fort Hall road.



May 25. Remained in camp. Snowed **and rained nearly all day. Hard matter** to keep the cattle together.

Saturday, May 26. Crossed over the mountain and traveled down Crooked Creek eighteen miles and camped at the Junction of Bannock and Crooked Creek.

May 27. Traveled 18 miles and camped on the bank of the Portneuf in full view of Fort Hall.

Monday, May 28. Traveled 6 miles and camped at the tall bridge on the Partners at the trading post of Mac Arthur. Toll, one dollar for a wagon.

May 29. Traveled 18 miles and camped at the ferry on the Snake River.

May 30. Remained in camp on the Snake River. A great time of rejoicing among the Elders of Israel, because of the baptism of (Warwhoop) Jackie, (Chummi) Joshua, a child about one year old, and other grown men of the sons of Laman by G. W. Hill. Administrator.

June 1. Remained in camp yesterday, repaired the boat and prepared for crossing. Today ferried across Snake River. At a point about 300 yards wide. Traveled one mile on the western shore. Crossed without loss of an animal or any serious accident. Snake River Ferry 174 miles from Ogden. B. H. Watts received a small cut in the head with a rock through the carelessness of Everett Fish when swimming cattle. Camped about 1 mile above the ferry.

Saturday, June 2. Traveled 15 miles in a dense forest of sage some six miles out of our direct course. Camped at an old fort on the Snake River. There still remains at this place a dim trace of the Oregon emigrants. The river at this point runs nearly due west.

June 3. Traveled 12 miles. Wind south. Much sand flying in the air. Very, very, disagreeable traveling. Camped on the Snake River.

June 4. Traveled 18 miles. Camped 1 1/2 miles below steamboat rock. At this place we were joined by one family of Indians by the name of Motigan. (Mohican?)

Tuesday, June 5. This morning J. W. Browning lost his horse. Traveled 10 miles. Camped on Snake River.

June 6. Traveled 20 miles. Rode through sand, sage, and rocks. Struck camp after dark at Medicine Lodge on (Carimash) Creek, which is a large creek that heads into the Blackfoot Indian country.

Thursday, June 7. Traveled ten miles through sage and sand. The Indians who joined us on the fourth left today and went on to Salmon River to acquaint the chief of our coming. Camped at Muddy Lake.

Saturday, June 9. Traveled 12 miles course northwest, weather warm. G. W. Hill shot an antelope within one hundred yards of the train. Camped on Spring Creek.

Sunday, June 10. Traveled 15 miles. Camped between two large springs in Spring Water Valley. Distance from Snake River to Spring Creek 50 mile. (The distance from Snake River ferry to the place of our leaving it is 55 miles.) Distance from Ogden City to Spring Water Valley is 306 miles.

Monday, June 11. Traveled 25 miles. Crossed over the mountain and camped on a small branch of the Salmon River. Previous to going into camp, amidst heavy rain and hail, G. W. Hill killed a large black tail deer. Myself and B. F. Cummings went after it with horses and got into camp at 11 o'clock that night.

June 12. Traveled 15 miles today. We were met by the Bannock chief Rock O K. Camped on another small branch of the Salmon River.

June 13. Traveled 4 miles. Camped near rushing water on Big Cottonwood another branch off the Salmon River, with the intention of exploring the country.

Thursday, June 14. Remained in camp while five of our company went on an exploring expedition with the old chief.

June 15. Camp remained stationary. Went to the mountains about 8 miles west of camp. Saw much beautiful timber. Prospected for gold.

Sunday, June 17. Traveled 18 miles. Camped on east branch of the Salmon River. Heavy frost.

June 18. Traveled 12 miles. Arrived at our place of destination. (At the conference April 1855 Gilbert was appointed to go on a mission to the Indians. The missionaries were to build a fort on the Salmon River. He left Ogden 16 May 1855, and after traveling by wagon about 365 miles — and exploring the country as they went — arrived at his destination June 18, 1855.

It was hard to build a fort and plow the ground in a primitive manner in the wilderness among the Indians. Their supply line was too far away. The snow was deep, the winter long, and food scarce. Sometimes his meals consisted of flour, milk, and roots.

In the midst of these lonely and depressing conditions Gilbert wrote briefly the things that happened to him to December 15, 1855. He thought of Thomas and longed to see him. He records, "since our separation at M. B. Stone's house, I have not to this day seen the face of my lonely brother. Nor have I seen the first indication of the silent language of the pen until recently. I received a letter from Thomas sent from Grand Rapids, Michigan dated July 14, 1855, which I fondly answered."

The mission to Limhi was not too successful and they returned to their homes after the second year.)

June 19. Moved across small creek, located in small grove. The first thing to be taken into consideration was the building of a blacksmith shop, the burning of a coal pit, the making of (drags) and various implements of husbandry were soon in the process of being built. I helped P. G. Taylor haul logs. We also had to build a large corral for the security of our stock.

A large band of Nez Perce Indians camped close by us. Had a long talk with them. Very friendly. Rock O K, the Bannock chief also visited our camp.

June 25. As soon as possible living accommodations and other necessities were made ready. Today we started the first plough ever put into the ground in Salmon River. The movement of the team, the working of the plough was a wonder and astonishment to many of the natives.

Sunday, July 8. Received baptism by the hand of Thomas S. Smith in company with 24 of my brethren. Skinned a salmon to send to Gov. Young. Spoke at the meeting in the afternoon.

July 11. Hauled house logs and traded for two buckskins.

Sunday, July 15. Meeting at half-past eleven where a case was presented against Everett Fish for disobedience to council was brought up by President T. S. Smith. At the conclusion of the trial one week's time was given him to obtain the spirit of the Lord and make a humble confession.

Tuesday, July 24. Working on Fort walls. Had a dance at our house in commemoration of the Pioneers reaching Salt Lake Valley.

Sunday, July 29. Attended meeting at half past 10 o'clock. An alarm was given by the Bannock Indians last night. The Blackfoot Indians made an attempt to steal our cattle. Salmon River Station was named Fort Limhi by unanimous vote.

(From the time of our landing up to August 13, we had broken up some 15 acres of land and planted corn, potatoes, peas, and a variety of other seeds. Fenced the rise of fifty acres of land, built a large corral, erected a stockade Fort 16 rods square and completed the building of five houses, besides a variety of other things too numerous to mention. We brought with us to this country for the first time seven thousand one-hundred pounds of flour and 15 bushels of wheat. Before we left Ogden we were counseled by President Young to do as little trading with the Indians as possible; but the prevailing disposition of some men to amass for themselves the riches of this world, subjected the whole camp to many problems. We appointed one man as trader for the whole body, but even with all precautions some have feathered their nests.)

August 5. Received an appointment to return to Salt Lake Valley after supplies for the mission.

August 13. Started for Salt Lake in company with F. Durfey, C. A. McGary, W. L. (Brandage), G. R. Grant, I. J. dark, and E. J. Barnard.

August 18. Moved from Medicine Lodge Creek through sage and sand. A distance of 10 miles. Reached Snake River before camping again. The first lake from the river on the west is dried up and immense numbers of fish lay rotten in the dry bed. Sumptuous feeding for bears and wolves. The lake covered an area of 3,000 acres of land when I first saw it. It presented a vast plane of water, but is now a stinking muddy desert.

August 21. Camp moved on down Snake River. Forded Blackfoot Creek. Passed the dry scattered bones of a man named Ross, who was supposed to be a murderer from Texas. He was shot on the Blackfoot Butte by a half breed. Stopped at noon on what is called Ross Creek. There we met Gabriel Freedom and company enroute for the Flat Head country. Freedom had a small package for me from my fond and loving wife Adaline. This caused my heart to rejoice and in spite of my manly courage I wept for joy. Train crossed the Portneuf Bridge and camped on the first creek west. Traveled 28 miles. All in good spirits.

Sunday, August 26. Camp moved on, all in good spirits. Traveled 40 miles and arrived home in Ogden. Found my family all well.

From August 26 until October 17, 1855, I was engaged in preparing conveniences for my family and hauling them wood for the winter. Also, gathering donations for the Northern Missionary Station on Salmon River. I also attended the General Conference of the Church of Jesus Christ of Latter-day Saints in October in Great Salt Lake City.

(Gilbert Rosel Belnap baptized by the hand of A. J. (Shupe), confirmed under the hand of Gilbert Belnap and Bishop J. G. Browning).

Donation for the Northern Mission:

Abern Alien R. D.	100 lb. flour and 2 bushel oats
Sprague Loren Farr	1 bushel wheat
Philip Garner Daniel	100 lb. flour
Burch Barrabus Lake	1 bushel wheat
Gilman Merrill W. G.	100 lb. flour and 2 bushel wheat
Hill Samuel Stickney	1 bushel wheat
John Thompson	1 bushel wheat
David Jenkins F. W.	1 bushel wheat
Russell	1 bushel wheat
	1 bushel wheat
	1/2 bushel onions
	Obtained 5 bushel wheat

October 18. Started for Fort Limhi. We arrived at the Fort on the seventeenth of November after a cold and disagreeable trip of thirty days. We brought with us 5,895 lbs. of flour and 87 bushels of wheat. During this trip I suffered much with severe toothache.

(The winter was spent without accomplishing but loss of labor and livestock. Deeper snow and a more severe winter I do not think I ever experienced.)

Saturday, November 17. Arrived in Limhi between sundown and dark. In the evening had my tooth extracted by Isaac Sheppard. Had immediate relief. My face is considerably swollen, but not painful like it has been.

November 18. Met in meeting with my brethren in the house of President T. S. Smith. Had a good time rejoicing together. President Smith expressed his entire satisfaction in the diligence of the returned missionaries from Salt Lake for mission supplies. I felt very feeble with severe pain in the head.

Monday, November 19. Very unwell in the evening. I was anointed and administered to and obtained relief under the hands of six elders, T. S. Smith, President.

November 23-25. Remained in the fort and put up some shelves in the house of G. W. Hill with who I intend to room this winter. Next day, I finished laying floor in the house.

Sunday, November 25. Attended meeting and preached to the people where the following vote was taken; that a uniform rule of trade should be established with the Indians and that President T.S. Smith should be the trader for the company. Much to the disapproval of some who avaricious disposition for gain would ruin the sacred truth of this place.

November 29. Last night the snow fell about one inch deep. Went hunting today. Saw 2 deer, G. W. Hill killed one of them. This day a package of letters

arrived in our fort by way of an Indian named (Pame). They announced the death of Elder Batchelor and his wife and I. J. dark's child, who was sick when we left.

Sunday, December 2. I attended meeting. President Smith delivered a short exhortation to the elders on card and checker playing. He spoke of the evils arising from the practice of it and counseled those who had indulged in it thoughtlessly to cease. The exhortation was followed by some and the confession of others.

Early December. Mostly spent time in hauling timber and working. Also, attended classes to try to study the language of the Indians. Wrote letters to wives and friends for some missionaries returning to Utah to deliver.

December 16. During the day attended meeting. Ascertained that (Wolffington) Barber had stolen my pickles and preserves. Barber was not a member of the church but a servant of missionary G. R. Grant. Brother Grant seemed to regret the theft very much.

December 17. Made the handle for a knife for Charles (Dalton) and in the evening read Orson Pratt on Celestial marriage.

Saturday, December 22. Hauled two loads of poles to make corral. In the evening had many reflections pass through my mind as it was my birthday. Ten years ago yesterday I was wedded to the wife of my youth, Adaline. She and Henrietta McBride were sealed to me for time and all eternity June 26, 1852. Since my first marriage to Adaline, she has given birth to five children, four boys, and one daughter. Henrietta has had two boys, making seven children in all. I feel thankful to my heavenly father. My present position and the incidents connected with the various births and the wants of an increasing family was the subject of my meditation.

The rest of December stayed mostly in the fort and at home. Weather very cold. At least cold enough to freeze the breath and form ice on one's beard. Some Indian colts and calves freeze to death almost daily.

1856. During most of January and February weather moderated somewhat. Gilbert busied himself with hauling logs, building furniture and helping others finish cabins. Also some hunting. He writes in journal he lost one of his pair of oxen, thought he had lost his dog while hunting but animal returned home next day.

He also wrote he seemed tired and unwell much of the time, probably due to the poor diet. He also made several buckskin shirts for his son.

Saturday, March 8. Remained in the Fort during the day. In the evening a special meeting was called and a charge brought against Brother G. R. Grant for profanity and unchristianlike conduct. Whereupon Brother Grant pled guilty to a part of the charge and the remainder of the charge was sustained by five witnesses. Said Grant was required to renew his covenant by baptism.

March 19. For the first time snow gave way before the rays of the sun and on the twentieth the south wind blew. Today we commenced the digging of a well in the center of the fort. Found frost four feet below the surface of the earth.

March 26. Yesterday, a small band of Nez Perce Indians arrived. Today they watched me surveying garden lots.

Thursday March 27. Some of the Indians asked *me* when and where they might try farming. And whether we would help to plough the ground and give them some seed. We were very happy to agree to help them.

April 1. Ploughing and planting (garden seeds in the furrows) occupied most of the day. Attended a dance in the evening. This day Manuel the Spaniard left our Fort. His departure for Salt Lake was looked upon as the divine providence of God in our favor.

Sunday, April 6. Attended meeting in the forenoon. In the afternoon saw four Indians baptized with the following names: Thomas, Joseph, (), and Tetawah.

April 7. Ploughing. In the evening a special meeting was called to take into consideration the manner of farming the south field. Some personal allusions were made and hard feelings created. The meeting broke up in disorder without coming to any definite conclusion.

Most of Gilbert's time (in the forepart of April, rain didn't prevent outside work) was taken up with ploughing and dragging the south field to get it ready for seeding during April.

April 12. This day a circumstance of a small and trifling nature took place. Something before unknown to me. It was found out that Brother G. R. Grant has let out a single (hen?) to Brother Fish to double on the shares.

Sunday, April 13. Attended meeting. Spoke to the natives in their own tongue. After the meeting fourteen were baptized. In the afternoon, crossed the river with several of the Brethren and some Indians and saw a circular promenade both with (toward) and from the sun. This promenade was first commenced by two warriors. After the singing became more animated they were joined by others. Then, last, the women and children followed.

April 18. Finished sowing 80 bushels of wheat in South field yesterday, so I stayed in camp today to wash and catch up on other chores. A large band of Bannocks (Indians) arrived in the Fort.

April 19. Went to the second creek down the river and then to mountain east of it with J. Gallagher in search of pine timber to build a grist mill. Found good timber. Killed one pine hen, roasted and ate it. Felt refreshed but when we again reached the Fort I felt very tired and my feet were blistered.

Sunday, April 20. Attended meeting. Was called on by Brother Taylor to preach to the people. When I stood up, I was taken suddenly ill. I fainted and fell to my seat unconscious. To my astonishment I came back to full consciousness I found my brethern rubbing my hands and bathing my face with water. Four Bannock Indians were added to the church by the baptism of P. G. Taylor.

From about March 20th my mode of living had been very poor. My diet consisted mostly of milk and roots with very little meat. Although, I had performed my portion of labor, yet it came very near costing me my life. I was not the only one that went hungry while others fared sumptuously.

After this public exhibition of suffering the situation of the Fort was inquired into and those who had no bread were supplied with a scanty allowance.

April 21-27. Spent week in Fort working on water wheel for grist mill, when I felt up to doing anything. High wind, weather cold, and occasional light snow fell.

Sunday, April 27. Attended meeting and went to see an Indian who had been attacked by a grizzly bear yesterday. A more severely mangled body I have ever seen.

April 29. Remained in the Fort doing odd jobs. Snowed very hard for nearly half the day. This morning, B. H. Watts and Abraham Zondle arrived from Salt Lake Valley. They brought distressing news. Deep snow and cold during the winter had caused many cattle to die, causing much starvation among the people there.

May 14. On May first, I was taken sick with mountain fever and was confined to the house of F. Durfey, from whose hand I received every mark of kindness that their means would allow. At this time, I am able to walk about the Fort a very little. How much longer I shall be forced to impose on the hospitality of the Durfeys I know not, for I am mending very slowly. Yesterday N. Leavitt and Ezra T. Barnard arrived here from Salt Lake.

My mind is disturbed about the deplorable condition of the inhabitants of Utah. Last night I had the following dream — In my sleep I found myself in Ogden City. My wife's mother was sitting by the fireplace, lonely and dejected. The house was destitute of every former comfort. She told me Adaline was at the house of Brother John Galliger.

There I found her and two of the children. They were destitute of almost every article of clothing. Adaline's clothes consisted of a single skirt and shirt with short sleeves. She huddled into a blue cotton blanket that was about her shoulders.

I asked her to go home with me and I would give her a bear skin to wear. After we went home I asked where the older boys were. She told me they were at work cutting willow brush for Loren Farr. They had already been at work for two days. While they labored they lived on willow roots.

As a reward for their labors they were to receive one pint of flour and four ears of corn. After some more questions I became highly enraged at those who had failed to deliver to my family the provisions that I had arranged and paid for before I left Ogden in the fall. When I awoke I was completely exhausted because of my present illness.

Monday, May 19. From the 14th up to the present time I am gradually improving in health. This morning I moved my things from Brother Durfey's house. While I was taking my morning walk, Durfey took down my bed. What I had done to offend I do not know.

While on my morning walk I tried to bring to my mind the true interpretation of the dream I had last night. While I was weak and infirm, I dreamed that Durfey rushed across his room in anger and seized me by the throat with a powerful grasp, while I was standing in his door.

When I returned the whole mystery was solved. For my bed had been taken down and was standing outside of the house. Accordingly, I moved my effects from his house and am now batching again with G. W. Hill.

May 15. Wagons arrived here from Salt Lake Co. and everyone was in good health and gladly received by us, who had been penned up so long with mountains of snow.

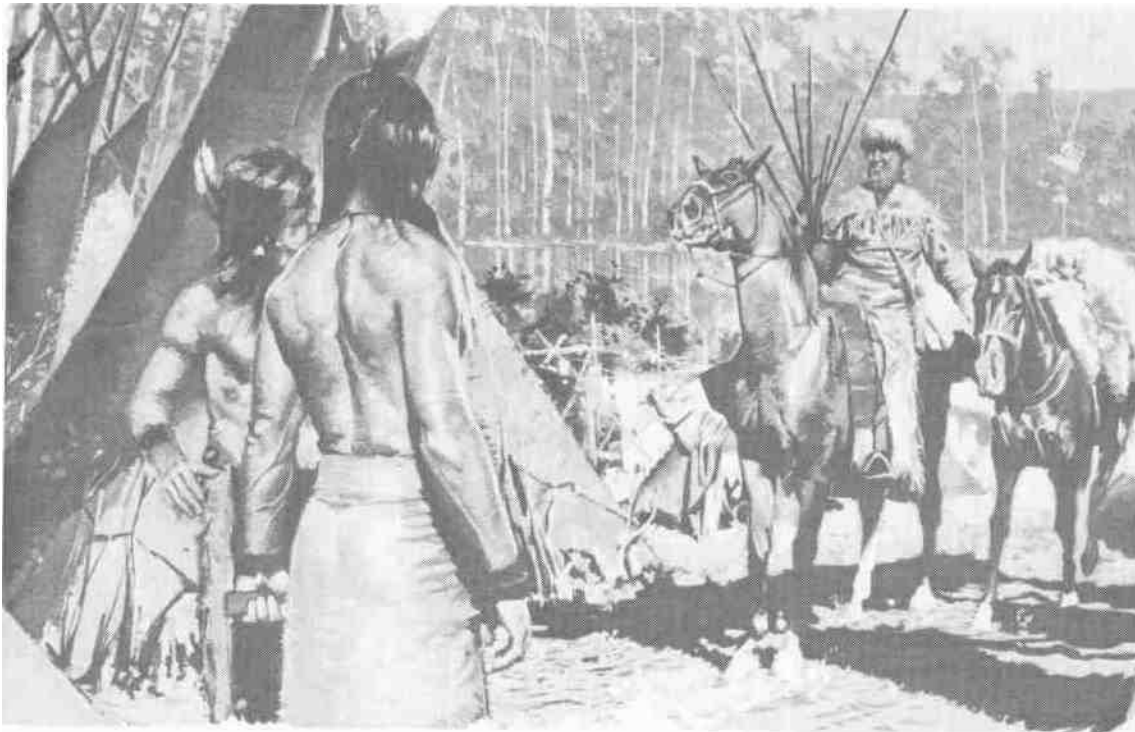
From May 20 — Jun 7. Gilbert worked at small chores commensurate with his weakened health due to his illness. Tried to get back to work on the water wheel for their grist mill. Cut his hand on sharp antelope bone which incapacitated him for a couple of days. An Indian brought a small grizzly bear into the Fort. There was some rain and heavy frosts that he mentions.

Saturday, June 7. Went hunting with Brother Hill. Saw three deer and killed none. Camped out in the mountains about fifteen miles southeast of Fort. Next day, continued our hunt further east to the summit of the highest mountains. You could stand in one place and view the waters of the great Missouri and Columbia. We also had a distant view of Horse Prairie, the winter quarter of many Indians.

June 9-15. Was mostly spent hewing timber for the mill and building the frame. Weather warmer but still on cool side and some rain. Heavy frost killed most of garden vegetables. He records that one morning ice was $\frac{1}{2}$ inch thick on a pan of water.

Sunday, June 15. Attended meeting and walked out in the afternoon to view the dreadful work of grasshoppers on the wheat. Already the wheat on the bottom is nearly destroyed. There are large holes dug in the earth and bushels of the wheat fall into holes dug by the grasshoppers during their travels through the grain.

June 16. Worked hewing Mill timbers. In the afternoon, heavy thunder and some rain. On Saturday last, news reached us of the murder of two French men



by the Bannock Indians, who also stole some Government mules. This shows a determined disposition on the part of the Indians to make war on the inhabitants of Oregon.

Saturday, June 21. In the forenoon worked on the mill frame and in the afternoon raised the frame of the water wheel and put together the foundation of the mill.

June 22-29. Worked on mill frame when I felt well enough to do so. Also cut timbers for building Fort wall. Weather has been warm and humid with few thundershowers.

June 28. Did very little but work on the mill frame. I traded for one horse then traded horse with Israel dark for one ox to make up my team.

Sunday, June 29. Attended meeting and there received instructions to superintend taking a company back to Salt Lake. Weather cool and clear.

June 30. Frost in the morning. Left Limhi in company with G. Galligher, J. W. Browning, H. J. Perkins, William Shaw, I. J. dark, C. R. McGary, G. R. Grant, E. Fish, for Salt Lake. Camped the first night in the upper valley about 18 miles above Fort Limhi. Prayer by myself in the evening. Camped on Salmon River.

July 1. On the first creek south of Salmon Divide I killed one antelope and divided it with the company.

July 5. We persued our course in peace. Met President T. S. Smith and co. at Muddy Lake enroute to Salmon Valley.

October 13. This day left for Salmon Valley. From July 15 until today I was very busy in preparing conveniences for my family. We overtook the rest of the company in camp near Box Elder City.

Tuesday, November 4. After a journey of 23 days, beset by a few small problems including inclement weather, we arrived at Fort Limhi safely to find everyone in good health.

Wednesday, November 5. Remained in the Fort. Took a look at the mill, the yard, the wall, the corral, and planted some peach, apple, and grape seeds. That evening one of the (Digger Snakes) Indians stole from my chest — one pair of garments, one vest, two pair short stockings, two boxes of caps, and part of a plug of tobacco.

Thursday, November 6. Was appointed for fasting and prayer. In meeting there was a general time of rejoicing among the Elders. The articles that were stolen yesterday were recovered by means of the vigilance of some few of my friends.



A: twist of tobacco.

From November 7 through the rest of the month was spent getting things prepared for the winter. The first snow was recorded November 19 and the next day Gilbert shot a mountain sheep of about 72 pounds and hauled it back to camp. He assisted the building and chinking of log cabins and faithfully attended prayer meetings. He spent some of the time trying to bring his journal up-to-date.

December 1856. December was pretty much a continuation of doing the same chores as in November. When Gilbert was unable to get outside to do much because of the severity of the weather, he occupied himself with making small objects with his hands such as andirons and leather shirts for his boys.

(Gilbert had wondered often about Thomas until he received a letter from him bearing the postmark "Grand Rapids, Michigan" dated July 14, 1856 which he fondly answered.)

(Gilbert's second wife's two brothers were also called to Limhi. George **and** James).

Wednesday, March 25, 1857. Arrived in Limhi, Abraham Zondle and Charles Dalton with the mail from Salt Lake after a cold and tedious journey of 31 days. I received news from my family which served to cheer up my drooping spirits. The work of reformation is still progressing. Thursday evening, the above brethren gave a short history of the work of reformation and purification among the saints in the valleys of the mountains. Also announced the coming of President Brigham Young and escort of one hundred men.

April 8. Francis Morland left Fort Limhi for Salt Lake by whom I sent letters to my family.

Friday, April 17. Arrived in Limhi, David Moore, Bailey Lake, William Shaw, and Richard Margetts. All in good spirits, but reported the company on Spring Creek teams very poor. In the evening a meeting was called whereupon myself and T. J. Smith were called with eleven yokes of cattle to their assistance.

Saturday, April 18. Started in company with I. J. Clark and Joseph Bowen with ten yoke of oxen to meet the company at Bear Creek south of the Divide. Found no exaggeration on the part of Moore, for they were indeed very poor, and in want of help.

Wednesday, May 2. Arrived in Limhi. **The whole** company consisted of 15 men, six wagons, 23 oxen and 1 cow.

Tuesday, May 5. Arrived in Fort Limhi, P. G. Taylor, and Lewis Shurtliff in advance of Governor Young and company.

May 8. President Young and company arrived in Fort Limhi with 54 wagons and carriages with 200 head of horses and 115 persons, including 22 women. All in good health.

May 13. President Young and company left the Fort at 1 o'clock.

September 29, 1857. When Gilbert returned from (with) Lot Smith's campaign which stopped Johnston's army, he was sent by Governor Young to go to the relief of the white settlers in the Limhi district in Oregon.

**Gilbert's Attitude Towards Welfare and Consecrations, Also Attitudes Toward
Success and Failure of the Limhi Venture**

November 4, 1856: I landed in Fort Limhi in company with 19 men and 16 wagons all in good health. On the tenth of November brothers Hill, Margetts, Bingham, Miller, Butterfield, Colletti, and Lake returned to Salt Lake with three of the wagons.

Here I close the recital of events common to all and give a minute and authoritative report of the expenditure of Fort Limhi.

Since May 17, 1855 to January 23, 1857 as demonstrated by myself and reported by different clerks:

First train of eleven wagons brought with them 9,100 pounds of flour and 15 bushels of wheat.

Fall train of November 17, 1856 brought with them 5,895 pounds of flour and 87 bushels of wheat.

Spring train of 1857 brought with them 4,546 pounds of flour and 11 bushels of wheat.

Fall grain of 1857 brought with them in 16 wagons 19,075 pounds of flour and 132 bushels of wheat.

Making in all 251 V2 bushels of wheat at five dollars per bushel, when delivered in Limhi would be worth \$1257. 32,616 pounds of flour has been delivered in Limhi at a cost of \$3913.18 when valued at twelve dollars per hundred. The present expenditure of the Church in sustaining Fort Limhi has been at the enormous expenditure of \$36,975 without saying anything about the wear and tear of teams and wagons. Not to mention the time going from the Fort to Salt Lake, and in gathering the various articles that have been brought to this country.

Great boast has been made of Salmon Valley by many while in Salt Lake without taking into consideration the immense amount expended in making the little improvement that we have at the present time.

If the kingdom of God can be established in the tops of the mountains; the Gospel preached to all nations. If Zion can be redeemed; if the poor can be gathered together in order that they may receive in common the blessings of the Holy Priesthood; and a whole people sustained by such continual draining of their substance; then I am willing to acknowledge that I understand not the course of human events.

Two important causes have conspired against the interest of Fort Limhi. The first cause; the entire crop was cut off by the grasshoppers. Second, the harvest was very small. The manner agriculture has been conducted served to dishearten the energetic and persevering.

In a measure, like the Puritans in their first settlement in America held all things in common. So far as relates to the cultivation of the earth and the proceeds thereof, there is a startling resemblance.

Previous to the year 1611, during the first settlement of Virginians, no right of private property in the land had been established. The fields that had been cleared were cultivated by the joint labor of the whole and that proceeds were deposited in public store houses and shared in common.

This plan of proceeding presented but few inducements to industry. The idle and improvident trusted entirely to what was distributed from the common store. This course has been too closely pursued to prove beneficial for us.

If the plan adopted by Sir Thomas Dale in 1611 to date and these evils had not been entered into by us, the happy effects would have soon been manifested and another assignment of land would have been necessary to satisfy the increasing demand of industry.

In order to facilitate the settlement of a new country some plan must be entered into to attach men to the soil and to regard it as their future home.

I care not how much regard men have for their leader, nor the respect they have for the Holy Priesthood when their means of substance are cut off and those dependent on them for support are reduced to want.

Mankind is so organized by his creator that he will make an extra exertion to free himself from his distressing situation. For one hour of virtuous liberty on earth is worth a whole eternity of bondage.

Johnston's Army

The people in Salt Lake Valley were prospering and life seemed good after all their hardships and heartaches. They held a big celebration at Brighton on July



24, 1857, to commemorate the day the first group of Pioneers arrived in Salt Lake Valley.

The joys did not last long for Pony Express Riders brought the mail with news the government was sending an army to Utah to put down a rebellion. There had been no rebellion; but the enemies of truth had been at work. Communications were poor and the government was misinformed. Nevertheless an army was on its way to Utah.

Twice in Missouri and once in Illinois had the Saints been driven from their homes at bayonet; and that, too, by the aid of State authority. Their Prophet had been foully murdered by a mob while under a pledge of protection of the Illinois governor.

Their people had been murdered and robbed while the nation had looked on without interference. Now a body of troops organized and equipped by the President of the United States was coming to Utah, without warning and without valid excuse.

The Saints felt that once again they were to be butchered, robbed, and driven. They must make a stand; and, if to fight was the intention of the troops, then fight it would be. They were determined to stand up for their Constitutional Rights.

If the army entered Utah "every" house would be burned. Every tree cut down and every field laid waste. They should find Utah a desert.

Gilbert took his wives and children, and with other settlers from the northern communities, evacuated Ogden and moved south. The families of Weber Co. settled west of Provo towards Utah Lake. There were 3-4,000 people in this camp.

On July 3, 1858 Brigham Young sent word to his followers that they could return home.

Through services of faithful friends the Federal Government was persuaded to send peace emissaries to Salt Lake City. It was agreed that there would be no opposition to the "Army" passing through Salt Lake, provided they were not permitted to stop but pass on to make camp at least forty miles away.

When the Army entered Salt Lake Valley through Emigration Canyon it was a "ghost" town with very few inhabitants. Cedar Valley was where they stopped to found Camp Floyd, named after the man who was United States Secretary of the Army, at that time.

The army under the command of Colonel Albert Sidney Johnston, started from Ft. Leavenworth.

The Latter-day Saint people organized to fight. One of the detachments under the command of Major Lot Smith had been sent out to destroy the supply trains with instructions not to shed any blood, unless it was absolutely necessary. Gilbert Belnap went with this group. They stampeded the troop's cattle, set afire their trains, kept them from sleeping by surprise night attacks, and road blocks, but no blood was shed.

One night Lot Smith's men — Gilbert with them — lassoed the tents where the soldiers were sleeping, spurred their horses, so the tents would be gone leaving soldiers in the rain with no place to sleep.

The army was forced to spend the winter on Black's Fort. Fort Bridger only 40 miles away (as the crow flies) had been burned. It was a very hard winter for the soldiers on the plains of Wyoming.

Appointed 1st St. of Cavalry. Later company under Major Lot Smith with whom he formerly served in the Nauvoo Legion. Horses were wild mustangs — captured on the desert near Delta, Utah. They raided and harassed Johnston's Army from Laramie to Ft. Bridger. Destroyed most of supplies and wagons without killing a man. Successful in keeping Johnston out of the valley that summer — took supplies to them at Ft. Bridger in mid-winter to keep them alive.

Commissioned as First Lt. by Governor of Utah by Brigham Young of Co. **B**, Btn. of Cavalry of Weber Military District of the Nauvoo Legion and of the Militia of the Territory of Utah to take rank from the 22nd day of October 1853, being the time of his election to office. In testimony whereof, I have hereunto set my hand and caused the Seal of said Territory to be affixed at Great Salt Lake City, this ninth day of March. A.D. one thousand eight hundred and fifty-five and of the Independance of the United States of America the Seventy-ninth.

Gilbert's Brother Thomas

During the time the soldiers were at camp Floyd, the farmers loaded their wagons with produce to sell to the camp for the maintenance of these soldiers.

After one of these trips, a farmer told Gilbert there was a soldier there named Belnap. Wondering if the man could possibly be his brother Thomas, Gilbert loaded a wagon with produce for the camp to find out. The soldier was his brother.

What a reunion they had. Thomas spent a month with Gilbert and his family. They did a lot of talking about the things that had happened to each during their long years separation.

One thing Gilbert learned was that Thomas was in one of the tents lassoed by Lot Smith's Company on a stormy night leaving Thomas without shelter.

Thomas was a "man of the world." He could drink and make things quite lively. While Gilbert was Sheriff, Thomas went to the Saloon on 24th St. just below Washington Blvd. After drinking heavily Thomas became obstreperous. They sent for the Sheriff. Gilbert hauled him out to the wagon and took him home.

Mary Belnap Lowe said to her daughter Fern Lowe Palmer "When father got out of his buckboard he never left the whip in the holder. He had lost too many whips that way. When Gilbert arrived at Camp Floyd, Thomas would not come near him until he put the whip down. Thomas evidently thought Gilbert had come to tan his hide."

From Henry Belnap the son of William James Belnap was "Not only did Thomas visit at Gilbert's home in Hooper, but he gave up his enlistment in the army and came to live with grandfather. Thomas was difficult to get along with. When the time was proper Grandfather saw that Thomas was placed in Old Soldier's Home somewhere in the midwest."

To add to the Saloon incident, Henry says "While Thomas was living with grandfather he came to Ogden on one occasion. He was to return home with Gilbert's son Hyrum. Hyrum could not persuade Thomas to leave the bar. He sought out his grandfather. Grandfather came and took Thomas by the scruff of his neck and the seat of his breeches and hauled him out to the wagon. Thomas said to Gilbert, "No one but you could have done that to me."

Footnote — Gilbert's brother Thomas came west with Johnston's army to find Gilbert.

Brother-in-law

In the fall of 1851 I went to Springville, Utah where my brother, Hurlum, had located. I worked for him the next spring. In 1853 I went to California and stayed three years.

In the spring of 1857, I went to Farmington, Utah to work my brother George's place — he having been called on the Salmon River Indian Mission.

The next fall I was called on the same mission. I left Farmington October 10th and arrived at Fort Limhi November 1st. The Indians were very friendly and all went well until February when the Indians became uneasy and acted suspicious.

The Indians made a raid on our herd which was under the care of three of our brethren. Andrew Quigley was very badly wounded and left for dead. Fountain Welch was shot in the back and fell like he was dead. The Indians took his shirt off, looked at the wound, gave each other a pleased look, struck him over the back with a quirt and left him for dead. He was conscious but did not flinch. Orson Ross, the third herder, escaped and got to the Fort.

Some of the Brethren went out to attempt to save some of the stock. My brother George was a volunteer. They were met by a large body of Indians who fired on them. President Thomas Smith was wounded in the wrist. Sherill in the arm. They all returned to the Fort but my brother George. None of them know what had become of him.

Other brethren were down by the creek three or four miles away after hay. The Indians charged at them from ambush. The men left their teams and ran for the brush.

The second raid on our stock was made about 2 p.m. All became quiet. After this, all the men had come into the Fort with the exception of my brother George, Andrew Quigley, and James Miller. Oliver Robinson was the only other casualty among those who came in and he was also shot in the wrist.

When we went out to look for them Quigley was close by in a critical condition. Not far from him was my brother's body. George had been shot through the body and from all appearances died instantly. James Miller was also found dead down by the creek. He had been shot just as he reached the brush and fell his full length into it.

With two brethren murdered; surrounded by members of two tribes of hostile Indians, hundreds of miles from any other white people; most of our stock stolen; the thirty five of us left held a council and decided to send a messenger to Salt Lake City to inform President Young. Ezra Barnard was chosen to make the trip. In six weeks a company of men came to our relief.

The wounded were soon healed with the exception of Brother Quigley who was very low. I had the care of him until we got home.

I went back to Farmington to take care of my brother's widowed family. I moved them south to Springville. We stayed there until word came that it was safe to go back to our homes. In 1860 I married my brother's widow and in 1860 moved to Mendon, Cache Co., Utah.

Letter To Gilbert At Limhi

Hon. Gilbert Belnap, Sir,

I take this opportunity of informing you that I am well and enjoying myself first rate. We have finished our threshing and clearing wheat. We worked together the whole job, which took us about 20 days. I drew the pay for you and George (Hill). You had 86 bushels. Between both Georges 3 bushels of barley. I expect we will make use of your barrel of fish, according to your offer before we left for home. I hear there is a prospect of your not coming out next spring. If this is so, I would like to rent your land out here. If you decide to let me have it, please send me the work log the first chance you get in the spring. I think you had better come and perform the obligations you are under with a certain female out here. I presume you know her. She carries a little chap on her back that looks like he was worthy of a Father amongst whites. Excuse my nonsense, Gil and I will quit. May the Lord bless you and yours. Give my respects to George Hill.

I remain your friend,

Charles F. Middleton

Gilbert made all their furniture. Among other things he made a table from the wagon box which had come all the way across the plains. They lived at Bunker's Hollow — now Sullivan's Hollow.

As they had a great deal of Indian trouble Gilbert was away from home a lot. He was a Lt. in State Militia. (Written by Lilian Bingham Belnap in May 1914). I asked Adaline what she did while her husband was away. She said "I stayed home and shivered and shook. I was so frightened at night for I could hear the wild yells of both Indians and coyotes."

When asked to tell some of the hardships, Adaline replied, she did not have any. She said she had been driven and hounded. She had left her dead in unmarked graves on the plains. She would never know when she saw a strange face whether he was friend or foe. So that every moment she had spent in Salt Lake Valley had been a pleasure.

I wanted to know if she always had plenty to eat. Adaline said "No. We divide. I have been so hungry I couldn't see across the room. Also, I could span the waist of the baby I was nursing. My little boys were like skeletons. It would make you **cry** to look at them. But it was nothing compared to what I had endured before **we** reached Salt Lake Valley.

In the early days (1850's) of settlement, Brigham City joined with Ogden in a Fourth of July Celebration which was held at the Hot Springs north of Ogden. Chester Loveland and Gilbert Belnap were picked for a wrestling match. Belnap easily won the honors. The old timers also said that in the high jump event, Gilbert cleared the bar at the six foot level.

Opportunity for Gilbert to take third wife which he apparently did not.

(1854-1856). The Saints experienced a severe drought. Wheat supplied to the Saints from Brigham Young's wheat bin never went away empty handed. Brigham told Gilbert that as long as he shared his wheat with others he would always have never less than 6 inches of wheat in the bottom of his bin.

The Belnaps crossed the Weber River to Ogden about where the Bamberger Bridge was later built. Later, Adaline said she never dreamed she would live to travel the same trail in an electric train.

Letter From Curtis E. Bolton to Gilbert

August 20, 1854

Brother Gilbert Belnap,

I am advised by Brother T. Bullock to send you a description of a yoke of cattle I lost on Thursday night last and have every reason to suppose were driven away in some herd I though left here on Friday or Saturday the 18th or 19th. *A yoke of white cattle. Nigh one* branded with a small M on right rump. Scarcely visible — horns like 2 new moons — spotted with gray fly *bibs* on head and neck and (none or down) on the body. Tip of nose black — ears red — shot all around lately — slender tail — black ankles — more on front ankles than hind ankles.

Off one-akin a milk white-horns turn first out in front then up — beautifully spotted with small spots (I believe a bright red) about the head and part of the neck — a very few spots on the off side of the belly — and 1 or 2 on nigh side I think — ears red — tip of nose black — cast some of his shoes — ankles like his mate — in better order and heavier built than his mate — I never noticed any brand on this one — though I was told when I bought them they had both been branded CHW — Having belonged to C. H. Wheelock.

Please stop these cattle and send me word as they are about all I have of this worlds goods — and my only dependence for earning anything for my family.

Your brother in the N and E
covenant,

Curtis E. Bolton

Partial letter to Gilbert Belnap

My health is about as usual and not very good at that. My wife was over here about two months ago, and stayed one week. I intend going home next month and stay a few days with my family. I have not heard from Jesse or William or Thomas or Phoebe in a long time. Thomas went away from (here) a year ago that fall and has never written since. I got a letter from one of Phoebe's boys this winter. They were all well and doing getting out () and (). The boys were (feeling) Big. Pay from both. They are my Industrious boys. The weather is very pleasant just now. When you write (send) to Grand Rapids as before. Write often, from your brother, John Belnap.

Part of a letter to his wives from Limhi 1856-57

I have just been out and witnessed a novel scene among the Indians. A foot race of two miles between five women. The wages consisted of a few beads. Those hard daughters of the forest performed that race in an almost incredibly short space of time.

I am of the opinion that life or death was either of your fates unless you performed that trip in the same length of time that the latter would be your doom.

Those three skins are all I expect to purchase, for B. F. (Cummings) has put a stop to the trading of ammunition for anything and I have nothing else to trade. Therefore, I may not be able to get any fish.

From the best information I can get I shall not return until the latter part of September or October. However, I will then remain with you during the winter.

However what turns the Governor may make when he gets here, I know not; but I am satisfied that a complete revolution awaits this place. For truly it needs it.

Times are beginning to grow hard for some and already I am out of bread. Let my situation be what it will; I shall not make another draw on you for supplies. Whatever you receive from E. C. Richardson obtain the weight and the price and book it.

I shall devote my leisure time to the making of saddles and copperware, in order that I may have something to help ourselves with when I get home.

I think I have written enough for one time. Give my respects to all inquiring friends. This I have written for you both. Your affectionate husband in the bond of the covenant. Gilbert Belnap.

I said I would not trouble you for any supplies, but were I to send for anything it would be for a padlock. I have nearly completed my history. My time now is employed in manual labor, or otherwise I would be at it every day.

God them those beloved ones That bear the
words of truth. With all the wisdom manhood
owns And sanguine zeal of youth That take
the irresistible spell of the Creator's road
Depart the dark and somber veil That hides
man from his God.

My little boys I wish you to be good children. Be kind to one another and be obedient to your Mothers. Seek information from good books. Keep the garden cleared of weeds. Be clean and be just such creatures as God will be pleased to bless.

Remember my former letter. Ask your mothers to read it to you again to refresh your memories.

I intend to make up a lot of copper ware to bring home with me to sell. My leisure hours will be spent in bringing together something that will bring as much comfort to my family as possible. A general time of health prevails through the fort. No hostile feelings exist between us and the Indians. After writing this much I will close by saying Adaline and Henrietta Farewell for the present. Gilbert Belnap.

Say to old sister Wiggins that myself and W. J. Perkins will strenuously wage the necessity of each of us having one a piece of her girls.

Gilbert Belnap William J.
Perkins

Letter from Adaline to Gilbert

Ogden March 22, 1857 Dear husband,

I sit down to write to you with pleasure a few lines to let you know the Lord still bless us with health and many other blessings. I am thankful I live in this day and age of the world and have eyes to see, ears to hear, a heart to feel, and understanding of some of the things of the kingdom of God.

I have never heard such preaching in my life as I have heard this winter and spring. I have never been to meeting but what I thought of you. I have again renewed my covenants with the Lord. I truly intend to keep my covenants from this time and henceforth and forever.

Pray for me to that effect for when you honor the priesthood which you hold your prayers for me availeth me much. So my sins may go to judgment before death and not follow after.

For when I leave this frail existence I want to mingle with the just. May I turn good spirits from bad ones and not be led astray by the tempter.

I stayed home from meeting to write these few lines to you few as they **are** but my heart is full for you.

I intend to go to conference. I would be very glad to hear from you that you are well. I had a letter from Mother. She was well faithful. There is a great many getting married too numerous to mention.

George Hill has tried all the girls in the city. Most have gotten the mitten so he has concluded that he may have to marry a lady out there.

He can tell you all the good news. James is here. I haven't much hopes of a garden, yet. Gilbert R. wants to see you very much to tell you that the schoolmaster wants him to have a third (grade) reader and a writing book. Reuben says he likes school and would like to go to see you. Joseph said he would be glad when his father comes home. Martha Jane giggles and talks. She is in all the mischief she can find to get into. Ask her where her father is and she giggles and says "Way down there."

Next Friday is the last day of school and they are going to have a march and exhibition again in the Tabernacle. Gilbert and Reuben wanted some writing for the day and feel very bad to think they can't be like the rest.

We've had a very good school. The same man is going to teach again. I would be glad to send them all but it costs so much — Four dollars a scholar. I wouldn't begrudge the money if I had it.

Dear Gilbert I feel to say God bless you all the day long.

Your affectionate wife,
Adaline Belnap

Letter to Gilbert from Henrietta

March 22, 1857

Dear Gilbert,

I improve the present opportunity of writing a few lines to inform you that I am well and you are enjoying the same blessing. I enjoy myself as well as I **can** in my present situation.

If I do not it is my own fault for the Lord is merciful and ready to bestow his blessings upon us if we will receive them. I feel lonely and depressed in spirits sometimes, but I believe it is my privilege and also my duty to live humbly and prayerful before my Heavenly Father. He will bless me and pour out his holy spirit upon me. It enables me to rejoice under all circumstances.

I do not know that I have anything in particular to write you. I have written some of my feelings. I hope you will remember me in prayers. I should like to see you. The children are well. I will close for the present and write a few lines to George.

Henrietta Belnap

Letter Henrietta Wrote to Brother George McBride in Ft. Limhi

March 22, 1857 Dear Brother,

I will write a few lines to you to let you know I have not forgotten you. I pray that you may be a faithful servant and graft natural branches in to the Olive tree that it may produce much good fruit and that you may honor the Priesthood.

You will have conferred upon you and receive all the blessing pertaining to it. We may all work out our salvation while we are in the flesh and gain an exaltation in the Celestial Kingdom of our Father.

I have not heard from mother, lately. I expect that Oliver is married to Almira (Langford). I have heard so indirectly. I have had but one letter from them, since I left there last fall.

Henrietta Belnap

To Gilbert's Wives From Limhi

May 12, 1857 Dear Companions in The Lord,

Having another opportunity I write you a few lines in order to give you some **idea** of the state of my feelings at the present time.

Our brethren arrived here Friday last, during a severe snow storm of two days. All in good health. The weather has been cold and disagreeable ever since their arrival.

Immense crowds of Indians throng our fort and all is abustle. A more greedy, avaricious set of men for trade I never saw than some of the President's crowd.

Last Sunday we had many good instructions from the First Presidency in the presence of all. Brother Brigham said he had never seen a cleaner place in all the settlements of the Saints. A better spirit he had never seen manifest by any band of Missionaries since his acquaintance with the Kingdom of God on earth.

There was also a task imposed on us that seems hard to bear. Unless we take to ourselves wives of the daughter of Laman we should be removed from the Mission and our present wives taken from us.

Others would be sent that would do the will of the Lord. For the Latter-day Saints and the Lamanites were to become one nation on the Mountains of Israel.

At present the above is the only road of chastisement that he has used. Our failing to comply with this injunction which I never viewed as a command before. This was one of the causes of bringing Brigham to this place.

**To Gilbert in Ogden from John in Painesville (though must
have been sent on to Limhi)**

Dear Brother and sister. As some time has passed since I wrote you and postage is cheap, and I have nothing to do, I thought of forwarding you another letter.

As it is Sunday, I have just come from meeting. I will spend this afternoon in writing to you. I had a letter from Thomas a few days ago and he was in (Louisiana). He had gotten back north (with) his herd of horses and sold them. His share was three hundred and eighty dollars. He was ill with chill, fever, and sore eyes. He was doctoring it.

Thomas didn't say if he intended to come up north though he may come this fall. He has a great propensity for traveling. If he would settle down it would be better. He has not been here since we moved to this place. Thomas is about thirty pounds heavier than I am at 170 pounds. James and I are about the same weight.

William has gotten to be quite heavy so Jesse said. He works on a farm. I have not seen him in ten years. Only once since I was married. He never came to see me while I was in business. He got as far as Jesse's once or twice but no farther. I was there ten years. Thomas was there very often and worked for me this last year.

When I was in business Jesse was there once and James once. You have not been to see me even once, but I have to excuse you for the distance was too great. I expect when I come out there you will come and see me often. We will make up for lost time. I will expect to have the long absent visit double paid. I will tell you what I would like you to do if you could. Come and meet me this side of the Desert and pilot me across. I would like to have company on account of my poor health. It is a great journey to perform and I would be so glad that the ride would not seem more than half as long. Now if you think you can meet me you must write to that effect. I shall not be able to leave here before next June. I intend to write often. I expect you to do the same, as it takes a letter so long to come, it's hardly worthwhile to wait until we get an answer before we write again.

I have some sport-some days. I was down at Fairport, the mouth of Grand River and saw a Schooner launched. It took some time to get it started, but after it once got going it went first rate. There was a good many people there.

"Ladies and Gentlemen, the Fourth of July is near at hand so intend having a good time in this fine city of Painesville, Ohio." I wish you and Mrs. B. were here so we would have a good time — you better believe it.

Gilbert, you may not think this interesting but please answer every one of my letters. I do not care what you put in. I am always happy to hear from any of my friends (family). Don't forget to write often.

It has been very warm for the last two days. It seems that every day grows warmer. I hope we will have a shower to cool the air.

I longed for the time when we can see each other. We took comfort together when we were young. I feel my poor health this evening. I feel almost afraid to undertake such a journey. I do not know as if I will ever reach your place.

If I start I could not walk two miles. Now I only wander downtown and stay there until noon and then get back for my dinner.

Produce keeps high — potatoes \$1.50 per bushel, (cocoa) \$1, flour \$11 per sack, hay \$16 per ton, cheese 12¢ per pound, and butter 16¢. Merchandise is going up. Houses also high. I sold a house this spring for two hundred dollars. Cows are worth from twenty to forty dollars. Any kind of horse brings 1 hundred dollars.

We are all well, as usual, and hope this may find you and family enjoying the best of health, which is the greatest blessing we can have. Don't forget to write. James and Elvira are well and send their love to you all. I remain, your most loving brother, John Belnap.

To Adaline from Gilbert (to Ogden City, Weber Co., from Limhi)

February 25, 1856 Adaline my dear,

This I design for your perusal to be looked into by None but Yourself. Many is the lonesome Day I have spent shut up in George Hill's house meditating upon bygone days. The happy days and years that I have enjoyed in your society.

I frequently ask myself the question, "When will the time come that I shall be permitted to grasp you in my arms again?" May time that swift winged messenger swiftly fly and bring about that happy hour.

In order to give you some idea of the thoughts that pass through my mind I will here copy from my Journal, December 22, 1855, Saturday:

Hauled two loads of poles to make corrals for my cattle. It was my birthday and ten years ago yesterday I was wedded to the wife of my youth. On the 26th day of June, 1852, the wife of my youth and Henrietta McBride was sealed to me for time and all eternity.

Since December 21, 1845 Adaline has given birth to five children — four boys and one daughter — and Henrietta, two boys, making seven children in all, for which I feel thankful to my heavenly father. My present position and the incidents connected with the various births. The wants of my increasing family was the subject of my meditation.

Adaline, forgive me for bringing those scenes before your eyes and let the joys that are in the future comfort you. I know that I am in the discharge of my duty. Yet, I know that it is also my duty to provide for my own household.

Situated as I am, I see no possible means of preventing my family from want, unless I tear myself from this Mission and fly to your relief. Thus, bringing upon myself everlasting disgrace.

Great God forgive me for my cowardice. Let means be put within my reach that I may provide for the wants of a virtuous and trustworthy family.

Adaline, weep not when you read this, but nerve yourself for the future. No stone will be unturned by me that will bring one dime for your relief.

I have frequently heard it remarked that all Elders who carried their families with them in their hearts while on Missions were not able to fully discharge their duties. If that will prove true with me I have yet to learn it.

When I first left home, to the best of my knowledge, I dedicated myself and my family to the Lord, and all that I had. When I reflect upon yours and my temporal situation I am led to exclaim "O, Lord, hasten the time when I shall be honorably discharged from this mission." But not until my work is finished in this place.

The man that has no care on his mind for his family, whether at home or abroad, is not worthy of having one. In spite of my determination, my slumbers are frequently disturbed with the cries of my children for bread.

Rather than roll from side to side upon a hard couch I will arise, build a fire, and endeavor to free my mind from such sad reflections by reading some interesting work on Mormonisms.

Never since I embraced the Gospel have I had such trials of my faith. The evil one with a fruitful imagination has striven with all his powers to swerve me from the discharge of my Duty in a great measure. For the present I have overcome.

Were I dependent on faith alone, perhaps I would have been with you by the time this letter reaches you. Knowing as I do that the Gospel has been restored to the earth in the last days, I still am Determined to magnify and make honorable the Priesthood with which I am entrusted. No matter how great the sacrifice may be. I am sure you will uphold me in it by your prayers.

Thus, my Dear, you see some of the many conflicting spirits with which I have to contend. The manner in which the temporal affairs of this mission is managed is also a source of insurmountable trouble to me.

You know that I always did despise the principle of (mulching) and common (lack) labor. For well you understand the result of (mulching) hay in Winter Quarters.

While penning these few lines I feel indignant for the lazy (drones) are not all dead yet. With us at present the above course in our farming seems to be unavoidable. Yet, as much as I despise it, I am determined to whip myself into it in order that it may be said of me, "Well done, thou good and faithful servant."

Our President is a good man and has the interest of this Mission at heart, yet his views and mine about farming are very much unlike. I cannot help but cling to the old maxim that "every tub should stand on its own bottom."

There are many things of like nature that I might write until my paper was all used up, but let this suffice. "May the Blessing of health be your constant companion and the Spirit of the Lord protect you and all the inmates of thy home from evil" is my constant prayer all day long.

Instruct the children in the ways of the Lord and be not too severe in your chastisement of them. Kiss them all for me and teach the little boys to avenge the Blood of the Prophet. Keep them at home only when not at school. Send them to school whether you have any means to pay for it or not.

I am in hopes you have received some assistance from Samuel Ferrin. Do not let him have any of those Notes but give him certificates for all you receive from him. Keep one yourself because he will take every advantage of you he can. If they are not paid up by the time that I get home, I shall endeavor to (make) him pay the whole amount.

There is nothing in the above to not show to whom you please. This sheet is well filled up; and yet I have not written half that I would like to. I (wish) to God that my arm was long enough to take one grasp of your hand. I would happily draw you to my heart. But alas, poor man, thy power is in a great measure limited.

Adaline, I send you a single half dollar which I got by the sale of some tobacco. I wish it was ten thousand times larger.

God bless you and I will send you all I can get with all the means at my disposal.

Many is the time that I awake from sleep with the fond expectation that I had you in my arms. But alas it was all a dream. Then I have exclaimed in the language of one of old that it is not good for man to be alone. I can by this time fully appreciate the labor of a woman and the joys of a fond and loving wife. With sentiments of profound respect I subscribe myself your affectionate husband. Gilbert Belnap.

From Gilbert to Adaline (& Henrietta) addressed to Ogden

March 28, 1856 Dear Companions,

I again avail myself of this present opportunity of writing you a few lines. My health is good at the present time. I sincerely pray that you and the family in general are enjoying the same blessing of God.

Though I am far separated from you and your society, yet I hope that God will hear My prayer and transmit every blessing to you that is in my heart.

Spring has at last come. Both man and beast rejoice at the arrival of warm weather. This day we started two plows and three drags to work on the ploughing that was done last fall.

The earth is not yet free from frost. The plough is frequently thrown out of the ground by reason of the frost.

The spirit of inquiry that is manifested by some of the Natives is a source of joy and satisfaction to all the elders in this place. Yesterday, I was asked by one Indian with many others standing around (if) we would select and plough a

piece of ground for them that they might (try) farming as well as us. Would we give them seed to put into the ground in order that they might live as we do. For said he, we had told them that it was good to cultivate the earth. They had been hunting some time back and had a large quantity of meat on hand (to trade us) (for helping them plant crops.)

I have no fears of trouble from the Indians in this place unless they are prompted to commit depredations by the mountaineers and half-breed. That has been the one (tension) in the fort during the winter and his conduct (bids) fair for us to be reduced to the necessity of taking his scalp.

There is a splendid prospect of a good crop of winter wheat in this place. We are also busy putting in the spring crops. The destroyer is mustering his hosts by innumerable millions to destroy our crops for the grasshoppers are appearing in solid columns. Unless the hand of God is stretched out in our behalf, I am fearful our crops will be cut off.

My paper is poor so that it is a hard matter to write upon it. So I will make this epistle rather short. I send this letter by a Lamanite _____, who is the Biggest Chief in the Snake Nation and a Brother in the church.

If he delivers it in person please give him something to eat if you have it. He has divided his small store of provisions with me. They consisted of buffalo and elk meat. Last Sunday evening Brothers Green and Taylor gave me fifteen pounds of flour which is all I expect to have until Brother George Hill arrives.

Write to me every opportunity. May God bless you and the children is my prayer all the day long. Tell the little boys to live up to the counsel that I gave them in my last letter.

Give my respects to all inquiring friends with feelings better felt than told. I subscribe myself

your affectionate husband, Gilbert Belnap.

(To his wife Adaline — Tell the little boys that father wants to see them. The worst of all my troubles is that I am out of tobacco to trade to Indians.)

To his wives from Gilbert

February 18, 1857
Fort Limhi, One

Dear,

A while this evening I will busy myself in order that you may know that you are not forgotten by me. It is useless for me to weary you with love tales; or say how bad I want to see you or give you some legend of bygone days. Suffice it to say that I am well. Believe me when I say that I wish peace and health to be your happy lot.

I hope you have the means of sustenance and thereby are contented and happy. With prudence I think I shall have enough to do me until such times as I shall return home.

I wish I could say I was contented here but I am not. Did I know my family was in comfortable circumstance perhaps I should feel better than I do, but I know they are not. Were I in heaven I expect I would worry about your welfare.

To be (shut up away) from the (civilized) world for six months at a time is like being in some dreary cell or prison.

The winter here has been very mild and we are making preparation for farming. I send this by John Jacobs, an Indian trader who leaves here next Monday.

Write to me at your first opportunity. This winter has been well spent in writing the *history of my life*, which to me is interesting to read. For the last two weeks I've been making saddles. Whether I can sell them I do not know. If not I will bring them home with me for they are superior to many I have seen sold in Ogden for five dollars each.

We are required as soon as circumstances will permit to bring our families to this place. We also have to build another fort still further down the river. Sixty-four rods square with a wall six feet thick at the bottom and eighteen feet high.

Truly I believe the Saints will be worn out with hard work if nothing else. I have just reread all the letters I have received from you both since I last saw you. They carry a good spirit with them towards me and a determination to keep pace with the spirit of the times.

As far as sending the children to school is concerned, it would be my feeling they all attend, for knowledge is power. The means of payment would also have to be taken into consideration.

You both are well acquainted with the circumstances that surround us at present. Demands that are already made against me will have to be paid if I move you to this place.

So use your own wisdom in sending the boys to school. If they do not attend school I wish you to bear in mind my instructions in a former letter and be punctual with them in their recitations. Be wise and implant in the bosom of your own offspring useful information. For I look forward to the time when the law shall go forth from Zion. In order that this important prophecy should be fulfilled, wise men must be raised up in Zion to make good and wholesome laws for the Government of all those that fear God and keep his commandments. Therefore, let us pursue a judicious course in the rearing of our children that we may contribute our might and well the ranks of that legislative body.

I have talked to Bishop West about E. C. Richardson. I perceive from his conversation that if you obtain much from him that you will have to visit him as often as the widow did the unjust judge. When your provisions fail, follow up Bishop West's advice. By your continual visits you may weary him and he will grant your request.

Wednesday May 13. Today at 1 o'clock President Young and company left the fort. This is the first pleasant day we have had since their arrival.

Now that they are gone we are left to our own reflections and to ponder **upon** the sayings of a mighty Prophet.

There has been a great many called to this mission and among them is Oliver and G. McBride, besides several from Ogden whose names were on another list from those I saw.

How soon I shall return I know not, but do not expect to do so until after Harvest. The brethren are waiting to receive this letter and I must bring it to a close.

I would say to the little boys I would be glad to see them, and hear their innocent amusements. You all have my prayers. May God Bless You all in the name of Jesus is my prayer.

Gilbert Belnap

P.S. Adaline I thank you for the information I received by way of William Perkin's letter that you had secured for me another companion in the Lord. Henrietta, God bless you and the treasure you carry. Do as I have heard that Adaline is doing and you shall have an extra grip from my hand and the steadfast greetings of an honest heart. So farewell for the present.

Gilbert

Letter From Gilbert to Adaline and Henrietta

April 7, 1857

Dear Companions With me In the Gospel,

Unexpectedly I have another opportunity of sending my love and esteem together with sending my faith and prayers for your welfare. At present you must be content with the expression of my sentiments by way of this poor scribbling that you see before your eyes. I wish I possessed the faculty of conveying my feelings to you with an audible voice.

Adaline, your letter without date or beginning of days, and Henrietta's of February 23, 1857 came to hand March 25. Believe me when I say that the bundle that I received caused my heart to rejoice. For five months and eleven days had passed without my hearing from you. Not even a distant word from Salt Lake.

The spirit brought forth in your letters and the sentiments expressed in the news was truly cheering to a disconsolate bachelor. You need not covet my lonely situation for I wish to God it was otherwise. The reasons perhaps you may learn when we meet together again. Suffice it to say we've had a little hell of our own and Devils enough to tend it. I feel happy to know the First Presidency is coming here this season. I believe the prevailing disposition of disagreement will be brought low in the dust. A general discontent prevails in our midst at present.

I hope the same may not be your unhappy lot. Let the spirit of humility and supplication be your morning and evening devotion.

Carry out my instructions with regard to the education of the children. Gather them around you, as many times in each day as your judgment may think best. Ask them simple geographical questions as: "How is Ogden City bounded? What are the names of the principal streams in Weber Co.? Where do they empty their water? Who are the principal leading caretakers in the Church? When was the Kingdom of God organized on earth in the last days and by whom?"

Let me say to you who are next to me in the Kingdom of God, "Expand your philosophic minds and implant within the bosoms of your own offspring, principles of intelligence that will be as lasting as the eternal particles of which they are composed."

How often have you heard me speak of the deplorable ignorance of the young men and women of Utah. Upon both devolves the education of our children. Particularly when I am away in the discharge of other duties.

Convey your ideas to them in the best language possible, so as to express the most in the fewest words and be understood. Manage your affairs so as to keep the children both mentally and physically employed.

Only when you see that their further advancement in knowledge requires a respite for a short time. Then direct their course in some innocent amusement. For, if they are taught the way they should go they will be so many stars re-splendant in our crown of immortal glory. Children are the heritage of the Lord and blessed is the man that hath his share.

Perhaps you may think, in this thing, I am zealous when years have passed away without any particular exertion on my part. Remember that with mortality every laudable undertaking has a beginning. As far as the education of those whom God has given to me I am determined to brighten their intellectual faculties as much as possible. I believe I brought with me last fall the spirit of reformation that the people of Utah have at the present time. I believe it still progresses.

I am glad to hear the progress the little boys are making in their letters. I hope they will continue to learn and will do well all the days of their lives. So that their parents may go down to their graves in peace. Be good children and mind your mothers. Be kind and affectionate toward each other.

The weather during the past winter has been very pleasant, but from the reports of the last mail, the snow has been very deep between here and Ogden City. Abraham Zondle and (Dol) were 31 days out with the mail.

I have purchased one milk cow this winter from a Cherokee Indian for fifty pounds of flour, one shirt, two bars of lead and twenty charges of powder.

If I am permitted I shall trade Old Judah for another. Yet, I do not expect to have any milk this summer. The cow that George left has no appearance of giving milk. I finished the sowing of my field on the seventh of March.

I need not say to you write to me every opportunity for I believe that you will do it. I suppose by this time that you have received the letter I sent you by John Jacobs. Hopefulness prevails in ours to me.

I send you three sheepskins by Brother Francis Morland who starts in the morning. I suppose that the company by this time is several days on its way.

G.B.

Letters From Adaline and Henrietta

April 24, 1857

Dear Husband,

I sit down to write you a few lines to let you know that we are **well. I received** your letter the nineteenth of this month.

I was glad to hear you were well and in the land of the living. I received your **other** letter about a week after George started.

I went to Conference and enjoyed myself. Mother was well. Eb is sent on a mission. I went to him to see if I could get some wheat. He said that he was going to make a trade for some wheat with brother West, and told me to come again.

I went and he told me that brother West would let me have twenty bushels of wheat. He said, "I will tell you what to do. Go to brother West when you are out and tell him you want some wheat." I said that I would go and see. I went from his house to West. West told me he (couldn't) wasn't to let me have the wheat til after the harvest. Eb never told him that we wanted (needed) any now. I went back to Eb — he told me that he had told West I wanted some wheat now and West said he would let me have some tithing wheat.

I knew he wasn't telling the truth so I left the house. He left on his Mission. I counseled with Green and then went back to West.

Again West told me that Eb told him that he never told me any such things as to come and get some wheat. West is coming out there. He will tell you all about it. I wish I had the papers to send you.

The children all want to see you. I wish I could send them all to schools. James sends his respects to you. I wish I had something to send you. Bill Wiggins set his arm (James?) I'll bring my letter to a close.

Your wife

I have not written much but you can hear more news than I can tell. And better. Gilbert R. said he wishes that he could write to his father, Reuben says he wants to go to school.

April 24, 1857

Dear Gilbert,

Having an opportunity to send you a few lines I improve the occasion to let you know I have not forgotten you. I do not know that I shall write much this time. My health is as good as I could expect in my present situation. The children are well. William J. would like to see you. He wants to go to school and I should like to send him if I could this summer. I feel I must put my trust in the Lord and rely upon him for strength to support me through every trying scene I may be called on to pass through in life. Mother has been here and paid me a visit. I expect she is in Farmington now and will probably stay there this summer. Harlum has got a Mission somewhere on the road or the states. I do not know which place. Uncle Reuben has got a mission to England. Please give my respects to George. Tell him I should like to hear from him every opportunity.

Henrietta Belnap

Letter to Gilbert From Thomas in Grand Rapids

May 7, 1857 Dear and ever remembered Brother,

Yours of November 8th came to hand on April 25. It met with a welcome reception from all who it concerned.

John took it out of the office. Therefore, he had the first chance of reading it. It did not lay still until it had gone the rounds of us all. I read it and perused it until I have almost committed it to memory and still it seems new.

I have received a great many letters but never one that I took so much delight in. Oh, Gilbert, if I could only see you once more. I could almost endure all the hardships of crossing the plains, of the unsettled country that separates us — on foot and alone to accomplish my desire.

Although I fear our meeting on earth will be no more. I started for Salt Lake last fall but I was obliged to lay up in Illinois with the fever. By the time I got as far as Iowa it was too late in the season to cross the plains. I gave up the journey and probably never will undertake it again.

I have only just arrived from Kentucky and Indiana where I have been all spring and most of the winter. I don't intend staying in this place this summer.

I follow brick making in the summertime and generally make big wages, say \$65 to \$75 a month. This is the last summer I intend to work by the month.

I intend to go into the business of making daguerreotypes. It is altogether likely that I shall follow it for a living. I wish you would ascertain how well I could do with it in Salt Lake. If I could make the business pay I should not mind making a trip out that way next summer. That is if you allow any strangers to sojourn amongst you and leave when they see fit.

There is a great many hard stories told concerning the Mormons in the Old States. I suppose that prejudice is the author of a great many of them.

I wish you would write me the particulars of the means of introducing a member in the Church. That is after he is convinced of the truth of the doctrine you preach. Also if it is true that a man can have as many wives as he chooses. Do the women have to do all the drudgery, as is generally believed in this and all other parts where I've been?

Mormonism is not understood, so to continue tell me whether a man can commence business amongst your people and get the hard cash for what he makes or sells. That is in things that are useful — say brick. Or is the soil suitable for brick? If so, how much would bricks be per thousand? What can work be hired to work for by the month?

How is tanning out in that part of the country? Is there any work in or near your vicinity? How much is leather per pound or per side?

How would pictures — that is amber on daguerreotype likeness — sell in your town or among your people? Has there ever been any jobs in one of these lines of work in your parts?

I understand thoroughly I could make money in farming any place in this country if I could save it, but my desire for traveling or roaming is stronger than to save money. I have not spent over six months in one town in ten years.

You can judge for yourself whether I could make anything by going to Salt Lake.

Now, Brother, I have written you a long letter and I feel I have asked you more questions than you can conveniently answer. Put it down to my inquisitiveness.

I would be happy to give you the desired information concerning our other brothers, but I have not heard from them in a long time. We do not correspond. As to how our sister Phoebe is, I have not seen her since you and I went to see her

in () when you lived at Martial Stones. I never write to her and now never intend to write.

James and John both intend to write to you today so they can tell you what they are up to and how they enjoy themselves.

I make *my* home with James when I am here and if I stay here I shall continue to do so. Believe me, I enjoy his company first rate.

Gilbert, if you were here how happy we could be to all live together in the same town. I fear I have wearied your patience with this letter. Therefore, I shall have to bid you farewell for the present.

You must not fail to write to me at the first opportunity. Direct your letters, as usual, to Grand Rapids, Michigan. Give my love to your wife and family and allow me to ascribe myself your affectionate brother.

Thomas Belnap

Letter From John to His Brother Gilbert

April 3, 1859

Dear Brother and Sister,

We have received your several letters and had the pleasure of reading them. Except Thomas. He is not in this country. The last letter received from him was last summer, and he was then in England. He started from Quebec last spring. He worked at the brickmaking business last year and intended to go to Spain in the fall. We have not heard from Ohio. Last summer we got a letter from Jesse's folks. Last year he was out of health at that time.

I have not heard from William for some time. I believe I have not heard from Phoebe since I last wrote you.

James and myself are still living in this city. We are in the grocery business and have been for 2 years. Dull times for any kind of business. Money is very scarce. I never saw it scarcer. However, we will make in our business enough to support our families. All here are complaining of hard times. Produce is bringing a very good price. We have had a () () here this last season.

We are all well, as usual. We have a young son ten weeks old, four boys in all but no girls. Jacob John is 14 the 16th of this month. Ira is 11 years old next June 23, George Washington was 2 years old February 22, and Charley (as we call him) was 2 months the 21st of last month.

Gilbert you requested me to give you the particulars of our relatives' names and ages. I have given my family but I can not give you any others as you are probably as well acquainted with them as I. James has one ten years old. Jesse had two when we visited them in 1853. He was about to quit his business in Canada.

I traded my Canada property this spring for a house and lot in Grand Rapids about $\frac{1}{4}$ mile from the grocery store. I shall not move there this season as I am very convenient to the store, at present. James only lives a short distance from us.

Gilbert, my health is considerably better than it was a few years ago. I am still not able to do any labor of any account. My wife and family are all healthy.

You write about sheep. I do not think I will undertake the enterprise for lack of funds. I presume money could be made at it.

I should be very glad to see you and your family. Why can't you pull up stakes and come back here. James and I enjoy ourselves together, in this town I am sure, and likewise our family. Adaline and Elvira enjoy themselves first rate.

Do try to make up your mind to come. I am sure it would be a great pleasure to us to have you settle here with us. Adaline has written below and J. J. has written on the other sheet. We all join in writing.

James has gone to Chicago on business. We expect him home tomorrow and he will write soon. We are all well, Uncle Ira Belnap was up here this winter on a visit. Write Soon.

From your affectionate brother John
Belnap

Letter From Adaline, John's Wife to Gilberts Family

April 3, 1859 Dear Relative,

It was with much pleasure that we read and peruse your letters to us. We should be happy to hear from you oftener, for it is a great satisfaction to think friends can communicate with correspondence if not by the spoken word. What a great () it is and we ought to esteem it as such.

John wrote the particulars about general things so I will not. I see you are very much attached to your religion. I am glad you are and I think when you come to die you will gain an inheritance that is incorruptible and full of glory. It is my opinion that all who live up to the religion of Christ will be saved — let them belong to what denomination they may.

I have made a study of that religion but feel I do not take as much interest as I ought. I try to do as near right as I can — God being my helper.

I will close hoping soon to hear from you and yours.

Most affectionately, Mrs. A.
M. Belnap

Letter to Gilbert, Adaline and Henrietta From Martha Knight

July 19, 1859
Springville

Dear children,

Once more I sit down to write a few lines to you to let you know I have not forgotten you. I think of you and dream of you often, but cannot see you. When I shall I. do not know. I am here in Springville and my health is better than it was last summer.

I am living at Spicers. Our relatives are all well in this place. Spicer has a son three weeks old. Laura has a son three months old. I received a letter from

James a few days ago. He was well and doing tolerable well. **Our connections** are all well, as far as I know.

I had a letter from Andrew Gibbons last fall. They were all well then. Rizpah has a baby with five fingers on each hand. They named him Richard. They have lost two children.

Gilbert wishes to know my feelings and why I left (Allison, or Mison, or Miron). I left because he had a large family and there wasn't room for me. He and his family treated me well. I have no fault to find.

To tell you all my feelings would be hard to do. I feel somewhat like a wanderer for truly I have not a home on earth. I do not know where I shall go nor what I shall do. I have no one to look to but the Lord alone and he provides for all my wants. Therefore, I trust in him and do not despair. Give my respects to sister Gardner and sister Abbot and all inquiring friends.

I want to hear from you all very much. I want to know how you get along for provisions, whether you have enough to eat or not. I wish you would write as soon as you can and let me know how you are situated.

I would like to come and see you and all the children if I could, but I have no way to come. I must close my letter soon, for I am getting tired. Please write to me how strong your faith in Mormonism is, as it is a day of trial. Whether you still feel it is good and that you still feel that persecuted. Whether you are about to leave for California or Camp Floyd to save your life as, many are doing.

I will now close. I am your mother, Martha Knight.

SECTION V

(The decade of the sixties in the United States was dominated by the Civil War. Perhaps this was a blessing to the saints in the form of a respite from persecution. The Church quietly expanded the development of the west through the Rockies north to Alberta, Canada and South to Arizona and Mexico. Our view of this period is through the "windows" of correspondence that traversed the continent between Gilbert and his family in the west and north and south between relatives of Adaline and Henrietta. Legal documents and statements in local government recorders offices give us a glimpse of her ever changing role as a public servant.

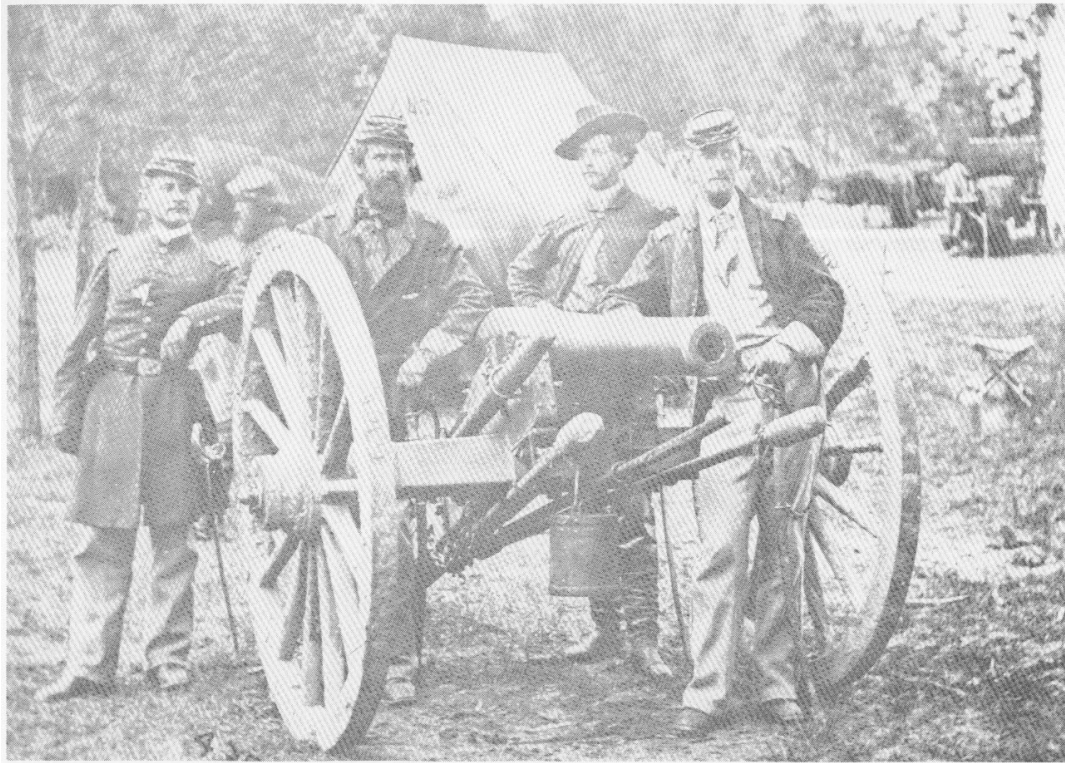
His attitudes toward politics in Washington are particularly interesting including comments on Abraham Lincoln.

Although still a severe struggle, life was becoming more settled and the families of a large posterity forthcoming.)

Letter from Martha McBride Knight — Springville

My dear children and grandchildren. I sit down this morning to write a few lines to let you know I am still enjoying good health. I hope this letter will find you enjoying the same blessing.

Richard's folks and all our connection in Springville are weft. I received a few lines from James sometime in March written on your letter to me of January 29th which you directed to Fillmore.



I was glad to hear that you were all well. I was also glad to hear from Andrew's folks, Gilbert. The time is drawing near for me to look for the teams again. I haven't gotten my things from Fillmore, yet James says he will send them the first chance he gets. Though, he thinks he may be up this way soon.

I am anxiously waiting for the time to come when I can visit with all of you. I hope Martha Jane's boil has healed. When I get there I shall want her to wipe the dishes after I have washed them.

To Ogden a Letter from Andrew and Rizpah Gibbons at Santa Clara

May 22nd 1864 Dear Brother,

I embrace the present opportunity to address a few lines your way hoping they may find you enjoying good health which is our situation. I hope you will pardon me for not answering your letter sooner. My facilities for writing have been very limited because of the scarcity of writing materials and stamps. I think I can be more punctual in the future.

Times are very hard, in consequence of the scarcity of bread. Still I don't think there will be any suffering in this quarter as we will harvest some wheat in about four weeks for a great deal of the wheat is already headed out.

There never has been a more propitious prospect for good crops than there is at present. I have put in a tolerable large crop for me. It looks very promising for the present. Flour is selling at the moderate sum of twenty five dollars per hundred weight. It is not very plentiful at that price as it is here, it will keep you scratching to get bread for your large family. I sincerely hope this is not the case. If I have good luck I will not be caught in the same squeeze another year; that is, have all my bread to buy.

Rizpah's eyes are a great deal better than they were when we were at your place last fall.

I have removed from St. George up to my farm on the Santa Clara. It is located about nine miles from St. George. We live about three miles from any neighbors. It is quite lonesome but we have things tolerably handy.

There is wood enough on my farm to last me as long as I will want to stay on it. It is one of the best cotton farms in all of Dixie.

We have letter from () frequently. She was well the last letter we got from her which was about two weeks ago. She is living in Fairfield in Cedar Valley near old camp Floyd. She talks some of coming down to see us this summer and staying awhile.

We have not heard from Mother Martha Knight since we left her at Springville last fall. I would write to her if I knew where she was. I intend to write her soon anyway. I would like to have you tell us in your next letter if you have heard from Mother Knight; and, also if you have heard from James Knight lately.

You must come down to pay us a visit as soon as you can and have a look at the Dixie country. See how you like it. There has been some new valleys discovered out west of us which are filling up very fast with homesteaders.

I was out there last winter on an exploring expedition. I liked the locality very much. The country cannot be beaten for raising livestock or farming. A good clover valley is situated about forty five miles west of the mountain meadows.

It is a small valley capable of sustaining about twenty families. There is an abundance of meadow land, pasture land, and plenty of good timber for building within eight miles. Fencing and firewood is inexhaustible close by.

The two Hunt brothers from Ogden are there and a man by the name of Blair also. A part of Bishop Bunker's family is there.

Meadow Valley is situated about thirty miles further west. It is capable of sustaining a large settlement. There is an abundance of winter farming and meadow land.

Timber is not so plentiful as at Clover Valley. We also discovered a very rich lead mine about ten miles northwest of Meadow Valley. It is considered to be very extensive and tolerably rich with silver.

We have organized a mining Co. for holding it. I own the fourth claim on the lead. I expect we will work it as soon as it is all right with those who preside over us. We do not feel like touching it before then.

Suffice it to say it is immensely rich. I believe you might find a location that would suit you in Meadow Valley. Suppose you come down and see?

You told me to write about the new country west of the Colorado. I do not think there will be any move made in that direction very soon. President Young said that he wanted every nook and corner in these mountains filled up first.

There are a great many places as good or better than those that have been settled yet unoccupied.

The children all send their respects to their cousins and want them to write **to** them and they will do the same, that they may keep up a correspondence.

Rizpah says if she could see Adaline she could take more comfort with her than she did last fall, for her health is so much better than it was then.

We would like to have you here to eat melons with us this summer. Tell Gilbert Rosel to come down and pay us a visit as soon as you can spare him. Tell the children that their uncle and aunt have not forgotten them.

Our Love to you and all inquiring friends.

A. S. Gibbons, Rizpah Gibbons **Direct** your letter to Santa Clara, Wash. Co.

From John in Grand Rapids

July 17, 1864

My Dear Brother,

Once more I embrace the present opportunity to inform you of our current situation.

We are all well at home, but at the same time I have sad news to tell you.

Poor Johnny was wounded at Piney Hill, Georgia on June 15 and died on the **cars** on the 18th going to the Hospital. He was buried in the National Cemetery,

Chattanooga, Tenn. He had only three more months to serve. I sent you our city paper that had the notice in it.

Oh, Gilbert, it is hard to lose our children. Poor boy; I had a letter from him dated June 14th, saying "they were then facing the enemy who were firing with the cannons into their (breast Works) fortifications." He was very punctual about writing home. I will always keep and treasure his last letter.

I send you his picture taken from an ambro-type that he sent me a year ago. It does not seem possible that he is gone. He is one of millions who have given his life for his country in a patriotic cause. He never once wrote home that he feared he was going to be wounded. He was in four or five different battles this spring. His captain wrote me that they were under fire four days steady.

My next oldest boy is down there. I would willingly go myself, if I was able; for I think that those traitors to our country ought to and will be put down. We are living out here in this section of the north and have lost many a good citizen. A great many are dressed in mourning for their friends who have died in this dreadful war.

Phoebe's boy is all right, yet. She has another son in this city who got a letter from him a few days ago.

Now, Gilbert, if you only knew how much I prize a picture of you and your family you would certainly forward one on. I have now sent you four and received none in return. Now do try and send some along. I hope when I get an answer to this to see some pictures of your family in it.

I know you will be pleased to see all of my family pictures. I am sending them along and will continue to do so. And I would appreciate yours in return.

My health is not very good but I am still able to attend to business.

I have written Thomas a long letter today, and sent Johnny's picture to him. I got a letter from him a short time ago. He was well and wanted to get back to the United States. He is now on the Island of Malta and in the Mediterranean. I have not heard from Jesse or William this summer.

The weather here has been very dry, so far this summer. Hay and Oats crops are very light. All kinds of produce is high but green Hocks are plenty.

Now, Gilbert, you must write when you receive this without fail. Excuse this scribbled letter from your affectionate Brother John Belnap.

Letter from John Headed Chicago

Mar. 31, 1867 My Dear Brother

I thought I would write a few lines to let you know I am still in the land of the living. And that is about all. My health is quite poor this spring. I have been here in Chicago about two months.

Adaline, and the little children are all well. The oldest child goes to school. The other two stay home and keep their mother company while I am gone. I have never been away from home since I got married for such a long time.

Would like very much to come out and see you all. I suppose you are all getting along fine and enjoying yourselves.

As we go along in this cold, hostile **world, I have had** a great many ups and downs since I commenced life (was born).

I have not heard from Phoebe since last fall. I got a letter from Thomas the other day. He is in Montreal Canada East, still in the Hundredth Royal Regiment. They landed there last fall from the Isle of Malta.

He is glad to get back to Canada. He wrote he had a letter from Jesse a short time before. They were all well. William lives in that part of the country near Kingston. I believe I wrote you he was married and had two children.

Well, Gilbert, we boys are all well scattered around this country. How I wish some times that I had a brother near me. James and I used to talk comfortably together, but that day is gone. James's wife and children still live in Grand Rapids and are doing fine. She has not married again.

Dear Brother look at this picture of me and think how much I would like to have yours. Why do you not send one? Try to have some taken so you can send me one.

Give my love to Mrs. B and the children From
you affectionate Brother.

John Belnap

From John in Chicago

Oct12,1867 My Dear Brother:

I received your kind letter three weeks ago and have neglected answering it until today. I was home two weeks ago. I have been in this city since last winter except for the four weeks I stayed at home.

This is a large city of about 200,000 inhabitants. It has been very healthy here this summer. My own health is about as usual. It has not been very good, at least for the last fifteen years. I wish I did have good health so I could come out and make you a visit.

I found my little family all well at home. The little boys are going to school but our baby girl is only three years old. Ira is in Ohio. He is a young man and works on the railroad.

I had a letter from Thomas last winter. He was in Montreal, Canada East. I have not heard from him since then. I wrote to him right away but have had no answer.

I have not heard from Jesse or William since that time. Nor Phoebe. I think they are also very forgetful. I would like to hear from all my brothers and sisters often. I am always doubly glad when I get a letter now for we have been apart so long.

We have had a very dry summer here. Crops are light. Why don't you send those pictures along. You know how much I would appreciate them. Do try to hurry to get them taken and sent along. Also, you must write more often.

I will close as it is pretty dark. Give my love to your family.

Yours as ever John
Belnap

P. S. James's wife and her two little girls are well. She still remains Single. Send your answer to Grand Rapids, Mich.

Letter from John still in Chicago

Mar 14, 1868 Dear Brother,

I received your letter of February last week and was glad to hear that family is all well and contented. My wife sent it on from Grand Rapids.

I have been in Chicago a little over one year. Was home once in that time but hear from my family almost every week. My family was well and likewise James's family. She still remains a widow. Her two little girls now to school and learn quickly. James left Elvira comfortably well provided for and she lives in a nice brick house, and has about \$100.00 invested with a good interest rate.

My health is better than it has been for some time. I have gained in flesh since I came here. I weigh 168 pounds. One year ago I weighed 145 pounds. I never weighed as much as I do now at present. Still I am not able to do any labor nor have I been since I left my business in Canada in 1853.

I suppose those old places must be greatly changed — where we used to play (or disport ourselves) when we were boys.

I often think of our boyhood days that have gone by and sigh to think how we all have been scattered around the world.

We have had plenty of snow in Michigan, but scarcely any in Chicago. The weather's pleasant and prospect look like we'll have an early spring.

I have not heard from any of our folks. They wrote me they had heard from Thomas a short time before. Likewise they had heard from William and his family was all well.

Now I have given you all the news I know of at present. Write often and direct as before. I think I shall go home for a short time.

Yours as ever John
Belnap

Probably a Letter From Gilbert to John

January 27, 1861

Dear Brother,

Yours of November 14th came to hand December 18 of last year. Still we enjoy the blessings of Divine Providence. My health was never better since I had a being on the earth.

The healthy appearance of my little boys with their red cheeks, robust of frame, together with the earth yielding to me her increase. Under those circumstances I feel I should praise the Lord and acknowledge his hand in all things.

Peace at the present prevails in our entire Territory. There is no politically inspired Demagogue seeking for power to disturb our quiet. Or arouse the ever restless spirit in man.

Situated as we are in the capacity of a territory, we have no voice in the election of our Chief Magistrate. If that had been the case with me I am of the opinion that Sam Houston of Texas would have received the entire vote of this **people**.

You rejoice over the election of Abraham Lincoln. What the effects of that balloting may be I am not prepared to say. From present appearance it may prove disastrous to the United States.

Here let me ask you a few questions and in your next give me a plain statement of political affairs in the United States. In the event that force of arms should be necessary to effect the inauguration of Mr. Lincoln, what portion of the Black Republican Party would thus array themselves for that purpose.

Would you do it? If not what is the value of such political friends? If so, what are the consequences of such a move.

Will not strife beget strife? Will the Southern States secede or are they afraid of the hangman's rope. In the case of secession. Will or will not the nation of Great Britain come to their assistance.

What means the (erection) of the present fleet of (Louis Napoleon?) Can Great Britain exist without a famine unless she has the cotton trade of the South? If not, is there a possibility of her taking a neutral position.

Should she thus engage will she not call on other nations to assist her and thus deluge the United States in blood. If all of this is brought about in process of time: What will be the cause of it? What will be the starting point.

Is there a state in these United States in case of the dissolution of the Nation that will pursue the even tenor of tranquility. Is there a man in all the land that possesses sufficient influence to harmonize the discordant political elements. If not, in what quarter of the earth shall we flee to for safety? Has the National Fast Day brought about the glorious hope?

Wait, brother! Wait a little season and your rejoicing over Mister Lincoln's election may be turned into mourning.

Is there a thinking man in the United States who does not lament the present conditions of affairs in the Union? Me thinks there is not.

A few years ago, the whole Nation was ready to brand the Mormons as traitors and rebels. Some \$50,000,000 dollars was appropriated for our subjugation. The lower of the army was directed our way for that effect.

Their military zeal was cooled off by a winter's snow in the mountains. All this to fill the pockets of a few of Buchanan's (?) friends. Even the renowned would the loathsome ulcer in Utah cut out.

Still we live in spite of all these efforts to destroy us. Now, rebellion and treason stalk abroad at noonday and no strong arm like Andrew Jackson's to put it down.

You may say, brother, wait until after the fourth of March next, and see what Old Abe will do for this country. Yes, I will, and perhaps my fearful forebodings may prove to be a phantom. If the people of these United States do not see all the fun that they desire, then I shall miss my guess for once.

(I mourn the loss of our beloved brother; though perhaps not as sensitively as you who lived so close to him for so many years and our sister who has lost her bosom companion. Therefore, maybe she will indulge me in these verses.

Perchance our dear departed Wafted on by
 death before Are commissioned to attend
 us Til we pass life's Journey o'er.
 And their tones vibrate with gladness At their
 smallest upward stride As their journey is turned to
 sadness When from duties path we stride (stray)
 Let us please these guardian angels Give them good
 reports to tell That of us their joyful tidings May
 heaven's rapturous music swell.
 When they stand before our Father Let them tell
 deeds of worth That we are steadfastly
 preparing For a pure Celestial berth.
 Let our worthiness attract us Nearer to
 them every hour Til their influence shall
 place us Far beyond temptation's power.
 Let their pure pervading presence Be to us
 a tower of might So our deeds shall all be
 worthy Of a living Father's sight.
 Thus our hardest sternest duties Everyday
 shall easier grow Life shall have an
 inspiration Life and love within us grow
 Thus we'll live in sweet communion With the loved
 and joyful dead Everyday our mortal footsteps Shall
 in angel's pathway tread.
 Therefore let us try to please them With an
 earnest fond desire Til our lives reflect the
 goodness Their pure whispering inspire.

Enough of this for the present. My family is all well at the present and has been since I last wrote you. I would to God that had been the case with all my friends in your place.

Alas, the silent tomb receives into its cold embrace a beloved brother. In your next give me the where abouts of Brother Thomas if you know it. Also that of the rest of our father's family if you know it. I wish to write to all of them but I lack their address.

Letter from John Grand Rapids

My Dear Brother,

March 17, 1861

I received your kind letter of Jan. 21st the ninth of March. It had news of your health and likewise the health of your family. Health is one of our greatest bless-

ings for without it we cannot enjoy life. To have our children blest with health is a great comfort to us, also.

It gives me great comfort to hear from any of my brothers. When I get one of those kind letters I am sure to read it twice. My business letters only get one reading.

I received one letter from Jesse this winter. He and his family were well. He lives in Orona, Canada west. He wrote that William was married and lived in a place called Hillier-Prince Edwards Islands District-Canada West. He was married last spring. He is a farmer.

I have not seen him since January 1844. I have had a few letters from him since that time, but he is quite careless about writing. He either forgets as it is hard work for him or else he does something else. What I am unable to say.

I received a letter from Phoebe this winter. Her family was well. She lives in Warren Lycoming Co. Pennsylvania. Wilson, her husband, is carrying on the lambing and farming business together. His boys must now be young men.

Phoebe visited Ohio in 1835 when I lived in Painesville. I did not know her when I first saw her. She has grown very heavy-as thick as she is long.

We are all well. My own health is better than usual. I weighed 152 pounds this winter. Ten pounds heavier than ever before in my life. I am still in the grocery business, which has been very poor since last fall owing to political panic.

It has depreciated the western currency in this state. Consequently, it's hard for businessmen paying exchange for Eastern purchase.

Gilbert you wanted me to answer some questions concerning our national difficulties. I must say I am not much of a politician; having spent most of my time in the John Bull Dominion.

However, I will send you some of our newspapers and you can gather more political news in one column than if I was to write all day. Likewise you can see how our market produce is sold for very low prices. Groceries, too. Have to handle a large amount of produce for very little money.

I have not heard from Thomas for over a year. I learned accidentally last fall that Thomas enlisted in the British army and was finally sent to England. From there he went to South Spain and Gibraltar. A young man who boarded with our cousin in Hamilton, Canada West, told me this news about Thomas.

We received one letter from Thomas in Gibraltar but he did not write what he had done before that. Therefore, I think it will be a long time before we hear from him again. Thomas wrote James and asked him to get a passport so he could travel to Spain. I think Thomas's intention was to give the army the slip. James could not get Thomas a passport, but he didn't know Thomas has enlisted.

My two youngest boys are healthy and growing. George comes down to the store most every day. He was four years old last Feb. 22nd. Charley is the baby. He stays with his Ma. He was two years old last Jan. 21st.

My two oldest boys are going to school in Painesville. I heard from them the other day. They were well and have been there one year.

Gilbert, I was just thinking about the last time we saw each other standing beside the board fence at Uncle William Campbells. When we shook hands I could not speak. I was so full of feeling. A good long while has rolled around since then. Likewise we have both gone through a great many changes from our boyhood up to the present time. Or at least I have and I presume you have, too.

Sister Elvira is well. Her two little children are in good health. I showed her your letter. She is very lonely. I miss James and am lonely too as his business place was very near mine, only one building between us.

Elvira is the Administratrix of his Estate. She is holding up as well as she can. The estate fortunately is not in debt, but they are going to have some trouble in collecting the debts owing to it.

Now, Gilbert, I have written a long letter as I agreed to, so when you answer please do the same. However, I will not complain about the last one.

We are having fine weather this month though rather cold. I went to church the forenoon and listened to a fine discourse. I hope I may have benefited.

Dear Brother, My determination to live as near right as I can by the help of our Blessed Redeemer. I hope if we never meet again on Earth we may be happy to meet in Heaven.

John Belnap

Letter to Andrew Gibbons, Santa Clara

Dec. 8, 1861

Brother Andrew.

I am much obliged to you for your visit this fall. I presume that unavoidable circumstances prevented your coming this far.

I can excuse you. Nevertheless it was quite a disappointment to us and others. Many of us were anxiously waiting for you to bring on the cotton. Many persons have asked me. "When is that brother of yours coming with his cotton this fall?"

There was no answer until J. V. Knight arrived here about three weeks ago and brought the word that you were not coming. Thousands of pounds of the commodity could be exchanged for young stock of the best quality.

Next Fall, I presume will afford as good a market for cotton in the northern part of the territory. Perhaps, I can make you a visit sometime in the course of the next year. I am certain I can come as near it as you did this fall.

I presume you have seen some of my northern friends this fall who have given you what news there is with regard to myself and family. If not, we are all well at present. Hope these few lines find you and yours enjoying the same blessing.

I wish you to give me a correct description of the Colorado and nearby river country as your knowledge of those two sections will permit.

If I could have sold my place up here I would have moved south this fall. Not knowing whither; for I dread the chilling blasts from the polar regions.

Tell me if you can the destination of the missionaries from the north this season. What are the characteristics of the country where they have settled.

I wish you to send me one ounce of tobacco seed of the best quality. The postage will be ten cents but you can mail it to me without paying the postage.

There has been quite a clearing out of badmen in this country this summer. Among the thieves five of them went up the spout (executed) in the last week in July. Among them Charles dark, James Graham, Samuel Graham, Charles Elmore, Hiram Watts, and William Horace. The hanging of the above named men has produced quite a salutary effect. Still men of that character are not all dead yet.

I wish you could write to me as soon as possible.

P.S. The Probability is that as I move south James and his mother will come with me. Adaline says she missed your anticipated visit this fall and she knows she could talk you blind in less than no time. Yet, she expects sooner or later to enjoy a social visit with you.

She hopes that you are all well and the children are prospering, and will continue to do so from this time henceforth and forever.

Don't fail to write and send the tobacco seed of the best kind. James V. Knight sends his best respects to you all. James will undoubtedly remain here this winter. He says to tell Martha not to marry without inviting him to the wedding. Also, give his respects to the Hamlin family, Farewell for the present.

Gilbert Belnap

Letter from Martha Knight — Santa Clara

April 19, 1860

Dear Children:

I received your letter four days ago. I was truly glad to hear that you were all well, but I was sorry to hear of your suffering this winter. You may be thankful that you are all alive.

I had been looking for a letter from you and also one from James all winter. I was glad to hear from you at last. My health this winter past has been about as **usual**.

I stayed at Brother Samuel's four months. I enjoyed myself very much for they were very kind to me, and made me welcome to the best they had. Their connections were all good to me, too.

They were all well except Louisa, and when I left Fillmore she was feeling much better. I have not heard from anyone there since I left the last of February.

I arrived at Clara Fort the tenth of March where I once more saw Rizpah and Andrew and their children. I found them tolerably well but in rather hard circumstances like yourselves. We all hope for better times.

My journey to this place was quite hard for me; but after I got rested I find my health better than it was before I got here.

Rizpah wants to see you and your children very much. Martha Leah is almost as tall as her mother. She asks a great many questions about her cousins and wants to see them very much.

It would give me great pleasure if my children were not scattered so far apart, but I must acknowledge the hand of God in all things. Although, he has permitted us to be separated for reasons of his own. He may see fit in his own time to gather us again.

Adaline, I should be very glad to come and see you and the children in your new house. I hope you are comfortable for food and clothing. I am a long way from you and do not know when I can come.

Gilbert, do not let Gilbert R. work too hard before he gets the strength to keep from making him weakly when he is older.

I want you all to write again soon and let me know how you all are. Give my respects to Henrietta and all inquiring friends. I will stop and let Andrew fill up the sheet by writing a few lines. I sign myself your mother and friend until death.

Martha Knight Brother Belnap;

Dear sir, In as much as opportunity affords, I sit down to write a few lines to you that you may know where we are and how we are getting along.

I have not heard directly from you for two or three years until Mother Knight came to our place.

It appears from your letter that you wrote to Mother you did not know where I was. I am living at Santa Clara the southern most settlement in Utah.

Most of my time for the last two or three years has been spent among the Lamanites. Our little settlement is among the Paiute. They are very friendly and well disposed towards us.

I have also been out in New Mexico among the Moquis and Navajos. They were very friendly to us especially the Moquis.

They are a peculiar people who live in compact villages built of stone. They have large flocks of sheep and goats and manufacture a great many blankets of a superior quality. They are a very harmless people and live entirely by cultivating the earth.

They are the most intelligent Indians I was ever among. No doubt there will eventually be a great work done among them. I expect to go out among them this fall and probably will stay there for a year. There are those among them that are perfectly white with light hair and blue eyes.

Let this suffice for my history, at present. We are all well and are living in a very warm country. We seldom see snow in the winter. Cotton and sugar cane grows splendidly. Also corn and tobacco.

We have had seven children, three boys and four girls. We lost our two youngest girls. As far as Mormonism is concerned we are still trying to keep on the track and live our religion.

I wish you would write as soon as you receive this to let us know how you are getting along. Rizpah sends her love to you all and says she would like to see all of you very much. Direct your letters to Santa Clara, Washington Co.

Yours in Haste A. S. Gibbons Rizpah

Gibbons

Statement by Alma D. Chambers

June 2, 1941

I, Alma D. Chambers came to Ogden Utah with my parents John G. Chambers and Maria Duffin Chambers, in July 1869 from Logan, Utah. They had moved from Salt Lake to Logan in 1864. My parents emigrated from England in 1853.

As a lad of eleven years I recall distinctly the location of the Weber County Court house. Situated close to the sidewalk, immediately in front of the Court House which has just been vacated. This little building was built of adobe — really a two story building. The lower part was built into a hill, really a basement compartment. The front part was on the level with the sidewalk and the excavation had been cut down into the hill. The first floor walls were built of a heavy rock to make the prison cell safe from escape.

Gilbert Belnap occupied the front room as the Sheriffs office. In the rear were two prison cells. The second floor was occupied by the Probate Judge. Aaron F. Farr.

I remember Gilbert with a dark beard, dark hair and eyes. He was a fairly large man, at least 5 ft. 10 in., height, with square shoulders. He walked briskly and was a man of quick action.

A short time prior to his death, probably a year, his son Hyrum Belnap, visited me at my home 887-23rd St. Ogden, Utah. He told me the following incident.

In the early 60's Col. Pat Connor took a detachment of Fort Douglas soldiers to Bear River, just west of Preston, Idaho, where an Indian Village had been stealing cattle from the settlers in that location and they were threatening the people with violence and death, if any one prevented them from taking the cattle to add to their own food supply.

When Col. Connors reached the area with his company bivouacked on the bluff immediately south of the Bear River and demanded the surrender of the Indians.

The Indians, of course, refused and opened fire. A pitched battle ensued in which the Indians were practically wiped out together with the squaws.

In the battle, a number of soldiers were wounded. On the way back to Fort Douglas the company stopped at Tabernacle Square in Ogden. The wounded soldiers were given medical care in the old Council House, a building which stood just north of the Tabernacle.

Sheriff Belnap assisted in taking care of the wounded soldiers. Hyrum stated that he had heard his father relate the incident many times.

While very young I passed the courthouse every day on my way to my job at the printing office.

The citizens of Ogden regarded Sheriff Belnap as an exceptionally fine law officer.

I was also intimately acquainted with his son Gilbert R. who was sheriff of Weber County for many years.

Letter from John Belnap Grand Rapids, Mich.

after July 9, 1863 Dear Brother and Sister

We are all enjoying good health. James B. and I were both very lucky. Summer now but in the winter time I did not sit down for weeks. Adaline was sick too. We are all right again. Never been sick so long before. Rest of the family is very healthy.

Tom is still in the Army. He has been captured. I have not seen him. He was at Painesville, Ohio, the time he enlisted. He so far has not been wounded though he has been in the hospital two times and has been a prisoner three months. He says, in his letters that he will be released as most of all Old Regiment and he have been through all the battles. He had two guns knocked in the Gettysburgh Battle but had no injury.

Boyce is living in the town near me here. This winter he was just a young man when he left home. Well one of his brothers is in () and they have two more at home. Also they have two or three sisters.

Brother Thomas I have not heard from for over a year. I heard from James this summer. They are now well. I had a letter from brother William here; but learned through Boyce that he was married and lives in a place called Hillier Prince Edward Island Canada.

James' widow and daughters are well. She has two as pretty as any in the city and when you send yours and sisters pictures I will also send pictures to you. We are rather slow in forwarding family pictures on to the state of Utah.

Well, I will tell you I am anxious to hear from you and get all the children's pictures along, and I will endeavor to send in return; if not of my own family, all of our near relatives.

Now a few words in regard to the War. Perhaps, we may differ in our views on the subject of who is right — the North or South. Once they commenced with cannons fired at Fort Sumpter against a state in which they have lived since childhood. They say live with slavery; they hate freedom.

Maybe so with some people. As far as talks went -here we took up no arms against them. Then they have had rebellion now () by to grill those ().

You may have called it the () but I hope when this war ends slavery will be virtually dead and order is restored again. The negro question never troubled me any for I know very little about them. To date we are not trying to subdue the South, but only to subdue the Rebels is in the (). We will do it if it takes every button on my coat.

I will close. Write soon and do not fail to send those pictures. From your affectionate brother.
John Belnap Brother and Sister

Thinking perhaps a few lines would not come amiss, will pen a few. Suppose by the looks of it, John has written all important items. It is very cold, today. What kind of weather do you have where you are? Is it as cold as in this part of the country?

What do you think of the new gold region? There is a good deal said about it here. Hope they will discover where so they can scatter it our way. It is rather scarce here.

You do not say much about your family. You must give a description of them. Also send their pictures. That is all for this time. With much love in it.

Yours Truly A. M.
Belnap

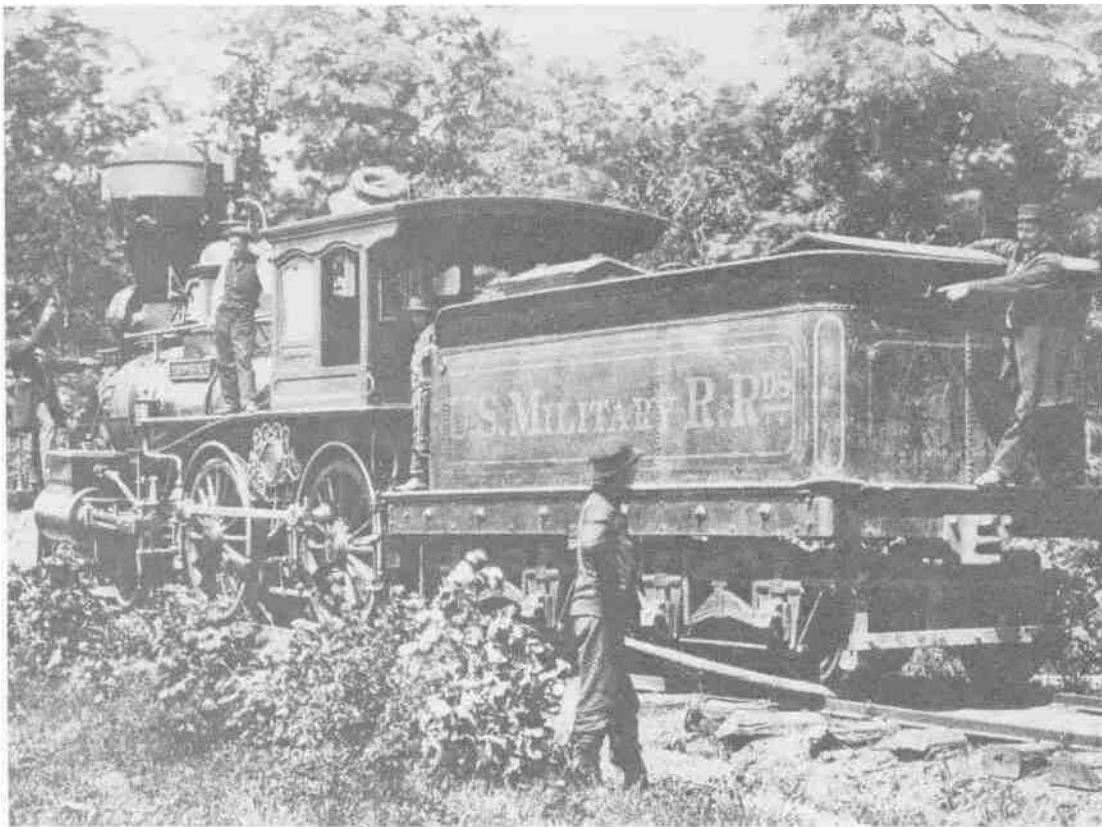
When the Union Pacific Railroad was being built many unsavory characters drifted into the Ogden area making a hazardous job of getting the railroad payroll safely to its destination. Sheriff Belnap was often asked to convey it. The money had to be carried by a man on horseback.

On one of his many trips, the Sheriff disguised himself as an old miner. He stuffed the large sum (probably as much as \$100,000) into old gunny sacks and cut trail for Nevada.

Gilbert knew the desert country was alive with desperadoes who would not hesitate to shoot. Hiding behind every bend on the trail were alert bandits who knew it was payroll time for the U.P.R.R.

The first night Sheriff Belnap reached Kaysward (now known as Kaysville). Carefully tying his horse to his bedroll, he settled down for the night, knowing that any uninvited visitors would startle his horse and awaken him.

Several times during the night bandits passed close by him; but, taking him for a penniless old miner, they did not stop. According to the Sheriffs son Hyrum,



his father kept up whatever disguise **he chose to use**, and could swagger with the best of them.

Daylight again found him on the trail. Several days later he put the money safely in the hands of the paymaster, Chauncey Walker West.

Letter From Adaline's Mother From Salt Lake

June 6, 1870

I received your letter last Saturday morning. All right before I left Springville. I got here last evening. I am stopping at Brother Risers. My health is good. I am sorry to hear you are sick. I hope you are getting better. I do not know of any way to come up there only to take the horses, which I shall do soon if I do not find any other chance.

Yours with respect,
Martha Knight

SECTION VI

(The decade of the seventies produced a major move to the community of Hooper in South Weber County. He was called to be Bishop. The mark the family has left on that community has lasted to this day with many still residing there as well as in Ogden.

The other major event of the decade was his mission call to the east. He was anxious to fill this call in order to contact all his known relatives and to gather the genealogy of his kindred. The response of the living was a deep disappointment. They were almost totally refractive to the message of the Gospel.

His success in genealogy was compensatory, inspiring and gratifying. The hand of the Lord and the Spirit of Elijah were manifest and this set a pattern whereby Gilbert was to influence henceforth our family genealogy and temple work activity — as our patriarch — from both sides of the "veil."

Your compilers have made abstractions of his missionary journal from 1874-75 to be included in the narrative of this chapter. The entire journal is reproduced in the appendix volume to this book.)

Letter From John in Chicago

July 7, 1870

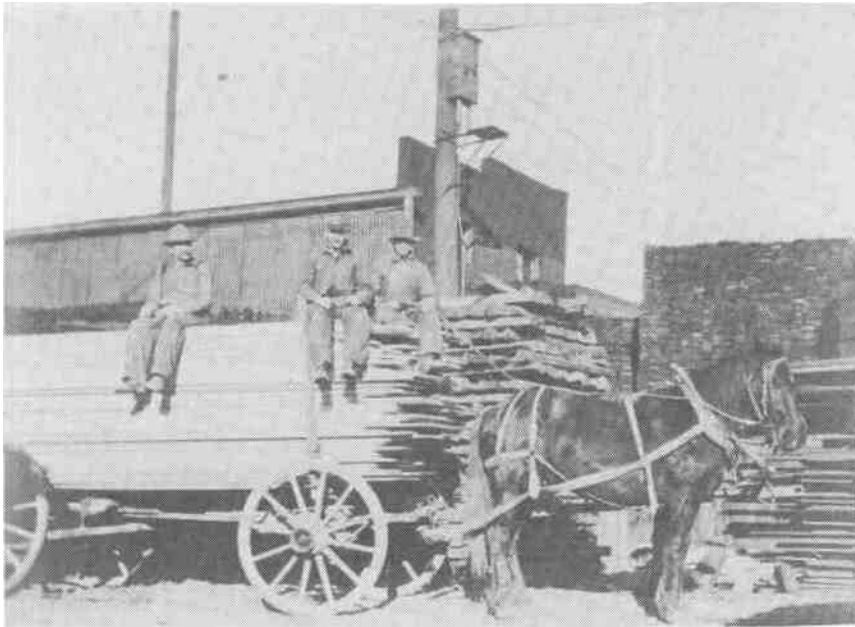
Dear Brother,

A long time has elapsed since I heard from you. I therefore, thought I would write and let you know that I was still in the land of the living. My health is very good.

I was over home a month ago and found my family all well. **I stayed ten days.** My wife was over here this spring to spend a week with me.

I have been here going on four years. It is a lively town but I prefer Grand Rapids.

HERITAGE WITH HONOR



I have not heard from Thomas or Jesse, or William or Phoebe for a long time. I almost think I have no relations. Do answer this and let me know how you are getting along. I would like to come out there to pay you a visit.

Excuse my short letter. I will do better when I hear from you. Direct to Grand Rapids, Mich.

Your affectionate Brother, John
Belnap

Letters to Gilbert at Hooper from Andrew Gibbons Children (Glendale, Utah)

March 19, 1870

Dear Uncle and Aunt,

It is with pleasure that I pen you a few lines to let you know that we are all well, and that I have not forgotten you.

I did not write sooner because I have been pretty busy with my work since I came home. I want to thank you for your kindness to me while I was there. And hope I may be able to repay it sometime.

We got home all right. I have had three letters from ma since I came home. () I have no news of importance to write. I am no hand to write long letters, either, so I will close for the present. Write soon.

Russ Gibbons

1870

Dear Uncle and Aunt,

I thought as Elizabeth was writing I would send you a few words. We are all well at present and hope you are the same. I have not heard from father since I got home. The last of the Missionaries are just going through. They have had a hard time. Give my respects to all.

Andrew V. Gibbons

Gilbert's Journal

Life and travels of Gilbert Belnap, Vergins County Michigan

On October 6, 1874, Gilbert was called to serve as a missionary to the Eastern United States at a General Conference of the Latter-day Saint Church held in Salt Lake City.

He wrote of his impressions and experiences in his journal and articles for the Ogden newspaper.

November 7, 1874. Gilbert Belnap left Ogden at 9 a.m., in company with Elders L. D. Wilson and L. M. Siefield. Snow slightly covered the ground but the day was clear and pleasant.

He was shocked and indignant when they arrived at Echo Junction to see a nearly finished building with the words on the front proclaiming it, "Pride of the World Bakery and Saloon."

None of the towns they went through the first day impressed very much. Mostly, the towns were few in number and the buildings were small and ramshackle.

At Hillyard, (Wyoming) two inebriates invaded their privacy. Snow at this point was about three inches deep. They disposed of the more disagreeable portion of their company. By this time night had fallen so nothing could be seen of the country they were passing through.

By using two seats and cushions of a third and with two slats placed across the seats, the three men made fairly comfortable beds, though slightly lacking in length.

Gilbert and his companions were not much impressed with Cheyenne, Wyoming, even though its railroad station was located at the highest altitude of any in United States. (8000-8900 ft.) They could not see any way the capital of the state had any potential for future development except as a resort for summer homes or pasturages.

They crossed the rest of the country to Omaha before they saw any evidence of industrial growth. They also liked the country better since it wasn't quite so desolate as Wyoming and the towns were closer together.

Changing trains to reach their destination of Council Bluffs was nerve wracking. Finding the Northwestern Hotel when they arrived was accomplished by heroic efforts on their parts.

Gilbert's first intent was to try and find Ancel Belnap's daughter, who was married to a man named Samuel L. Lane. She was the mother of five children.

Mr. Lane was difficult about giving out any information about births or deaths in his family. He said he would have to refer to the Family Bible. His son-in-law was also reticent in Gilbert's presence. Gilbert refused to give up his quest.

The following morning Gilbert invited by note, Mr. Lane to have breakfast with him at the Northwestern Hotel. Breakfasted and suppered Mr. Lane at his own expense. This flattering attention to Mr. Lane allowed Gilbert to accomplish part of his Mission by getting the required information of dates and names involved in Ancel Belnap's genealogy.

November 11, 1874. On Wednesday Gilbert took the Northwestern train from Chicago and arrived the following morning. He breakfasted at the Palmer House, one of the most magnificent hotels in the city of Chicago. And then set out on the trail of his brother John. A fruitless quest.

In the evening. Gilbert took Michigan Lake Shore Road for Grand Rapids. Without any difficulty found John's home but he wasn't there. John's family treated him all the respect due a favored brother.

He found Grand Rapids very much to his liking. All the natural resources including water power and the beauty of the surrounding country had increased the population to 20,000 people since Gilbert's last visit there. Several steam boats were making regular trips due to two canals which permitted them to bypass the Rapids. Grand Rapids is famous world wide for its Birled Oak Furniture.

January 1, 1875. (Gilbert writes in his journal) I left Grand Rapids, December 14, 1874, and arrived in Chicago the evening of the same day, and was met on twenty second street by Brother John and escorted to the Arcadian Club House, 119 Dearborn St. (which occupies a central position in that busy commercial area.) We visited all parts of the city worthy of note. From the tunnels to the stockyards. From the glass works factory to the water works; and the foundry that produces those ponderous steam engines. From the Boulevards to Lincoln Park.

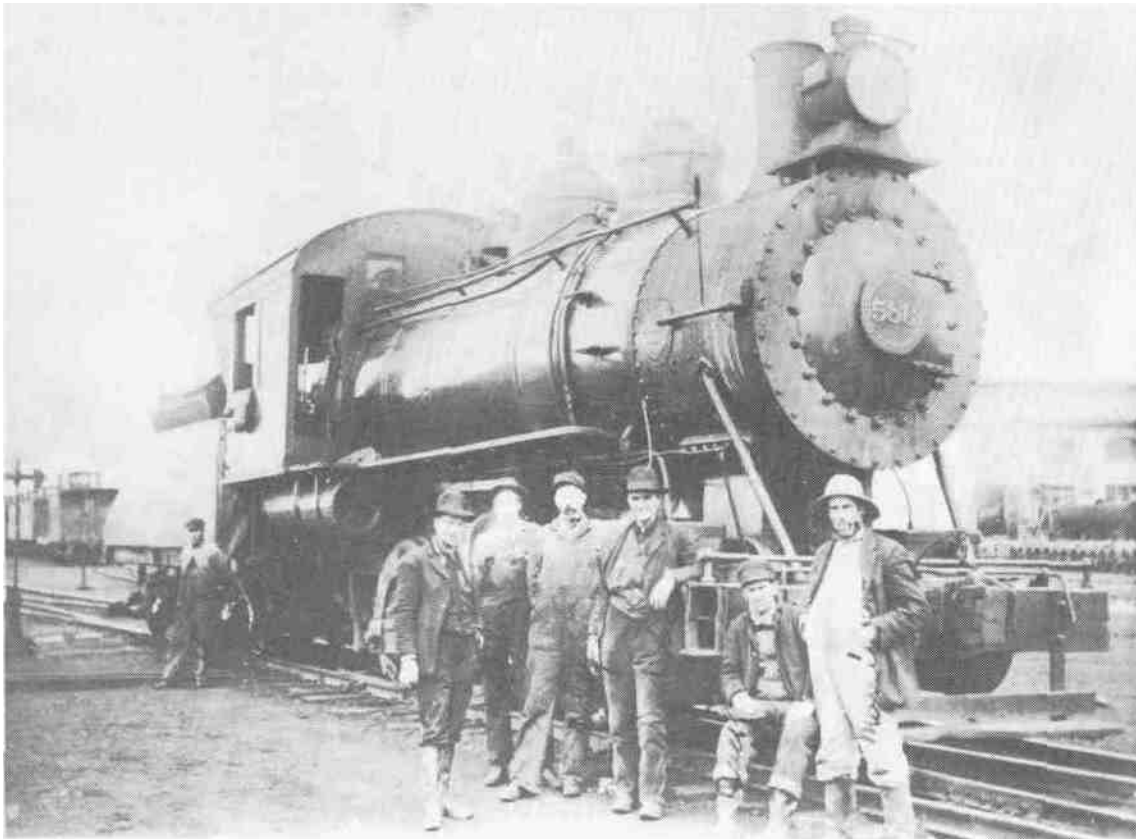
Took the express train for the east. Stopped off in Kirtland, Ohio, and remained in that vicinity for eight days. During my stay I visited the temple built by Latter-day Saints in 1834. Time and the despoiler are fast doing their work. Both it and the town in which it stands seems to have been visited by the frown of Divine Providence.

December 23, 1874. Today, I arrived at (Erie, Pa.) about four o'clock. In the evening I attended the wedding Miss Elizabeth Belnap and Bullen Hitchcock. Since that time my attention has been engaged in the search of a history of my father's family. So far, I have traced the Belknaps back to 1513.

Letter in Answer to Brother F. Richards

January 12, 1875 Dear Sir,

Imagine my surprise when I read a letter from home bearing the date January 8, that all the Missionaries, called at the same time as myself, had returned home.



When I was set apart for this Mission I certainly understood it to be my duty not only to go forth to my kindred and gather up all the genealogical and historical information of value to my family; but to disabuse the public minds with regard to Utah and Utah affairs.

In nothing have I taken more pleasure in so doing. When I couldn't reach them in any other way I assumed the garb of a literary traveler. I have lectured to crowded houses on the expulsion of the Saints from Nauvoo; their difficult journeys across the plains; their settlement in the valley of the mountains.

Last night I lectured to a crowded house on the subject of Utah as she was, and Utah as she is. By so doing I have made friends, removed mountains of prejudice, and awakened a spirit of inquiry wherever I have been.

To do justice to the responsibility placed on me by the General Conference of the Church, I cannot return home before the latter part of March. It is my desire then to meet with the General Conference of the Church in April.

My kind regards to the Priesthood of Weber Co. and respects to all inquiring friends.

Gilbert Belnap

Being employed from December 23 until January 11 in searching out the genealogy of my father's in Williamsport, I left January 12, to visit my sister Phoebe. Their family consists of seven sons and three daughters whose residence is Warrensville, Penn. (She married Mr. William Wilson, July 11, 1832.) All of their children are comfortably settled in life.

Gilbert was much impressed with both the countryside in both Grand Rapids and in the parts of Pennsylvania he visited in the course of his genealogy work and lectures trying to change the image of the Church by telling their bitter history and to try to explain more fully about their religious beliefs.

(In 1841, Gilbert received a letter from his brother John, telling him their grandparents lived in Northeast Erie. He asked Gilbert to meet him there around September 10.

Jesse said that he would give one thousand dollars to the first of his grandchildren who came to see them. Gilbert reached his grandfather's place first, so their grandfather deposited the one thousand dollars in the bank to Gilbert's credit.

Gilbert left the money there on deposit when he left Pennsylvania. In 1874, when he was sent to the Eastern states on a Mission, he made a trip to Erie, Pa. to draw out his money which should have accumulated quite a bit of interest.

To Gilbert's surprise the money had been drawn out by some of his other relatives. They had signed a paper saying Gilbert was dead because they hadn't heard from him in such a long time.

Gilbert could have sued and made trouble for them but he figured it wasn't worth it. He returned to Utah without the money and never told anyone except his wives.)

General Belknap by Hyrum

Gilbert Belnap (a distant relation) visited General Belknap who lived in Cincinnati, Ohio.

Father said the General told him, "If he would live there (with the General), **he** could do more for him than Gilbert could ever do for himself. I presume he could have, but I was foolish like other boys of that age, so I refused."

General West was a leading figure in the Indian War at Malad. Gilbert went with Chauncey West to take supplies to the troops. Chauncey told the General that the men he had brought with him would be glad to go on Guard duty. West also told the General that there was a Belnap with him named Gilbert.

The General had with him one son and two daughters. In the morning after the Mormon boys stood guard, the General said they had done the best job of guarding he had ever seen. They were very quiet and orderly, prompt at every station. He also said that he didn't hear an oath or disrespectful word during the night.

The General so admired his Mormon Guard he challenged them to a shooting match with his soldiers. Gilbert, George Hill, and John Gallagher were the first to shoot. Their guns were old Jonathan Browning slide guns. They walked toward the targets, firing as they walked. All three hit the middle of the target.

The soldiers led by the General's son were very poor shots as compared to the Mormon boys. The General, his soldiers, and even his girls had to examine the Browning guns.

Gilbert enjoyed several visits with the General and his family. When the Army went back to Laramie, they acted as scouts and escorted the troops safely back to their base.

Letter from John in Chicago

November 13, 1890 **Dear** Brother,

I thought I would write you a few lines and let you know that I am still in the land of the living, but not improving very much in health. I think on the whole I am losing ground for I feel quite feeble most of the time. Still I have a very good appetite and can eat three meals a day.

I stay in the house most of the time and read a good deal. I can see a great change in my health since you were here and I suppose you can do the same. I also see a great change in our family that was living then.

Sister Phoebe, Jesse, and James have all died since then and gone with the majority. Soon it will be said of us that we have also gone.

For my part I am preparing for the Future. I am trying to live a Religious life and figuring to meet my Heavenly Father in peace. That is my heart's desire.

I have given up all kinds of business. Don't do anything but spend my time reading the Bible and giving my heart to God. That is my desire — to live right, do right, and be happy.

The rest of the family are usually well. Charles is still in the glass business with Mr. Rice. One of the company who has worked there over fourteen years and is doing nicely. We live with Charles as he is not married, so it makes it pleasant for him.

Mr. Rice does a large business as they sell over one million dollars of glass products a year. A good deal of glass to handle.

George is in Grand Rapids, Michigan, is married and lives there. Ira is a Rail Man and lives in Hornellsville. Willard went away almost a year ago and I do not know where he is. He hasn't written me since he went away. And Addie lives with us. James wife and two daughters live in Grand Rapids. One is married and has one child. The other is in poor health and has been for a good many years.

I have not heard directly from William in some time. I had a letter from one of Jesse's daughters not long ago. She told me where William's family lived and that his children were mostly all married.

I will close hoping to hear from you soon. Your brother

John Belnap.

Letter to Gilbert from John

(Gilbert was in Hooper and John in Grand Rapids, Michigan.)

February 16, 1897 My dear Brother,

I take this opportunity to write you a few lines. I am usually well and enjoy myself nicely. It only takes me five minutes to walk to the courthouse from where I board.

I am well acquainted with the Judges, Lawyers, and the Sheriff. It is very warm and pleasant here in the winter. I come down and take off my overcoat, hat, muffler, and rubbers about half-past eight A.M. and stay until court adjourns at noon.

Then I come back at two P. M. and stay until five. After the court closes **I go** home for the night. So you see I put in a good deal of my time here.

I go visiting often, but will go more when warm weather comes. Then I won't have to bundle up so much. The sleighing is very good just now but I have not had any rides yet, though I hope I may before the winter is over.

I have left Chicago and am living here, now, since my wife died. We **have** divided up and I chose to come and live with her and her husband.

My son George hasn't the modern improvements in his house that I require. I go there quite often and he is very good to me. They gave me a lot of presents at Christmas: two suits of underclothes — all wool — , 3 white shirts, 3 pair of socks, 6 handkerchiefs, a half dozen cuffs and twenty-five dollars in money.

My granddaughter sent me one handkerchief and some pictures. Addie, my daughter sent me one handkerchief.

Where I board gave me a present too. They have all the modern improvements. It is all heated by furnace, hot and cold water in the bathroom, and a water closet next to my room. So I am quite comfortable.

My church is three blocks away so I can go every Sunday. We have a nice minister who has visited me often ever since I moved back here.

I will close hoping to hear from you soon. From your dear Brother and well wisher. John Belnap.

Direct 87 East Bridge St. Grand
Rapids, Michigan

Gilbert Belnap's Patriarchal Blessing By Isaac Morley

A blessing conferred by Isaac Morley, Patriarch of the Church of Jesus Christ of Latter-day Saints. On the head of Gilbert Belnap, son of Rosel and Jane Richmond Belnap.

Brother Gilbert Belnap, by the authority of the Holy Priesthood, I place my hands upon thee, which is a seal of the promises of the father's and patriarch's upon their children. This shall be an everlasting seal, preserved in the Book of Remembrance to become a source of satisfaction to thy heart. For thou art in the promise with Abraham a rightful Heir to the Priesthood, which Priesthood shall rest upon thee and thy posterity after thee. Whence thy name will be revered from generation to generation.

There will be many callings and stations of responsibility for thee to fill, that the priesthood may be honored and revered by thee for under its influence thou shalt have power to exalt thy family. Where they with thee shall enjoy, thrones, dominions, principalities and powers and magnify thy calling.

Let thy mind be prepared to go or to come at the call of thy President, and thou shall not fail of obtaining a fullness of the blessings of the earth. Thou shalt enjoy vineyards and participate in the fruits thereof, and become an instrument of the redemption of scattered Israel and see them rejoice and flourish upon the mountains. For thou hast the blood of Ephraim and are an legal heir to the promised blessing.

This is thy father's seal and I place it upon thee by virtue of the Priesthood in the name of the Father and the Son and the Holy Ghost, even so. Amen and Amen.

This has been fulfilled, is being fulfilled and will be fulfilled for those who honor their Priesthood and Covenants as did Gilbert, Adaline, and Henrietta. This is a source of great comfort to us their posterity. In addition to the above blessing, Gilbert and his wives received their second anointings.

Closing

As one looks at Gilbert Belnap through the "windows of his own writings, through correspondence and the commentaries of his children," one sees a noble man.

He was easy and void of affectation, deliberate in speech, conveying his original ideas in apt though homely phraseology. He was outspoken and plain, never mincing matters with anyone, high or low, nor treating the simplest honest individual with less deference than the greatest of all the distinguished men and women with whom he associated.

Without the least shadow of vanity we can truly say of him, his integrity was unimpeachable and he was trustworthy in all the interpersonal relationships of

life. He carefully trained his children to habits of industry, economy and strict morality and a knowledge of the restored Gospel of Jesus Christ.

He was a good judge of character and had an excellent memory. His mind was as capable of grasping and deciding upon great questions as of directing the smallest details of life's everyday affairs. He had an unshakable testimony in the divine mission of Joseph Smith and was a staunch supporter of Brigham Young and his successors. His duties and responsibilities were discharged with full consecration and commitment and that inflexibility of purpose that ensures success. From childhood he exhibited that energy and decision of character which marked his progress in life. He not only taught profound doctrine, but also how to build homes, towns, governmental and social systems and to redeem the desert.

When called upon to pioneer a new country or establish a new colony, he was the man for the place, ready at the appointed hour. His mind was keen and far-reaching, while he inherently possessed those attributes which make leaders and counselors. By hardships, trials and toil (which had been his portion) he had been tempered spiritually, mentally, and physically to endurance,

He had his faults, but none were serious and his defects need no apologies for his virtues swallowed them up. He left a worthy example of energy, industry, indomitable will, self-sacrificing nobility, patriarchal nature, love of mankind and love of God; and coming generations will link his name with the noblest characters of earth.

Sheriff Gilbert Belnap — about 1885

Sheriff Ward of Salt Lake telephoned Sheriff Belnap of Ogden that he had arrested a man and woman that was fleeing from an embezzlement charge in a eastern city. That he, Ward, had arrested this man and also a woman with him. The man seemed a perfect Gentleman and asked that he not be locked up in jail and said that he would be willing to pay a guard in a respectable hotel. So the Sheriff let them stay in the Cullen Hotel in Salt Lake, third story. He placed a man to walk the hall in front of the room all night. In the morning when they entered the room the woman was there but the man was gone. He had torn up the blanket and let himself down by the window. Ward also notified Sheriff Belnap that he had wired the Sheriff at Kansas City that the man was caught and said Sheriff was then on the train coming, and that he would like to have the best help because he could see the predicament he would be in. Belnap asked Ward what had become of the woman. The Sheriff said, she is liberated as they had no charge against her. Belnap suggested to Ward to hunt her up quickly and keep close track of her and never mind the man. Later in the day Sheriff Ward called Belnap again and said the woman had bought a ticket to Ogden, and he thought he would come on the train with her. Belnap suggested that Ward keep out of sight, if he came on the train at all to get in the engine room and not speak to Belnap when he reached Ogden. Belnap then gathered his grip and went to the depot.

When the Salt Lake train arrived he easily picked out the lady from the description given him by Sheriff Ward. As she stepped off the train on to the platform Belnap stood close by speaking up in a loud voice, and said to the bystanders, "Where is the C. P. Office." One of the laboring men standing close by pointed it out to him. He walked up to the C. P. ticket office, the lady following close along behind. When he reached the office he gave the ticket agent a wink but said, "Give me a ticket to San Francisco." The ticket was furnished and the

money paid, stepped back a few paces with his back to the lady and fixed some things in his grip.

In the meantime the lady purchased two tickets to San Francisco. When she had gotten her tickets purchased Belnap then spoke up and said, "Where is the C. P. Train?" walking out to it, the lady following. He walked into the car and sat near the center and the lady took a seat just behind him. Before they reached the Hot Springs the lady began a conversation. They talked pleasantly together till after they passed Brigham City. At this time it was dark in the evening and the lady said to her friend Belnap, that she expected to meet a friend in Corrine and to get off on the dark side of the train and I am a little fearful. Belnap suggested that he could help her out and borrowed a lantern from the brakeman.

When the train reached Corinne Belnap helped her from the train and as they stepped off the train, the gentlemen met her, took her grip in his hands then Sheriff Belnap told him to hold up his hands while he put the handcuffs on him. Although he cursed and swore vehemently Belnap took the man and woman back to Ogden on the next train and turned them over to Sheriff Ward.

Told by Hyrum Belnap, the son of Sheriff Gilbert Belnap.

FUNERAL OF GILBERT BELNAP At Hooper
Thursday, March 2, 1899, Large number present.

The funeral services over the remains of the late Gilbert Belnap were held at Hooper, Thursday, March 2, 1899. The services were presided over by Bishop W. W. Child, and music was furnished by the Hooper band and the Latter-day Saints choir. The band played an air as the remains were carried in and out of the meeting house, and the services were opened by the choir singing "Hark From Afar." Elder G. H. Powers followed with prayer and the choir sang No. 58 of the Latter-day Saints Hymnal.

Elder, Austin C. Brown was the first speaker, and told how he, as a little babe, had crossed the plains in the same company with the deceased, how his father died during the trip, and how Mr. Belnap had aided and cared for the bereaved ones during the journey. He had a great love for the deceased — almost as a father.

Elder Parker was counselor to Mr. Belnap for eighteen years, during the whole of the time that he was bishop of Hooper Ward, and he spoke feelingly of the good qualities of his departed brother. He had labored along with him for thirty years in both temporal and spiritual affairs.

Elder H. W. Gwilliam made a few general remarks, and he was followed by Bishop Robert McFarland of West Weber. He had known the departed brother since the '50s, when he lived in Ogden. He told of his visits to Ogden and of his experience with Mr. Belnap. He adjured those present to profit by the experiences of the noble man who had gone before. He was a man of unswerving purpose, firm and earnest in his labors, whether in temporal or spiritual work. He told of his many experiences in the early days with the Indians, and many other incidents to show the character of the man the people honored by their being present to pay their last respects to his memory.

Bishop W. W. Child was the last speaker, and his remarks were brief. He spoke of Mr. Belnap as the father of the settlement. The leader in both temporal and spiritual matters; a man who had never had an enemy of whom he had

heard. A man among men and one whose life might well be emulated by all the young.

The choir sang "Rest in Peace." Elder A. C. Christianson pronounced the benediction, and the funeral cortege was formed which escorted the remains to the Ogden cemetery, where they were interred.

"Hark! from afar a funeral knell" by Eliza R. Snow. No. 178

Hark! from afar, a funeral knell Moves on the
breeze — its echoes swell The chorus for the dead!
A consort's moans are in the sound, And sobs of
children weeping round A parent's dying bed.

He's gone! his work on earth is done, His
battle's fought, his race is run;
Blest is the path he trod. For he espoused the
glorious cause, In prompt obedience to the
laws On the eternal God.

He sleeps; his troubles here are o'er;
He sleeps where earthly ills no more Will
break the slumb'rer's rest His dust is laid
beneath the sod, His spirit has returned to God,
To mingle with the blest.

Death sunders every tender tie;
Pierced by his shaft, life's prospects lie Like masts
by tempests cleft, But hope points forward to a
scene Where sorrow will not intervene, Nor friends,
of friends bereft.

The Savior conquered death; although It slays our
friends, and lays them low They in immortal bloom,
When Jesus Christ shall come to reign, Shall burst
their icy bands in twain, And triumph o'er the tomb.

GILBERT BELNAP

(Evidently printed in the Ogden Standard Paper) at Ogden,
Utah

Gilbert Belnap was the son of Rosel Belnap and Jane Richmond, and was born in Hope, New Castle District, Upper Canada, December 22, 1821. His father and mother had died by the time he reached his 10th year and he came from Canada to New York and afterward to Ohio. He met with the Mormon people at Kirtland, O., and was baptized into the church on Sunday, September 11, 1842, at that place. Shortly after this, in Company with others, he took a wagon to Wellsville, Ohio and there took a steamer to Nauvoo, 111. In 1844 he was working for *President Brigham Young*. He was with the guard which went with Joseph Smith when they laid down their arms at the request of Governor Ford of Illinois, and was on guard at the door of Joseph Smith's room, sleeping on the floor, the night before he was killed. That day he went with Governor Ford down to Nauvoo to

assure the Mormon people that Governor Ford would protect them and during the absence Joseph Smith was killed. On December 21, 1845, he married Adaline Knight at Nauvoo. Her father, Bishop Knight was then presiding bishop of the church. In February, 1846, they left Nauvoo and traveled to Omaha, where they lived at Winter Quarters. Here two sons, Gilbert R. and John M. were born. John M. died while crossing the plains, and Gilbert R. was sheriff of Weber county for several terms. June 15, 1850 they started across the plains and arrived Sept. of the same year. A few weeks later he removed his family to Ogden. He was elected a member of the Common Council, being later selected and made marshal. In Feb. 1851 the city was incorporated and he was again made marshal. In 1852 he was married to Miss. Henrietta McBride. In 1853 he was prosecuting attorney of the second ward of Ogden, and in 1855 he was both attorney and marshal. He was appointed city sexton and attended the first burial in the city cemetery. He resigned in April 1855, when he was called on a mission to the Salmon River by Apostle Snow, now Pres. Snow. He returned in 1857, and went out with Lot Smith to meet Johnston's army. In April 1858 he moved his family to Springville, returning in 1860, when he was again elected prosecuting attorney serving until 1862, when he was elected Sheriff of Weber County. He held this position for four terms, until 1870. In 1869 he removed to Hooper, where he has since lived. At that time there were but four houses in sight. In 1873 he was appointed county selectman to fill a vacancy. In 1876 he was elected assessor and held the office until 1882. He was appointed presiding elder of Hooper in 1869, and made bishop when the ward was organized in 1870. He held the bishopric until 1888, when he resigned because of failing health, resulting from a paralytic stroke in 1875. He has been an active worker in all lines of business during all of his life, and he quit this earth at peace with all. He leaves two wives and fifteen children to mourn his loss. He was the father of seventeen children, had 114 grandchildren, twenty-two of whom are dead, seventeen great-grandchildren, of whom five have passed away.

At the time of his death there were present at his bedside three daughters and six sons, his two wives and the mother of his first wife, who is aged 94 years. The sons and daughters are as follows;

Gilbert R, John M. (dead), Joseph, William J., Mrs. Martha J. Hammon, Oliver, Francis M., Hyrum, Augustus W., Volney (dead), Mrs. Isidore E. Stoddard, Vinson K., Amasa, Mrs. Adaline L. Love, Mrs. Mary Lowe, Miss. Lola A. Belnap.

Chapter 7

SEVENTEEN BRANCHES

CHILDREN OF GILBERT BELNAP AND ADALINE KNIGHT AND THEIR COMPANIONS

Gilbert Rosel Belnap

Gilbert Belnap, Utah Pioneer of 1850, had many invaluable qualifications for the stormy days at Nauvoo, Illinois. He was brave, courageous, daring and obedient. Because of these qualifications and his loyalty to the Prophet Joseph Smith, Brigham Young gave him many special assignments on the trek across the plains.

He was a scout and was on a special assignment with Andrew Gibbons when his wife, Adaline, started in labor with her first child. She was just a girl of fifteen. The company had come as far as Winter Quarters (Florence, Nebraska). It was extremely cold, even for January. Some few log cabins had been built, but most of the people lived in their wagons. When Adaline started in labor, one of the sisters went to Brigham Young's headquarters and he returned with her. He administered to Adaline and told her that all would be well with her, and that she would give birth to a fine son. When Gilbert returned in six weeks, he saw his son for the first time. This child of promise was born January 8, 1847 at Winter Quarters, Nebraska, and was named Gilbert Rosel Belnap.

Gilbert Rosel's father was a wheelwright and a carpenter. As such he repaired the wagon wheels and wagon boxes, and as a carpenter he was also much in demand when the Mormon Battalion was enlisted. In the history of the McBrides coming to Utah, that is the progenitors of Adaline Knight Belnap, they record that Gilbert and his brother-in-law, Andrew Gibbons, both volunteered to come with that first body of Saints in 1847, but that Brigham Young said that both men could not be spared as they each had a wife to care for, also Adaline's mother, Martha Knight, and her mother, Abigail Mead McBride. Consequently, Gilbert and Andrew drew lots, with Andrew coming to Utah and Gilbert remaining behind. For the reasons that he was, as a tradesman, needed in camp and there were these four women to be cared for, Gilbert remained behind and did not reach Utah until September of 1850. Upon arrival in Utah, the family was assigned to the Ogden area. Adaline related that she walked much of the distance between Salt Lake and Ogden with her small son, Gilbert R. trudging by her side. His only shoes were made from the tops of old discarded boots. They forded the Weber

River at a place near where the Bamberger bridge is now located, and lived in the Goodyear Fort for a short time.

Their first permanent home was near Canfield Creek or Bunker's Hollow, or what is now known as near Madison Avenue and Sullivan Drive. Here Gilbert R. lived as a boy. One of the first jobs he could remember was being put to poking his father's oxen with a stick to aid the plowing of the land. They had many narrow escapes from the Indians. Here young Gilbert R. learned to shoot at an early age, and although a mere youth, he and his gun were present at the Morristown War* when the territorial militia surrounded the town that is now known as Uintah.

When Gilbert R. was twenty years old, he met and married Sarah Jane Cole. They were married in the Endowment House in Salt Lake City on November 30, 1867. Soon after their marriage they moved to Hooper, where they were one of the founding families of that community. Gilbert served as Constable in Hooper for fifteen years. He was sent to Arizona on a colonization mission.** At the April Conference in 1882 he was called on a mission to Minnesota. Soon after he returned from this mission in 1884, Brother Franklin D. Richards and other brethren came to Hooper and persuaded him to accept the nomination for Sheriff of Weber County. He was nominated at a large mass meeting held in the Tabernacle and was elected soon after.

Being Sheriff in those days was a tough assignment, but Gilbert's birthright of courage in face of danger, coupled with his innate honesty and integrity made him admirably suited for this assignment. The job as Sheriff was fraught with many dangers; the West was filled with outlaws and gunmen who terrorized the complete Rocky Mountain region. It did not take people long to recognize the ability of young Gilbert Belnap, as he was called. He was recognized throughout the West — many times assisting in the capture of outlaws in the adjoining states.

The Jackson Hole country became the hideout of the worst outlaws of the time. The situation had become such a problem that the governors of five adjoining states held a conference. They chose Gilbert to head a group of officers to clean up this nest of gunmen. He was successful, and gained national acclaim for a job well done.

Another time he was called to Carthage, Illinois on business. Before his departure he called on his father to tell him he was going. His father, of course, recalled many memories, both bitter and happy. He exacted a promise from Gilbert that while he was there he would attempt to contact certain people, among whom was Mr. Sharp, a man whom his father knew well and who was known to him as a member of the mob which attacked Joseph Smith. This same Mr. Sharp is known to have been stricken with paralysis while in the mob at Carthage jail. The Saints attributed it to the flash of light which many of the Saints saw. Gilbert called on this man. He was a miserable, shrunken person, and still paralyzed. When Gilbert R. introduced himself as the son of a former resident of that part of the country, Gilbert Belnap, this man was visibly shaken. This visit, along with the visit to Carthage jail, where Joseph Smith was martyred, made an indelible impression upon him.

Gilbert R. Belnap was an ardent Democrat, many times he was the only Democrat elected in an otherwise straight Republican victory. He was elected

Sheriff in 1884, serving during the years 1885-1894 inclusive; also elected and serving for the years 1897 and 1898. His pay was \$80 per month and he furnished his own horse, its feed, and supplied himself with his own equipment.

Once when the Church authorities were being so harassed by the government officials over plural marriage, they had arrested President Lorenzo Snow in Brigham City. He was put in Weber County jail with bad riff-raff and desperados. Sheriff Belnap went to Salt Lake and petitioned that, pending trial, President Snow be released to his personal jurisdiction. Because of Gilbert's well-known integrity, his request was granted.

While Gilbert R. was yet alive, in 1924, The Ogden Standard-Examiner interviewed him and wrote at considerable length from which the following is taken in part:

- "He tells of an interesting incident in his career that occurred while he was in New York City, where he was sent to bring back a man who had stolen \$2,000 from a woman here.

'While I was in New York I had an interview with Pinkerton, the famous detective,' Mr. Belnap said. 'Mr. Pinkerton asked me many questions and wanted to know all about the western methods of bringing law violators to justice, especially the way we used to track fugitives through rough open country for miles without ever getting off their trail. Mr. Pinkerton and his group of detectives wondered why we people in Utah didn't start a detective agency here in Ogden and Salt Lake to run down criminals, with which the west abounded after the building of the Union Pacific. He seemed surprised when I told him I did all my own detecting and had been successful running down all the outlaws that had caused any trouble. Before I left there Mr. Pinkerton offered me a job and wanted me to stay and work for him, but I preferred to live in the west and came back bringing my man to stand trial.'

"Mr. Belnap went to school in a little building that stood just north of where the post office now stands. Francis A. Brown was the teacher.

'One evening while studying my spelling lesson for the coming day by the light of a candle,' he said, 'father asked me what the word was we had to learn. I told him (Aaron). My father told me to go down to the foot of the class and wait until all the others had had their turns at spelling it and then say, (Big A, little a, r-o-n). I did as he said and the next day created quite a scene when the teacher scolded all the others for not capitalizing A as I had done.'

"Mr. Belnap was present when the townsite of Huntsville was laid out by Brigham Young on November 14, 1864, and remembers the occasion well. Arriving at Ogden Valley, Brigham went to a spot just east of where the Huntsville cemetery is now and dismounted, saying, "I see a stream to the north and a stream to the south; between them will some day be a city, which will make this fertile valley produce bountifully.'

"One of the outstanding events in Mr. Belnap's career was the capture of the train robbers that held up the Denver & Rio Grande train in eastern Utah, September 7, 1889. The bandits took the belongings of the passengers and escaped to the hills, later coming to Ogden, where they held up a saloon and gambling hall. On coming out of the saloon with a bag of money in one hand and a gun in the other, one of the outlaws was approached by a man named Billy Fields, who attempted to stop the robber. Fields was shot in the thigh. Summoning a nearby cab driver, the bandit directed him to drive him down to the railroad tracks, near where the Ogden Iron Works now is. Jumping out of the cab, the outlaw, Joseph Nay, ordered the cab man to drive speedily back into town and took the money to the room of a girl who shielded him. A few days later Nay and his partner, E. K. Fisher, planned to kill a man

named Monroe, who ran a theater here. The girl learned of the plan and told Mr. Belnap, who captured the desperadoes with the aid of United States Marshall Pratt.

"The two outlaws met at a pool hall one morning and Nay walked to the door. There he reached up to stroke a pet parrot. As he did so, Mr. Belnap, who was stationed outside, grabbed three fingers of the gunman's hand and stuck his revolver against Nay's ribs, commanding him to surrender.

"Seeing his partner in difficulty, Fisher, who was inside came rushing to the door, gun in hand for action and was promptly ordered to stick up his hands by Marshall Pratt, who was on the other side of the door. On arrival at the jail, the prisoners' coats were removed and laid on the floor, whereupon Fisher commenced to kick them viciously. Compelled to desist by the officers, it was discovered that the pockets of the garments contained a number of loaded dynamite cartridges, enough to have blown the building up. The law took its course and the criminals served a long sentence in the penitentiary. On their release, Nay left the country, while Fisher educated himself and became a detective.

"On another occasion, Mr. Belnap relates how a traveling snake show was stopping in Ogden and a theft of \$500 in gold occurred. The side show people were suspected but no proof could be found against them so the monster snake and its cage were taken into custody awaiting developments. Meanwhile one of the itinerant show folk caught a train for the east, but arriving at Echo, took the branch line to Park City. Mr. Belnap quietly trailed along and watched every move. When the suspect made friends with Mr. Belnap and attempted to have him cash a gold piece he made the arrest and search produced the \$500 in gold.

"Mr. Belnap tells of another incident in his own words. 'One time a dangerous gunman held up a saloon here, and was suspected of having taken part in several Nevada train robberies. With his partner the outlaw rode off through Ogden Canyon, up South Fork, through Beaver and over to Monte Cristo, with myself and a deputy trailing them. On noticing one of the bandits just as he topped a ridge ahead, we separated and I got off my horse and walked on leading it. Pretty soon I came on a horse standing in a clump of brush and knew then that the rider, who was one of the men I wanted was near. I had two guns with me, a .38 caliber and a .44 caliber, as I had to be prepared. The bandit had sworn to kill me on sight. Knowing that he must have me covered I walked on slowly, trying to figure out where the man was hidden. I took my .38 caliber revolver and removed three shells, so that the hammer would strike three empty chambers in the cylinder before hitting a bullet. Then I shouted the man's name several times and asked him to surrender. He yelled back a curse and said that my time had come because he had the drop on me. So I agreed to give up and he walked out in the open never suspecting my ruse, keeping me covered with his rifle.

'I handed him my pistol and he laid down his rifle, and then commenced to pull the trigger, not knowing I had another gun on me. The hammer had fallen twice, and was raising for the fatal shot when I drew and ordered him to throw up his hands. Thinking the gun was empty he did so. I tied his hands with bailing wire and brought him back. His partner went on into Idaho. I went up to Montpelier some time later and while a Fourth of July celebration was going on I saw my man. He had three fingers off on one hand and always wore gloves. I got the drop on him before he could pull his weapon and took him over to the sheriff of that county, who wanted to let him go because the bandit had worked for him on his ranch. I refused and put a guard over the outlaw. The other sheriff and myself then searched the bandit's shack and found two complete sets of burglar tools and postal receipts, that showed he to be the robber of the Montpelier post office a short time before. He also had

a herd of stolen horses that he had gathered up in Utah and was wanted for horse stealing. We found his safe cracking tools tied with a wire and let down between a hollow wall. The government sent him to prison for robbing the mail.'

"Mr. Belnap says he found it necessary to shoot a man on one occasion, when a bunch of desperadoes resisted arrest at Hot Springs. When the man he went to arrest reached for his gun, he fired, wounding the criminal, who afterwards recovered." (End of quote.)

Soon after his election as Sheriff, Sheriff Philips of Denver, wired him to the effect that the Sheriff of Wrangle County, Colorado had collected \$4,000 on an execution and was running away with the money, his wife with him, and that they were coming on a west-bound train, "Look out for them." The Sheriffs office

Sheriff Belnap arrived in Corinne soon after on the freight train, got the man and woman and returned on a freight train to Ogden. On walking from the depot to the courthouse, this fleeing sheriff offered Belnap \$2,000 to let him continue his journey. Belnap wouldn't consider it. When locked up the fleeing sheriff demanded the services of one of the best attorneys in Ogden. Sheriff Belnap took the captured sheriff to Attorneys James Kimball and R. Heywood. They said this was a false arrest—demanded the man's release—with force if necessary, but without avail. However, as they were leaving, the attorney suggested that Belnap could be sued on his bonds for false arrest. Gilbert, much concerned, immediately inquired of Judge Dee, Ogden City Judge, the possibility of his being sued. Judge Dee, surrounded by a number of people, laughingly joshed Belnap as he didn't seem to fear the guns or his position in the attorney's office, but became somewhat excited when he thought he might be sued on his bonds.

He served as Fish and Game Commissioner in 1888 and 1889.

After leaving the Sheriffs office he entered into the grocery business on Washington Avenue in part of the Utah Loan and Trust Building. It was a sad day when the business was completely destroyed by fire.

He turned to farming while physically able, on land which he held in Hooper. His old adobe home, built years before, still stands—north of the Hooper Ward chapel.

When nearing 65 years of age he became interested as a sleuth in the "Joseph Henry Martin Blackmail Case." He came near apprehending the perpetrator—so near in fact that he received a portion of the reward money. (Weber County Criminal Files 861, 890 to 893 et al, December 24, 1913.)

Gilbert's bravery, courage and honesty won him many earthly laurels, but through it all he stayed true to his religion. He served on three missions, and was a member of the High Priests Quorum of the Ogden Fourth Ward when he died.

Gilbert had a wonderful zest for living. Until the day of his death on January 29, 1929, he had never even thought of himself as being old. He died at the age of 81. Gilbert R. and Sarah J. Belnap had six children, two boys and four girls: Sarah Elizabeth, born January 14, 1870 and died January 1, 1920; Adaline, born May 27, 1872; Gilbert Martin, born November 22, 1874 and died July 20, 1875; Rosel Cole (he prefers Roswell), born January 27, 1881; Weltha May, born July 27, 1886 and died July 18, 1923; and Maude, born October 7, 1889.

*See Eliza Watts Belnap account.

**See William J. Belnap Story

David O. McKay said at his funeral that from the time he was a little boy he had heard his father praise the ability and integrity of Gilbert Belnap, and that his own life had been influenced for good by having known Gilbert Rosel Belnap.

Sarah Jane Cole
Wife of Gilbert Rosel Belnap

Picture, if you can, a young couple, Martin Cole aged 26 and Elizabeth Cole aged 24, setting out from Liverpool, England with five small children in the year 1849. They left England on the sailing vessel "James Pennell" September 2, 1849 and arrived in St. Louis November 2, 1849. Their first act upon arriving in a new country was to make arrangements for the funeral of their baby, Lucy, who died just a few hours before they arrived in St. Louis. They left St. Louis March 31, 1850, and arrived at Council Bluffs, Iowa, April 17, 1850. Six days after their arrival there, a daughter, Mary Ann, was born to them. May 30, 1850, they moved into their first home in this new country. Two years and one month later they sold this home and most of their beloved possessions in order to buy and equip a wagon and oxen. Elizabeth did save a few pieces of furniture, her precious brass kettle (which is now in the Daughters of the Pioneers Museum), some of her fine linen sheets and a new little calf. This family was assigned to the Sixth Company which crossed the Missouri River June 17, 1852, with James Tidwell as Captain. The Sixth Company had been on its way less than a month when Cholera attacked their camp. Martin Cole, a strapping six-footer, was one of the first to offer his help—he contracted the disease and was dead within 24 hours. He died July 11, 1852 and was buried by the roadside. The records of this journey made by the Sixth Company, as with many others, are records of statistics, "averaged so-many miles per day and arrived at destination at such a date"—but the sufferings, the longings, the courage, faith and prayers were recorded on the souls of those brave Saints. (This young mother had also lost her baby, Mary Ann, February 2, 1851 or 1852.) She arrived in Ogden with her remaining four children on October 5, 1852. She set up camp on the square where the Tabernacle now stands and two weeks later, on October 19, 1852, she gave birth to Sarah Jane Cole. Sarah Jane grew to be a woman who was fine and strong, yet tender and flexible. Her unbounded courage, her perseverance and faith had been burned into her soul as she also rolled along over the plains near the heart of her valiant mother.

Conditions were extremely difficult for this little family, but with their inborn courage and good hard work, typical of early pioneers, the Lord blessed and protected them.

Sarah Jane worked very hard. When she was ten years old she gleaned wheat, when she was thirteen she went out washing and she paid for her early school tuition by stripping sugar cane and carrying the molasses to Rose Can-field, who was the school teacher. She was an excellent hand at the spinning wheel, and she spun hundreds of skeins of yarn. The first pair of cotton stockings she could remember wearing she made herself when she was but thirteen. She gathered the cotton, picked out the seeds by hand, carded it into rolls, spun it into thread and knit the stockings. She was then the proud possessor of one of the few existing pairs of snow white hose in Ogden.

When Sarah Jane was fifteen years old she married Gilbert Rosel Belnap. They were married November 30, 1867 in the Endowment House at Salt Lake City, Utah. They made their first home in Hooper, **Utah**. Their marriage was blessed

with six children, two boys and four girls. (See Gilbert Rosel Belnap sketch for the names of the children).

She was one of the first Relief Society teachers in Hooper and later became the President of the Young Women's Mutual Improvement Association. During the time she labored in this capacity, the Salt Lake Temple was under construction, and she and her co-workers in the Mutual were instrumental in sending many quilts to Salt Lake which were accepted as pay by the men working on the Temple.

In 1884 she moved with her family to Ogden where Gilbert R. had been elected as Sheriff. In 1894 she was chosen as Counselor in the Fourth Ward Relief Society and she held this position for many years. She was a charter member of the Weber County Daughters of Pioneers. Her statewide registration number was 298—she was among the first.

She spent the remainder of her life in Ogden City, where she was loved and respected by all who knew her. Her husband, due to his Church and Civic work, was away from her a great deal, but she kept her family intact and was greatly loved by them. She died January 11, 1924, and is buried in the Ogden City Cemetery.

MAUDE B. KIMBALL

John McBride Belnap

Born May 11, 1849, Fremont County, Iowa and died June 22, 1850 at Salt Creek, Missouri.

Reuben Belnap

Reuben Belnap was born on June 14, 1851, in a humble home near Canfield Creek in Bunker Hollow, a place which afterward became part of Ogden City and is today known as Sullivan Drive. His parents were Gilbert Belnap and Adaline Knight. He was the third child born to them. He was blessed by his father on June 22, 1851.

At the age of five years, he became very ill with a fever and was unconscious for some time. He wrote of it in his journal in this way: "It seemed that a lady took me by the hand and said I was to go with her. We traveled through a beautiful country covered with flowers and most beautiful trees of every description. We had gone quite a long way when all at once she stopped and said I must return, and I turned back. I do not remember how I returned, but when I became conscious and opened my eyes, my mother and father were kneeling beside my bed with tears in their eyes. From that moment I began to recover. I always felt I had been privileged to see a little bit of the world hereafter, and I yet had a mission to complete here." It took him some five or six years to become himself again.

Reuben was taken with his family when they moved south at the time that Johnson's Army threatened the Saints in the valley. When the trouble was over and the people returned to their homes, his father took up a farm on the banks of the Weber River, west of Ogden City, where the tracks of the great Union Pacific Railroad junction cross and re-cross today.

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HERITAGE WITH HONOR

During the early settlement of Ogden, the Indians were frequent visitors in the homes of the white people, often walking in and demanding something to eat or to wear and doing harm to women and children when unprotected. Reuben had such an experience when he was nine years old. His father and mother and some of the children had gone to Church one Sunday morning and had left Reuben at home to care for the smaller children. An Indian, about six feet tall, came in the door and asked for a biscuit. Reuben said they had no bread and with that the Indian came at him with his tomahawk raised in the air saying, "You Lie." Reuben jumped on the bed and reached the loaded rifle which was always kept on the rack above the bed and leveled it at the Indian saying, "You go." Instead of running, the Indian backed himself from the room slowly, all the while with his eyes on Reuben and Reuben returned the look over the top of the rifle. When the Indian reached the door he jumped to one side and Reuben quickly closed and bolted the door. The children kept very quiet following this experience until their mother and father returned.

Due to ill health, Reuben was twelve years old when he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints. He was baptized on April 2, 1863, by Isaac Furniss and confirmed that same day by Robert McGurie.

He grew to young manhood in Ogden. While in his teens he moved with his family to Hooper, Utah. He worked on the first railroad which was built through Ogden. The first new suit he ever owned he bought with the money he earned working on this railroad job. The first year he earned \$100 and gave \$50 of it to his father.

In the spring of 1869 a surveying party came, surveying the land into sections for the government. Reuben and two of his brothers, anxious to make more money, began working with the surveying group. About the third day, they had moved down the canyon and out on the flat near the old adobe Hooper Herd house and decided to stop there for dinner. They were welcomed and it was while waiting for dinner that day that Reuben first saw his future wife, a girl with shining red hair, helping her mother. He decided then and there to see her again under more favorable conditions. He was in work clothes and, because of his appearance, made no attempt to meet her that day. The following Sunday however, found him dressed in his best suit, new hat, white shirt and collar and new boots and at the meeting house a half hour early. He met, and in time, won the girl that he loved. On January 11, 1870, Reuben Belnap and Lucien Vilate Hammon were married in the Endowment House in Salt Lake City, Utah. Theirs was a double wedding with Martha Jane Belnap and Levi Hammon, being married at the same hour and at the same place. Reuben was ordained an Elder on his wedding day by John T. McAlester.

This marriage was blessed with nine children: Reuben Augustus, born July 19, 1879; Gilbert Levi, born August 27, 1881 and died May 6, 1883; Ansel Marion, born January 4, 1884 and died May 2, 1884; Luvina Vilate, born June 5, 1885; Nora Lucien, born December 7, 1887 and died June 8, 1888; Policy Estella, born June 6, 1889; Adaline Elizabeth, born October 28, 1891; Chauncy Asel, born July 23, 1894 and died January 28, 1895; and Ethel Beamy, born April 25, 1896.

Reuben filed on 80 acres of land in the northern part of Hooper and they lived there in a small house and farmed the land. They were married nine and one half years when their first child, Reuben Augustus was born. Reuben was a Ward

Teacher, School Trustee and Watermaster, and he liked to take part in dramatics in the Church activities. He was ordained a Seventy March 16, 1884, by W. W. Child.

In the year 1886 they left Hooper and traveled, in covered wagons, with several families to a new country. In the company were George Davis, Bill Davis, Riley Howard, Hobe Thompson, Heber Hammon, a single brother. They traveled north into Idaho to a little town called Wilford, near St. Anthony. They all kept well on the journey and enjoyed themselves together. They arrived in the town of Wilford on May 6, 1886. Wilford was, at that time, in Bingham County which was later divided into two counties. Wilford then became a town in Fremont County.

Here Reuben filed on one hundred sixty acres of land and built a log house. He bought the right to another one hundred sixty acres on which there was a log cabin. His mother-in-law and father-in-law moved into it when they arrived in the fall of that year. It was good stock raising country and they acquired cows, horses and sheep and raised grain and hay during the summer months. Reuben was a hard working man, owning several different farms and breaking up new land. He was a stock man, took up land, made miles of fencing, tilled the soil, built homes and raised vegetables, fruit orchards and flowers.

The winters were very severe and the snow would get several feet deep — some said it got to be as cold as 40 degrees below zero. He writes, "There came an early snow storm which left about sixteen inches of snow. I thought I better go after the horses, or they would starve. One morning early I saddled a horse and lit out. I traveled about ten miles. Sparkling snow covered everything. The mail carrier left a few traces, then there were horse trails. I saw horses, rounded up several bunches but could find none of mine. It was getting afternoon and the horses and I had traveled over hills and through valleys. When the sun got low in the west, I knew I had better start for home as it would be dark before I could reach the trails again. I thought the moon would be shining and I could easily follow the trails. The snow was deep and the horse tired, so I got off and walked a while. When darkness came on, it began to get cold, and a thick fog began to cover the countryside. Soon I could not see the moon or trail, scarcely the horse. Very soon the horse lost the trail and was floundering in deep snow, so I gave him the reins and soon discovered he was lost. I kept him moving, thinking the fog would raise and he would find the trail. I became horrified, because being lost in a fog in zero weather could mean death, and no living soul could find where I was. I began to get hold of myself and asked for guidance from on high. It seemed almost an eternity we wandered around, when suddenly a great light came all around us, lighted up everything. The horse neighed and sensed where he was, and I knew where we were, thank God."

There was a little woman down in the log house with small children, praying desperately for his safety. She put the lighted lantern in the window. Every once in a while she would open the door to see if he was coming, then close it and weep with anxiety and fear that clutched her heart. There was joyous relief and thankfulness when she heard the horse pawing at the doorstep and her husband shouting, "Hello." Such was the faith and courage of these pioneers.

He was Justice of the Peace in Wilford for many years. He helped to establish the town and contributed freely to the building of schools, churches, dance halls and the laying of cemeteries.

Reuben was the first Superintendent of Religious classes. On September 3, 1887, he was ordained a High Priest by Thomas E. Ricks, at Rexburg, Fremont County, Idaho, and set apart as First Counselor to Bishop George Davis of the Wilford Ward. When Bishop Davis resigned, Reuben was ordained a Bishop and set apart as such of the Wilford Ward on July 16, 1893. He labored in this position with the people he loved until honorably released May 15, 1898.

While Bishop in Wilford, diphtheria broke out in the ward. One family (Kershaws) lost their entire family on nine children. Reuben was ever there, helping this grief-stricken family. He helped to lay out and bury two or three children a day. He went into their home and put the bodies in caskets with only carbolic acid as a disinfectant. He administered to them and stood with the parents in their grief. He would come home, change his clothes outside, rest for a few hours, then another child would die until the last of their children were gone, from a baby eight months old to a son of twenty-one years. How deep was their grief. Their home was burned and all they had with it. With the help of ward members, graves were dug in the frozen ground, hand made caskets covered with cloth were made, burial clothes were sewed, fuel and food were provided and money was raised to send the Kershaws to their friends in Utah. Reuben was the only person to enter this home during this time, yet this dreaded disease was not carried home to his family.

At this time, they moved to Basalt, Idaho, and Reuben raised sugar beets, hay and grain and took care of his livestock, although the bitter cold weather and the hard work had had it's effect on him — his health was poor.

He was called and set apart on September 2, 1899, by President Jonathan G. Kimball, to fill a mission in the California mission. He leased his farm to his son, Reuben, and left for California, arriving in San Francisco on September 4, 1899. He was met by Mission President E. H. Nigh. Due to ill health, he was only able to complete a short term mission of four months and received an honorable release in January of 1900. However, during that short time he held twenty-two street meetings, visited one hundred nine-two homes, delivered one hundred fifty-six tracts and held twenty-six conversations.

It was some time before he regained his strength and could begin work on the farm as he suffered with varicose veins and heart attacks which put him in bed many times.

On February 14, 1903, he was set apart as President of the High Priests Quorum in the Bingham Stake. When the Blackfoot Stake was organized from the Bingham Stake, Reuben was set apart as the first President of the High Priests Quorum of the Blackfoot Stake by Apostle Hyrum Smith in 1904. His hearing became impaired and he felt he could no longer give his best services so he was released in 1909.

They sold the ranch and built them a new home on a lot in the Basalt Township, Inc. Here he was chosen to be the chairman of the Basalt Village Board of Trustees. He also had a small dairy and sold milk to the creamery.

In 1909 they moved back to Ogden, Utah, and lived on a small place on Sullivan Drive. Here there was good pasture land and with a few cows, he continued to work hard in operating a small dairy. There were with them besides Addie and Ethel, their son Reuben Augustus' two children, Gilbert A. and Cora May, whose mother, Clara, had passed away. These children lived, until married, with their

grandparents. On July 5, 1918, they moved to Malad, Idaho, where they bought a farm with pasture land to raise sheep. They stayed there about two years. In 1920 they moved to Ucon, Idaho, where Reuben and his wife, Lucien, celebrated their Golden Wedding anniversary June 14, 1920. Then they moved once again to Ogden and built a four-room house on a lot at 229 34th Street. It was in this home that Reuben Belnap died October 20, 1923.

Reuben Belnap was a tall, well-built man, with black hair and snappy dark eyes. He was kind and loving and always respected other peoples' rights and their beliefs. He loved his children dearly and when they were happy, he was happy. He taught each one of his children the Gospel of Jesus Christ and helped them to live it.

Lucien Vilate Hammon
(Wife of Reuben Belnap)

Lucien Vilate Hammon was born December 28, 1852, in Uintah, Utah. Her parents were Levi Hammon and Polly Chapman Bybee. She was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints in August of 1869 in Hooper, Utah.

She was a small child at the time Johnson's Army threatened the Saints and she went south with her family in their wagons and camped on the banks of the Provo River. At the age of four, Lucien had a patriarchal blessing which promised her a very useful life on this earth as well as other wonderful things, and this was fulfilled as she lived to be eighty-four years old. It was also while she was a small child that the grasshoppers destroyed their crops and she helped to burn them with fire on long sticks.

She attended school in the first school house in Uintah or East Weber and at that time the parents paid the teachers personally. School supplies were scarce and it was difficult to get to school in the winter months because of the huge snow drifts and the great distance to the school house.

She learned to help her mother and sisters as they did all the spinning and weaving for their clothes. They gathered indigo weeds and yellow weeds and dyed the yarn from which they knit their stockings.

Her family later moved from Uintah to Hooper, Utah, where they lived in the Hooper Herd house. It was in Hooper that she met Reuben Belnap and they were married on January 11, 1870, in the Endowment House in Salt Lake City. They had nine children, five girls and four boys. Three of the boys and one girl died when they were babies. (See Reuben's sketch for names of the children.)

They had their first home in Hooper, where Lucien was a Relief Society Teacher beginning in February of 1871. She was the First Counselor of the Young Women's Mutual Improvement Association in the Hooper Ward from 1878 to 1886. From there they moved to Wilford, Idaho, where she was a Relief Society Teacher from May 6, 1886 to 1889. She was President of the Young Women's Mutual Improvement Association from 1888 to 1889.

After her husband Reuben's release as Bishop of Wilford in 1898 they moved to Basalt, Idaho, where she was Relief Society Teacher. She was also sustained as Counselor in the Primary in September of 1899. Following this they moved to

Ogden, Utah, in 1909 and lived in the Ninth Ward. She was Relief Society Teacher there until 1918. She held Church property in trust for the Church a good many years and she labored most faithfully as a true Church member.

Following her husband's death on October 20, 1923, her daughter Ethel and her four children lived with her and she helped care for them.

Lucien and her husband, Reuben, celebrated their Golden Wedding anniversary in Ucon, Idaho, in 1920.

Lucien Vilate Hammon Belnap died on January 13, 1927, and is buried in the Hooper cemetery at Hooper, Utah.

Lucien was five feet, three inches tall and never weighed more than 135 pounds. She was very well built, had dark auburn hair and dark eyes and a "peaches and cream" complexion. She was witty and jolly, but ladylike and sweet. Her mind was bright and clear all the days of her life and she, like her mother before her, cared for the sick and always grew lots of lovely flowers which she gave to all her neighbors. She was a wonderful help-mate to her husband, Reuben, throughout their fifty-three years together and Reuben once described her as "The most beautiful girl I knew."

Joseph Belnap

Joseph Belnap was born on January 26, 1853. His parents were Gilbert Belnap and Adaline Knight and he was the fourth child born to them. Joseph's father and mother well remembered the trying days during the persecution and martyrdom of the Prophet Joseph Smith. It was the love of the Prophet which drew and held Gilbert Belnap true and faithful to the Gospel of Jesus Christ, so it is not strange that he named this child after his dear friend, Joseph Smith.

Not long after Joseph's birth his parents took up residence near where the Weber River is crossed by the Union Pacific Railroad tracks in Ogden, Utah. Here Joseph learned to swim well enough to swim across the Weber River and, at that time it carried much more water than it does now and was much wider. Joseph and his brothers earned a few dollars by helping the owners of bands of horses and cattle to ford the river. His father, thinking that the thickly populated town of Ogden was no place to rear a family, moved westward to a new settlement called Hooper, Utah, in the year 1868. In the year 1871 Joseph was appointed as a Utah Militiaman.

It was in Hooper, Utah that Joseph met Manerva Howard and they attended Church together, went for bob-sleigh rides in the winter and attended dances. Manerva's father played the fiddle for the dances. In the spring of 1875, Joseph hitched one of his best teams to his best buggy and he and Manerva traveled to Salt Lake City, where they were married on April 26, 1875 in the Endowment House. At that time no sealings were performed so after the birth of their third child, Joseph and Manerva traveled once again to Salt Lake City and were sealed to each other and to their children. Their marriage was blessed with twelve children: Joseph Howard, born May 2, 1876 and died February 7, 1940; Augusta Pamilla, born December 4, 1877 and died May 20, 1917; Lodasca, born November 3, 1879 and died March 1, 1930; Tirzah Adaline, born September 3, 1881; Jose May, born August 30, 1883; Florence, born October 5, 1885 and died December 7, 1930; Gilbert Riley, born October 13, 1887 and died February 8, 1889; Amos, born

October 3, 1889; Emory, born August 4, 1891; Blanche Laverne, born September 30, 1894 and died September 26, 1926; Ida, born September 15, 1898; and Rosel Stanton, born August 1, 1900.

Joseph and Manerva acquired a farm in Hooper, where they made their first home. Joseph was President of the Elders' Quorum. He was Secretary of the Young Men's Mutual Improvement Association from 1873 to 1880 and President of Y.M.M.I.A. from 1880 to 1882. Then came a call for him to go on a Church mission to the Southern States Mission. Before leaving he moved Manerva and the children closer to the center of town and left his son, Joseph H., then eight years old, as man of the house. They sold the farm and with this money he was kept on a two-year mission, beginning in the year 1883.

About the time of his return from his mission, his brother, Gilbert R., was elected to be Sheriff of Weber County, the county seat being at Ogden, and he chose Joseph to be a Deputy Sheriff. Joseph moved his family to Ogden and, as a consequence of this trip, they lost a son, Gilbert Riley, of pneumonia on February 8, 1889. This was the first real sorrow to come to Joseph and Manerva.

Their first home in Ogden was at 3210 Wyoming Ave., now Orchard Ave., and some of their neighbors here were the Shilows, Howes, Clarence Knapps, Charles Farris and the English family. A few of the men with whom Joseph associated with during these years were: Dates H. Ensign, H. H. Rolapps, Nathan A. Tanner, Dudley Stone, Charles F. Middleton, W. H. Wright, David O. McKay, Horace Gamer, Charles Pinchot, Thomas E. McKay, Charles Lane, Charles Lindquest, D. H. Perry, Abe Glasmann, J. M. Bishop, Hyrum Belnap, Joseph Scowcroft and C. O. Cross. Joseph worked for a time for the Ensign Implement Co. at \$50 per month. He was the President of the Fifth Quorum of Elders in the Weber Stake.

At one time, while living in this home, Joseph went as a Deputy Sheriff to Charles Lane on a manhunt for two desperate men who were wanted by the law for robbery. Joseph, Billy Brown who was an Ogden policeman, and Sheriff Cordon of Brigham City came upon the robbers just east in the hills from the Utah Hot Springs. A gun battle followed and Billy Brown and one of the robbers were killed. This was a worry to Joseph and his family. It was a long, hard fought battle and legal wrangle before Abe Majors, the living robber, was finally sent to the State Penitentiary for life.

At another time, Joseph as Deputy Sheriff, was assigned to track and return to jail a William Hobson, then a western bad man whose headquarters was in Cache Valley, Idaho. Finally Hobson holed up in the river bottoms of the Bear River near Preston and Joseph, with the aid of local officers, captured him and returned him to Weber County.

Their next home was at 2948 Pengree Ave., in Ogden, Utah. From there they went to Hillard, Wyoming, where Manerva ran a boarding house and Joseph and his sons hauled logs from nearby mountains, placed them in some beehive-shaped kilns and then burned them to charcoal.

They returned to their home in Ogden on Pengree Avenue and about this time Joseph and his brother, Hyrum Belnap, formed a partnership in a retail lumber business at Preston, Idaho. Joseph was sent to Preston in 1905 to open up the lumber yard and to operate it. His brother, Vinson, went with Joseph and his family to help in the opening of the venture and then returned to his work with the Hyrum Belnap Lumber Co., at Ogden, Utah.

Here at Preston, Idaho, Joseph was at his best. With the help and council of Hyrum, the lumber yard prospered and for many years Joseph worked in the lumber yard and in the civic life of this young, healthy town of Preston. He was elected to the City Council and served two terms as a City Councilman and as a special delegate to the Water Commission. He helped plan and install Preston's water system — the water was piped from a large cold spring near the head of Cub River. Also during the time he served, the old wooden plank sidewalks were replaced and the main street was paved. Joseph was a member of the Oneida Stake High Council for several years. It seems that Joseph would have enjoyed being a politician. The other members of his family followed the Democratic political party, but Joseph adhered forever with the Republicans. Political rallies, night torch light parades were his pride and joy and he could quote a political speech of the night before and get red-faced and excited talking about them.

Many of the buildings in Preston, Idaho, were built with materials from this Preston Lumber Co., and some of them stand today—the Preston Opera House, with the first spring dancing floor in Cache Valley, the Preston Fourth and Third Wards, Hobbs Hotel, McQueen Building, John A. Morrison home and others. The lumber partnership was later dissolved and Joseph's interest was sold to his brother Hyrum. Earl and Volney Belnap, sons of Hyrum, then managed the yard for several years. As of December of 1919 the business was sold to the Overland Lumber Co.

Some of Joseph's and Manerva's friends and associates during these years were: Mr. and Mrs. John C. Greaves, Mr. and Mrs. Arthur H. Hart, Mr. and Mrs. John Larsen, Mr. and Mrs. George Swainston, Mr. and Mrs. Nephi Larsen, Mr. and Mrs. Joseph H. Geddes, Mr. and Mrs. Taylor Nelsen, Mr. and Mrs. Saul Hale, Mr. and Mrs. Gilbert E. Weaver, Mr. and Mrs. George H. Carver, Lorenzo Hansen and Parley P. Carver.

It was during these years in Preston that Joseph and his family had their first ride in a horseless carriage owned by John C. Greaves. Also during this time the airplane was fast becoming one of the common things of the day, but Joseph was skeptical of them ever becoming a useful mode of travel. He had this to say about them—"Birds for the air—Fish for the sea—and Man on the land."

During the flu epidemic of the 1920s, Joseph contracted the dreaded plague and died from it on April 1, 1922. He is buried in the family plot in the Ogden City cemetery in Ogden, Utah.

Joseph Belnap was a very kindly person and seldom showed signs of temper. He believed wholeheartedly in his Church and took an active part in Church work and had family prayers around the family table every day. He often advised his children as to the best course to take and set the example himself. At his funeral in Preston, and in Ogden, men of worth and distinction testified to the honor and respect they had for him as a friend and brother and his childhood friends attested to respect and love for this man of kindness.

Manerva Pamilla Howard Fisk Belnap
(Wife of Joseph Belnap)

Manerva Pamella Howard Fisk was born at Battle Creek or what is now known as Pleasant Grove, Utah, on August 16, 1857. Her parents were William Riley (Howard) Fisk and Tirzah Pamilla Warner. Manerva was the third child in a family of ten.

Her home, as a child, in Pleasant Grove was marked with the tomahawk of the Indians and the bullet holes of both white men and Indians, and sometimes her playmates were Indian children. Her education in schools was very meager, as her parents followed seasonal work and the schools were few and far apart in those times. Her next home was in Pleasant View, a small settlement just north and east of Ogden, Utah.

Later, her family moved to Hooper and it was there that Manerva met Joseph Belnap. They were married on April 26, 1875, in the Endowment House in Salt Lake City, Utah. They were the parents of twelve children, seven girls and five boys.

Their first home was in Hooper, Utah, and there Manerva was active in the Relief Society and was one of the first presidents of the Hooper Y.W.M.I.A. In the year 1883, her husband was called to serve on a mission in the Southern States Mission and Manerva was left alone to care for five small children, one of them being born after her husband's departure. She spent many long and lonely nights during these two years. Joseph had moved his family nearer to the center of town before he left and often Manerva could hear her father playing his fiddle for the dances in the nearby amusement hall. To Manerva, who had dancing feet, this made her loneliness harder to bear.

Upon Joseph's return, they moved to Ogden, where her husband was a Deputy Sheriff. It was following this move to Ogden that they lost a son, Gilbert Riley, from pneumonia and this was the first great sorrow to come to Manerva and Joseph.

The summer of 1901, the family spent in Hillard, Wyoming, where Manerva ran a boarding house and here the finest meals in the world could be had for almost nothing.

In 1905 they moved to Preston, Idaho, where her husband Joseph opened up and operated a lumber yard with his brother Hyrum Belnap et al. While living in Preston Manerva worked in the Relief Society.

Manerva lost her husband during the flu epidemic when this dreaded plague caused his death on April 1, 1922. She died on February 2, 1935, at Preston, Idaho, and was buried in the Ogden Cemetery at Ogden, Utah.

Manerva loved to live and every day was a new challenge for her. Her correspondence with her children when they were away from home was always filled with love, hope and religion. Her home was her castle and she made it a wonderful home, though humble. Over her living room door was a sign "Home Sweet Home."

Martha Jane Belnap Hammon

Martha Jane Belnap was born September 17, 1855 in Ogden, Weber County, Utah. Her parents were Gilbert Belnap and Adaline Knight, who at the time were living in the vicinity of 26th and Grant Avenue in Ogden. She was blessed on September 25, 1855. On June 6, 1869 Martha Jane was baptized a member of the Church of Jesus Christ of Latter-day Saints by William Owens and was confirmed that same day by Joseph Perry.

Ogden was then just a village of dirt-roofed log cabins. Martha Jane recalled gathering cattails from the slough which ran through the City Hall Park and watching her brothers catch bull frogs in this slough.

Later the family lived near the banks of the Weber River and their house was located just east of the present Swift Packing Company. She remembered the Indians being camped in wigwams in the West Ogden area, and at times, when the Indians were troublesome, her father moved them back into the fort. Brigham Young had suggested to the people in this area that they assemble on the east side of the Weber River, with their cattle in the marsh lands, and build a fort of mud—about 12 feet high—along what is now Wall Avenue, between the fork of the Ogden and Weber Rivers, south from the Ogden River to about what is now 24th Street, for their protection against an attack from the Indians.

Martha Jane was present when the first train pulled into Ogden. Many of the crowd were frightened by the huge engine as it came hissing, steaming, and puffing with the whistle blowing. It appeared to them as a monstrous creature.

Her formal schooling was very limited, however, she was adequately schooled in the duties of a homemaker. She learned early, under the direction of her mother, how to knit and spin, mold candles and make soap. Being the first girl with four older brothers and five younger brothers, she assisted her mother in making their clothing.

Gilbert Belnap moved his family to Hooper in the spring of 1868 and it was there that Martha Jane met Levi Byram Hammon. After a short courtship, Martha Jane and Levi were married on January 11, 1870 in the Endowment House in Salt Lake City, Utah. She was just fourteen years and four months old at the time of her marriage. They traveled to Salt Lake in a wagon, accompanied by Martha Jane's brother, Reuben, and Levi's sister Lucien, who were married on the same day. While they were in Salt Lake for their wedding, they saw an orange for the first time. They bought one apiece and ate the peel and all and decided that they didn't care for oranges.

Martha Jane and Levi had fifteen children, ten of whom lived to rear families of their own: Gilbert Levi, born November 16, 1870 and died that same day; Byram Roswell, born December 21, 1871 and died that same day; Polly Adeline, born February 15, 1873 and died July 17, 1923; Jane, born June 1, 1875 and died December 20, 1953; Levi Derlin, born October 14, 1877 and died June 28, 1904; Henrietta, born October 3, 1879 and died February 6, 1883; George Augustus, born August 27, 1881 and died March 29, 1883; Lettie Matilda, born March 13, 1883; Amasa Marion, born September 24, 1884; Rhoda Luann, born August 26, 1886 and died May 10, 1945; Betsy Robena, born March 25, 1889; John Wallace, born September 17, 1892 and died October 19, 1892; Frank Leslie, born August 21, 1893; Ethel, born March 16, 1896; Daniel Glen, born November 18, 1898 and died September 28, 1953.

Martha Jane helped build their first home which was in South Hooper. It was built of rough lumber and slabs brought from a lumber mill in Weber Canyon. It had only one room and had a dirt roof. This home was completed in a single day.

Martha Jane was a very good cook and she boarded the men who worked at the Henry Gwilliam Salt Sloughs just west of her home in Hooper.

She never knew the meaning of the word idleness — her hands were always busy. With a large family to provide for she assisted Levi to care for their needs. She was thrifty and nothing of value was ever wasted. She made the clothing by hand and knit the stockings her children wore. Her baby clothes were hand embroidered and all her children's clothing was trimmed with knitted laces and insertions and their petticoats and underwear was trimmed with crocheting and feather-stitching. She made many beautiful quilts and she tore the rags and sewed them for the carpets on her floors and also hand-braided many throw-rugs that were used in her home. She was the first woman in Hooper to own a sewing machine. It was a Howe machine sold to her by Marcus Farr. She churned butter, cut and cured meat, dried fruits and put away her own foods for winter. She raised the ducks from which she made her pillows and feather beds and she raised the sugar cane from which she made molasses. At one time she had regular customers in Ogden to whom she sold fruit, butter, eggs and vegetables. Martha Jane was also an expert horsewoman and at one time she won first place at the State Fair in Salt Lake City harnessing her team, driving a half mile, then unharnessing them. It was a good thing she was so capable as all during their married life Levi spent a great part of his time working away from home as he was a construction contractor. This left Martha Jane with the great responsibility of rearing her children and taking care of the household duties and outside chores in his absence.

In March of 1890, Martha Jane was called to Preston, Idaho, due to the illness of her oldest grandchild, Clarica Stoker. She took Lettie and Robena with her and they traveled by train. The train was snowbound in Collinston for three days before the crews finally got the tracks cleared. They arrived in Preston at 1:00 in the morning. Because her ideals were too high to allow her to stay in a saloon overnight, they had to walk a half mile through snow that was exceptionally deep and they nearly perished. She carried her year-old baby, Robena, in her skirts and Lettie, who was just seven, trailed along behind. Her granddaughter lived about a week after her arrival there.

Levi and Martha Jane bought Grandfather Hammon's home in South Hooper and lived there until they moved to Roy. While on this farm they had a large flowing well. James Stephens built Martha a milk house cooler to care for her milk in the summer. It was about four feet wide, ten feet long and six feet high with a roof covered with zinc that hung over the edges. The flowing well pipe was turned over the roof and water flowed all around the room. The edges had nail holes driven into the zinc so the water could run evenly over the roof. Inside there were shelves, where she could take care of the many pans of milk which she stacked one on top of the other. Each milking was placed separately so she knew which pans of milk to skim. She had a skimmer similar to a large spoon with holes in it to remove the cream which she kept in a large crock until it was churned. She made cheese and cottage cheese from the sour milk. She made a dessert of clabber milk of which she was very fond.

Not far from their farm was a bathing resort at Syracuse, built on the shore of the Great Salt Lake. This resort was built prior to Salt Air near Salt Lake City. A railroad spur ran there from Ogden, and during the summer street cars drawn by mules on this track took the bathers out to the resort. The family went there on outings. They would also go on camping trips in the canyon and traveled in a wagon with spring seats to sit on with umbrellas for sun shades. Their entertainment at home was parties to peel apples and peaches to dry, or candy-pulls and quilting and rag bees. They always had a pleasant home life and enjoyed each other's company.

In April of 1894, they moved to Roy, Utah, and their first years of residence there were very trying. The water for drinking and water for the trees had to be hauled in barrels. The flood waters of the Weber River were used for irrigation until June or July and then, following that time, Hooper had the water right from the canal and they could not use it to water their crops. During the summer when haying and thrashing time came, Martha Jane and her daughters spent many hours cooking for the men who helped to harvest the crops. A harvesting crew usually consisted of twenty or twenty-five men and the job lasted for two weeks.

Martha Jane lived to see the day when she had a beautiful lawn, flowers and an orchard, with water from a cold sparkling flowing well at Roy. She never did know the convenience of a completely modern home, but she did have a telephone for many years and had electric lights about three years before her death. Some of the later innovations she had were a wooden hand-turned washer and a galvanized wash tub and also a Brass King washboard. Then, too, she had a Home Comfort range with a warming oven and a reservoir.

Martha Jane made many sacrifices in sharing with others. When her son, Derlin, passed away she and Levi cared for his wife and children, doing the same for them as they did for their own family. Her every wish was for the welfare of those she loved. She often visited in Salt Lake City with her mother and her sister, Lola, and each time would spend her days working at the Temple, one day being baptized for 35 people.

She served as first counselor to Elizabeth Ann Christensen in the first Young Ladies Mutual Improvement Association in South Hooper. She was also a Relief Society worker all her life and she was a faithful Latter-day Saint mother.

During the illness and death of her husband, Levi, her health failed her. She suffered infection and had to have the index finger on her right hand amputated. While recovering from this operation they found she was suffering from diabetes which later caused her death. She passed away on March 21, 1923, and was interred in the Roy Cemetery beside her husband.

At the time of this information, May 17, 1956, Martha Jane Belnap Hammon had 398 direct descendants living — five children still living, 67 grandchildren, 198 great-grandchildren and 128 great-great-grandchildren.

Martha Jane was a lovely girl with piercing dark brown eyes and brown hair. She was very slender and she wore her hair in long thick braids which she piled high upon her head. She was kind, considerate, and sympathetic, as well as a stern, courageous and loving mother. Her husband, Levi, always spoke of her with admiration and love and often told their children of her beautiful sparkling brown eyes, and long dark hair piled high on her head. She always had a beautiful fair, smooth skin.

Levi Byram Hammon
(Husband of Martha Jane Belnap)

Levi Byram Hammon was born August 27, 1849, in St. Joseph, Missouri. His parents were Levi Hammon (who was First Counselor to Gilbert Belnap, first Presiding Elder of Hooper) and Polly Chapman Bybee.

His parents had met in Indiana and were married there on September 10, 1840. They had heard the Gospel of the Church of Jesus Christ of Latter-day Saints preached by Isaac Morley. It was several years later, upon their journey

to Nauvoo, that they joined the Church and were both baptized on January 14, 1846, in the Mississippi River, through a hole chopped in the ice. They crossed the Mississippi River with the rest of the Saints who had been driven out of Nauvoo and continued on to Farmington, Iowa. In 1848 his parents joined the main body of Saints in Missouri, but they remained behind at Winter Quarters when the Saints started across the plains, as his father was a wheelwright and was employed, in helping to build wagons for the Saints to use in their long trek across the plains.

In 1850 the Hammon family reached Pigeon Creek and remained there until the spring of 1851, when his father was chosen captain over the third ten in the second fifty in Captain Alfred Cardon's Company on June 13, 1851. They left for Utah in June of 1851 and reached Salt Lake City in early October, 1851. From here they were sent to what is now known as Uintah. They stayed there until Brigham Young called the Hammon family to go with C. C. Rich to settle Bear Lake Country. After considerable hardships there, the family moved from Bear Lake to Franklin, Idaho, and settled there. They had, however, left some of their stock behind at Bear Lake and Levi Byram, now sixteen, and the eldest son, was sent back to look after them. On the way he met with an accident—the colt he was riding fell and rolled over him, breaking his leg in three places. The colt got away and he was left alone and helpless. He had the presence of mind, however, to take his knife and write with it on his boot tops what had happened and the time of day. Fortunately, some ten hours later, Charles Warner came along with a wagon, heard the colt whinny, investigated and found the boy. He was given aid and returned to Franklin. In 1866 they returned to Hooper and contracted with Captain Hooper to take over the cares of the Herd House. They lived in the Herd House for some time.

Levi Byram, now seventeen years of age, with his brother-in-law, George Davis, plowed the first land in South Hooper, now West Point, being the first permanent settlers there. He was President of the first Young Men's Mutual in South Hooper and was one in the first group of missionaries to leave Hooper. He was an Elder in the Melchizedek Priesthood.

He and William Garner owned the first threshing machine in Hooper and Levi Byram helped dig the Hooper canal with shovels and spades. He also hauled lumber from the saw mills in Weber and Ogden Canyon.

He was at Promontory on May 10, 1869, when Governor Stanford of California drove the Golden Spike to complete the laying of the Transcontinental Railway.

The school district in Hooper was organized June 17, 1869, with Gilbert Belnap, James Hale and Levi Byram's father as Trustees. Levi and his father both helped build the adobe school house which was dedicated January 5, 1871 by Apostle Franklin D. Richards.

Levi was married to Martha Jane Belnap on January 11, 1870 in the Endowment House in Salt Lake City, Utah. Levi Byram's sister, Lucien, married Martha Jane's brother, Reuben on the same day and at the same place. Levi's and Martha's marriage was blessed with fifteen children, eight boys and seven girls. (See Martha Jane Belnap's sketch for names of children.)

Levi worked hard to give his family the things he had gone without as a child. He tried at all times to live his religion and raise his family to be honest, upright men and women.

In 1873 President Brigham Young called a group of men to go on a mission to Arizona to colonize for the Saints. Among this group from Hooper were Levi Byram Hammon, William J. Belnap, Gilbert R. Belnap, William W. Childs and Joe Stone who left for Arizona in March of 1873. Others in the party were Sanford Bingham, John Bingham, John Thompson and many others with Horton D. Haight as leader.* They made the road as they went and built the bridges when necessary. They endured many hardships. They named one mountain "Lee's Backbone" because Levi drove the first wagon over it. They found the Little Colorado River and many of the streams dry and the water they had to drink was very bad. They found the Indians along the way very hostile. Because of the extreme hardships they encountered, they returned from this mission in July of 1873. They were very happy to be with their loved ones again.

In the early part of his married life, Levi hauled many thousands of feet of lumber from Monte Cristo into Ogden City. He helped build the spur running from Syracuse to the Oregon Shortline. Before the spur was built he hauled many tons of salt and saleratus from the lake to the nearest loading point. He did all kinds of work, teaming and freighting in different places.

He served as Constable for a time, and while in this office it was necessary once for him to interview an old man concerning the murder of a man named Dryscle. The old man was armed with a gun and threatened to shoot, but Levi talked him into giving up the gun and no one was hurt. Levi never shirked when given an assignment.

He was a staunch Democrat in his politics and served two years as County Commissioner from 1897 through 1898 with John Seaman and Mr. J. C. Armstrong. (Weber County minutes, Vol. K, page 5, Vol. M, pages 1 and 2.) During his term of office, draining and grading roads in Weber County was started.

In 1887 when the Denver and Rio-Grande Railroad was built, he, along with Adam Patterson and the Watts boys and many others, went to Colorado and worked in building the grade. While there he became ill and returned home. He underwent surgery for cancer at this time—first having a generous V shaped piece cut out of his lower lip and later, in 1888, having an operation on his throat for the same thing. He never had any more troubles with cancer, but he never fully regained his strength and it was necessary for him to do less strenuous work to support his family.

Being a lover of fine horses, he turned to this line. He purchased the best stallions he could obtain—Coach, Cleveland Bay and Hamiltonian. In about 1890 he purchased and imported a Scotch Clydesdale, "Moire Chief" and "Huguenot," a Cleveland Bay. In 1902 he purchased another fine imported Scotch Clydesdale, "Groomsman," a beautiful bay animal which was never defeated in the show ring. He had been shown both in Scotland and Illinois before Levi got him. Afterwards, Levi showed him at Salt Lake Fairs. He always won in his class and also the Grand Sweep Stakes. Then came "Heather Blossom," "Kierdandy," and the last one was "Prince Arlie." Levi also shipped and sold Percheon stallions for Alex Galbraith of DeKalb, Illinois. Levi's little bobbed-tail grey team, which was his pride and joy to drive, was attached to the hearse that took him to the cemetery.

During this same period of time, having moved to Roy, Utah, in 1894, Levi also had a dry farm and raised grain or wheat. For three years he run a large herd of sheep on Utah and Idaho ranges and sold them in 1903.

In about 1902 Levi and a number of *men*, some of them being: Lewis W. Shirtliff, Lyman Skeens, David Tracy, organized the American Falls Canal Co., in Blackfoot, Idaho. They worked on that canal for two years. It was to bring water from the Snake River out on thousands of acres of land in Moreland, Rich, Thomas and other towns in that vicinity. He was there until the Company failed and he returned to Roy, Utah on June 10, 1904.

In 1906 he was selected as a member of a delegation to go to Old Mexico to investigate rubber stock. He also bought and sold mules for the Utah Construction Company. Matching teams was his specialty.

In April of 1906 he took work grading road for the Southern Pacific Railroad. The work started at Hazen, Nevada on the main SP line and went to Fallen, Nevada. He worked there until the last of September, 1906. He then moved the outfit to Island Park, Idaho, and helped build the railroad into West Yellowstone Park.

In the spring of 1907 he moved the outfit to Montello, Nevada and helped double track the Southern Pacific there. In 1909 he helped build grade from Blackfoot to Springfield, west of Blackfoot, Idaho. The outfit wintered in 1909 at Burley, Idaho, and in 1910 he built ten miles of grade from Burley to Oakley, including the depot and "Y" at Oakley, Idaho. From here, in July, he moved to Colorado, where he did railroad grading under the Utah Construction Company until February of 1911.

In the spring of 1912, Levi contracted to do some of the grading for the Southern Pacific railroad double tracking through West Weber. In September of 1912 he took work under the Utah Construction Co., at Wadsworth, Nevada. He also did some work west of Pocatello, Idaho.

The last contract he took was to build the road bed for South Washington Avenue, out past the Country Club. He put in the big fill by the Ogden golf course.

Levi Byram Hammon passed peacefully away on March 2, 1915, with his wife and every living child along with their companions at his bedside. He was a kind and loving man, but was stern and expected the respect of his children. He liked fun and enjoyed a joke. He stood over six feet and weighed about 200 pounds, had auburn hair, blue eyes, a sandy complexion and had large hands and feet, wearing a size eleven shoe. He always wore a mustache and beard trimmed on the sides and not too long. He was a charitable man and always extended a helping hand to those in need. Many a person has been helped in sickness and poverty by him. He was buried in the Roy Cemetery at Roy, Utah.

*See sketch of William J. Belnap, also Heart Throbs of the West, Vol. 3, page 320.

Hyrum Belnap

Hyrum Belnap was born March 24, 1858 at Ogden, Utah, to Gilbert and Adaline Knight Belnap. When eight days old he was blessed and christened by his father. (This custom, brought from the first days of the Church of Jesus Christ of Latter-day Saints, was religiously carried out by Hyrum Belnap with all of his fourteen children).

He was baptized by James Owen June 6, 1867 at Ogden and confirmed at the Third Ward Chapel by David M. Stewart.

On March 14, 1874 he was ordained a teacher in the Aaronic Priesthood by John Flinders, Second Counselor in the Hooper Ward Bishopric.

On June 10, 1879 he was re-baptized and confirmed by Gilbert Belnap.

He was ordained an elder on June 12, 1879 in the Salt Lake Endowment House by William J. Smith and he received his endowments the same day.

On June 14, 1879 he was ordained a Seventy by Joseph Young, Sr. in the Historian's office in Salt Lake City.

In answer to a call from his Church he left June 17, 1879 for missionary work in the Southern States Mission. He presided over the Tennessee Conference. While there he and his companion, G. H. Carver, were informed about a mysterious Preacher named Robert Edge. He made no claim to a religious sect but taught doctrines in keeping with Elders Belnap and Carver's message—stating that others would come after him to give them the truth. He had a large following but there were forces raised up against him. His life was threatened—mobs came for him but he knew their every move and avoided trouble. When Elders Belnap and Carver arrived they were accepted as those appointed to come after Preacher Edge. Threats of whippings and mobbings immediately came to them. (His story of this experience is printed in the *Juvenile Instructor*, Vol. XXI, February 15 through April 15, 1886 and the *Contributor*, Vol. 16, June 1895, page 461). He returned from his mission October 3, 1881.

In the same month he started to the Central School in Ogden under Professor L. F. Moench. At a Quarterly State Conference he was sustained a home missionary and was released April 22, 1888.

In March of 1882 his father, Gilbert Belnap, resigned as Assessor and Collector of Weber County, and Hyrum was appointed by the County Court in his stead. Gilbert Belnap continued doing the work of the office so that Hyrum could go on with his schooling. Hyrum was elected by the Peoples Party in 1883 and 1884 to these offices and as County Tax Collector in 1886—but declined renomination in 1888. He did help his successor the first winter of 1889. His top salary had been \$2,000 per year from which he was required to pay all help, expenses of the office, and pay all unpaid taxpayers accounts—little wonder he declined further service.

To continue his education he enrolled in the University of Deseret at Salt Lake City in October, 1882 under John R. Park. He completed the courses in June, 1883.

He was fond of athletics and sports, a good footracer, and was a member of the Weber County baseball team when they won the State Championship.

He was married to Christiana Rasmussen September 20, 1883 in the Salt Lake City Endowment House by Daniel H. Wells. Witnesses were Patriarch John Smith and Joseph F. Smith. They lived on 6th Street near Spring, Second Ward, now 26th and Adams. The children of Hyrum and Christiana are: Laura and Flora (twins), born July 15, 1884 (Laura died December 15, 1928 and Flora died November 15, 1955); Marion Adaline, born June 4th 1886 (married Prof. Walter A. Kerr); Olive Christiana, born April 24, 1888 (married Dr. Conrad H. Jenson, now deceased); Hyrum Adolphus, born May 26, 1890 and died January 20, 1940; Eva Laverne, born September 9, 1893 and died August 12, 1894; Royal James, born December 8, 1898 and died November 12, 1902.

In the fall of 1883 he was appointed Secretary and Treasurer of the 76th Quorum of Seventies. They met in the Seventies Hall on 5th Street, Ogden, now 25th Street. He was chosen by the President of the Young Men's Mutual Improvement Association to be instructor of the Preceptor Class organized in Ogden City.

In January, 1884, he prepared a map of Ogden City as an aid for the spring assessments.

On August 1, 1884 he filed bonds to serve as Deputy Sheriff as well as Assessor and Collector so he could take care of Sheriff Gilbert Belnap's business during his absence. Hyrum and Gilbert were both elected August 1, 1884 and they occupied the same office in the Court House.

On August 11, 1884 he moved to the corner of Spring and Second Streets (now 22nd and Adams Ave.) in Ogden. This six by eight rod lot and four-room house he purchased for \$1500 — paid \$750 down and the balance the next year. In the boom of 1889 he sold this for \$7,800 cash.

In 1885 he served as a Home Missionary and as a Ward Teacher in the Fourth Ward.

On February 13, 1886 Franklin D. Richards deeded to him, in trust for the Female Relief Society, 25 feet by 50 feet of ground, Lot 3, Block 31, Plat A, Ogden City Survey, on the east side of Washington Blvd., north of 24th Street.

In the fall of 1886 he went into the cattle business as a side issue.

In 1887 he was appointed Deputy County Clerk. This was done as a precautionary measure for the purpose of administering the Tucker-Edmonds Oath to County Officers.

On March 28, 1887 he invested in and was named Manager of the Ogden Land Brokerage Business which was later abandoned because Church authorities were concerned about outsiders taking "the birthright which we have earned so dearly."

In 1884 he repaid his father for the money advanced for his mission and for his schooling.

He purchased thirty acres of ground in Hooper from his father for \$1200 — \$600 cash and credit for \$600 — which he had previously paid for his father's indebtedness. He received the deed January 16, 1888.

On February 7, 1888 he married Anna Constantia Bluth in the Logan Temple. The children born to them are as follows: Hyrum Earl, born July 18, 1890 and died June 29, 1955; Arias Guy, born September 6, 1893; Volney Bryan, born September 9, 1895; A. Jewel, born September 10, 1905 (now Mrs. Glen K. Furniss); Delia Augusta, born September 11, 1907; Gladys, born January 19, 1912 (now Mrs. Emmett Carwin); Byron Knight, born September 18, 1914.

On April 22, 1888 he was ordained a High Priest and set apart by President L. W. Shurtliff as Second Counselor to Bishop Edwin Stratford in the newly created Fourth Ward of the Weber Stake. He hauled rock for the foundation of the Fourth Ward Chapel, 2129 Madison Ave., Ogden, Utah.

July 9, 1888, while waiting for Lee Hammon to be operated on, he fell backward on the concrete and suffered a brain concussion.

Representing Lewis W. Shurtliff and Charles C. Richards, he invested in stock in the Standard Publishing Company on November 8, 1888.

In August, 1889 he became employed as a salesman in the Eccles Lumber Company. He had previously worked in the retail lumber yard for Barnard White, from July 5 to September 15, 1882.

On June 1, 1891 he proved up on one hundred sixty acres of ground in Wilford, Bingham County, Idaho. He fenced one hundred acres and also purchased stock in the Wilford Canal Company.

In 1891 he was elected a director of the Fourth Ward Amusement Company and chosen Secretary thereof.

May 1, 1890 he purchased \$3,000 stock in the Utah and Oregon Lumber Company and became the company bookkeeper. March 31, 1892 the company filed articles of incorporation and he was chosen Secretary and Treasurer. In March, 1895 he was chosen Manager of the Utah and Oregon Lumber Company. The majority stockholders of the company sold out to H. W. Gwilliam, agent for David Eccles, but he did not buy Hyrum Belnap's stock.

This sale forced him into establishing a business of his own which he did by taking out a retail lumber yard license July 1, 1899 at 235-24th Street, Ogden. He sold thirty-one acres of his Hooper land to William J. Belnap for \$1800 and borrowed \$1000 in order to operate. He sent orders to a lumber company in Western Nevada but they wrote back and said, "We knew you as President and Manager of the Utah and Oregon Lumber Company, but what is your credit rating now?" Hyrum went to banker H. C. Bigelow — told him his story. Bigelow, without even taking his note, made out a cashier's check for about \$2200, payable to the lumber company. Hyrum sent the check on and wrote, "Maybe this will be credit enough." He got his lumber and for years continued to operate.

Thus he was in competition with the Utah and Oregon Lumber Company as well as being one of their stockholders. Daily he would go to their office, look over their sales, the prices and the bids they had made in competition with him. This forced their hand and they soon purchased his \$3000 worth of stock and Hyrum was on his way.

In 1899 he also paid for perpetual care and improvements of the Gilbert Belnap family burial plot, Ogden City Cemetery. After his father's death he was given the responsibility of being historian and genealogist of the Gilbert Belnap family.

Upon the death of Bishop Stratford Oct. 8, 1899, Edwin T. Woolley became (Oct. 17, 1899) Bishop of the Fourth Ward. On January 28, 1900, under the direction of President Lewis W. Shurtliff, Hyrum Belnap was sustained as Second Counselor to Bishop Woolley. He was set apart to this office February 4, 1900 by Apostle Francis M. Lyman. He was extremely active with the youth. He helped organize a Ward youth brass band. The band played concerts at the County Fair Grounds, at Glenwood (now Lorin Farr) Park, Liberty Park and at various town locations. Three of his sons played in the band — Hyrum played the tuba, H. Earl an alto horn and Arias the snare drum, William Foster was the leader. He separated the Aaronic Priesthood into classes by Quorums, the first such known to be held. He also wrote and published a booklet on duties and organization of the Aaronic Priesthood which had wide Church coverage.

In 1904 he toured the Northwest to visit lumber mills and to collect genealogy.

On June 28, 1905 he and his brother, Joseph, joined with businessmen of Preston, Idaho in organizing the Preston Lumber Company. He was named President March 11, 1907. He later purchased these stockholders' stock and, with his

sons, operated the yard until December 23, 1919 when they sold to the Overland Lumber Company.

July 5, 1908 he left as a Delegate to the National Democratic Convention in Denver, Colorado. Thereafter he toured Eastern States in search of Belnap genealogy until September 2, 1908. While he was in the East the Ogden Stake was created from part of the Weber Stake on July 19, 1908. He was sustained the sixth member of the newly created Ogden Stake High Council. He was set apart to this office September 3, 1908 by David O. McKay.

Hyrum Belnap, along with Joseph L. Peterson and Ralph T. Mitchell, representing the Ogden Stake, looked into the matter of obtaining a recreation area for the Stake. Their investigation and Hyrum's initiative in making the down payment in order to obtain a good piece of property is responsible for what is today the Ogden Stake Camp just east of Huntsville.

In 1909 he assisted in organizing the Ogden Chamber of Commerce. He served as Secretary, Vice-President, and Director. In 1910 he acted shrewdly and saved the Ogden City Waterworks for purchase by the city. It was being purchased by Eastern promoters. An ordinance had been passed by Ogden City to grant a new franchise to the Ogden Water Works Company, a Corporation, omitting with other items this provision: "Ogden is given the right at any time at its option to purchase the entire distribution system** at the original cost of construction**. In case of such purchase*** the city** at its option may also purchase (from the Bothwell Co.) all or such portion of the water of Ogden River as she shall elect at a price to be established by arbitration"* etc. He joined with seven others and asked for an injunction on this proposed giveaway Ogden City Water right ordinance. Eventually they lost the District Court decision. Attorney J. D. Skeen wanted badly to appeal the case to the State Supreme Court. All but Hyrum Belnap were opposed to an appeal. Consequently Hyrum furnished the money and appealed to the Supreme Court, which reversed the decision of the District Court. This decision made it possible for Ogden City to later acquire the waterworks system. (Civil case No. 2364 — Drawer 14 — Weber County Clerk's Office at Ogden, Utah).

He served in the Ogden Betterment League with David O. McKay, Rev. Fredrich Vining Fisher, Rev. J. E. Carver, O. A. Kennedy, Thomas B. Evans and others.

One project of the Betterment League was aimed to clear the registered voting lists of ineligible voters. In one district called the "bloody second" the list was reduced from around seven hundred to two hundred in one year. On one election year Hyrum Belnap was watcher and checker at the Armory on 24th near Lincoln. A voter came to the judges of election and was asked his name. A second time his name was asked. He reached into his pocket — took out a slip of paper — and gave them the name written on the paper. Hyrum immediately challenged his vote — asked the Constable to arrest the man. The Constable refused, so appeal was made to a police officer outside the building. He also refused, so Hyrum took the man by the arm and marched him to the police station and swore out a complaint. After the election, a gentleman came to Hyrum's office, introduced himself and asked that the complaint be dismissed. Hyrum knew that the voter was a victim of "higher-ups" and it was these he hoped to reach, so declined to dismiss. The man said, "I was told by _____, (a hotel operator of ill fame) to tell you to dismiss the complaint. They know your family relationship and, unless you dismiss your complaint, they'll see that you're taken care of."

Arias, an eye-witness to this, says, "Father's face flushed crimson. He went to the door — opened it — and said, 'You get out or I'll kick you out.' With no hesitating, the man went."

The case was set in City Court before Judge Murphy (one of whom the League had helped defeat). He heard the evidence — immediately banged down his gavel with the words, "Case dismissed" and left the room.

On May 4, 1909 he was chosen First Counselor to David McKay, President of the High Priests Quorum, Ogden Stake. He was set apart to this position May 9, 1909 by B. H. Roberts.

He writes in his wife Anna's record. "Hyrum Belnap and his wives, Christiana and Anna C. Belnap, had second anointing June 2, 1911 at Salt Lake Temple."

In 1912 he was appointed head of the Ogden Stake Genealogical Work.

After much diligent study he received a diploma from the American Correspondence School of Law on September 11, 1912.

He left Ogden April 16, 1913 on an extended tour of Europe, accompanied by his daughter, Olive. They met his son, H. Earl, in Germany upon his release as a missionary for the Latter-day Saints Church, and he accompanied them throughout the European tour. They collected Belnap genealogy and were gone four months.

Hyrum was sustained President of the Ogden Stake High Priests Quorum December 23, 1917. Under his direction many worth-while projects were established, such as giving \$50.00 to each widow, and money for sickness, etc. He was a liberal contributor to the upbuilding of the Church and in helping needy widows, orphans and people in distress.

On June 12, 1921 representatives of the Belnap family met in the Bishops Building in Salt Lake City at which time he was selected President of the Gilbert Belnap Family organization. He served until his death.

He served a short term mission to the Southern States (January 5th to July 4th, 1926). During his lifetime, he sent seven of his children on missions.

September 9, 1934 he was honorably released as President of the High Priests Quorum of Ogden Stake after nearly eighteen years of service.

Hyrum Belnap died September 18, 1938 at Ogden. His funeral services were held September 21, 1938 at the Fourth Ward and he was buried in the Ogden City Cemetery.

Hyrum Belnap was a good farmer, horseman, sportsman, educator, churchman and a shrewd businessman. He believed in and worked for educational advantages and moral integrity in his community; he was fearless in doing what he thought to be right; he was one who gave of his means to those in need; he contributed liberally and worked early and late for his Church; he was a man who served worthily and continuously for his God and for his fellow men.

Christiana Rasmussen Belnap

Wife of Hyrum Belnap

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This was the theme of the life of Christiana R. Belnap.

This deeply religious woman probably never would have been a member of the Church of Jesus Christ of Latter-day Saints if it had not been for her grandmother, Helena Anderson Peterson Kjar (born July 22, 1805). This grandmother was one of the first converts among the well-to-do in Denmark, according to Andrew Jensen, a church historian. So enthusiastic was she with the truths of the Gospel that she led the way for her people to America. First she paid the way of four converts (not relatives) who came with her in 1859 to Utah. Following them came her son, Anders Peter, his wife Mary and their daughter Ellen (later the wife of Isaac McKay).

When she had been in America about thirteen years she heard that Christiana's family was in need, and so she sold her house and lot, her cows, chickens, etc., and raised enough money to bring her daughter, Maren, and son-in-law, Jens Rasmussen, and their four youngest children to Zion. Christiana was one of these four children. They arrived in Utah July 24, 1873.

The family went to live in Weston, Idaho. On August 14, 1873, Christiana came to Huntsville to live with her cousin, Ellen Jespersen McKay, wife of Isaac McKay who lived next door to his brother, David McKay. Here she went to school and to Church. Mr. and Mrs. McKay and her grandmother took great pains to teach her the Gospel. While in Huntsville she continued her education which was begun in Hammer Sogn, Aalborg, Amt, Denmark, where she was born December 28, 1863. She also taught in Sunday School.

In July 1876, she went to school in Weston, Idaho. Her teacher was Miss Ellen Ricks, whom she assisted in teaching the younger grades. On October 17, 1877 she returned to Huntsville to her cousin's home. In October, 1878 she went to live with the David McKay family where she enjoyed, for about six weeks, the beautiful family life of that household.

March 17, 1879 she went to Ogden, Utah, to live with John F. Gay and Tirzah Farr Gay. She went to the Central School, where Professor L. F. Moench was principal. She served as Secretary of the school and attended classes until 1882, when she became a teacher at the Madison School in Ogden. At this same time she was the Secretary of the Third Ward Sunday School and a member of the Dramatic Club. In 1883 she taught school in Randall, near North Ogden. Her grandmother died and left her money to the Church, so Christiana paid the cost of her transportation to Utah to the Latter-day Saint Church Immigration Fund.

On September 20, 1883, Christiana Rasmussen was married to Hyrum Belnap. June 14, 1887 she became the first President of the Young Women's Mutual Improvement Association of the newly created Fourth Ward in Ogden. Jan Ballantyne Anderson and Maggie Chambers were her Counselors.

For many years Christiana did not have the best of health, so Church and community activities were limited, but she taught her children to be active. She instilled into their minds and lives the fine principles which meant so much to her. She encouraged her husband to continue his activities for his Church and his community and never once did she feel that he should neglect them for her benefit.

Her ill health did not keep her from being kind to her neighbors and those in need. What she could not personally do, she sent her children to do. She was blessed with literary ability and was the author of many beautiful poems.

She was the mother of seven children (see Hyrum Belnap sketch for their names).

She passed away July 11, 1928, and is buried in the Ogden City Cemetery.

Her Life was one of self-sacrifice and devotion to her Creator.

— Marion B. Kerr and Olive B. Jensen

Ann Constantia Bluth

Wife of Hyrum Belnap

Anna Constantia Bluth was a woman to be admired. Her sensitive nature was the soul of honor. She had keen dark eyes and rather dark brown hair, until time put touches of gray in it.

She was born December 7, 1869, in Stockholm, Sweden, of humble parents, John Melker Ludvig Bluth and Augusta Wilhelmina Wallin, who belonged to the Lutheran Church. They lived in one of many tenement houses. The children, having very little space to play, sometimes played in the halls. Her father worked long hours at home as a tailor, and being of a nervous disposition and shut in most of the time, he did not allow the children to make any noise. Whenever possible they played on the docks of the North Sea — Anna, then five years old, her sister Mary, seven and a half, and her brother John, eleven years old.

One Sunday morning, these three, with a neighbor boy, went to the ocean to play. While John and the other boy were looking at maps, Anna and Mary were having great fun, running along the piers and jumping from one piling to another. One piling was not quite as close as the others. Anna jumped once and made it. She boasted to her sister that she could do it again and asked her to watch, but Mary turned her back. Anna ran again and all was quiet. Finally Mary turned around and couldn't see Anna. She walked to the edge of the pier and saw her hanging above the water by her finger tips. Anna made no noise nor did she cry out, and later said that she had felt no fear. Mary called to John and his boy friend and they came and pulled Anna up. John was very much frightened because he was told to take care of his sisters and he knew how his father would punish him for his carelessness. He took them for a walk to get the incident off their minds and thought they had forgotten because they never told their parents. They knew if they did there would be no more delightful trips to the seashore.

After the Bluth family had to come to America and Anna was sixteen years old, she told her mother of this incident. She wouldn't believe it and thought Anna must have dreamed it as she was sure the children would have been so frightened that they would have told her. Anna's brother, John, substantiated her story.

On February 22, 1888, when Anna was eighteen years old, she received her Patriarchal Blessing. The Patriarch, John Smith, made this statement. "The eye of the Lord has been upon thee from thy birth and for a wise purpose, he has given thee angel special charge concerning thee, and who has watched over thee thus far, and will not forsake thee in the future but will whisper in thine ear, warn thee of danger, give thee strength in time of trial and power over evil and unclean spirits, open the eyes of thine understanding, strengthen thy memory and make thee equal unto every task." At that time Anna was too young to understand the power of God. When she was older she could see the hand of the

Lord in it and thanked Him many times for saving her life so she could come to America.

When Anna was six years of age her parents joined the Church of Jesus Christ of Latter-day Saints. Anna was very anxious to be baptized before leaving the old country and so was baptized at the age of seven in the sea or a lake June 9, 1877 by Carl A. Eke and confirmed by Alfred Hansen June 10, 1877.

The Bluth family left Stockholm June 16, 1877, and traveled to England. Here they boarded the ship "Wisconsin" for America. She remembered the family watching the unloading of the ship in New York — how the baggage was sent down a chute. Many of the trunks would burst when they hit the dock, scattering the contents. Her parents were very worried because they didn't have a trunk, just a large box tied with rope — what a tragedy it would be if it burst and split their few belongings.

They arrived in Salt Lake City July 16, 1877, just one month from the time they left home. Her uncle, August C. F. Bluth, met them in Salt Lake City and took them by wagon to Grantsville, Tooele County, Utah, where he was living. In Grantsville they lived in a one-room log house by a gravel pit. For the first time they had a place to play out of doors by their home. They took on the American way of playing. It was the first time they went barefooted. The hot sand and stones hurt their feet, but they soon grew accustomed to it.

Leaving Grantsville in 1879, they went to Logan then to Smithfield and thence to Ogden, where her father purchased a house at 749 23rd Street, in the Fourth Ward, for \$750.

In her autobiography she writes, "As a young lady I was of a religious turn of mind. I attended Sunday School, Mutual, Sacrament and Fast meeting very regular and was also a member of the choir as long as the organization existed under the leadership of Prof. Edwards.

"At the age of seventeen I made it a matter of prayer as to what course I should take in choosing a companion for life. Imagine my surprise when I received three testimonies showing to me plainly and without a doubt that it was His desire that I should obey the law of Plural Marriage. I always believed it to be true but had no desire to enter into it. But after receiving these testimonies and showing me who the man was I felt I dared not do otherwise, so on the 7th of February, 1888, was married to Hyrum Belnap at Logan, Utah, at the age of eighteen."

The government was then passing laws to outlaw the Church doctrine of Plural Marriage. Non-members of the Church were making raids — many husbands had been and were being imprisoned or fined, and this continued until the Church ceded to the government and issued the Manifesto of October 6, 1890.

Anna continues: "The raid was then at its worst and being hunted and hounded all the time was forced to go into hiding or exile.

"In 1890 I gave birth to my first child (Hyrum Earl), at the home of my husband's parents at Hooper, Utah. I was forced to leave there in the middle of the night two weeks after the birth of my baby.

"I came to Ogden and stayed at my parents for four weeks trying to locate a place of refuge. I went to Salt Lake and boarded with a family by the name of

Isaak (Isaac) Coombs until my baby was nine months old, when I returned to my parents until July 11, 1892.

"The task of hiding myself and baby had become so difficult and trying that I was fast becoming a nervous wreck, so I decided to go into exile again and sacrifice the comradeship of husband, parents, brothers and sisters, so went to Franklin, Idaho, a stranger in a strange land.

"In 1893, returned to Hooper, where I stayed for three months at my husband's parents, where my second son (Arias Guy) was born, returned to Franklin, where I stayed until May 1894, when I returned to Ogden, but still had to hide myself and children by going by an assumed name and hiding in different places on the outskirts of town. (The assumed name was "Wallin," her mother's maiden name.) During these trying times a third son was born to me (Volney Bryan) in 1895."

During her separation she and her husband corresponded with each other; much of it was in poetry. In this way they expressed their love and helped to endure their hardships and to give them hope for the future.

TO MY DEAR HUSBAND WHILE IN EXILE

Good bye darling the hour grows late,
And the night is dark, as the night of fate,
I must learn to wait, and in patience too,
Until I can return to you,
Yet I know there is a day, when the sun will shine
When the home I long for will yet be mine,
For God has promised if we do his will,
Joy eternal our souls will fill.

Anna writes further, "In 1902 things had taken a turn for the better so was able to come out of hiding and take my right name. I again entered the Young Ladies Mutual Improvement Association and acted in the capacity of class leader for two years.

"During these years my health had become very poor and in April 1904, underwent an operation but it not proving successful underwent a second operation in November of the same year.

"In 1905 we were blessed with another child our first girl (A Jewel). It being ten years since our last child our hearts were full of rejoicing at her coming. Since then two more little girls have come to bless our home — one in 1907 (Delia Augusta) and the other in 1912 (Gladys) also another dear little boy in 1914 (Byron Knight).

"On account of poor health and the care of my family have not been able to do any active church work. On the 7th of March 1918, underwent a third operation which was a serious nature, at the Dee Hospital. Complications set in and were in a critical condition for some time but by faith and prayers and the will of the Lord my life was spared although so far six years have elapsed have not fully recovered from the operation, but am thankful that my life was spared to be with my family and care for them, and hope I will be permitted to live to see my children grown to man and womanhood and settled happily in life before I am called hence."

She attended the dedication of the Salt Lake Temple April 6, 1893.

About 1918 a new brick home was built on the southwest corner of 21st Street and Quincy in which she and her family lived until her death.

In the fall of 1924, she joined the Relief Society of the Thirteenth Ward. In the fall of 1925, she was set apart as a Topic Teacher to give lessons to the visiting Relief Society teachers. She held this position until the Ward was divided, March 20, 1927, which put her into the Twentieth Ward. She was retained in the same position in the Relief Society of the Twentieth Ward until 1929 when she became very ill.

She was ill for two years. On the 22nd of May 1931, she was called home. She was buried May 25, 1931, in the Ogden City Cemetery.

Taken from her funeral service were these words by Bishop J. Howard Jenkins:

"I feel personally acquainted today, with every one in the family and know them as well as the mother. The mother had a great responsibility. Each one of these boys and girls, as the time has come, has taken leadership and done good in this community. I express admiration for what her children have done. This is one of the finest tributes we can give to this mother. This was one of her purposes in life to live to see her children grown and taking their places in life."

Anna loved flowers and worked hard to keep the yard nice. There were many different kinds of roses and shade trees in her yard. She had little schooling but was mainly self-educated and, even after marriage, she studied diligently with her husband as instructor. She was very good at hand work. She crocheted and embroidered and made quilts. She was very good at sewing, made her own patterns and sewed most of her children's clothes. She was an immaculate housekeeper.

Augustus Weber Belnap

Augustus Weber Belnap was born March 25, 1860, in Ogden City, Weber County, Utah. His parents were Gilbert Belnap and Adaline Knight, and at the time of his birth, their home was located where the Swift Packing Co., now stands, near the banks of the Weber River. He was blessed with a father's blessing on April 2, 1860, and was the seventh child in a family of thirteen.

At the age of six years, he worked for a Mr. Pingree who had bought some town lots and hired the small boy to herd the cows on them. For this work, Mr. Pingree had a shoemaker make Gus his first pair of shoes. The shoes were rough and heavy but were surely appreciated by the boy, especially after running around barefoot for several years — he told of playing barefoot on a large snow drift in front of his home in the dead of winter. In the year 1868, his family moved to Hooper, Utah, and here at the age of eight he got his first hat.

Augustus was baptized in Hooper in 1870 by Henry Hamilton and was confirmed by Levi Hammon. He was given a Patriarchal blessing at Hooper on February 16, 1872 by John Smith, Patriarch.

When he was about fourteen years old, he was struck in the left eye by a splinter from a maple log he was cutting. His eye was almost blinded, but he was treated in Salt Lake City by a doctor from the East, and his eyesight seemed to improve.

He was ordained a Deacon by John Flinders on September 23, 1877, and on July 7, 1878 was re-baptized in Hooper by Gilbert Belnap and was confirmed by John Flinders. On July 27, 1884, he was ordained an Elder by Charles Parker. He was a teacher in Sunday School, beginning on August 24, 1884. Augustus was baptized a third time, on April 15, 1886, just before going to the Temple, by Thomas Read and was confirmed by Gilbert Belnap.

On April 21, 1886 he was married to Mary Read in the Logan Temple in Logan, Utah, by Marriner W. Merrill. Their courtship had extended over a period of about six years. Augustus once remarked, "Good heck a-mighty, we went together so long that Mary's parents were glad to see us get married. You should've seen their faces light up when they learned we were going to the Temple at Logan to be married." Their first home was one they rented from Will Brown at West Weber, just across the line from W. Staker's place.

Their marriage was blessed with eleven children: Augustus Ruben, born August 7, 1887 at West Weber, Utah; Charles William, born July 12, 1889 at Wilford, Idaho; Thomas Gilbert, born July 13, 1892 and buried February 5, 1893; George, born August 7, 1894; John, born September 27, 1896 and died soon after birth; Earl Read, born August 21, 1897; Joseph Francis, born October 28, 1899; Ezra Leonard, born January 21, 1902; Elmer, born January 4, 1904; Mary Adeline, born October 5, 1905; Lola Ethel, born December 2, 1907. All but the first two were born at Salem, Idaho. They also adopted on February 6, 1893, two-month-old Orpha Gertrude Stephens, daughter of Coriantimer Francis Acenath Thompson. Orpha's mother had died at the time of her birth and her father, who was severely ill at the time, died of heart trouble in about 1904.

Augustus made a visit during the summer of 1887 to his brother Reuben's (or Ruben) place at Wilford, Idaho, and in April of 1888 he and his family moved to Wilford. It took nine days to make the trip from Hooper to Wilford with a new canvas-covered wagon and a good team of light bay horses. On June 7, 1888, Augustus made a homestead filing entry at Blackfoot, Idaho, and on October 13, 1888, moved to Salem. They moved back to Wilford in the spring of 1889 and rented a farm for the summer. During this summer, he was a home missionary and, riding a horse, he visited as far away as Lyman, which was a trip of from twenty to twenty-five miles.

They moved back to Salem in about October of 1889 and lived in John Barber's cabin on Oscar Anderson's place while they finished their home on the farm just east of there. The prospects were not too bright at that time in Idaho — sagebrush covered most of the land and the country was very sparsely settled. These were lonely and discouraging times for his wife, but he said he learned during these trying years, to appreciate and care for his wife more than ever before.

Augustus was set apart as President of the Teachers Quorum in the Salem Ward of the Bannock Stake of Zion by James H. Wilson on January 21, 1890. He was ordained a High Priest and set apart as Second Counselor to George G. Harris, Bishop, on May 11, 1890 by President Thomas E. Ricks.

On November 3, 1896, he was elected Justice of the Peace for Salem Precinct. He believed in law and order and was a very fair judge.

He was called to teach a class in the Salem Ward and received a license from President Woodruff. He started this class on March 15, 1897, with Zina Walker

and Harriet Hill as assistants. On March 24, 1900 the Bishopric, of which he was a member, was honorably released and on March 25, 1900, he was chosen to be an alternate member of the High Council of the Fremont Stake and was set apart by Apostle John Henry Smith.

On June 14, 1905, he helped fight crickets above St. Anthony, Idaho. In November he bought William Andersen's place in Salem Townsite and moved his family there in December, 1905. In the year 1907 he was set apart as a member of the High Council of the Fremont Stake by Apostle Orson F. Whitney.

In 1913 Augustus was called on a short term mission in the Northwestern States Mission. He arrived at Mission Headquarters in Portland, Oregon, on January 15, 1913 in the company of G. H. B. Harris, L. H. Parkinson and Sister Ellie Condie. On the 16th he was assigned to labor in the Sellwood District of the city of Portland. He was honorably released on March 30, 1913.

His wife, Mary, died on June 15, 1925. On September 27, 1925 he was honorably released from the High Council of the Fremont Stake.

Augustus Weber Belnap died on March 15, 1948, at Idaho Falls, Idaho, and was buried at Salem, Idaho. His seven living sons and two daughters were all married.

Augustus was a kind and affectionate man, but believed in obedience. His deepest sorrows were usually kept to himself and he was a man of few words, but gave timely advice. He was a strong living testimony of the true faith passed on to him by his parents, and was a man of great wisdom and foresight. He was a hard worker and his life was one well spent.

Mary Read

(Wife of Augustus Weber Belnap)

Mary Read was born on June 21, 1866, in the little settlement known as West Weber, Weber County, Utah. She was the seventh child born to Thomas Read and Jane Rowley.

Her school days were spent in Hooper, Utah. Her first shoes were made by the settlement cobbler and were shoes made to last — decorated with rows of stitching and copper rivets. They were made according to measurements taken by placing her stocking foot on a piece of paper and marking around it. She wore dresses of blue denim, trimmed with white pearl buttons. When Mary was sixteen, she went to work in other homes for 50 cents a week. From this she saved enough money to buy a pair of shoes and the old "clod-hoppers," as she called them, were thrown away in the sagebrush.

Mary was married to Augustus Weber Belnap in the Logan Temple on April 21, 1886. They had eleven children of their own and one adopted daughter. They took this baby girl to raise the day after they buried a son, Thomas Gilbert, who died at the age of seven months. She filled the empty arms of a sorrowing mother and was the first daughter to Mary and Augustus. Their first nine children were all boys and the last two were girls.

In April of 1888 they moved to Wilford, Idaho, and then to Salem on October 13, 1888. Pioneering was hard, caring for her family meant much work and there

was little to do with, but she was a loving mother and a generous neighbor. She was midwife for the little town of Salem and night or day, as she was needed, she fulfilled her calling. It was during these trying years that she endeared herself to her husband, Augustus, more than ever.

In 1916 Mary and one of her neighbors, Martha Ann Jensen, were called to go on a short term mission to Teton City, Idaho. Their means of travel was a horse and buggy, furnished by Mary, and it took them three months to cover the territory that had been assigned to them. Through this experience a life-long friendship was established between these two wonderful women.

Mary worked in the Relief Society as President, teacher and counselor and in the Primary as President and teacher, and was well adapted to teaching boys. Her Church meant a great deal to her.

In her last years, Mary was not too well and she died at the age of 59 on June 15, 1925 at Salem, Idaho, and was buried in the Wilford Cemetery. In 1954 she had 48 grandchildren and 68 great grandchildren.

As a child, Mary had dark brown curly hair and blue eyes; and then as she became older, her hair became snow white and waved about her face and her eyes seemed to become more blue. In the prime of her life she was a large lady, 5 feet 9 inches tall, and weighed 225 pounds. She was beloved by her children and grandchildren. She was a lady of excellent morals and taught, by example as well as principal, and instilled into the minds of her children the precepts of honesty, honor and virtue, and the love of our Heavenly Father and Jesus Christ.

Volney Belnap

Born February 17, 1862, Ogden, Utah. Died March 14, 1862 at Ogden, Utah.

Vinson Knight Belnap

On June 26, 1863, another son was born to Gilbert and Adaline Knight Belnap. He was given the name of Vinson Knight Belnap.

Nearly five years later his parents took up residence in Hooper, about nine miles west of Ogden. Here Vinson participated in the activities of the community. Here he received his first schooling — later he attended and also taught at the Central School in Ogden. This public school, built in 1880, accommodated 400 students and was located on the west side of Grant Avenue between 25th and 26th Streets. It is now occupied by the Elks Lodge. While in the Central School he boarded with his newly wed brother, Hyrum, and his wife Christiana.

For eight months he taught school in Cache Valley.

He was baptized and confirmed into the Church of Jesus Christ of Latter-day Saints October 7, 1875.

He held offices in the Aaronic Priesthood. He was ordained an Elder by his father July 27, 1884, and a High Priest February 12, 1911, both in the Melchizedek Priesthood.

He was a Sunday School teacher in the Hooper Ward, a steady, consistent Ward Teacher wherever he lived. He was an active Temple worker. While he did not seek or hold positions of prominence — he could be seen regularly at the Church services.

He helped his father and brothers bring logs out of the mountains.

He began working as teamster for his brother, Hyrum, when the latter opened a retail lumber yard July 1, 1899. Later he became yard foreman, in which position he served until shortly before his death. A good foreman he was — capable, courteous, a good handler of men and horses, pleasant to be around, but above all he was trustworthy. Often Hyrum would leave him in charge of the business, such as when he was gone east from July 5 to September 2, 1908, and in 1913, when Hyrum was in Europe for four months. During the latter period, Hyrum was remodeling an apartment building at 2415 Lincoln Avenue. He left this to Vinson to complete with full power to write checks on Hyrum's account. In his autobiography Hyrum makes mention of his satisfaction in being able to leave his affairs in Vinson's hands.

He left the lumber business as he got older and the physical strain began to tell. Employment was taken as night watchman with the Utah Idaho Central Railroad Company, serving them until he suddenly passed away.

He retained a small farm in Hooper, which he operated or, at times, rented while he was working in Ogden.

He married Sarah Emily Hardy October 20, 1886, in the Logan (Utah) Temple.

Although his wages were never large, this couple exercised great frugality and were able to have and live in different homes. Two houses he held for investment purposes at his death.

They lived in Hooper when their first child, Mary, was born, July 16, 1887. She died January 22, 1891.

In Ogden they lived on Quincy Avenue, between 22nd and 23rd Streets. Here their daughter, Adaline, was born October 18, 1889. She lived until June 26, 1917.

They next lived on the northeast corner of 31st and Adams, where two children were born — Vinson Ray, born July 27, 1892 and died June 1, 1954; and Reta, born March 1895.

Their next move was to the south side of 29th Street, between Adams and Washington. Lord Lovell was born here on May 14, 1897. The family next moved to 231 31st Street. Glen Vord was born in this home on February 14, 1903. He died November 29, 1947.

About 1909 they built what was to be the last home of Vinson and Sarah Emily at 2947 Hudson (now Kiesel) Avenue.

He passed away April 23, 1920. Speakers at his funeral service are

recorded as saying:

"Bishop Gilbert Belnap now had left ten children sixty years and over living. The entire family was good, moral men and women." By J. W. Hooper.

Bishop D. H. Ensign said that the Belnap family had made a good record in our community.

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HERITAGE WITH HONOR

Bishop N. A. Tanner said, "He was a good worker in the Eleventh Ward, one that could be depended upon, a man who would not offend any person."

Bishop H. W. Gwilliam said, "If there is any man prepared to meet his God, it is Vinson Belnap."

Sarah Emily Hardy

Wife of Vinson Knight Belnap

Sarah Emily Hardy was born May 4, 1864, at Wellsville, Cache County, Utah. Her parents were William Read Hardy and Mary Ann Bickmore.

She was baptized and confirmed into the Church of Jesus Christ of Latter-day Saints June 15, 1879 at Hooper, Utah.

She received her education in the Hooper Schools and in Ogden.

The sweetheart of her choice was Vinson Knight Belnap, whom she married October 20, 1886 for time and eternity in the Logan (Utah) Temple.

She, too, was active in the Church as a worker. Much Temple work was performed by her and her husband. She was a worker and Relief Society teacher for years in both the First and Eleventh Wards.

She was a tidy housekeeper and a most excellent dressmaker. Her children always appeared well dressed.

She was of medium height, dark complexioned, beautiful black hair and dark eyes that seemed to sparkle. When she spoke, she did so with persuasion.

In her declining years her hair was beautifully streaked with gray. She passed away

September 5, 1938.

Amasa Belnap

Amasa Belnap was born June 22, 1866 in Ogden, Utah. His parents were Gilbert Belnap and Adaline Knight. He was baptized October 7, 1875 by William W. Child. He was ordained a Priest on June 22, 1884 by John Flinders and was ordained an Elder on July 27, 1884 by Levi A. Cox.

On October 20, 1886, he married Lillian R. Garner* in the Logan Temple in Logan, Utah. After their marriage they went with his brother, Augustus to Bingham County, Idaho, and homesteaded in a town called Salem. Their first two children were born there; Amasa W. was born on October 21, 1888, and Einora was born on May 3, 1891.

In the summer of 1893, the two families traveled in covered wagons through Yellowstone Park. Amasa then brought his family back to Hooper, Utah, and lived in the home his father had built there. On July 10, 1894, a son, Lawrence, was born to them but lived only a short time, dying on July 14, 1894. He is buried in Hooper. Another son, David Evan, was born on August 11, 1896.

On May 25, 1897, Amasa was called to go on a mission to the Eastern States, and he left his wife and three children while he labored for two years in New York and Pennsylvania. While Amasa was on his mission, his father died — and too, his mission companion was drowned. When he returned home

on November 17, 1899, he found his wife in poor health. He moved his family to West Ogden and worked for a time for his brother, Hyrum Belnap. On March 11, 1901, his wife passed away and was buried in Hooper, Utah, leaving him with three small children. Though Amasa didn't have many years with Lillian, he told his children in latter years, "Your Mother was a very happy, good-natured person, and our life together was wonderful."

Amasa married Julia Rosabell James on December 11, 1901 in the Salt Lake Temple. This marriage was blessed with seven children: Julia Lucretia, born March 1, 1903 at Blackfoot, Idaho; Erminie May, born September 3, 1904 at Blackfoot, Idaho; Nellie Alberta, born January 11, 1906 at Ogden and died May 2, 1931; Thelma Adaline, born July 26, 1909 at Arco, Idaho; Mary, born May 9, 1911 at Beaver Dam and died May 10; Viola, born September 11, 1912 at Beaver Dam; and Nettie LaRene, born August 3, 1919 at Kilgore, Idaho.

In 1902, they moved back to Hooper and in the fall of 1902, he sold everything, took his wagon and team and moved his family to Basalt, Idaho, where his brother Reuben lived. He later obtained some land in Blackfoot, Idaho, and while living in a covered wagon, he built a two-room house and farmed the land. While living here, Amasa was made Superintendent of the Sunday School in the Blackfoot Ward.

On March 1, 1905, they moved to Arco, Idaho, where he farmed and took care of cattle. While living here, he built a nice home and also worked in the Sunday School, traveling twelve miles to do so. In 1905, a branch of the Church of Jesus Christ of Latter-day Saints was organized at Arco, Idaho, and he was Superintendent of the Sunday School and Presiding Elder.

In the spring of 1910 they moved once again-this time to Beaver Dam, Utah, where they traded everything for a home. He was made Superintendent of the Sunday School on November 11, 1911 at Beaver Dam, and was also Stake Superintendent of the Sunday School. He did dry farming, ran a store and the post office. He was the postmaster and his wife was his assistant. He was also the City Marshall. His son, David Evan, related a story about him, at this time. "Dad required the kids to be home early and about 9:00 p. m. he would whistle and we had to head for home. We did a lot of "tick-tacking" around the town at that time and the kids dared me to "tick-tack" at our place. Dad had whistled and when I got to the window, he had just leaned back in the chair with his legs on the table. When he heard the noise on our window, he nearly tipped over and he got up running for the door. I was sure I couldn't out-run him, so I stepped back into the bushes and he chased the kids down the road and on home. When he got back, I was in bed."

In January, 1913, they moved to Salt Lake City to run an apartment house and also a store and butcher shop at 8th West and 2nd South and lived in the Fifteenth Ward. They were in Salt Lake at the time of the earthquake in the year 1913. The following summer, 1914, they sold out and moved to Brigham City, Utah, where they attended the Second Ward. In 1915, he returned to Salt Lake City with his family, living this time in the Fourteenth Ward and managed the Pier Pont Apartments.

The next year, 1915-1916, saw another move to Brigham City and back again to Salt Lake City, where this time, he ran Ben's Chili Parlor at 2nd South and State Street. In 1917 they moved to Corinne, where he built a home on a farm. In the spring of 1918, they moved to Farmington and lived there only for

the summer, with another move to Ogden and on to Salt Lake City once again. In the spring of 1920, he moved his family to Kilgore, Idaho, and from there to Roberts, Idaho, in the fall of that same year. While living in Roberts, he worked in the Sunday School and was a member of the Bishopric and his entire family worked in the Ward. He farmed there until in 1921, at which time he moved into town and ran the school wagon until he became ill and had to give it up.

In the spring of 1910 they moved once again — this time to Beaver Dam, some lots on Healy Avenue and built several homes. There was a well on the property adjoining that had been a gas well. The well had been driven about 80 feet into what seemed to be an underground swamp. The pipe would periodically clog up with mud, preventing the flow of natural gas. Consequently the well had been capped and for years abandoned. He cleaned out the pipe and piped the gas into his home. He had a heater in each room of the house. He was probably one of the first to utilize the natural supply of gas in this vicinity.

A half block south and high on the 32nd Street hill was a soft spot showing water near the surface. This he developed into a nice spring. He built over the well a cement cistern from which he piped the water to his house and garden. Thereafter he had a free supply of both heat and water. While at this location, they were in the Ninth Ward and he was a teacher of the High Priests Quorum.

In 1926, he bought a farm in Promontory, and leaving his family this time in Ogden and Brigham City, he traveled back and forth from his farming. He traded his home in Ogden for one in Brigham City, but never did live in it. It was at this time that he became ill and in the fall of 1927, he moved his family, once again to Brigham City, and them to Salt Lake City, where they lived with his daughter Nellie. Then they had a home on 2nd South and 7th West, in the Fifteenth Ward in Salt Lake City, where he died on April 28, 1929. He was buried on May 1, 1929 in Hooper, Utah.

Amasa was a short man, about 5 feet 7½ inches tall, and in his prime weighed about 210 pounds. In his youth he liked to run and was the fastest foot racer in Hooper. He was a good preacher — could readily take up a whole meeting time — had a keen sense of humor and could be counted on for a comical recitation at all programs. He was well liked and made friends readily, which, no doubt, was quite an asset in his numerous moves through life.

*No biography is available for Lillian R. Garner. Her parents were Willard Garner and Mary Field, who lived to the age of 107 years.

Julia Rosabell James
(Wife of Amasa Belnap)

Julia Rosabell James was born October 6, 1879 in Ogden, Utah. Her parents were William Francis James and Julia Ellen Whitehead. On November 28, 1879, she was blessed by Bishop Robert McQuarry. She was baptized on October 6, 1887, at Ramah, Velencia County, New Mexico by William Francis James and confirmed a member of the Church of Jesus Christ of Latter-day Saints on the same day by Brother Ira Hatch. For some unknown reason she was also baptized at Wilson Lane, Utah, on October 13, 1901 and confirmed by William Francis James.

On December 11, 1901, she was married to Amasa Belnap in the Salt Lake Temple and this marriage was blessed with seven children. Their life together was one of many moves, but as numerous as they were, they both were active in Church work wherever they were.

She was President of the Primary at Arco, Idaho, beginning in September, 1908. In January, 1910, when they moved to Beaver Dam, Utah, she was a teacher in the Sunday School and the Religion Class. In 1914 she was President of the Primary in the Fourteenth Ward in Salt Lake City, and held this same position in Roberts, Idaho in 1921.

In 1922 they moved to Ogden, Utah, where she was a Relief Society Teacher and also President of the Primary in the Ninth Ward, beginning on September 27, 1925. She continued as President of the Primary here until the spring of 1927, when they moved to Brigham City, Utah, for a short time and then on to Salt Lake City once again, where her husband, Amasa Belnap died on April 28, 1929.

In the summer of 1929, she lived at 725 East 6th South, where she cared for elderly people and children until May 23, 1932, when she married James Hicks and moved to 612 Harmony Court. While living there, she was a home missionary for several years and also a Relief Society teacher. On March 8, 1933, she went to the hospital and had a serious operation and was there for seven weeks. Soon after she returned home, Mr. Hicks took seriously ill and lingered in poor health until he died on November 28, 1934. He was buried on December 1, 1934, in the City Cemetery, First Ward Liberty Stake. She remained and cared for elderly people until March of 1945.

In 1945 she sold her home and moved in with her daughter, Nettie Hickman and joined the Rose Crest Ward, East Mill Creek, and remained there for a year. She then moved to the Constitution Building, where she worked for Dalquest at 233 East Capitol. She joined the Fourteenth Ward in 1948, and in October 13, 1950, she married Herbert L. Barney. In 1951 she was granted a temple sealing cancellation from Amasa Belnap, after which she was sealed to Herbert L. Barney on April 21, 1951.

In April of 1951 she was chosen to give the Teacher's Topic in Relief Society and was also a teacher in the Sunday School. She was called to be a sealing proxy in the Salt Lake Temple, to help in the Genealogy work and to take care of the Ward baptisms, and served as a temple proxy until ill health overtook her. She died November 21, 1955 at Salt Lake City, Utah.

Adaline Lorinda Belnap Lowe

Adaline Lorinda Belnap, the eleventh child of Gilbert and Adaline Knight Belnap, was born in Ogden, Weber County, Utah, on August 1, 1868 in a log house located on the north side of 24th Street, east of the Weber River, near where the Swift Packing Plant now stands.

That same year the family moved to Hooper, ten miles west of Ogden. Here Adaline received her early education. Later she attended high school at Central School in Ogden with Professors Louis F. Moench and T. B. Lewis as instructors.

Her courtship was at Hooper and Ogden, where she first met John Alexander Lowe of Franklin, Idaho, who had come to Hooper, first to visit his sister, Eliza Lowe Hull, at which time he helped drive a flowing well, and later when he lived

at his sister's home while attending school in Hooper. Adaline was promised in a blessing that if she had faith and courage she would have the desires of her heart. This was difficult for her to understand for John became interested in his beautiful young school teacher, Arbarilla Fastday Browning, affectionately nicknamed Arba, whom he married September 4, 1889. Motherhood and a previous illness proved too much for this fragile young school teacher, who passed away on June 28, 1890, nine days after giving birth, on June 19, to a baby girl who was afterwards named Maud. Maud was cared for and raised to womanhood by her Grandmother Lowe.

With sorrow and a heavy heart John came to Adaline for the love and sympathy he had lost in the passing of his young wife. After a pleasant year and a half, they were married in the "Mormon" Temple at Logan, Utah, on November 18, 1891. This marriage was blessed with nine children: John Virgil, born August 30, 1892 and died August 31, 1938 at the age of 46; Hugil, born September 26, 1895 and died a few hours after birth of convulsions; Lola May, born July 20, 1896; Roswell Belnap Lowe, born February 19, 1898; Zeruah Adaline, born December 13, 1899; Ruby, born November 28, 1901; Edith, born July 20, 1905; Delsa Pearl, born September 23, 1907 and died April 6, 1940; and Thomas Gilbert, born October 28, 1910.

They made their home in Franklin, Idaho and lived in part of his mother's home. John, with his twin brother Joseph, ran their father's sawmill.

In the summer of 1892, both John and his twin brother, Joseph who had married Adaline's sister Mary, received calls for Missionary Service for the Church of Jesus Christ of Latter-day Saints to the Oklahoma Indian Territory. This was a great decision for them to make. Gilbert Belnap, father of the girls, said if they would accept the call he would take care of the wives and small babies; a boy, John Virgil, born to Adaline and a girl, Annie, born to Mary — just six days apart. The husbands were only 23 years old and just starting out in married life. But the call to preach the Gospel came first, so they took their wives and babies to Hooper, bid them farewell and on October 8, 1892, without purse or script, departed for a two-year mission to the Indian Territory, where they arrived October 11th.

After the mission was completed they again returned to Franklin, Idaho, with John and Adaline living in part of his mother's home. The sawmill was abandoned during John's absence so he took up farming and carpentry.

In the summer of 1898, John and Adaline built, on part of the old sawmill site, a two-room frame house with a long porch on the front. As years went by, additions were added including, in 1916, plumbing and a battery lighting system. Electricity was run to the house a year later.

Adaline was active in her Church. Prior to marriage she was a teacher in Sunday School and Primary and an officer in the Young Ladies Mutual Improvement Association. She was a Relief Society teacher in the Franklin Ward and a member of the Oneida Stake Relief Society Board between 1912 and 1916. During the years she was on the Board she drove a horse and buggy long distances to attend meetings in the different Wards.

At this time she was having her home remodeled and had seen a particular door she wanted for the front at the lumber yard owned by her brothers, Hyrum and Joseph, in Preston. On one of her trips home from Preston, which was seven miles away, she brought the door, tied standing up to the back of the buggy. It

was a very heavy door and almost pulled the top off the one-seated buggy. It had a large oval plate glass in it that reflected like a mirror. Adaline and her family were so proud of that door. From that time on there was never a dress made for any of the five girls that wasn't fitted before that door, and it just didn't reflect when the blind was drawn.

There was always joy and welcome inside this front door — country cousins as well as city ones came to spend their summer vacations on the farm of Aunt Addie (as she was called) and Aunt Mary Lowe.

There were hills to climb, horses to ride, hay to tramp, cows to milk aplenty, apples and all kinds of fruit to feast upon. Girls and boys shared alike with the chores around the farm.

Adaline was a very loving and devoted wife and mother, accepting responsibilities and hardships of raising a large family. She was skilled in the art of sewing. Her example was a worthy one. She taught her family that if a thing was worthy doing at all, it was worth doing well. Another saying, "If a task is once begun, never leave it until it's done, and, pretty is as pretty does." Very quietly and reserved, she went about the tasks that were her's. She was very patient and spent much time in assisting and administering needs to the sick and aged.

At the age of sixty-five years she passed away at 10:00 a.m., on the 9th of June, 1934, at her home in Franklin, Idaho, and was buried in the Franklin Cemetery.

John Alexander Lowe
(Husband of Adaline Belnap)

John Alexander Lowe was born March 8, 1869 at Franklin, Idaho, where his parents were living on a lot in the northeast part of town. His parents were Thomas Lowe and Eliza Galloway, who had come from Scotland in the year 1854. John was a twin and just twenty minutes younger than his brother, Joseph. They were the thirteenth and fourteenth children in a family of sixteen. Their biographies could well be read together. Although stories in each are different — yet they are common to both as they were seldom separated.

When John was about two years old, his father purchased a shingle and lath mill which was located one and a half miles east of Franklin. It was the first mill of its kind in the state of Idaho, and was run by a water turbine wheel, producing 8,000 shingles per day. As soon as John was old enough, he worked in the mill. At the time of his father's death in the year 1886, John was seventeen years old and had to take the responsibility of running the Mill, which he did for two years.

John did not have much education as he was able to attend school only three months out of the year. He had to walk to school, sometimes through snow two or three feet deep, and many days was forced to stay home due to stormy weather and bad roads. He did his studying by the light of home-made candles and his lessons consisted of reading, writing, arithmetic and geography.

His home, as he was growing up, was a log house with two rooms and a lean-to on the back. The boys slept in the attic and the younger children slept on a trundle bed, which was a bed with short legs that could be pushed under the parents' bed during the daytime and pulled out at night. He wore homespun

clothes and often ran the spinning wheel to make the yarn with which to knit their stockings and mittens. His mother was an expert knitter and made all their clothing.

John and his twin brother, Joseph, were great lovers of music and were very talented. They started singing to entertain while they were still very small and learned to play the accordion and mouth organ when very young. They began to play for dances at the age of twelve. They started playing the violin at the age of fifteen and took their first lesson from Edmond Buckley, though most of their music came naturally to them. They made many people happy and made hundreds of friends through their music.

At the age of eighteen, John went to Hooper to visit his sister Eliza Lowe Hull, and while there helped her husband, William, drive a flowing well for the Hooper Ward. While on this visit he met Adaline Belnap and Abrarilla Fastday Browning, a school teacher. The following year he came back to Hooper to attend school. He fell in love with Arba and they were married on September 4, 1889, in the Logan Temple by Apostle Merrill.

Following their marriage, John worked as a clerk in a store the Brownings had built for him. Then on November 10, 1889 he and Arba, who had poor health due to a paralytic stroke she had suffered before the time of their marriage, went to Arizona for the winter. They spent two months at St. David, Arizona, and then went to Sulphur Springs, where they stayed until their return to Hooper in April, 1890.

At this time John worked as a carpenter for the Little Brothers. His wife, Arba, died on June 28, 1890, following the birth of their daughter, Maud, on June 19, 1890. Following Arba's death John returned to Franklin and made his home with his mother, leaving his baby girl with the Brownings. A short time later, when he thought the baby was strong enough to come with him to Franklin, the Brownings would not give her up and he finally had to appeal to the law. The court granted him custody of the baby and he brought her to his mother's home when she was five months old and his mother raised this child for him.

John worked in the canyon, logging, and at the sawmill, hauling lumber from the Franklin basin, and also worked on the farm until the summer of 1891. He returned to Hooper, and renewed his friendship with his former sweetheart, Adaline Belnap, and married her on November 18, 1891, in the Logan Temple. This marriage was blessed with nine children, four boys and five girls. John took great joy in raising his family and loved his children very much. Adaline was a good companion to him and never complained, though they were very poor in the early days of their married life. In John's words, "With the help of my wife and children we became better off and with the blessings of the Lord, we prospered. In all, I acknowledge the hand of the Lord."

In the summer of 1892, John and his brother, Joseph, were called to go on a mission to the Indian Territory for the Church of Jesus Christ of Latter-day Saints. Both families were hard up — they had no homes and no way to support their wives and babies or themselves while on a mission, but had a chance to homestead 160 acres of good land. They went to their brother James, for advice and he promised them that if they would go on this mission, they would get more and better land than this when they returned. The promise was fulfilled.

They took their wives to Hooper, where they stayed with their parents while John and Joseph were away. They left Salt Lake City on the 8th of October, 1892,

and arrived in Fort Gibson at the Indian reservation on October 11, in what is now the state of Oklahoma. The climate there seemed to be conducive to ill health and many of the Elders had to return home before their missions were completed. John and Joseph were promised that, if they were faithful, they would not be ill and this too was fulfilled as they were the only two Elders who stayed the full time without suffering from the chills and fevers. They labored among the various tribes of Indians — the Cherokees, Chicksaw, Seminole, Chicktua and Patawat-man tribes. They made many friends and baptized twenty-four the first year of their mission. The last twelve months of their mission, they labored in Oklahoma City and also baptized a number of people there.

The trip from the Indian Reservation at Fort Gibson to Oklahoma City was a distance of about 250 miles through very sparsely settled country. They traveled on foot and often times had to sleep in the woods. At one stage of their journey they came to a large river which they had to cross, but which was too deep for them to wade. They decided to stay on the bank until morning and trust in the Lord to provide some way for them to cross. As they gathered wood for a fire, a man rode up on a horse, drew his gun and told them to put up their hands and said he would kill them if they did not. They told him they were Mormon Elders and that they would be glad to be his friends if he would be theirs. He searched their pockets and satchels and then became friendly and asked them to stay in his log hut overnight. He told them something of his life — that he belonged to the Bill Dalton gang, who for many years had been robbing banks and trains, and that he was hiding out from the officers of the law. They soon found that he was a bad man as he was very nervous and kept his gun by his side all the time, and kept his eye on both of them through the night. However, the next morning he helped them across the river on his horse and they felt that the Lord had surely helped them in that time of need.

John and Joe returned home from this mission the last of July in 1894. A few years after their return home, they recognized this man's picture in the paper and learned from the accompanying article that this man had married and come to Salt Lake City. He had killed his wife and left his eight-month-old baby by her mother's body and had given himself up to the officers of the law. He was later put to death for murder in the Penitentiary at Salt Lake City, Utah.

On his return from his mission, John went to work for Thomas Poulter at Lewiston, Utah. Later they rented the farm from Poulter and Joseph remained in Lewiston and John returned to Franklin, where they lived in part of his mother's home. At this time he began working as a carpenter and followed that trade for many years in connection with his farming.

John was of a religious nature, having been taught in his early childhood by his parents to have faith in God. He was ordained a Deacon when he was twelve years old and later a Teacher and then a Priest. He was chosen one of the Presidents of the 18th Quorum of Seventies the 29th of April, 1895, and was set apart by C. D. Felstead. He held this position for fifteen years. He was also Superintendent of the Franklin Ward Sunday School and was the choir leader for many years. He was a ward teacher from the time he was a boy of fifteen years of age. He was ordained a High Priest on January 7, 1911 by Taylor Nelson. He was chosen a Counselor to Bishop S. C. Parkinson on June 8, 1911 and was chosen as First Counselor on December 1, 1912. In his later years he was set apart as President of the High Priest Quorum of the Franklin Stake and held this position for two years. For a number of years he was on the Stake High Council.

In 1917, John and his brother Joseph, were called on a short term mission to California. They left about the 20th of November and were assigned to labor in Glendale. They did not complete this mission as they had to return home due to Joseph's ill health.

During the year 1922, John and his brother worked for Joe Sant, doing carpenter work for \$8.00 per day.

In 1925, John went on another short term mission and labored in the Redlands with Elder William Lindsey of Bear Lake. He was called home to attend his brother Robert's funeral on February 28, 1926 and did not return to finish this mission.

During 1931 and 1932, John and Joseph were home missionaries in Franklin Stake and they held many cottage meetings and were able to baptize nine people. During all his lifetime he was called out to administer to the sick, both far and near and in stormy and good weather, day or night, and saw the sick healed many times by the power of the priesthood.

John's wife, Addie, died on June 9, 1934, and he was left alone with his daughter, Delsa, who had been an invalid for eight years. He couldn't stand the loneliness and so was married on May 22, 1935, to Isabel Scarbrough.*

John Alexander Lowe died on February 6, 1943, and was buried on February 10, 1943, in the Franklin Cemetery. The entire community mourned of his loss.

*No biography is available.

Mary Louisa Belnap Lowe

Mary Louisa Belnap Lowe was born on December 11, 1870, at Hooper, Utah. Her parents were Gilbert Belnap and Adaline Knight. At the age of eight Mary was baptized in the canal close to Nesbitt's farm by a man named Charles Parker and became a member of the Church of Jesus Christ of Latter-day Saints.

Mary received her schooling, first at her home with her Aunt Henrietta McBride Belnap (her father's plural wife) as her teacher, and later she attended an adobe school house in Hooper. In this adobe school house they sat on long benches, six or eight to a bench, with one long desk. There were two rows on either side of the room with an aisle in the center. Her teachers at this time were Willard Farr, Susan Wheeler, Unice Wallace, Josephine Ballantyne, David Dean and J. J. Hill. At the age of twelve years she entered high school at the Central School in Ogden and some of her teachers were: T. B. Lewis, Lewis F. Moench and Moseah Hall. Mary had a quick mind and did very well in school. When she commenced her normal course, she taught spelling in Professor Hall's classroom each day to help pay her school tuition and also would take the place of teachers who were sick or could not be at school for some reason.

On April 9, 1888, she began her first teaching position in the North Hooper District and taught there until June. In the fall of that year, she began teaching in the Randall District of North Ogden. At that time a teacher had to be prepared to teach all eight grades.

When Mary was eighteen she worked for Patriarch John Smith, and wrote down in long hand the blessings as Patriarch Smith pronounced them over the heads of those who came to him.

It was while working for Patriarch Smith that Mary met her future husband, a boy from Idaho. On December 18, 1889, Mary Louisa Belnap was married to Joseph Heber Lowe in the Logan Temple at Logan, Utah. This marriage was blessed with nine children: Verna, born January 24, 1891; Annie, born August 24, 1892; Myrtha, born April 1, 1895; Jewel, born August 7 1897; Giblert, born December 28, 1899; Leona, born December 26, 1901; Fern, born November 3, 1904; Ancel, born June 18, 1906 — lived just five hours; and Mildred, born October 26, 1907.

On January 10, 1890, she went with her husband to Franklin, Idaho, where they made their first home. They lived in one room of his mother's home for seven months and then they rented his sister's home and lived there until 1892, when her husband was called to fulfill a mission in the Indian Territory. Mary and her two babies stayed with her parents for about a year and then lived with her brother, Hyrum, until her husband returned from his mission in the year 1894.

On her husband's return, they moved to Lewiston, Utah and lived there for five years while her husband worked for Tom Poulter.

In April of 1899 they moved once again to Franklin, Idaho, where they had a farm. In the year 1915, her husband Joseph, built her a beautiful home on this land and Mary was delighted with it and was very proud of her home.

Mary was active in Church work through the years. In 1899, she was chosen to be President of the Young Ladies Mutual Improvement Association in the Franklin Ward and served in this capacity for two years. She also served as Sunday School teacher during that time. She was a teacher in the Parent class in 1915, was a Y.L.M.I.A. officer in 1916 and 1917 and again from 1928 to 1930. She taught a religion class and also was a Theology teacher for many years in the Relief Society. She was Secretary of the Oneida Stake Genealogical Society and also in the Franklin Ward. She was interested in Genealogical work and secured 400 names for the Thomas G. Lowe family.

When her children were old enough so she could leave them she did a lot of nursing and taking care of women in their homes when their babies were born and she was very efficient at this work. Mary liked to read and always kept abreast of the times through her reading. She was a talented dramatic reader and she was called on to take part in numerous entertainments.

Mary belonged to the Daughters of the Utah Pioneers, which was the first organization of its kind in the state of Idaho, and on September 14, 1923, she was chosen to be the Vice President of the Daughters of Utah Pioneers of Franklin County. She held this position for four years and then was made First Captain of the County Camp. During this time she helped accomplish the following: A marker for the first school house in the state of Idaho for white children; a marker for the first school house in Preston; a monument for the first white man killed by Indians in Franklin; rebuilt the first school house in Preston as a Pioneer Relic Hall in the public park. They (the Camp) wrote and had published at a cost of \$500, a history of the first permanent settlement in the state of Idaho. The name of this book was "The Trail Blazer 1860-1930 — History of the Development of Southeastern Idaho." Published by the DUP of Franklin County, June 5, 1930. In the year 1934 she was voted Captain of the Ellen Wright Camp of the DUP, and held this position for two years.

On December 18, 1939, she and her husband Joseph, celebrated their Golden Wedding anniversary. The children and grandchildren were all home and a hot

dinner was served to forty-seven people. In the afternoon they held open house and friends and relatives came from far and near to see them.

On November 15, 1940, her husband passed away, leaving Mary very lonely. She married Charles R. Robins on August 13, 1941. He was a very fine man, but this marriage did not prove successful and she obtained a divorce from him in March of 1946.

She sold the farm in Franklin to Darvel Fuhrman in 1944 and bought a little house in Franklin. The following poem is one Mary wrote at this time about selling the farm:

REGRETS

I sold the old farm home today,
 The barns, the fields of greening hay,
 A little brook and water fall,
 Bright flowers that grew by the wall.
 I sold the kitchen white and neat,
 The stairway worn by dancing feet,
 Of children, now gone far away.
 I sold the old farm home today,
 I sold the orchard bright with bloom,
 The hearth fire in the living room,
 The big front door that opened wide,
 To welcome here the smiling bride,
 The tall, grave trees that through the years,
 Have nodded o'er our smiles and tears.
 But what of gold or wealth can pay,
 For the memories I sold today.

Mary lived in her little house in Franklin until her health began to fail and then she moved to an apartment in her daughter Jewel's home in Smithfield, Utah. She visited with her children a lot the last two years of her life. She died May 2, 1950 at Smithfield, Utah.

Mary Louisa Belnap Lowe was a wonderful woman and was a guiding light to her children. She was very determined and held fast to her convictions. She spent much time aiding the sick and comforting those in sorrow. She was energetic and industrious, as well as a gracious lady, and everyone who knew her loved her.

Joseph Heber Lowe (Husband of Louisa Belnap)

Joseph Heber Lowe was born on March 7, 1869, at Franklin, Idaho. His parents were Thomas Lowe and Eliza Galoway Lowe. He was an identical twin to John Lowe. They were the thirteenth and fourteenth in a family of sixteen children. Joseph and John looked so much alike that their own mother could not tell them apart. They were mistaken for each other even at the time of John's death — the newspaper printed Joseph's picture along with John's funeral announcement. The biographies of Joseph and John should be read together for

where one was, there was the other also — they **were** partners until 1917. The following is a poem written by John Lowe:

When Joe and I were two small lads, Goodness
knows the fun we had, Playing mumble peg and
steel sticks, For we were up to all kinds of tricks,
The greatest trouble was to know, Just which was
John and which was Joe. For oft John put the
blame on Joe, Because his mother did not know,
Which was John and which was Joe, For oft Joe
got the licken twice For deeds you know he did not
do.

For John you know was very sly, And always got
the two pieces of pie, Now Joe he said that
wouldn't do, So in the house like a bird he flew,
And when he passed his mother by, She said you
can't have any more pie, So Joe he didn't know
what to do, Because his mother had given John
two.

One day as John was looking wise,
He got some mischief in his eyes,
He took a rock to see how he could throw,
And killed Ma's setting hen you know,
And then Ma saw her hen was dead,
With that hen she walloped Joe over the head,
For Ma felt very badly you know,
Because she didn't know
Which was John and which was Joe.

And now to manhood we did grow,
Joe looked like John and John looked like Joe.
And so the girls they didn't know,
Just which was John and which was Joe,
So Joe said, "Let's have some fun,
You take my girl and I'll stay mum.
But I said to Joe, "For goodness sake,
Don't let her know of her mistake."
For if you do she'll can you too.

The next day as Joe passed her by, He saw a
twinkle in her eye, Now Joe I can't quite
understand, Last night you asked me for my hand,
And thrice you kissed me at the gate, And said,
Oh, dear, it's getting late, Now John he went home
laughing so, Because he had engaged that girl to
Joe.

When Joe, as he was called, was about two years old, his father purchased a shingle mill located one and a half miles east of Franklin. As soon as he was old enough, he worked at this mill. He didn't have much chance for education as a boy — he was able to attend school only three months out of the year, and he studied his lessons by the light of a tallow candle and went through what they called the sixth reader.

He was a lover of music and showed a marked talent at an early age. He could sing as soon as he could talk and he and his twin brother, John, sang to entertain when they were so small they had to stand on chairs in order to be seen in the back of the room. He learned how to play the accordion, with lessons from Joseph Stone, and the harmonica while very young, and started playing for dances at the age of twelve years. He learned to play the violin at the age of fifteen, taking lessons from Edmond Buckley, but most of his music he played by ear. Music was always an important part of his life — he spent many happy hours with his family, playing or singing for them, and taught his children many songs. He and his brother John played for dances and all kinds of civic and church entertainments. The weather was never too cold, nor the road too long for their response to a call to entertain in any capacity and they brightened many sad hearts with their music.

At the age of eighteen he and John went to Hooper, Utah, to visit their sister, Eliza Lowe Hull, and it was at this time that Joe became acquainted with the Gilbert Belnap family and met Mary Louisa Belnap. The following year he attended school at Hooper and kept company with Mary. On December 18, 1889, Joseph Heber Lowe married Mary Louisa Belnap in the Logan Temple at Logan, Utah. Joseph and Mary had nine children, and they made their first home in Franklin, Idaho.

In the year 1892, Joe and his brother John, were called on an LDS mission to the Indian territory and Oklahoma, and they left Salt Lake City on October 8, 1892. Joe was ordained a Seventy by John W. Taylor. His brother John's biography relates an interesting experience the two of them had with a member of the "Dalton Gang" while they were on their mission. Joe returned home from this mission in the year 1894.

On his return, he moved his family to Lewiston, Utah, where he worked for his nephew, Tom Poulter, and they lived there for five years. While living in Lewiston, he taught the second intermediate Sunday School class.

In 1899 they moved back to Franklin, where he operated his own farm and also did carpenter work. Through hard knocks and experience he became a very good carpenter — he was neat and particular with his work and the finishing work in the houses he built was excellent. He and his brother John built many houses and barns in Cache Valley.

Joe loved the Gospel of Jesus Christ and made it a life-long study. He used to commit all his scriptures to memory and, for this reason, was called the "Walking Bible." He taught the Theological class for thirteen years, was first counselor to the Oneida Stake Young Men's Mutual Improvement Association and also the chorister of that stake. He was the first assistant to the superintendent of the Franklin Ward Sunday School from 1914 to 1917, was first counselor to the High Priest Quorum of the Franklin Stake for fourteen years, at the end of which time he was released because of ill health. He was a life-

long member of the choir. He was a ward teacher from the time he was ordained a Teacher until the time of his death.

In March of 1906, there was a very severe wind storm that blew the top off his barn. He had a cold at the time, but he worked so hard to free the animals that were in the barn that he became overtired and contracted pneumonia. From this an abscess formed in his lung and it never seemed to clear up. Later he developed stomach ulcers and from that time on he had poor health.

In the year 1915, Joe built his wife Mary, a new house. It had running hot and cold water, a bathroom, three bedrooms, living room, dining room and kitchen and a cellar. There were flowers and green grass growing around it and close by there were fruit trees and a garden spot and they all loved this home.

In 1917, Joe and John were called to California on a short term mission. In 1931 through 1933, they were home missionaries for the Franklin Stake.

Joe and his wife Mary celebrated their Golden Wedding anniversary together on December 18, 1939. They held open house during the afternoon and approximately 400 people called to see them.

Joseph Heber Lowe died on November 15, 1940 at Franklin, Idaho, in the home he loved so well.

Joe was a hard working man and provided a good living for his family. He was a great leader in the community and was loved and respected by everyone who knew him. He never refused a call to administer to the sick and, many times saw healings through the power of the Priesthood. He had a kind disposition, was slow to anger and used good judgment. His daughter writes, "My happiest memories are when we were all seated around the fire place in the evening, popping corn and eating apples, and father telling funny stories or playing and singing at the piano. He loved to play tricks and would get a great laugh in doing so. He was honest and true, a good neighbor to all, and was loved and respected by all who knew him. He was a devoted husband and father, he loved his home, and he often requested that we all get together and sing 'God Bless Our Mountain Home'."

Lola Almira Belnap Coolbear

Lola Almira Belnap was born June 5, 1874, at Hooper, Utah. Her parents were Gilbert Belnap and Adaline Knight, pioneers of 1850, who first settled in Ogden, going to the community of Hooper in 1868.

Lola Almira had been named after her mother's oldest sister, Almira, who lived in Akron, Ohio. When Lola was a small child, this Aunt came West on a visit, and when she was to go back East, she begged to take Lola with her as she thought Adaline had plenty of other children and that Lola might make a smart woman if she had a good education, which she promised she would get. Of course, Lola's mother wouldn't think of it.

Lola grew up in a large family of boys and girls and, no doubt, kept very busy on the farm as there was chickens and geese, pigs, cows, and horses; and an orchard of fruit and a garden of vegetables — all of which meant work for everyone, even down to the youngest.

By the time Lola was a young woman, her brothers and sisters were all married, except her foster brother, Roy Stoddard, who was still a small boy

and was Lola's special charge. There was also grandmother, Martha McBride Knight, then in her 90s, who lived with them. Then her dear father was in poor health. Lola's mother, ten years younger than her husband, was a busy midwife and away from home much of the time. Many heavy responsibilities fell on the brave, young shoulders of Lola. Yet, she managed to be happy and to enjoy many pleasures.

In those days, home dramatics played a good part in the social life of the people. Small companies would tour from town to town. Lillian Pomquist and her husband would sometimes come to Hooper, gather the local talent together and put on a play. These were especially exciting times for Lola, as she loved to act or recite. Her brothers, though married, were on the baseball team and naturally, Lola was there to watch them play. She also loved to dance.

On June 15, 1898, Lola was given a special blessing and set apart to teach little children. This she did, both in Sunday School and in Primary. In Sunday School Lola taught with Clorinda Hill Bens. The west and north Hooper Sunday Schools had been combined; Lola having previously taught at the north Hooper branch and Clorinda at the west Hooper. She was popular among the young people. Men and women, now grown old, can still remember and love her as their teacher.

Sometime in the latter part of 1898, she met a young man from Morgan named David William Coolbear, known as "Willie." He had been a missionary companion of John and Joe Lowe, husbands of Lola's sisters, Adaline and Mary; also Mr. Coolbear's uncle, Arthur dark, lived in Hooper and it was actually through him that they were introduced. Mr. Coolbear had a traveling job for the Chicago Portrait Co., which necessitated his being away a good deal of the time, but after a courtship — mostly by mail — over a period of about two years, Lola and "Willie" were married in the Salt Lake Temple, Salt Lake City on Wednesday, August 8, 1900.

Lola was sweet and kind, with a pert nose and a merry twinkle in her hazel eyes. She was small (not over five feet tall), slender then, though later she was to become heavier about the hips. Her beautiful chestnut brown hair was in curls on her forehead and the rest brought back to a bob on the back of her neck. When she and Willie stood together, Lola's head came just halfway between Willie's elbow and shoulder as he was six feet, one inch tall.

Lola's mother had given the two a piece of land (a part of the Belnap farm) and Willie, who was very handy, built a two-room frame house on it. Lola hadn't been idle; there were clothes and bedding made. Down had been plucked and saved from the geese — enough to fill a feather bed and pillows. She made her own wedding dress of dotted Swiss.

Willie possessed a beautiful, deep bass voice and, at one time, Lola asked him, "Why did you choose me when I cannot sing? Singing is your very life!" Willie answered, "I admire you because you are not giddy; but full of life. You have not been taught to be extravagant and I believe you will aid me, instead of deterring me from succeeding in life." Actually, Lola could sing and had, without any special instruction, learned to play the organ that sat in the parlor.

Lola was artistic in other ways. She liked to paint and embroider. She could tell a story in a way that would bring tears to anyone's eyes. Children flocked around her. There was a constant stream of nieces, nephews, brothers

and sisters coming to the farm to visit Grandma. Upon Lola's shoulders fell the burden of cooking, cleaning and seeing that everyone was comfortable. This she did cheerfully, even finding time to show the children the newest pigs, the flock of geese and chickens, or to fill their aprons, or pockets, with apricots or apples. So, there was little wonder that Willie found much to love in her. Lola might have been a poet, an actress or an artist, but Church, home and husband came first.

After the wedding, both Lola and Willie felt that, though he had made good money with the Chicago Portrait Co., it was not worth the long months of separation; so, he severed his connection with them. There was plenty of work on the farm and Mother Belnap could use some help.

Lola and Willie were blessed with a large family: Alpha Pearl, born May 31, 1901; David Gilbert, born September 5, 1902, who lived only a few weeks and died in October, 1902; Adaline, born December 25, 1903; Wilbert Bernard, born June 16, 1906 and died September 12, 1906; Lola Fern, born August 27, 1907; Catherine Ruby, born April 28, 1911; Eunice, born August 22, 1915; Delbert Willis, born October 28, 1917; and Vyri, born January 5, 1920.

At the time their first child was born, Willie was working on the Lucin cut-off across the great Salt Lake, and Lola, with her baby in her arms, would drive over in the buggy to bring him home for the weekend.

On November 20, 1901, Grandmother Martha McBride Knight, whom Lola had so faithfully helped care for, died at the age of 96. Then followed the loss of their first son, David, on September 5, 1902. Troubles, indeed, were coming to the two who had looked so happily into the future on that August morning. But Lola had a sturdy heart and a strong faith.

Lola's brother Hyrum, who was in the lumber business in Ogden, offered Willie a job delivering, which he accepted. So, Lola willingly gave up her little home near to her mother and followed her husband to Ogden. There they lived in a rented place on a court just off Jefferson, between 21st and 22nd Streets, later buying a new four room frame home at 946 - 21st Street. This house still stands.

Willie's brother, Alvin Coolbear, had married Ida Kirkham in 1901 and they were living in a beautiful suburb of Salt Lake City called Forest Dale. The small community was once one of Brigham Young's farms, known as Forest Farm. After Brigham Young died, this land subsequently came into the hands of George M. Cannon, a real estate man, who had the dream of establishing an all-Mormon community. There was the Fairmont Springs to the east of it for a water supply and Mr. Cannon contracted to have the street cars run out from the city to it. It was only natural that Alvin, living in his small paradise should brag of it to Willie. Also, Alvin, thought he could get Willie a job where he was employed. Willie, always alert to bettering himself, wished to go to Salt Lake City to investigate. Lola, who was again pregnant, none the less said to go ahead and she would follow him later if he procured a job and a home for her and the children to come to. Willie did secure a job in the shipping department of the L. & A. Simons Co., later known as the Paris Wholesale Millinery, and in the latter part of 1907, purchased a home on Ninth East in the beautiful suburb called Forest Dale. Lola was delighted with her new home — a lovely yellow brick, brand new! There were a few close neighbors. Across the street was what was left of the old Forest Farm, then owned by the Utah Nursery. There were some twenty or

thirty acres in alfalfa and a number of acres in small trees. There were springs and ponds. All this reminded Lola of her childhood home. It was good to hear the meadow lark and smell the new-mown hay. At the same time, the street car came right past the door, making easy access to the city. It was here that Lola was to spend the rest of her married life; here that her children were to play and grow to maturity. There were to be many happy times, as well as a good portion of sorrows and tribulations.

Much of the time Lola's health was very poor, but, nevertheless, she later had her mother come and make her home with her. Her home also became a Mecca for all of the relatives wishing to see Grandmother; also, numerous were the bridal couples who came to be married in the Salt Lake Temple, who stayed the night at Lola's.

She had always encouraged Willie in his singing, though, not being as musically inclined as he, she did not always understand why it was always so important to him. When the Ogden Tabernacle Choir, of which Willie was a member, was asked to sing at the Lewis & Clark Centennial Exposition on August 20, 1905 in Oregon, Lola, being tied to her home with two small children at the time, was not able to go, but unselfishly encouraged Willie to join them and wrote a poem to him to make him feel happy in his decision. Lola loved to write poetry and her writing became a refuge for her when she was sad, a means of calming her troubled spirits when it became hard to keep one's temper. If a loved one died, she wrote a poem to his memory. If someone sent her flowers, she thanked them in poetry. If a small daughter needed a poem to recite, Lola wrote it. She carried on a correspondence with her family and her letters would often be all in verse. The following is an example of this:

A LETTER WRITTEN TO AUGUSTUS AND MARY BY HIS
SISTER LOLA, 1906

Says kind Mary to Gus,
One pleasant summer day, "I wish
you would come here,
I've something to say.

"How are we going to live
And make us a good home? Not
much money we've got,
Nor money do own."

Then says Gus to Mary,
"I have thought of it, too. The plan is
in my mind.
I'll tell it to you.

"To get a good home
In this country, you know, Would be
like up-hill work,
Without any dough.

"Let's go to Idaho,
Try taking up a ranch. To get very
good land
There now is a chance."

SEVENTEEN **BRANCHES**

Then their friends gathered round
Telling long tails of woe. It
would be a hard life
In new Idaho.

They would be sure to meet,
With much tribulation, So far
from their homes
And civilization.

Those horrid log houses,
With dirt covered o'er, With their
small glass windows
And creaky old door.

Not daunted, those brave hearts,
Still they lived out their plan, Stood
the hardships for years
In that far distant land.

Gus remembered his friends
With their warnings so bold, And
thought this to himself:
"Not half had been told."

For it was no use in thinking,
It was a hard old life, But
he had beside him
A good sturdy wife.

She was brave and healthy,
She was honest and good, To do all
she could
She certainly would.

They had their religion
To comfort and cheer, With the Lord
for their help
There was nothing to fear.

About eighteen years
Since they moved away, And times
are now changing
Up there, they say.

And say that Idaho
Is now a fertile spot, Where there is
lots of money
Easy to be got.

I am thinking just now
Of the wonderful gain, A hundred
ton of beets,
Thousand bushel of grain.

In the riches knee-deep
Gus and wife can now wade While
their former friends
Are left in the shade.

Says one man to his wife,
 "I must hold you to blame. If you'd
 listened to me,
 Then we'd done the same."
 Says the wife to the man,
 "You know that's not so, I can prove
 by my family
 I wanted to go."
 The long story is told
 The moral is old, A fortune is not made
 in a day.

Later, she wrote a play she named "Gideon, a Cliff Dweller," and another copy, "The Glitter of Distant Spires." She also wrote a comedy called "Stepping Together" and another play called "Back to Earth," a story of a prodigal son. She signed as "Lilla Bille Dare" and made attempts to have these published, but was unsuccessful. Perhaps she didn't really have the ability, assuredly she didn't have the needed education, but this does, indeed, show her energy, her determination to accomplish something beyond the ordinary, though she had plenty of excuse for saying, "With my large family and my endless tasks, I don't have time."

Her mother lived with them until she died, a month before her 89th birthday. In her later days she lived much in the past, telling many stories of pioneer days. These stories, Lola endeavored to put on paper. She wrote the "Sketch of the Life of Vinson Knight," her Grandfather. She also wrote "The Love Story of Adaline Knight Belnap." Her poems and writings show her keen sense of humor and also her depth of character and her ever ready testimony of the Gospel.

Lola, always sweet and kind, learned patience in the years of rearing her family. Though often ill and having very little money to do with, yet she didn't allow her life to become drab. She made hooked rugs and tried to develop abilities in her children. She attended Relief Society and she taught Primary — there she showed a particular ability to manage large, noisy boys. She was very creative in her teaching, and, at a time when visual aids were not even thought of, she brought pictures with which to put over her lessons. She also taught the Camp-fire Girls in Mutual, the forerunner of the Beehive Girls. She became a "Daughter of the Utah Pioneers" and also took a course in how to do research work, for which she received a life membership in the Genealogical Society of Utah on May 8, 1914. In the short time at her disposal, she collected considerable genealogical information and organized one family organization. She belonged to the Ward Genealogical Society and did endowment work in the Salt Lake Temple.

She taught her children, through example, that if you take care of your church needs, the Lord will take care of you; to love their neighbors; though you have but little, always be willing to share it. She was quick to tell a funny story and the first to see the funny side of life. She is remembered by her children as a mother to be proud of and one who was the very best pal ever. Her memory is also endeared to others for her genealogy work, her primary work, as a neighbor one could go to in time of trouble, her Mutual work, and for her great faith.

In May of 1921, she became ill with the flu, and having had trouble for a number of years with neuralgia and ear ache, her illness settled there. In a short

time the infection penetrated the inner ear, causing her death on June 14, 1921 of meningitis of the brain, just nine days after her 48th birthday.

Her funeral was held in the Forest Dale Ward with Bishop Elias S. Woodruff presiding and internment in the Wasatch Lawn Cemetery. The speakers were T. Albert Hooper, James Hendry, Bishop Elias S. Woodruff and Nellie Taylor. All told of Lola's many virtues and expressed their assurance that wherever she was, she would still carry on in the work of the Lord.

David William Coolbear
(Husband of Lola Almira Belnap)

David William Coolbear was born June 2, 1870 in Morgan City, Morgan County, Utah. His parents were David Coolbear and Catherine dark Coolbear, both English emigrants. He had a happy boyhood as one of eleven children. His mother lived to be 72 years of age and his father lived to be 91.

His first real home was one made of timber which his father produced, even the lath he hewed out with his axe. Their next home was built before cement was so common and was made of lime and gravel concrete. He received his schooling at Morgan Common School, two winters at the Morgan Stake Academy, and a short time at the BYU in Provo, Utah. Following this, he worked with his father, who owned about 15 acres of land, and did what extra work he could obtain.

In 1893, he was called to fill a mission in the Indian Territory, now the Central States Mission. He was immediately made Secretary and Presiding Elder. He completed a very successful mission in September of 1895. During his mission, he spent one winter teaching school at Marrard; then in the spring of 1895 was sent to St. John, Kansas, where he, with the help of his companions and the aid of two non-members of the Church, acquired a building and a site and saw a Church building dedicated at this place by President Andrew Kimball and President Edward L. Stevenson of the First Council of the Seventy.

On his return home he worked for the Chicago Portrait Co., as a delivery man and collector for more than two years, which took him to nearly every town in Utah and Idaho. It was during this time that he met Lola Almira Belnap of Hooper, Utah, who became his wife in the Salt Lake Temple August 8, 1900. In his words, "She proved to be all one could wish for in a wife and a good mother to nine children, seven of whom survived her."

After their marriage, he built a two-room house in Hooper on ground given them by Lola's mother. He worked one winter on the construction of the railroad over the Great Salt Lake to Lucin. Then later they traded their property for a new four-room house in Ogden and he worked for the Belnap Lumber Co. for four and one half years. Then, at the suggestion of his brother, Alvin Coolbear (who was living in a beautiful suburb of Salt Lake City known as Forest Dale), and being alert always to bettering himself, "Willie" went to Salt Lake. He secured a position in the shipping department of the L. & A. Simons Co., later known as the Paris Wholesale Millinery. He worked there for thirty-three years. In the latter part of 1907, he purchased a home on Ninth East in the suburb of Forest Dale and it was in this home that he and Lola spent the remaining years of their married life.

Willie, as he was called, possessed a beautiful, deep bass voice, and, wherever he went — among strangers or friends — he sang with quartets or choirs. His voice was his comfort and his joy. He was a member of the Ogden Tabernacle Choir for four years and the Salt Lake Tabernacle Choir for fifteen years. He was with the Ogden Tabernacle Choir when they were asked to sing at the Lewis and Clark Centennial Exposition on August 20, 1905 in Oregon.

Willie was six foot, one inch tall, with long arms that were always too long for his ready-made suits. When he walked, it was with long, swinging strides — difficult for a short person to keep up with. He had coal black hair, showing a little gray at the temples at the time of his marriage to Lola. His eyes were deep set and blue colored — under shaggy, dark eyebrows that had to be kept trimmed. He sported a mustache that started at a peak just under his large, well-formed nose, allowing his lower lip to show, and then slanting down to completely cover his mouth at the corners and turning up just a little. He had a sweetness and kindliness of expression, endearing him to his friends and making immediate friends of perfect strangers.

He was a member of the Salt Lake Oratorical Society for a number of years; taught a lesser priesthood class in Forest Dale for a long period of time; worked in both the Ward and Granite Stake recreation, mostly with moving pictures; and for twenty-five years was a member of the Old Folks Committee.

The death of his dear wife on June 14, 1921, and the care of seven children, together with all his other duties, was a terrible load for him to carry, but fortunately he had been blessed with good children and maintained this home for them for the next twelve years.

On October 24, 1933, he married Nancy Elizabeth Forbes*, who had lost her husband. (She was called "Lillian" by all who knew her as she did not like her name.) His single children lived with them until the time of their marriage and were greatly benefited in many ways. In 1950 he had seven children living, twenty-four grandchildren and four great-grandchildren.

It would seem that this second marriage was a blessing for them both. They had many happy years together and in his words, "Lillian was a good temple worker and aided me to accomplish more than I would have done had I remained single. She has provided me with a lovely home and I thank my Heavenly Father for giving me two good Latter-day Saint companions."

David William Coolbear died at the age of 80 on September 4, 1950 at Salt Lake City, Utah.

*No biography available

CHILDREN OF GILBERT BELNAP AND HENRIETTA McBRIDE AND THEIR COMPANIONS

William James Belnap

William James Belnap was born on August 31, 1858, at Ogden, Utah. His parents were Gilbert Belnap and Henrietta McBride and he was the oldest child of a family of four. Their home was on the bank of the Weber River, somewhere close to where the American Packing plant stood. On September 7, 1853, he was blessed and given his name by his father, Gilbert Belnap. Some called him Bill, but most people, including his family called him Will. When Will was eight

years old, he was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

When Will was about ten years old, his family moved to Huntsville, a town fourteen miles east of Ogden. While living there, he herded sheep and had Indian boys for playmates. He had no shoes to wear and went to school in his bare feet. After a few years the family moved back to Ogden, where they had a tract of land where the railroad yards now stand. Will remained at Huntsville at this time to work.

In 1868 his family moved to Hooper, Utah, and built a home, suffering from the cold through the winter while constructing it. Will moved them to Hooper to live with his family.

He had very little education. In his youth, Will carried the mail route. During the winter, it was severely cold and so as not to freeze, he would get off his horse, take hold of its tail and trot along behind.

In January of 1872 he met his future wife and they became engaged.

Early in the spring of 1873, Will was called to go on a colonization mission to Arizona. His companions from Hooper on this journey were his brother Gilbert R. Belnap, Levi B. Hammon, William W. Child and Joe Stone. Also many others including Sanford Bingham, John Bingham, John Thompson under the leadership of Horton D. Haight. They assembled for instruction and departure in Salt Lake City on March 8, 1873*. Their mode of travel was horse and wagon and the way was hard. They went by way of Scipio, or Round Valley, and stayed there for a week to rest their horses. They camped a few days at Cove Creek Fork and also at Beaver and then Tokerville. There were times when they could not even find brush to make a fire. They camped at Lee's Ferry a week until other wagons reached there, and then John D. Lee, operator of the ferry, took the company across the Colorado River on his raft and charged them \$5.00 per team and wagon. After they left the river, there was no road and the missionaries had to make their own way over big rocks, through deep sand and over steep hills. It took three span of horses to pull one wagon up the steepest and roughest hills and to go down, they locked the wagon wheels for a brake. It took the missionaries all one day to cross over this hill and they named it "Lee's Backbone." They finally reached a place called Moencopi, where they found a friendly tribe of Indians. Some men had been sent back to Salt Lake City to tell Brigham Young of the conditions they were encountering, and the company camped at this place while awaiting word from him in return. It was hot and dry, there was no grass for the animals and the only water was a small spring in the hills two miles away. The Indians there were praying to the Great Spirit for rain. When the horses' feed was gone, they mixed flour and water and fed that to them. ^They shared with one another as long as provisions lasted and by the time they decided to return home most of their provisions, as well as grain they had to plant, were gone. They met with many hardships on the return trip too. When they got back to the ferry, they found that the raft had broken loose from the anchor and had drifted down stream, so they had to cross the river in a small boat. They took the wagons apart and put the pieces in a boat and then floated the wagon boxes across. Gilbert Belnap sat in the back of the boat and held onto the horses' reigns — the horses were herded to the bank and into and water and swam safely across the river. On the opposite shore, they had to reassemble the wagons and then continue on their journey. In all, about fifty-four wagons, a hundred and twelve

animals, one hundred and nine men, six women, and one child, were ferried across the river. They arrived home the last of July in 1873, with Thanksgiving

On December 22, 1873, Will was married to Eliza Ann Watts in the endowment House in Salt Lake City, Utah. This marriage was blessed with fourteen children: William Oscar Belnap, born December 2, 1874; James Gilbert Belnap, born January 7, 1877 and died June 24, 1936; Clarence Robert, born February 18, 1879 and died December 23, 1898; Etta Eliza, born July 14, 1881 and died April 1, 1907; Henry, born February 13, 1883; Mary Ellen, born November 2, 1884 and died September 15, 1898; John Austin, born May 7, 1887 and died January 27, 1922; Sarah Elizabeth, born August 3, 1889; Iva, born January 15, 1891; Alonzo, born May 19, 1893; Hilma May, born April 25, 1895; Erma, born November 18, 1896 and died August 3, 1904; Nellie, born May 21, 1898; and Albert, born December 19, 1899.

After their marriage they lived with the Watts family in South Weber and Will worked the Watts' farm for three years. In 1876 they bought a small tract of land in Hooper, Utah, from James Mitchell, and there they built a little one-room log house near the banks of the slough.

During the summer of 1882, Will worked for his brother Joseph and a brother-in-law, Levi B. Hammon. They had contracted with the Oregon Short Line Railroad to build two miles of road bed — one mile in the Portneuf Canyon and the other on the desert west of American Falls. It was the forty-ninth mile west of American Falls, and lies just west of the town of Minadoka in Idaho. The equipment they used for grading, where necessary, was scrapers pulled by horses. While working in the desert area, they had to haul their water in a great tank, drawn by four head of horses, from the Snake River, which was a distance of thirty miles. Will's wife Eliza, left the two oldest children with their grandmother Belnap in Hooper and accompanied Will at this time to cook for the men. The railroad grade was completed in the fall of that year and the workers made their way homeward through Starr's Ferry, the Goose Creek Ranch, which was near where Burley City now stands, then through Albion and Conor Creek; camped on Raft River near the old Pierce Ranch for the night, and then continued their journey by way of Snowville, Brigham City to home at Hooper, Utah.

In 1884, Will rented his little farm in Hooper and went with Eliza and their children back to South Weber, where he once again took care of the Watts' farm.

The M. I. A. was organized in South Weber on January 10, 1884, with George W. Kendell as president, William James Belnap as first counselor and Thomas F. Jones as second counselor. On October 15, 1886, the M. I. A. was reorganized with Mathew Bambrough as president, George W. Kendell as first counselor and William James Belnap as second counselor.

Will sold his farm in Hooper to Lars Johnston in 1886 for \$500 and this amount, plus \$1200 was paid to Reuben Belnap for one hundred and sixty acres located one and a quarter miles farther north, and once again Will moved his family to Hooper to make their home. Reuben had built a one-room adobe house on this place and a make-shift summer kitchen, and there were many fruit trees.

In the winter of 1887, the family had diphtheria and the children were very ill. Night and day Will and Eliza sat at their bedside doing what they could for them and praying for their recovery. Will and John Stoddard, a brother-in-law, administered to the children often, and through their efforts and the help of the Lord, they all recovered.

In 1889, Will was elected School Trustee and was appointed Secretary for a term of three years. He was re-elected several times and was active in this position for several years.

Will and Eliza had sorrows and heartaches through their married life — they lost a daughter, Mary Ellen, on September 15, 1898, of a bad heart. Their son, Clarence, was shot accidentally while herding sheep in Wyoming and died on December 23, 1898 from his injuries. In 1905 their second son, Jim, lost his wife and Eliza and Will took his two children and cared for them until the son remarried. In April of 1907 their daughter, Etta, died and left two small children, and Will and Eliza took the children and cared for them until they were grown. However, there were many happy times for the family too — oftentimes three or four families would make trips to the nearby canyons in covered wagons and catch all the fish they could eat and had real good times.

Will and his brother, Frank, owned and operated a threshing machine which was turned by horse power — five teams went round and round in a circle — and it was always a big event for a family to have the threshers, and a joy to the women to cook big meals. Will also owned half interest with Si Rawson in a well drilling machine and they drove wells in West Weber, Taylor, Hooper and Plain City and many wells were driven on the Belnap farm.

Will was a breeder of and loved beautiful horses and would break his own horse to ride or to pull the wagon or buggy. He got as high as \$500 per team for his black beauties. With the money from one team he sold, he invested in a small dynamo to attach to one of the wells he had driven on his farm. He thought the flow of this well was strong enough to turn the dynamo and he installed a storage battery, set up a line and wired his house for electricity, but this attempt was unsuccessful. Later he invested \$500 in an electric power company in Farmington, Utah, but lost his investment as the line only came to the center of Hooper and he never did get electricity. There were many people who did have it though because of his great contribution.

In 1913, Will and Eliza thought the farm was too large for them to handle, so they sold it to their eldest son, William O. Belnap, and a year later they purchased 20 acres, with an old adobe, two-story house thereon, from Ephraim Fowler. By 1915 they had built a new six-room yellow brick home, revived an old orchard, put up new fences, built a new barn and got the land ready for crops.

On New Year's Day in 1916, Will and Eliza, with friends, Mr. and Mrs. Joseph Manning and Mr. and Mrs. Bill Simpson, went to South Weber for a visit. While at the home of Mr. George Kendell, Will had a stroke and, as a result of this, his left side was paralyzed. Following this, Will was unable to do much work so he rented his farm. It was difficult for him to sit and watch the weeds grow and the land uncared for by the tenants.

A big event in the lives of Will and Eliza was their Golden Wedding Anniversary, which they celebrated with a party at their home on December 20, 1923. Many of their children were home for this affair and friends and relatives were invited to participate in the celebration.

Will's health improved and he and Eliza were able to spend the winters of 1926 and 1927 visiting some of their sons and daughters in California and in Portland, Oregon.

Finally Will completely lost the use of his left arm and hand and only with great effort could he walk, and he spent most of his time in his later years sitting in a big leather arm chair. In December, 1932, he suffered a second stroke and this time his vocal cords were affected and he could not speak. He lay this way for four days and then died on December 20, 1932, at his home in Hooper.

Will was not a public speaker, but well liked by all who knew him. He was a humble man and he lived the Gospel and had a strong testimony of its truthfulness. In his later years his health didn't permit him to be active in Church work, but at the time of his death, Will was a member of the High Priest Quorum in the Hooper Ward. Honesty was his watch-word and his word was as good as his bond. He and his wife could not give their children the beautiful material things of life, but gave them something far better — a heritage their children are proud of. They gave them strong bodies and that sweet spirituality which goes with the Gospel of Jesus Christ, and they taught their children to pray, to be honest and to do good among their fellow men.

"•Heart Throbs of the West, by Kate B. Carter, Vol. 3, Page 320.

Eliza Ann Watts Belnap
(Wife of William James Belnap)

Eliza Ann Watts was born July 13, 1857 in a little two-roomed log house on the banks of the Weber River. Her parents were Robert Harrison Watts and Elizabeth Heath, and she was the youngest of thirteen children and the fourth girl. She was so little and plump and so active, her parents and family called her "Doll."

On June 9, 1867, Eliza Ann was baptized by William Firth and was confirmed a member of the Church of Jesus Christ of Latter-day Saints by David S. Cook.

When she was old enough to help her parents, she would gather nettles and other greens, also sego's. Her mother would cream the segoes like we now cream new potatoes. There were wild strawberries, raspberries, haws, and choke cherries to gather. Her mother made lye from wood ashes. She would then combine the lye with fat and meat scraps to make soft soap. Their first light was a grease light. Later they took the fat of a cow, poured it into molds, and made candles. As a girl, Eliza Ann learned to spin yarn, to knit and to make her own clothes. She had one dress and one pair of shoes a year, and ran barefooted all summer to save her shoes for winter.

When Eliza was five years old, two men — Joe Morris and a man named Banks — started a religion with their headquarters at Kington Fort in South Weber. They called themselves Morrisites. They taught that the world was coming to an end in seven days or seven years, also that the Savior was coming right away, and they didn't believe in work. The teacher, Joe Morris, wore a crown and would parade up and down in cream-colored robes on a white horse and Banks wore dark robes and rode a black horse. The leaders trained their men like soldiers, armed with guns and cannons. People from miles around joined this new religion and all but five families in South Weber joined them. Eliza's family was one of the five. There was a man named Billy Jones who wouldn't give his cattle to help keep the people of the new religion, so they put him and John Jensen in Jail. Mrs. Jones walked to Kaysville to get Colonel Burton and the

soldiers. After several attempts to serve papers directing the release of Jones and Jensen, friends outside took up their cause and appealed to Salt Lake for assistance. Consequently on June 10, 1862 Judge John F. Kinney, of the Third Judicial District Court, issued a writ directing that Morris, Banks and others be captured for the unlawful and forcible imprisonment of Jones and Jensen. Colonel Burton asked for a posse in order to enforce compliance with the writ. With approximately 250 men he went to the fort and demanded the men's surrender within thirty minutes. Instead the posse was fired upon and one man was killed. The soldiers surrounded the fort, fired over the fort in the hopes of a surrender and then into the fort. When Morris and Banks were killed the others surrendered.*

Each spring when the cows would freshen, Eliza would help her mother make butter. They made it in great quantities and stored it away in large crocks to keep for the winter months. They didn't have cereal or sugar for breakfast — rather this meal for them consisted of baked squash, corn bread and molasses or honey and hominy. At one time her mother bought a peck of apples from some immigrants going through. These were a delicacy and her mother locked them in a wooden trunk, and then every few days would get one out and cut it in pieces and divide it among the family. There was a knot hole in this trunk and Eliza would lay down on the floor near it and inhale the delicious aroma of these apples.

Eliza was a very good rider and rode all the mountain trails. Since saddles were unknown in this part, she rode bareback. She was not afraid of a bear or a rattlesnake.

When Eliza was twelve, she experienced one of the greatest thrills of her life. The Union Pacific train came steaming down Weber Canyon through Uintah to Ogden. She, along with some friends rode on the first flat car from Uintah to Ogden.

Eliza was married to William James Belnap on December 22, 1873 in the Endowment house in Salt Lake City, Utah. They had fourteen children, partly raised two children of their son James (better known as Jim) and raised two other children of a daughter, Etta, who died. Eliza had busily prepared for her marriage to Will while he was away on a mission to Arizona in 1873. She made quilts and sheets, and knit lace and put it on curtains and pillow cases. All her clothes were made with ruffles and frills.

Eliza's life with Will was a good one over the years, but too, there were hardships and sorrows to bear. Eliza had a very strong testimony of the Gospel of Jesus Christ and she knew it was the only true Gospel. She was a member of the Relief Society and was a visiting teacher. Many times she would carry her baby from house to house so she could give her message and also to get charity contributions. This great faith gave her courage to go on and raise a big family and this fine spirit helped her as she watched and worked by the beds of her children when, many times they were stricken with contagious diseases.

Eliza took a great deal of joy in helping her daughters and daughters-in-law when they were confined in bed with a new baby and she helped bring into the world many of her grandchildren and great-children. It seemed if anyone was sick, they sent for Eliza.

A highlight of her life was the celebration of her Golden Wedding Anniversary with Will on December 20, 1923.

In these later years, Eliza did quite a lot of traveling. In the years 1926 and 1927 she and Will traveled to California and to Portland, Oregon to visit some of their sons and daughters. In August of 1927, Eliza went on a trip with her sister Phoebe and her daughter to Corral, Idaho. These two white-haired old ladies and the young woman traveled over rough and rocky mountain passes and down dug roads in a touring Model T Ford. Eliza remembered this trip as quite an experience.

She lost her husband, Will, on December 20, 1932, following his second stroke. She had made his temple burial clothes, and at the same time made her own, all by hand with very tiny fine stitches. She was filled with sorrow and grief when left alone, but she kept her own little house, did her own cooking, washing and ironing and continued to make most of her clothes. She continued to travel on numerous occasions, visiting her children and friends and relatives.

On July 13, 1935, an open house was held for her at the home of her son, William O. Belnap in honor of her seventy-eighth Birthday. Then in July of 1937 quite a family reunion was held at this same son's home in honor of her eightieth Birthday. The following year, 1938, at Stockton, California, her two daughters, Mrs. E. V. Black and Mrs. John J. Martin gave an informal party on her eighty-first Birthday. Following this she was taken to San Francisco where she and her son, Lon, and daughter, Iva, walked across the Golden Gate Bridge just before it was opened to traffic. At this time she also visited in Richmond, Santa Cruz, Martinez, Sacramento, Clarksburg and the surrounding towns.

The following summer, 1939, she traveled by bus to Glenn's Ferry, Idaho and then by train to Portland, Oregon.

She made one more trip, in 1940, to California. While there she became quite ill and insisted on making the trip home by herself on the train. She never really recovered from this illness and on May 23, 1940, she died and was buried on May 27, 1940.

"History of Utah, by Whitney, Vol. 2, page 48.

Oliver Belnap

Oliver Belnap was born on September 20, 1855 in Springville, Utah. His parents were Gilbert Belnap and Henrietta McBride. Henrietta had gone to Springville to be with her, parents at the time of Oliver's birth.

During the year 1857, Oliver's family moved to Huntsville, in Ogden Valley, for a short time and lived in a log cabin with only the skins of animals at the doors and windows. Later they moved to a forty-acre tract of land on the banks of the Ogden River in Ogden, Utah. It was in these surroundings that Oliver spent most of his early life, until they moved to Hooper, Weber County, Utah in the spring of 1868, where their first home was in a wagon box. Here the children helped their mother by gathering sage brush for fuel and often during the winter they were forced to go to bed to keep warm. Many times the children went barefoot to school in the winter because shoes and clothing were hard to get.

They had a farm in Hooper and, as a lad in his teens, Oliver assisted in the many duties of farm life. He developed a strong body and a fine physique and grew to be nearly six feet tall. He had light brown hair, clear blue eyes and a ruddy complexion. He enjoyed the sports and social life of the community.

Oliver's schooling consisted of reading, writing and arithmetic and his mother was one of his first teachers. His slate was his notebook and home study and experience in a world of hard knocks were his chief means of education. He was an ardent student of the Scriptures. He wrote many bits of verse and song and succeeded in having one of his songs published — it was entitled, "You Are Nearer and Dearer to Me." He also, at one time, won a contest by writing a prize verse of poetry.

It was in the year 1869, when the Henry W. Manning family moved to Hooper, that Oliver met his future wife. They were both youngsters at this time and, due to that fact that their families lived near to one another and participated together in church and civic affairs through the years their friendship and admiration for each other developed into love.

On January 6, 1881, Oliver Belnap married Margaret Ann Manning in the Endowment House in Salt Lake City, Utah. This marriage was blessed with six children: Oliver Mead, born October 28, 1881, Henry William, born July 29, 1883 died November 2, 1942; Margaret, born November 26, 1885; Lester, born July 25, 1888; Wilford, born February 10, 1891 and Hazel, born January 6, 1893.

Their first home was in Hooper, Utah, where they lived until the spring of 1881 and then moved to Ogden. They returned to Hooper in November of that same year and at this time engaged in the Mercantile Business which they leased from Margaret's father. This proved to be one of the most successful ventures of their married life.

During these years Oliver and Margaret were active in their Church and community life. Oliver was sustained as Superintendent of the Hooper Ward Sunday School on October 28, 1883 and was released from that office when he moved with his family to South Weber in the spring of 1886. They returned to Hooper in December of 1886. He was also instrumental in organizing a brass band in Hooper and later became President of this organization.

About this time they acquired a forty acre tract of land on what was then called The Sand Ridge and is now known as Roy. In the year 1887, he received a call to go on a mission. He was set apart on October 31, 1887 and departed for the Southern States Mission. At this time he received a wonderful blessing under the hand of A. H. Cannon and it was literally fulfilled in his behalf. During the last five months of his mission he served as President of the North Carolina Conference. He was given an honorable release to return home on November 18, 1889 and had a happy reunion with his wife and children.

Upon his return home his Church and civic duties continued. He was appointed Secretary of the Young Men's Mutual Improvement Association and later became the President of this organization. He was released from the latter office when he and his family moved to Ogden on October 10, 1890 and here they attended the Fifth Ward. He was appointed Deputy Sheriff of Weber County, to serve under his brother Gilbert, who was sheriff, and he served in this capacity from September 1, 1890 to January 1, 1895.

Following the birth of Wilford, their fifth child, his wife's health began to fail and after Hazel, the sixth child was born she grew steadily worse. She passed away on April 18, 1894. This was Oliver's first great sorrow, though his path seemed beset with trials. With his family scattered among relatives, his home broken and his possessions lost to money lenders, Oliver was a discouraged, heart-broken man. He sought solace from his mother and went to live with her for a short time, but he had a devout love for his children and a strong desire to hold them together. He soon realized that he must be independent and do some thing to bring his family together again.

On July 31, 1895, Oliver married Emily D. Shurtliff. Emily's daughter by a former marriage, Adaline Thomas, was sealed to Oliver Belnap August 1, 1895. During the next year he and his family made several moves. On September 7, 1895, they moved to Blackfoot, Idaho, then to Downey, Bannock County, Idaho and from there back to Hooper where they spent the winter of 1895-96. During January of 1896, Oliver made a trip, in company with Emily's brothers, Luman, Lyman and Ransom Shurtliff, to the Curlew Valley country in Oneida County, Idaho. Oliver liked this country very much and desired to make a home there. In the latter part of March, 1896, he took his wife to Harrisville where he left her with her parents while he went on to Oneida County to make a home. He was accompanied this time by three of his sons, Mead, Henry and Lester, also Lester and Ransom Shurtliff, and Luman Shurtliff and his son, Luman. They traveled five days through rain, mud, hail, snow and a cutting wind and made their destination a place called North Canyon. Here the seven of them spent two months of the severest spring weather they had ever seen, huddled together in a small cabin and enduring many hardships.

In June of that year, Oliver took his wife to North Canyon. They built a house and lived there until May of 1897 at which time he moved his wife to Snowville, Utah. She bore him a daughter, Isadore Jane, on August 1, 1897. During the summer and fall months Oliver herded sheep and worked on a threshing machine. He was very blue and discouraged as his marriage to Emily Shurtliff was proving to be unsuccessful.

On October 1, 1897, Oliver took his mother and small son, Wilford, to More-land, Idaho — known then also as Bryan, Idaho, which was the post office. More-land was first settled in 1895, but the first ward organization was effected on March 23, 1897 and the post office was established about the same time. While in Moreland, Oliver purchased a lot on the townsite and spent about two months there working on the American Falls and Peoples Canals, and then in December of that year, they returned to Hooper, where he spent the winter with his mother.

He again returned to Moreland in February of 1898 with his son, Henry. They fenced in the lot in Moreland, planted it, and built a log house there. He bought the relinquishment of a one hundred sixty acre tract of land which he also planted. In July he made a trip back to Utah where a divorce was granted to his second wife, Emily Shurtliff and once again his home was broken and his children were scattered among relatives.

In August of 1898 he returned to Moreland, taking his mother and his children Mead, Margaret, Lester and Wilford. His son, Henry, had remained in Moreland and his daughter, Hazel, was being cared for by her grandmother Manning. His mother remained with them until November when she returned to her home in

Hooper as her health was too poor to stand the pioneering life in a new settlement.

Oliver and his five children spent a hard winter in their new home. There was much illness among them, they had little means of support and had to take odd jobs wherever they could find them. Oliver's cousin, Laura Christiansen, assisted him with his family.

During these years in Moreland, Oliver undertook to run a small mercantile business, but owing to the poor marketing conditions and the poverty of the people, the business proved to be unsuccessful. The solace he received during these discouraging times came from his Church and civic duties. From 1898 to 1904, Oliver served as Justice of the Peace and for six years he was a Trustee of School District No. 28. He was active in the Church, laboring as a Ward Teacher from May of 1898 to September 24, 1899. On the latter date he was chosen as Second Counselor in the Moreland Ward Bishopric by Bishop Warren P. Lindsay. Oliver was ordained a High Priest and set apart to this office at a Quarterly Conference held at Ammon, Idaho on September 24, 1899. This was done under the hands of Elder John Henry Smith, President James E. Steele, Joseph S. Mulliner and President Robert L. Bybee.

Oliver worked energetically to keep his family together, but the way was hard and he was lonely, so he decided to try to find another companion. In 1900 he went to Salt Lake City, Utah where he met a Swiss convert to the Church, Anna Barbara Luenberger. Oliver and Anna Barbara were married on June 6, 1901 in the Salt Lake Temple and this proved to be a very successful marriage. Anna was a devoted wife and a good mother to his children. Their marriage was blessed with five girls: Lillie Anna, born October 11, 1902; Henrietta, born February 6, 1905; Alice Pearl, born October 24, 1907; Flora, born October 24, 1910; and Olive Marie, born June 5, 1913. Anna's mother, who was a widow, lived with them for many years and was a great help and comfort to the family.

Oliver's business interests were farming and mining. When he became interested in mining, he sold his farm in Moreland to his son, Mead, but he retained the lot where his home was built. In 1914 he filed on a dry farm in Crystal Valley and lived there with his family until he made final proof on it. Finally he sold his Crystal farm and part of his mining interests and moved to St. George, Utah in November of 1917. Because of a serious attack of spotted fever while in Idaho, his health was very poor. He operated a small truck farm in Washington, Utah for a few years and then bought a relinquishment of a homestead in Mt. Trouble, Arizona. He stayed on this farm long enough for final proof to be made and then moved to St. George, Utah where he bought a small home. Soon after this last move he contracted pneumonia and he passed away March 30, 1929.

Oliver Belnap spent nearly his whole life in pioneering new frontiers. He was patient, kind and faithful. He loved his family and his fellowmen, he loved his Church and he loved his God.

Margaret Ann Manning

(Wife of Oliver Belnap)

Margaret Ann Manning was born on June 11, 1859 in Ogden, Weber County, Utah. Her parents were Henry William Manning and Margaret Galbraith, English

emigrants. Margaret Ann was the second daughter and the third child in a family of ten children.

During the years when Margaret Ann was small, the Saints in the valley were threatened by Johnson's Army and her father sent the family to Spanish Fork to stay with the rest of the Saints until the trouble was settled. When the scare was over, they returned to their home. Following this, her family moved to Wilson Lane, a short distance from Ogden and it seemed that hardships and misfortune followed them. The Weber River had overflowed its banks three years in succession, ruining their farm and it became necessary for them to find a new home. In the spring of 1869, they moved to Hooper. At this time Margaret's mother was very ill and was bedridden for six months, and Margaret Ann (affectionately called Maggie) had to assume the responsibilities of the housework and caring for the children. She received expert training under the tutorship of her mother and became an efficient housekeeper and homemaker. She was an excellent dressmaker in her very tender years, and at the age of thirteen, she hired out to Mrs. Ole Oleson as a seamstress. Her family prospered here in their new home.

It was at this time that they became acquainted with the Belnap family and Maggie met Oliver Belnap while they were both still very young. Their friendship through the years developed into love for one another and they were married on January 6, 1881, in the Salt Lake Endowment House in Salt Lake City, Utah. They had six children, four boys and two girls. (See Oliver Belnap sketch for names of the children.)

On October 28, 1879 the first Primary was organized in the Hooper Ward. Mrs. Jessie Wilson was sustained as President, with Margaret Ann Manning as First Counselor and Martha Hardy as Second Counselor. Elizabeth A. Hooper was Secretary. Margaret labored in the Primary from the beginning and on July 6, 1881 she was sustained as Counselor to Martha Hardy.

In the fall of 1882 Margaret became President of the Hooper Ward Primary. She served in this capacity until she was released on April 11, 1886. The original Primary minute book, page 25, contains this remark: "Maggie Manning spoke well, encouraged the children in observing good order in meeting and listening to what was said."

On October 31, 1887, her husband, Oliver, was set apart to fill a mission to the Southern States. During his mission, Maggie lived in a log house on her father's farm, bravely caring for her home and family. Her dressmaking skill came in useful during these years. Oliver was honorably released from his mission on November 18, 1889 and returned home to have a happy reunion with the family he left behind and a son, Lester, who was born during his absence.

They continued to live in Hooper for a while and then moved to Ogden on October 10, 1899, her husband, Oliver, having been appointed Deputy Sheriff to serve under his brother, Gilbert Rosel, who was Sheriff of Weber County.

Following the birth of their fifth child, Margaret's health began to fall, and after her sixth child was born she became steadily worse. She died after a lingering illness on April 18, 1894.

Margaret Ann was small in stature, never weighing more than a hundred pounds. Her hair was golden brown and her eyes a deep blue. She was gentle and demure in manner, with a loveable disposition, good humor and a ready wit

that endeared her to all who knew her. She enjoyed the social life of her community and her Church, she was deeply religious and took part wherever she could. She was an affectionate and devoted wife.

Emily Desire Shurtliff
(Wife of Oliver Belnap)

Emily Desire Shurtliff, a daughter of Luman Andros Shurtliff and Melissa Adaline Shurtliff, was born April 26, 1867 at Harrisville, Weber County, Utah. She was baptized July 20, 1876 and received her endowments October 10, 1886.

She was first married to Jacques Thomas. There was born to them a daughter Adaline on February 3, 1890 in Alberta, Canada.

Oliver Belnap records in his diary that after his wife died and his family scattered amongst relatives that he again thought of reuniting his family through marriage. In February of 1895 "he met Emily D. Shurtliff, a sister of President Lewis Shurtliff of the Weber Stake. He couldn't go wrong marrying her even though his acquaintance was of short duration — he reasoned. So they were married the 31st day of July 1895." Emily's daughter, Adaline Thomas, was sealed to Oliver Belnap August 1, 1895.

There was born to them a daughter, Isadora Jane, August 1, 1897 at Harrisville, Utah. She married Lloyd Townly August 1, 1911. Townly died about 1913. Isadora married Isaac A. Thompson July 26, 1920. She died January 16, 1944 at Sacramento, California.

In September of 1895 while enroute from Downy, Idaho to Hooper, Utah, Emily met with a misfortune and had to remain with her sister in Lewiston, Cache County, Utah — then on to Harrisville, Utah where she stopped with her mother for a few weeks until able to continue on to Hooper. She again met with misfortune in February of 1896 and was confined to her bed for some time.

Due to the many moves, poor circumstances, sickness, different temperaments and meddlings from the outside there was disharmony and confusion during their marriage. In September 1897 they separated and on July 19, 1898 were divorced at Ogden, Utah.

Later Emily married John Josephs, September 2, 1900 at Salt Lake City, Utah. He died in 1928 in San Francisco, California. To this union was born a daughter, Emma Bell on December 25, 1901 at Sacramento, California. She died February 1, 1928. Also a son Joseph Ruel, born June 20, 1904. He married Edith Hogan.

Emily Shurtliff died January 12, 1944 at Sacramento, California.

Anna Barbara Leuenberger
(Wife of Oliver Belnap)

Anna Barbara Leuenberger was born on a farm near Walterswil, Canton Bern, Switzerland, on September 14, 1872. Her parents were Ulrich Leuenberger and Anna Maria Hofman. She was one of four children by this marriage. Her father had been married before and had six children by his first wife.

Her father died when she was just four and one-half years old and her mother had the task of raising the four children by herself. According to the property and inheritance laws of the time, the farm had to be sold and the money divided among the children, leaving the widow without a share. Her mother found work where she could, and it was often Anna's responsibility to care for the two youngest children while her mother worked, although she was very young herself.

Some of her father's first family agreed to take the younger children into their homes to care for them while her mother worked, if she paid for their care, so Anna was sent to live with her half-brother, Jakob. She started school while there and was a conscientious student. She often said she felt she owed it to her mother to be a good student and she got excellent grades. During the spring of her first year in school she became ill with pneumonia and was taken to Oberburg to be with her grandparents, where she stayed for a time and attended school there. The following spring she had pneumonia again.

Early in the spring of 1881, all the children were able to be together again in Walterswil with their mother. In the fall of that year, Anna had pneumonia for the third time and they wondered that she could survive. Anna has said of this illness, "I feel that the Lord spared my life, and He had a purpose in it, for I was to hear the Gospel and join the Church of Jesus Christ of Latter-day Saints, and be a representative for both my father's and mother's families and stand as a Savior on Mt. Zion."

Anna's family all belonged to the Lutheran Church and she was confirmed a member of this faith when she was fifteen and one half, on Good Friday, and was allowed to take the Sacrament on the following Easter Sunday. This was an important event in her life as she was very religious.

She attended school for nine years, graduating just before her confirmation. The school years had been hard ones and often they didn't know where their necessities were to come from. Anna was anxious to ease the burden her mother had and she helped in every way she could. When she was about eleven, she sold bread to help out, walking many miles, both winter and summer, after school to reach the various families who were their customers. Another way they supplemented the family income was to pick huckleberries and sell them from door to door in the nearest town. After Anna finished school, she went to work for a farmer, doing all kinds of work from dropping potatoes to leading a team of cows plowing on a hillside. She helped cut grass for the cows, hoed the heavy furrows after plowing, helped with haying and picking up the cut grain, which was all done by hand. In the fall her mother had found a place in the town of Burgdorf for her to work, so she left the farm. For the ten years following she worked as a cook and housemaid in the homes of various families, with an occasional period of working in factories in between. She wanted to learn different languages and customs, so she worked a long time for a Spanish family in Burgdorf. Later, she also learned French cooking and some of the language by working for a French family.

It was while there in the western part of Switzerland that her mother wrote her about a new religion, and how happy she was. Anna went home on one Sunday where she heard the Elders talk for the first time and received their tracts. After she went back to her work in Meuchatel, she studied the Church literature and the Bible and prayed that she might know whether or not the teachings were

true. In the spring of 1894 she felt fully convinced that the Church was true, so she obtained employment in Bern, in order to be near the Church headquarters. On May 8, 1894, she and her sister, Katie, were both baptized and became members of the Church of Jesus Christ of Latter-day Saints. About two years later, her sister Katie became engaged to a young man who was coming to Salt Lake City. A year later, he sent for Katie and they were married in the Salt Lake Temple.

At a later date, it was made possible for Anna and her mother also to come to America and they left Switzerland in November of 1899, bringing with them their genealogical records which they had been able to obtain. They embarked on the ship "Anchoria" in Glasgow, Scotland. After thirteen days on the Atlantic, over some rough, stormy seas, they landed in New York City, leaving immediately for Salt Lake City, which they reached November 26, 1899.

Anna's first concern upon her arrival in Salt Lake City was to find employment and she turned to housekeeping, but because of the new language, it was hard for her to find work. She worked for a Mrs. James and found a room nearby for her mother. It was while working there that she met Oliver Belnap, who had lost his first wife and was left with six children, five of whom were at home. Anna Barbara Leuenberger and Oliver Belnap were married on June 6, 1901, in the Salt Lake Temple. After several days spent in Temple work, they left for More-land, Idaho, taking her mother with them.

Her first home was a two-room log house with a dirt roof, surrounded by rocks and sagebrush — quite a contrast with the beautiful homes in which she had worked in Switzerland. Pioneering life was hard. In the deep snow and cold weather she had to take care of the chores, chop and dry sagebrush to burn, and care for the children. Then as her own children were born, her work increased. Anna and Oliver had five daughters. During these years, her mother was a great comfort and help to her. (See Oliver Belnap sketch for names of children.)

Her husband filed on one-hundred sixty acres of dry farm land in Crystal, Idaho, where they moved in March of 1914. Anna worked right beside Oliver in clearing the land, and planting the crops. She also raised chickens and sold eggs, did washing for the neighbors and baked bread to sell. During the last year on the dry farm, Oliver became ill with Rocky Mountain Spotted Fever and was never well after that. They spent one more winter and summer at Moreland, and then moved to St. George, Utah. They rented a house for a few months there and then Oliver bought a farm at Washington, Utah. Due to financial difficulties, Anna went to work in St. George, specializing in home confinement cases and caring for sick people. She worked away from home off and on as long as Oliver lived, as the farm couldn't keep them going. There are many people in St. George who remember Anna with love and deep appreciation for the help she gave them in time of need.

In 1927 Anna went to Los Angeles to visit her mother and her sister, Katie, who had moved there a few years before and she stayed there to work. In the meantime Oliver homesteaded some land in Mt. Trumble, Arizona. After two winters and one summer there, he became ill so returned to Washington, where he became worse, necessitating Anna's return to care for him. The first part of March, 1929, Anna received word that her mother was very ill and since Oliver's health was much improved, she felt that she could go once again to her mother. She had been gone only about three weeks when word came to her that Oliver had died on March 30, 1929.

After her husband's death, she worked in Salt Lake City for a time until she was called to Los Angeles once again to help care for her aged mother, who passed away in January of 1930. Then Anna was able to trade her Arizona property for a home in Salt Lake City, which she enjoyed with some of her daughters for a few years. During the depression years, she lost this home and since that time has lived with her children.

Anna has always been a faithful Church member, going to the temple whenever possible. She became a member of the Relief Society in Bern, Switzerland, had been a visiting teacher for 25 years and at 81 still was. She served as a home missionary in Salt Lake City.

Anna's life has been characterized by hard work, self-sacrifice and devotion to all her loved ones. Her health has been excellent, her mind clear, and she has been writing her life story in amazing detail. Now nearly 84 years of age she is active, alert, loved and respected by all and known as Grandma to all of Oliver's children.

Francis Marion Belnap

Francis Marion Belnap was born June 5, 1857 in Ogden, Utah. His parents were Gilbert Belnap and Henrietta McBride. His first home was on the southeast corner of Grant Ave., and 26th Street, where he lived until about 1864. Then his father took up a homestead in Ogden Valley and moved his wife, Henrietta, and the children to Huntsville, Utah.

Their home was across the public square from the school and Francis was often carried to school by a friend, Albern Alien, to protect his bare feet from the snow. The winters were very severe and the doors and windows of their home were covered only by skins of animals and pieces of cloth. They suffered much from the cold.

The family moved back to Ogden and lived in a log cabin on the banks of Weber River, where the Packing Plant now stands. His father had purchased forty acres north of 24th Street next to the river.

During the winter of 1868, they moved to Hooper and lived on land their father purchased from the government in the northwest quarter of Section 18, Township 5 North, Range 2 West. Here they endured the rigors of pioneer life. To begin with they lived in a covered wagon box placed on the ground. They did not even have a camp stove so had to cook their meals over a campfire, using sagebrush for fuel. They cooked their bread in a bake-kettle. They melted snow for their water when there was snow on the ground and at other times they carried water from a distant spring. Oftentimes they had to go to bed to keep warm. They did not even have a candle for light. Later his father built, first a log house, then an adobe for his family.

Francis helped clear the land of sagebrush and assisted in planting and harvesting the crops. He played baseball before there were pads or masks, and the balls were as hard as they are now. He was adept at wrestling and boxing and liked to dance. In the first school house which was erected by 1869-70, a dancing school, Sunday School, Mutual, debating and Church were held. He took part in these home dramatics and other Church activities.

In 1878, while herding cattle in upper Weber Valley, Francis met Lillis Subina Robinson and they were married December 26, 1878 by his father, Bishop Gilbert Belnap, at Hooper, Utah. They received their endowments in 1881 in the Endowment House in Salt Lake City, Utah. Their marriage was blessed with eleven children: Francis Eugene, born June 20, 1880; Gilbert Roy, born January 11, 1882 and died February 24, 1882; John Marion, born September 1, 1883; Lillis Myrtle, born January 9, 1886 and died April 14, 1947; Parley William, born June 2, 1888 and died March 5, 1911; George Ellis, born February 23, 1891; Orson Victor, born November 14, 1893; Christel Fern, born July 16, 1896; Lavern, born February 21, 1899 and died February 1, 1922; Lorenzo, born July 22, 1902; and Voletta, born September 18, 1905.

After their marriage they lived for a short time in a two-room frame house about forty rods north of his mother's home, now the present site of the Hooper Second Ward Chapel.

In the early years of his married life, he took a sub-contract to construct part of the original road bed on the Oregon Short Line on the desert near Glenns Ferry, Idaho. His wife helped cook for the men. They were occupied in this work for part of two years. They lived and cooked in tents and they hauled their water from the Snake River. They had to contend with the elements of the desert, lizzards, snakes, horned toads and scorpions.

After completing this work, they returned to Hooper and purchased a farm in the northern part of the town, Section 6, Township 5 North, Range 2 West. They purchased this 80-acre farm from Peter Peterson. They lived in a log house with a dirt floor and dirt roof and a cloth ceiling. Later they built a house from the logs taken from his father's old home on Weber River. This house was later covered with rustic and is still standing.

In the spring of 1894, he was called on a mission for the Church of Jesus Christ of Latter-day Saints, to the Southern States Mission. He was set apart for his mission April 19, 1894, and was assigned to labor in the northern Alabama Conference with Elder A. S. Campbell as his companion. Other companions he had while on this mission were T. B. Mason and W. S. Chipman. He walked many hundreds of miles and traveled without purse or script. Besides teaching and preaching the Gospel, he rendered assistance to the people on their farms. He tells of hoeing corn, picking cotton, cutting tobacco, stripping cane, cutting wood and getting out logs, all the while teaching the Gospel to all who would listen. Persecution in the South was often severe. On one occasion he and his companion were charged with trespass and bail bond fixed at \$50. A Mr. Kennedy and Mr. Jones went their bail saying, "I do not know these gentlemen, but I know the Mormons and if the bond were \$50,000, I would go their bail just the same." When arraigned before Judge McCressen he fined them \$5 which they could not raise so they were committed to jail — a stay of less than an hour as Brother Houser paid the fine.

On July 6, 1895, he and his companion stayed overnight with John Eaves. During the night a severe storm arose — thunder, wind and rain. Elder Belnap writes, "You would have thought that Satan had turned himself loose. We had retired and were awakened by our door being thrown ajar. I rose to shut the door to keep the wind and rain out and discovered that there was something in the room. Supposing it to be a dog I said, "Get out!" The man in the house said, "It is **I**, I am after a few matches." The family were all up and very excited over the

storm. Brother Holland came into our room and implored us to get up for there was a cyclone coming. I told him to be contented for we would not be disturbed by the storm, for it would not hurt us nor them. I told them to go to bed and rest contented for they would not be harmed. He mentioned many places in his journal, where they held cottage meetings and had large congregations and enjoyed the rich outpouring of the Holy Spirit. Because of the illness of his wife, he was released from his mission August 10, 1895 and reached home August 15, 1895, after serving sixteen months.

In 1896 he was sustained as Second Counselor to James R. Beus in Hooper Ward Young Men's Mutual Improvement Association. Isaac Peterson was First Counselor and Mark Child was Secretary.

He took an active part in civic affairs. He was a member of the Board of Directors of the Hooper Irrigation Company from 1897 to 1899. He, with others, issued summons to upper Weber Water Users in the preliminaries to the adjudication of the water rights on the Weber River. He held the position of Constable of Hooper for several years. He helped to build the first electric light and power line (an independent company) which came to Hooper from Farmington. In addition to his farming activities he and his brother, Will, operated a horse-power threshing machine — hand fed and hand measured. They threshed from Farmington on the south to the north part of Weber County. From August 26 to September 12, 1896, they threshed 8,676 bushels. Toll was 8 bushel per 100. He worked on the thresher for many years. He took tithing to Ogden for the Hooper Ward which consisted of hay, wheat, barley, chickens, ducks, turkeys, etc.

In about 1900 he bought the house and lot on which his mother had lived and moved his family there, but still continued to farm the north place.

He was ordained a High Priest and set apart as Second Counselor to Bishop W. W. Child, February 25, 1912. He was later sustained as Chairman of the Genealogical Committee of Hooper Ward, and he held this position until his death. He did a lot of Temple work and succeeded in getting a large number of people to obtain their own endowments. He was also a presiding Ward Teacher.

Francis Marion Belnap died December 15, 1932, after a short illness at the age of 75 years, 6 months and 10 days. He was buried December 18, 1932 in the Hooper Cemetery.

Lillis Subina Robinson Belnap
(Wife of Francis Marion Belnap)

Lillis Subina Robinson was born in the picturesque little village of Mountain Green which nestles at the base of the Wasatch Mountains in Weber Valley on March 10, 1861. Her parents were John Robinson and Lucinda V. Roberts, and both family lines extended back into the earliest colonial history of America. The Robinsons had settled in Maine and the Roberts in Connecticut.

Lillis received her education at the village school in Mountain Green. She assisted in the carding of wool, knitting stockings and in making the homespun for the family. She worked in the dairy for some time, helping with the milking of twenty cows and the manufacturing of butter and cheese.

In June of 1878 she met Francis M. Belnap, who was herding cattle on the ranges in Weber Valley. In December of that year she came to Hooper and they

were married on December 26, 1878, by his father, Bishop Gilbert Belnap. They went to the Temple in January of 1881 and received their endowments. Their marriage was blessed with eleven children — seven boys and four girls.

In the spring of 1894 her husband, Francis, was called on a mission for the Church of Jesus Christ of Latter-day Saints to the Southern States Mission and Lillis was left alone to care for her six children, the oldest one being fourteen years of age. She and the children had several frightening experiences while they were alone. One day a County Game Warden inquired of her boys if there was any hunting or fishing. Not knowing who he was, the boys told him that some of the neighbor boys had been successful in shooting some large carp in the river. As a result of this, one man was called into court, with her boys called as witnesses. Following this incident someone, who was unwilling to sustain the law, threatened to burn her out and Lillis was greatly upset over it. On another occasion she was awakened in the middle of the night by someone pounding on a window. She peered out and, seeing it was a man she sent the two oldest children for help to the home of their uncle, William Belnap, who lived a quarter of a mile south from them. He returned with them and went cautiously around the corner of the house. The man was soon looking into the barrel of a gun and the face of a very determined man. The poor fellow dropped to his knees with his hands in the air, and gave himself up without any resistance. He was a very humble Chinaman, who had been drinking and had lost his way to Salt Lake City. William took him home and give him lodging for the night. This was a very nerve-racking experience for this mother and her children.

Because of her nervous condition and the fact that she suffered a great deal from rheumatism, her husband was released from his mission after serving 16 months and he returned home August 15, 1895.

Lillis was an earnest and devoted mother and was of a religious nature. She was set apart as Treasurer of the North Hooper Primary in 1898. She also held the office of Treasurer in the Relief Society, being set apart October 16, 1907. She was a member of the Daughters of the Utah Pioneers, Camp U.

During her life she sacrificed her time and means to help support her husband and four sons in the Mission Fields in the United States and in Europe. She never turned a hungry person from their door. In their home she and her husband would gather their children about them at the close of the day and, although they had no organ, they would sing songs and read the Scriptures.

Lillis Subina passed away January 2, 1946, at the age of 84 years, 10 months and 8 days and was buried in the Hooper Cemetery.

Isadora Estella Belnap Stoddard

Isadora Estella Belnap, daughter of Gilbert Belnap and Henrietta McBride, was born at Farmington, Utah, October 31, 1860. However, she spent most of her childhood days at Hooper. Her mother taught the first school in this area where she received her early schooling. A half-brother, Augustus W., who lived a short distance away was her closest playmate. They enjoyed childhood antics together, such as the successful small-pox vaccination they gave each other. Their association and loyalty to one another was cemented throughout their entire lives.

She grew into a beautiful woman. Her dark auburn colored, curly hair enriched the somber brown of her eyes. Her congenial, dignified personality added to her beauty.

John Francis Stoddard, a son of Charles Stoddard and Lucetta Murdock Stoddard, claimed the pretty Isodora Estella Belnap for his bride. They were married in the old Endowment House in Salt Lake City, August 19, 1876.

John and Doric Stoddard were the names by which this newly married couple were known to familiar friends, neighbors and relatives. They lived in Weber Valley their first winter together, then moved to Hooper. Twelve sons and daughters were born to John and Doric, all at Hooper, where ten grew to maturity, married and raised their families. The children are: Mac Lucetta, born December 26, 1877 and died March 4, 1921; John Francis Jr., born May 5, 1879 and died November 8, 1879; Charles Augustus, born December 7, 1884 and died March 25, 1944; Henrietta Mable, born April 1, 1884 and died January 25, 1952; Walter Bert, born March 30, 1886; Isadora Estella, born July 31, 1887; Hyrum James, born March 6, 1889 and died from whooping cough March 24, 1889; Oliver Lee, born July 14, 1890; Laura Elma, born October 2, 1892 and died October 10, 1931; Alta Fern, born January 6, 1895 and died February 28, 1928; George West, born January 2, 1899; and Earl Seymour, born February 22, 1901.

Three homes were owned and lived in while they resided in Hooper. In October of 1897, John and Doric sold a farm they had acquired, but never lived on — rented their Hooper home for a year, and bought a farm in Freedom, Wyoming, where they lived the following winter. Only three months of school was held throughout the year. They felt that the lack of training would surely prove a handicap in the rearing of a large family. The next spring, the small farm in Freedom, Wyoming, was sold and the trek was started back to Hooper. The family and belongings were hauled back in two wagons drawn by fine horses. After arriving back in Hooper, satisfactory agreements were reached for the renter to move, and preparations were started for the building of a new home on the old farm. An eight-room house was erected that served as the family home until the ten children matured and were married.

Doric's mother, Henrietta Belnap, spent her last days there, where she died September 5, 1899. Birth of two sons took place here, birth and death of grandchildren and recorded at this home, sickness and health were present at different times. Friends, young and old, often gathered here. After many happy and successful years of living in this house, sons and daughters married and left one by one. The home that had sheltered and provided the place for peaceful living became too large for the remainder of the family.

Once again John and Dorie built a house, a small one just large enough for their needs and wants, together with a son and daughter-in-law to share with them and care for them in their declining years.

Love, devotion, cooperation and loyalty were some of the virtues that this couple possessed which should always be a source of inspiration to their loving family. Dorie was never too busy to help one in need, neither did she lack the ability to set right some of the mistakes made by her daughters in their desire to learn to do the things which she thought every daughter should know. She was always able to help the sons repair their harnesses, bicycles, buggies, and wagons **or** anything in time of need. John provided well and Dorie took care and organized the problems that at times seemed insurmountable. Waste not, want not, was an old and favorite adage which she used. At the age of 69, sarcoma developed in her arm, the result of a bruise from a fall that she had received about 20 years previous. It gradually grew worse and more painful. This condition existed for about

two years. On January 3, 1931, surrounded by most of her living children, she passed away in the little home she had helped to build in which to pass her declining years.

John Francis Stoddard
(Husband of Isadora Estella Belnap)

John Francis Stoddard was born in Sweetwater County, Wyoming, September 14, 1852 while his parents were on their way to Utah in a wagon caravan. They made their home in Weber Valley — the Uintah and Riverdale areas, where the early settlers could band together for protection.

He met Isadora Estella Belnap, whom he married August 19, 1876, in Salt Lake City in the old Endowment House wherein marriages were performed for members of the Church of Jesus Christ of Latter-day Saints for time and all eternity. To this couple were born, in Hooper twelve children. (See sketch of Isadora Estella Belnap Stoddard for the names of the children.)

For a season, October of 1897 to the spring of 1898, they moved to Freedom, Wyoming — then sold this property and returned to Hooper, where they remained throughout their natural lives. To improve their living they did build three different homes in Hooper. The last, a smaller one, being built after the children had grown, married and established homes of their own.

John was master in his home; also a good provider. He was a steady hard worker. Farming was his major occupation throughout his life. In his early life he supplemented his farm income by dealing in livestock and in his declining years he developed a small chicken ranch. Prior to the railroad coming to Ogden in 1869, he worked a long time on the railroad grade, using an ox team and a scraper.

He was pleasant to meet. Much fun was had in his home with friends, young and old — many times playing the fiddle while the folks danced.

Although eight years Dorie's senior, he lived slightly over two years after her passing. During this time he lived with his sons who lived in the area.

He suffered a severe fall from the loft of his barn. After the fall he was stricken with a heart attack. His last year was spent at the old home with sons and daughters-in-law, whose kindness and care relieved his suffering to the minimum. He passed away February 12, 1933. In July of 1956, four sons and a daughter remain, together with a large posterity, to bless and revere his memory.

Chapter 8

OUR FIRST FRUITS AND FIRSTLINGS OF THE FLOCK

1)1 Gilbert Rosel Belnap/Sarah Jane Cole



1)1.1 Sarah Elizabeth Belnap/Parley Pratt Eldredge



Sarah Elizabeth Belnap

Sarah lived with her parents and was very close to them, particularly her mother. The wife of her brother Roswell said that Roswell frequently mentioned that he could never take or go with his mother alone because if Sarah was around she went also. This trait of

being so close to her mother was enhanced no doubt by her lack of robust health. Sarah was troubled with asthma and had a very large goiter with a big swelling on the outside of her neck. Her father was Sheriff of Weber County for the periods of 1884-1894 and again 1897-1898. During a portion of the time her father was Sheriff, he took the contract to feed the prisoners. Her mother did the cooking with Sarah's help. Her sister-in-law said . . . "Sarah was a very good cook but no wonder with all the experience she received while cooking for the prisoners."

Sarah was married to Parley Pratt Eldredge in the Salt Lake Temple 19 June 1901. Following her marriage she and her husband moved into a duplex at the rear of her mother's home 536-22nd St. Ogden, Utah. She had lived in the main part of her mother's house at the same address since the family moved there in 1887.

Later on she and Parley built a house at 627-22nd St. just a block above her mother's home where they lived until the time of her death. In this house she entertained her friends and sisters and sister-in-law. She got along very well with her only sister-in-law, Inez. She had a fine garden in the back part of the lot. She was an excellent cook and one of her cakes is still remembered. It was a four layered cake with lots of filling in between each layer. This filling was a delicious moist filling something like a mixture of bananas, mashed nuts, mashed dates and raisins.

Sarah's poor health finally got the best of her and the asthma probably caused her death. She passed away on the first day of January 1920 in the front room of her parents' home. The doctor along with her husband, mother, father, Weltha and nephew Gilbert were there at her death bed.

Gilbert Marriott helped in their garden for a small pay. When it became boresome or too hard to work alone he recalls he would get some of his boy friends to help him, much to the dismay of Sarah. She said one boy was worth one boy, two boys together and playing too much were only worth a half of a boy and three together were only worth none.

Sarah and Parley were both active in church work both in the Ogden fourth and in the Ogden sixth wards. They were also very active in promoting and preparing for the golden wedding of Sarah's parents.

Parley Pratt Eldredge

Parley was born on 15 Sept 1871 in Salt Lake City, Utah, the son of Einathan Eldredge and Lona Pratt. He served a mission for the Church of Jesus Christ of Latter-day Saints in the Southern States Mission.

Following his marriage he lived with his wife Sarah until her death on 1 Jan 1920 at places noted under her record. Following the death of his wife he lived with his mother and father-in-law. He lived with them until his death on 17 Jan 1924. His death occurred in the Dee Hospital and he was interred next to his wife on the Gilbert Rosel Belnap plot in the **Ogden City Cemetery**.

Parley was very solicitous of his mother-in-law and did much to make her last days happier. One thing that impressed was the remodeling that he did of the drain board and kitchen sink. He raised it up so that she wouldn't have to stoop so much while she did her work. Parley used to take his mother-in-law, Gilbert E. Marriott, and Weltha May Marriott to the cemetery each week to mow and water the lawn and clean the lot. He would go on foot wheeling the lawn mower and pulling a small wagon to carry the supplies.

Parley worked for the Ogden Steam Laundry as a delivery man or salesman. At first he drove a wagon and horse and later had a Model T Ford Truck. He had the best area of Ogden for the route which was the area east of Monroe. While this might be considered by some to be a menial job he made it a joy and a pleasure. From his earnings he managed to buy the house he built, to buy the new Model T Ford and another house which he rented out. He lived a very full life and enjoyed visiting with friends. The Model T Ford was purchased (one of the first cars in our neighborhood) to take us all for rides after work,

to take us to Salt Lake to see his wife's sister Maud and brother Roswell along with members of his own family. When root beer drive-ins were first started we made a trip to the Paramount dairy on Washington near the Ogden river nearly every evening to get a root beer. Parley's father used to come to 536-22nd St. for Sunday dinner once in awhile. Great efforts were made by grandmother Belnap to see that everything in the house was clean and in order. Parley's father was thin, quite tall and very distinguished looking as I remember.

Parley was at his mother-in-law's home when she died on 11 Jan 1924 of pneumonia and complications. Her funeral was held on Sunday 13 Jan 1924 in the Fourth Ward Chapel. On the way home from the cemetery Parley was feeling bad and very blue. He said . . . "There is nothing more for me to live for." He went into the house and being with a bad cold went to bed almost at once. He became steadily worse and later in the week was taken to the Dee Hospital where he passed away 17 Jan 1924. His funeral was held the next Sunday in the Fourth Ward Chapel. This made two funerals from the house in one week. One can imagine what turmoil this caused those left.

1)1.2 Adeline Belnap/Heber Ballantyne



Adeline Belnap/Heber Ballantyne

Adeline Belnap lived at home in Hooper and later in Ogden until her marriage to Heber C. Ballantyne Dec. 18, 1890 in the Salt Lake Temp le.

Adeline and Heber Ballantyne moved their family from Ogden to Baker, Oregon where Heber worked in the sawmill. In 1898 Heber was called on an LDS mission. While he was on the mission Adeline and the children returned to Ogden where they lived in close proximity to her parents.

After the mission the family again moved to Baker staying there until around 1907 when they moved to Spokane, Washington for a couple of years. They returned to Baker until 1919 when they moved to Bend, Oregon.

Adeline had a talent for making millinery goods. She used this to help supplement the income for the family. In the early 1930's she expanded her millinery activities to the opening of a store in downtown Bend. She ran this store until she was nearly 70 years old. Heber suffered a stroke and was in the hospital for some time. Following his release he lived with daughter Weltha for about a year following which an apartment was secured for him . . . Adeline not being able to take care of him.

In 1945 her son Murrell moved his own family to Boise, Idaho where he ran a restaurant. Adeline soon followed to Boise and lived with Murrell for eleven years. She helped him in his restaurant business and made herself useful. One day while crossing the street she was hit by a truck and seriously injured. It was required to replace her shoulder socket with an artificial one. She recovered from this injury very well and continued to live with Murrell until he moved to Winemucca, Nevada to run a trailer sales lot. Adeline

had held onto her house in Bend all the time she was living in Boise. When Murrell moved to Nevada he took her back to Bend and she lived in her own home until her death 12 August 1956.

Adeline had a hard time of it raising her family of eight children. The last three were raised during the hard depression times.

1)1.3 Gilbert Martin Belnap (died in infancy) 1)1.4

Roswell Cole Belnap/Inez Powell



Roswell Cole Belnap

Before Roswell's birth his parents had suffered the death of their first son, Gilbert, so Roswell was the only son to survive. In his very early life the family moved from Hooper to Ogden where they continued to make their home on 22nd street. As Roswell grew up he attended the Ogden public schools and the Ogden High School. He had many responsibilities at home with chores and home activities. His father, Gilbert, was Sheriff of Weber County for about fifteen years and so was away from home much of the time.

After High School Roswell attended the University of Utah before filling a mission for the LDS Church in Germany. Around 1902 and later he again attended the University of Utah long enough to graduate with a BA degree. It was at this time that he changed the spelling of his name to Roswell from Rosel to avoid confusion in pronunciation.

After his graduation he accepted a position as instructor in History and English at the Branch Normal School at Cedar City, Utah. He taught there for two years and while there met and decided to marry Inez Powell. They were married in the Salt Lake Temple August 16, 1911 and went to Ogden to live. While there he taught at the Ogden High School for seven years. This was the time of World War I so he and his family spent the summer vacations on his father's farm at Hooper to help produce grain and other foods.

It was then that Roswell tired of teaching and the family moved to Salt Lake where he later was appointed Federal Narcotics Agent. They purchased a home at 430 G Street. There the family continued to reside the remainder of their lives. He was transferred to other states several times but the family always remained in Salt Lake. By 1942 he had developed cataracts on his eyes and was unable to continue his work. He applied for a medical disability retirement which he received January 1942 and spent the rest of his life in Salt Lake City, Utah.

He and his wife were the parents of six daughters. The family was active in the Ensign Ward where Roswell was a class leader in the Seventy and High Priest Quorum as long as he was able to do so.

He died from cancer January 18, 1961 and was buried at the Wasatch Lawn Cemetery. He and his wife lacked only seven months of having fifty years of very happy married life.

Born June 27, 1885, Payson, Utah

Both my parents John J. and Ruth Page Powell, were born in Payson, Utah and grew up with the town. Both were descendants of pioneer parents. I spend my early life in Payson where the young people all attended the public school. For recreation we ice skated, went sledding and sleigh riding, danced, swimming in summer with occasional outings at Utah Lake, just a few miles north of the town.

After I had finished the public schools, my parents decided to move to Logan so my brothers and I could continue our education. I graduated from the U.S.A.C., now called Utah State University, in June 1902 and remained at the school for one year as an instructor in the Home Economics Department. Deciding that I wanted more training, I spent the next year at Columbia University (Teachers College) in New York. Following this year I was appointed to head the Department of Home Economics at Cedar City, Utah at what was called the Branch Normal and was under the University of Utah.

During my two years there I met and became engaged to marry Roswell C. Belnap, also a teacher in the school. After our marriage we resided in Ogden where Roswell taught at the Ogden High School and I gave up teaching.

After his retirement, Roswell and I lived alone after the marriages of our daughters at 430 "G" Street. He passed away January 18, 1961. I have remained in our family home living alone since then.

1)1.5 Weltha May Belnap/Enos Eugene Marriott**Weltha May Belnap Marriott**

Compiled 1974 by Gilbert E. Marriott

One would have needed to have known her personally to appreciate the fine talented in many ways Weltha May Belnap. By the time Weltha was to an age of understanding, at eight years, her oldest sister was 24, her next sister had married and had moved away leaving the two girls (Weltha & Maud) to more or less mold their own lives and careers.

On this same day of understanding, 27 July 1894, Weltha was baptized a member of the Church of Jesus Christ of Latter-day Saints by her father. Thus commenced her long and faithful service to the Church she loved so much. She was a good student in school but still found time to develop into an outstanding pianist and organist, along with a love of music and developing of her beautiful voice. Her sister Maud played the piano and sang so they frequently performed together, both playing, Maud singing to Weltha's accompaniment or both of them singing duets. She became so well known and so popular with the Ogden citizens that years later, long after Weltha's passing, people

would stop her son Gilbert on the street and comment about her lovely playing and how she used to sing with Maud.

Weltha studied under Squire Coop who was world wide trained and was at the time supervisor of music for Ogden City Schools. He later went to University of Utah and later was a professor in a college in Los Angeles. In her later years she often talked about her plans for future study with him.

Weltha was organist in the Ogden Fourth Ward in the Sunday School and other organizations, and she frequently played the organ at the Ogden Tabernacle. Weltha taught piano to individual students to supplement her income which she used to further her education both in music and for elementary teacher training. Her mother said Weltha achieved her renown and developed her abilities because of her attention to detailed study. Weltha's practice time in her younger years was at least two hours long and was from 5 a.m. to 7 a.m. every morning.

Weltha sang alto with the Ogden Tabernacle Choir and accompanied it on some of its famous trips.

Weltha played and sang on many occasions in the Fourth Ward and with the various organizations of the ward. She put together and furnished many special musical numbers utilizing her own talents and the talents of others. She prepared and presented a piano recital all her own which was given in the Orpheum Theatre in Ogden. The newspaper accounts were very complimentary to Weltha. She also played in movie theatres setting the emotional theme for the then silent movies. From one of her trips she secured some music for Ethel Trace to sing. Ethel learned the song and sang it for a North Weber Stake Conference when she was 16 years old. Ethel said many people wanted to know where the new music had come from. The song was entitled "Kingdom of Heaven" and is still in Ethel's possession.

Sometime during Weltha's exciting career she met Enos Eugene Marriott. This developed into a courtship and subsequent marriage. They were married in the Salt Lake Temple 25 November 1908.

Weltha and Enos had two children. Gilbert Enos Marriott was born 15 November 1909 and is still living. Evelyn Marriott was born in the Dee Hospital Ogden, Utah on 12 July 1921. Evelyn lived if at all only a few minutes. She is buried close by her mother in the Ogden cemetery.

Evelyn's birth was to be a joyous one and was looked forward to by the entire family. Her death was a terrible disappointment to all and particularly to Weltha. Many times afterward Weltha would remark that if only Evelyn had lived she would have done so and so today. Weltha was consoled to know, however, that Evelyn was one of the choice spirits destined to receive the Celestial Degree of Glory. Weltha believed Evelyn had indeed been born alive and had died without sin.

Following their marriage they lived at 2134 Adams Ave. in Ogden for awhile. During the second summer they worked and lived on the Marriott property in Avon, Utah where Enos had worked prior to their marriage. In about 1914 they were living at Jefferson Avenue. They moved shortly thereafter to a duplex at the rear of her parents' home at 536-22nd street where they lived the remainder of Weltha's life. This residence was demolished in the 1960's to make way for the new Dee school. The front door was located very close to where the Dee flagpole now is erected.

Enos took a railroad car load of apples to Los Angeles, California in the fall of 1922. In December of the same year he sent for Weltha and Gilbert to come and stay until after New Years. Enos rented an apartment at 2011 South Main Street for the family to live in and this where they all went after Weltha and Gilbert arrived on the train on 13 December. Weltha was ill during part of her stay but at other times visited many of her friends from Ogden who had moved to the Los Angeles area.

She, Enos and Gilbert rode the electric trains all over town and out to the beach frequently where Enos and Gilbert would swim.

Weltha's health was quite poor during this period. Her goiter was enlarging rapidly causing her anguish of spirit and body. The Los Angeles apartment was quite small but the work was almost more than she could handle sometimes. She welcomed the visit of the lady missionaries who were guests quite frequently because most of the time when they came they helped prepare the meal and helped with the dishes. She gave them a key to the apartment so they could visit even though she might not be there. Eva Arbon, one of Gilbert's former school teachers in Ogden, was one of the lady missionaries.

Weltha tried to have a nice portrait done while she was in Los Angeles. She had several sittings none of which pleased her very much but she eventually had one made up which was the one that appeared in the Ogden Standard at her death. She was a beautiful woman and had some very lovely portraits in prior years but her goiter was taking its toll and made her look differently.

Weltha's health continued to deteriorate with the goiter conditions affecting her heart. She was very fearful of having her goiter removed because of the poor results of others who had had such operations. She persisted in her refusal to have it removed even though she must have had an inkling of her serious condition as demonstrated by the following story. At Christmas time of 1922 and before leaving for Los Angeles she took her son Gilbert shopping for his Christmas present. She took him to several stores and looked at some quite expensive presents. She told Gilbert to pick out the one he wanted, that he could have his choice and that the cost shouldn't be considered because this would probably be the last Christmas she could buy a present for him. This statement upset Gilbert to the point where he was nearly in tears. His choice was made rather hastily and without much thought because of the concern for his mother. She then took Gilbert to the bank and taking her bank savings book wrote in the back of it that the contents were for Gilbert's education in the event of her death. She had Gilbert read this and told him to remember it and show it to Enos after she had died. Quite awhile after Weltha's death Gilbert remembered the bank book, searched, found, and showed it to Enos. He took it to a lawyer, Hyrum A. Belnap, a cousin of Weltha. The lawyer thought it so unusual that before processing it through the courts he showed it around. The Ogden Standard printed an article about it in their paper. There was in excess of \$1200.00 in the account.

Weltha's health took a sudden serious turn for the worse in the summer of 1923. She was confined to her bed (in a duplex of her mother's house at 536-22nd street. Her father, Gilbert R. Belnap, was very solicitous about her and did all he could to console her. He thought a really good phonograph would help and using at least some of her money purchased an Edison cylinder type phonograph. He secured many opera records and Weltha did enjoy listening to them. She remarked though that she maybe wished the money had been spent to send her to California so she could breathe easier. Her mother was in constant attendance. Her mother sent for Enos who was shearing in Montana. He arrived home a day or so before her death which occurred 18 July 1923.

Weltha did not fear death although she wanted to live longer. She did fear being thought dead and buried while still alive. She exacted a promise from her son that he would make sure she was dead before she was buried. He took this promise seriously and questioned Dr. Ezra Rich very closely about it. The doctor became annoyed at the questions while he was trying to determine the exact cause of death. After one trip to the parlor of Weltha's mother where Weltha's body lay, the doctor carried out a pan and told Gilbert that she was surely dead because a lot of her blood was in the pan. The doctor then announced that the immediate cause of death had been a ruptured appendix which **had** not manifested itself.

BeInap/Stanley Fielding Kimball

Maud had three sisters — Sarah, Adeline and Weltha, and a brother, Rosel. Before she was two years old Sarah and Addie had married and left their parents' home. Weltha was her playmate. The love between the two little girls was deep and abiding — growing as they grew. Rosel, eight years older than Maud, looked after his sisters with brotherly detachment and affectionate teasing.

In the quiet evenings of childhood she often sat on her father's lap. She assured him that she was going to sit there "even when I am seventeen". Maud was never to forget or ignore the teachings of her mother and father. They were people of immaculate integrity and honor, living their teachings, respected and loved by all who knew them (outlaws excepted, of course). Her father was sheriff — a Democrat elected and re-elected to many terms of office during a time when Republicans were usually in power. Before she gave up lap-sitting this little red-haired girl had acquired more knowledge of government and politics and the excitement of elections than anyone suspected, as well as an unswerving loyalty to the Democratic party.

She enjoyed her formal schooling which included a normal degree qualifying her to teach in Ogden schools where she accepted a position. She was, if there be such, a born teacher. Time was to prove her worth in this discipline, as in others.

Whatever else she did along her busy way, she sang. She sang in choruses and in choirs; she sang in churches and in theaters; she sang in praise of God and of Life. She was lovely to look upon — beautiful of body and face and shining auburn hair. Hers was indeed a "delighted spirit" happy in giving pleasure to others as well as to herself. She was aware of her beauty and talent, but she was modest about them.

Perhaps that night she was humming a song from *Erminie* as she approached the rehearsal hall anticipating the hours of practice ahead. Perhaps she merely admired her new gloves. She did open the door and step into the heart and life of Stanley Kimball from Salt Lake.

"Ogden's Jenny Land" became Maud Kimball, mother of three within less than four years. She made the transition with grace which was an integral part of her being. She took Stan's family as part of her own. Blanche, Melissa and Ranch were her friends for the rest of her life. Sarah, Stan's mother, became her other mother as well as dear friend. From their first meeting these two strong women were bound together with love and respect.

She honored and loved her husband; she played with her children, loved them, watched over them, taught them and sang to them. Because of Stan's frequent trips she felt doubly responsible for their well-being. As soon as they could comprehend she taught them how to care for themselves so that if anything were to happen to her, they, at least, would be safe.

The Church, always important to her, became even more so at this time. Her faith and devotion helped support her through these days of loneliness for Stan and her family in Ogden. As the children grew older she was able to offer her services wherever they were needed in the Ward. She worked with the Primary Association as teacher and director of social activities — an area where she excelled.

Though she was always lonely for her folks in Ogden, her faith sustained her. She never allowed her sadness to cloud the lives of her children. Even when her sister Sarah died she kept them from feeling the full burden of her pain.

By the time she went to Eureka she had become a confident, poised woman able to spark changes in the Eureka Ward, helping others to develop their own talents and energies and enjoy themselves in so doing. Ever busy — innovator, leader or happy do-er — she was always mother first. Her children basked in her glowing happiness.

July brought word of Weltha's death — beloved sister and friend. In January her mother and Parley, Sarah's husband, died. Now the beautiful red head and the straight shoulders bowed and the laughter stilled. Her children grieved with her and for her. When she returned from Ogden — head high — supported by her inner strength, she resumed her duties in Eureka. In her journal she noted only that the thought of her dear children's needs enabled her to set her grief aside for awhile. But the sad recognition of her loss was to be with her always.

When she returned to Salt Lake she was appointed to the Ensign Stake Primary Board. She fulfilled this assignment brilliantly. She noted in her journal that this had been her happiest labor in the Church because of the dear friends and the delightful nature of the work itself. When Stan left she didn't know how she was to care for herself and the children, but she did know that she couldn't continue her usual thorough performance on the Board. Compromise being unthinkable, she resigned.

At this time of sorrow and fear she became very ill and required an emergency operation on her goiter. Her faith and intelligence intact, after her convalescence she began to develop her magnificent ability to use every event and experience of her life before to build anew — using this compost, so to speak — as does a gardener envisioning new flowers and plants.

They went to an apartment and she closed the door of the beloved house. She substituted as a teacher and as her strength returned she worked at more strenuous, but temporary jobs. She became politically active, using her wit and energy on behalf of Democrats, to whom she became a valuable asset. She helped her son get a job in Washington so that he was able to attend GW University and become a lawyer. Separation from him was painful, but as always her child's well-being came first.

She accepted a position with FHA and in time became the first female Underwriter in FHA. She was held in high regard by the men with whom she worked for the excellence of her intelligence and of her person.

She bought a house and fashioned it into a beautiful home. Her children married and gave her grandchildren to love and spoil. Her energy and beauty and delight with life didn't fail — she thought it was a wonderful time and world in which to be alive. She marveled at the wonders of science — she read and studied incessantly. She served in whatever way was asked in the Ward.

In 1944 Stan died and so did her beloved Sarah Kimball. Many years later her children were to learn that Stan's death had been her most grievous wound, that through all those years her love and loyalty had never faltered.

When she retired from FHA she plunged into Church work. She taught in Relief Society making of each lesson a work of art — the sisters still remember those lessons. She was an active member of the DUP teaching there also. She kept the Welfare Rolls for the Ward and looked after anyone needing her help. She drove her friends wherever

they needed to go. When she was seventy she was carrying bags of cement to mix and point up the stones and bricks of her beloved home. She mowed her grass, cared for her garden and shoveled snow.

She retained her beauty throughout her life. Her face was unlined, its skin flawless reflecting the luminous spirit within.

June 21, 1971 she died — quietly, nobly, trying to the last moment to spare her children pain.

Stanley Fielding Kimball

Stanley Fielding Kimball, born September 15, 1886 to Sarah Butterworth and Ranch Stanley Kimball, was the second of four children.

After her husband's death Sarah had a dream in which she spoke with her husband, telling him that she could not go on living without him. He comforted her and told her that she must live to care for their children and that when her work was completed he would come for her.

There was such strength and love in this woman, Sarah, that she was able to rear these children without their feeling deprived because their father was not with them. The home was a happy one filled with love and tenderness and compassion. The children, Blanche, Stan, Melissa and Ranch reflected their mother's generosity of heart. Their doors and their hearts were always opened to lost or straying people or animals. Under the gentle guidance of their mother the children flourished and matured.

Stan was a handsome man, having inherited his mother's dark beauty. His charm and good humor were such that the things people prize — friends, love, honors — came readily to him. He served successfully on a mission to Germany. There he was able to give his message to many receptive people. There, also, among the missionaries and converts he formed friendships which endured for the rest of his life — even through the later troubled years.

After completing his mission he worked for a music company in Salt Lake. During a business trip to Ogden he met Maud Belnap at a rehearsal of the opera *Erminie*, in which she was singing the lead role. He loved her instantly, not knowing — or caring — that she was engaged to marry another man. He hid her glove, using its return as an excuse to call upon her later. They married soon after.

Erminie, their first child, was born in Ogden. Within a year they moved to Salt Lake where Stan worked. Fielding and Vilate were born in Salt Lake.

Stan's work required that he be away from home too often for his or Maud's happiness. His was a restless spirit — dissatisfied with a regular, daily job which offered neither challenge nor reward. He moved the family to Eureka, Utah where he had a lease in the Chief Consolidated silver mine. There indeed he worked daily, dangerously, in the damp, sour-smelling earth seeking that shining prize, and he was happy in the search. That he found the rich vein was almost irrelevant to him.

He and Maud brought to the Eureka Ward a transfusion of their gaiety and wit and talent. Their enthusiasm and love of life and its music was contagious. They helped produce plays and musicals and dances and vaudeville shows — the very walls of the Amusement Hall seemed to bulge with the laughter and love and music of those happy days. And so did the walls of home.

As soon as there were automobiles Stan had one. His children cannot remember him without a car — in the early days it was likely to be a balky, coughing contraption over which he labored happily. He enjoyed the power of a vehicle which could travel a road swiftly or climb a mountain in "high". He seemed to be part of his cars. While Eureka was home he used his automobile to take his family on trips to places where they saw the

beautiful world of canyons and rivers and the earth he loved dearly. He showed them where "quick-silver" was to be found and how pinenuts grow. He shared his energy and seeing eyes with his troop of scouts just as he did with his children.

He shipped his silver for a time. Eventually he sold his lease and returned to Salt Lake, where he bought a fine house. After remodeling this house, he and Maud and the children lived there glad to be in Salt Lake where they could see their families and early friends.

In the spring he took the family to San Antonio where he had land upon which he expected to find oil. That summer in San Antonio was filled with the adventures which attend the discovery and exploration of *mores* other than one's own — even including that funny old question "do Mormons have horns?"

At summer's end, without finding oil, the family returned to Salt Lake — to the new house, to autumn, to school. Although no one knew then, this was the final trip this family took together.

Time did not tame his restless spirit and on one unmarked day this traveler left the house, the wife, the children. Not because his love was weak, but because the sirens' song was stronger.

When he returned to Salt Lake for the last time he was still the frontiersman searching out his elusive frontier.

He died November 7, 1944. 1)2 **John McBride**

Belnap (died in infancy) 1)3 **Reuben Belnap/Lucien**

Vilate Hammon



Augustus Belnap/1) Clara May Pope; 2) Ella C. Messick



Reuben Augustus Belnap

Ruben Augustus Belnap was the first born of Ruben Belnap and Lucien Vilate Hammon Belnap. He was named and blessed by his father, Ruben Belnap, November 6, 1879 at Hooper, Utah.

In the year 1886 with his father and family they left Hooper and with several families traveling in covered wagons started north to settle in Idaho. They arrived in the town of Wilford, a small town near St. Anthony, on May 1886. His father filed on 160 acres and proceeded to make a home for his family.

Young Ruben attended the public schools and when he graduated from the grade schools, he attended the Ricks College at Rexburg, Idaho. He was active in all sports, especially baseball as he was an outstanding runner. He was a good sportsman and was liked by his fellowmen.

After some time the family moved to a small town by the name of Basalt in Bingham County. They bought a farm there and made it their home for a good many years.

While participating in a dramatic social sponsored by the Mutual Organization of the Church, he met his future wife, Clara May Pope. Ruben was ordained an Elder in the Church of Jesus Christ of Latter-day Saints and he and his wife went to the Logan Temple on September 11, 1903 and received their endowments. Ruben was employed by the railroad at this time and they moved to Pocatello, Idaho for a short time.

His wife, Clara May became very ill and after a long illness passed away on May 29, 1908 at Firth, Idaho. She was laid to rest in the cemetery at Firth, Idaho. His two children were placed in the custody of his parents and they remained with them until they were grown to adulthood.

Ruben traveled around the country doing various kinds of work such as haying for the farmers, thinning beets, sheep herding, construction and any kind of work he could get.

After several years he married Ella Catherine Messick on June 10, 1912 at Blackfoot, Idaho. They made their home at Basalt, Idaho and he took up farming.

This marriage was blessed with eight children. When these children were small they lived at Alexander, Idaho, where Ruben was a section foreman for the Oregon Shortline Railroad. Some fifteen years later this second marriage was dissolved in divorce.

Quite some time later Ruben went to Hayward, California to work in the saw mills there. He remained there about five years, then coming to Ogden, Utah to make his home near his eldest son, Gilbert, in Wilson Lane, an adjoining community of Ogden.

He passed away at Ogden, Utah of a heart attack at the age of eighty years, ten months and sixteen days. His descendants consisted of ten children, thirty grandchildren

and fifteen great-grandchildren. His funeral services were held at Ogden, Utah and the remains were laid to rest in the family plot in Firth, Idaho cemetery on June 8, 1960.

Ruben Augustus Belnap was trustworthy and his word was his bond. He was of average weight and height with dark hair and piercing dark eyes. During his life time he acquired an outstanding knowledge of chemistry and he doted on experimenting with the reaction of minerals. He especially liked to investigate mining possibilities and searching out mines to locate mineral. He never struck it rich but his knowledge and experience increased. He was most independent and therefore, a man of few words, keeping his deepest sorrows to himself, never wanting to be a burden to anyone. He was never known to criticize or talk about anyone. During his retiring years he took up painting as a hobby. He became very efficient in the painting of still life and portrait drawings. He was always alert and eager to expand his knowledge on various subjects.

1)3.2 Gilbert Levi Belnap (died in infancy)

1)3.3 Ansel Marion Belnap (died in infancy)



1)3.4 Luvina Vilate Belnap/Arthur R. Miskin



Luvina Vilate Belnap

Personal history of Luvina Vilate Belnap Miskin, born June 5, 1885 in Hooper, Utah, daughter of Ruben Belnap, and Lucien Vilate Hammon.

by Luvina V. Miskin

The proper place to begin my personal history would be with a description of my father and mother, because my earliest recollections were of them. My father was six feet one inch tall and had a slim build. He was dark complexioned and had dimples in both cheeks and one in his chin. My mother was five foot three inches tall and slender and her hair was auburn. She had a pretty peaches and cream complexion.

My father owned 80 acres of land in Hooper, Utah. He farmed and raised stock. The two room house where I was born was made of adobes that were made by my father and mother.

My folks sold the farm and moved in May 1886 to Wilford, Idaho. I started to school at 7 years of age at Wilford. I was baptized July 6, 1893 by George Pincock. My father was Bishop of the Wilford Ward for several years. We first lived on a ranch and father laid off a town-site at Wilford, then we moved on to the town site where father built a two room log house.

All my mother's people lived here in Wilford — Levi Hammon and Polly Bybee family. The first Christmas I remember was at my mother's youngest sister's home Alice Hanny. The whole family group was there for this Christmas, and all of us children hung our stockings upstairs and then went to bed upstairs. In the night we all woke up and decided to look in our stockings and we found them all empty. We all began to cry, but nobody came to see why we cried. Finally we went back to sleep. In the morning we looked in our stockings and still they were empty, so we all went downstairs and there was our beautiful tree loaded with gifts, and Santa Claus visited us then also. It was a most thrilling experience.

When I was sixteen years old I was chasing a pet cat. I fell into a single barbed wire that had been stretched across some posts. These posts had been standing without any wire for a long time, and I was used to them without any wire. We were on our way to evening sacrament when I fell into the fence. It cut into my upper lip right corner of my mouth. It was torn open clear to my teeth. Church was dismissed and my brother Rube went on a horse for the Doctor, but couldn't find him. I had lock jaw and will always carry the scars. Our move to Basalt, Idaho was delayed four months while I recovered from this accident. We moved in August 1899 to a 160 acre farm that ran from the Yellowstone Highway to the Snake River on the west. This was near the Firth Depot at that time. At this time I was ill most of the winter with inflammatory rheumatism caused from defective tonsils. After my father administered to me, I was back to school in three days. I had decided that I wanted to marry an educated man, because education was very important to a person's life. The first three weeks I wasn't able to go to school, so I hadn't met the new teacher that began to teach in 1902 — Arthur Miskin. Later I went to the post office and saw him there, but we were not introduced. The following Monday I went to school. One day I threw snow in his face and was punished by staying after school. He often kept me after school for one reason or another.

We dated that spring and I realized he was religious, honest and chaste, and my folks liked him and approved of him. The following Sept. 11, 1903, we were married in the Logan Temple. We made our trip to Logan from Firth in a light spring wagon, drawn by a gray team. My brother Ruben A. and his wife, Clara May Pope and their son, Gilbert Belnap, Arthur and I made the trip together. Rube and Clara were sealed and had their son sealed to them, the same day we were married.

Arthur taught school in Coltman the first winter after we were married, and we lived on the 80 acres of Arthur's homestead farm. We burned sagebrush, and carried water for 1/2 mile. We went to church in the Ucon Ward and I was put in as Primary teacher Sept. 29, 1903. That winter I sewed 100 pounds of carpet rags and made a full size rug for the 12 x 18 room. The fall of 1903 I received a patriarchal blessing from Brother Storer of Rigby Stake. On May 14, 1904 our first child Amerlia (Millie) was born prematurely. Arthur had gone for help and the baby was born while I was alone. Mrs. Mary Jane Everett took care of us.

We moved to Irwin in Swan Valley in September 1904, where Arthur taught school. We lived in a one room log house and burned pine wood. Millie had pneumonia and we had no doctor. In the spring I went to Firth, and when school was out we moved to Shelton. We took care of the Miskin Mere that belonged to Arthur's parents while they went to England for a year. Harold was born in Shelton, December 21, 1905 and Mrs. Thompson was midwife. In the spring of 1906, we moved back to the farm in Coltman. Arthur went to Salt Lake to work on a spring wheel that he wanted to market. I became ill and my folks took me to their home. While I was on the farm and Arthur was in Salt Lake, Harold died with bronchial pneumonia at 2 yrs. 8 mos. old. We moved to Salt Lake in

1909, and Lola was born August 16, 1909. We moved to Ogden on 28th Street in early spring 1910. Jen Hammon and Vivian Frame lived with us. We moved back to Salt Lake in 1911 and Renold was born on Feb. 14, 1911. After having difficulty in our business we moved back to the old Miskin home in Idaho.

I worked in the Primary in the Coltman Ward. I was a teacher and later the president of the religion classes. In 1912 I was president of the Primary, as well as visiting teacher. Merlin was born 13 April, 1913. Adaline was born Feb. 8, 1916. At this time Arthur was away trying to market this scraper. All the children had scarlet fever and the family was quarantined for 3 months.

We bought a home in Ucon and moved there in April, 1918. On June 4, 1918 Wanda was born. We were selling a few scrapers now and it helped us get things which we needed. Our home burned at this time, and we lost many precious and valuable things that we couldn't replace. We bought the Shurtliff house and moved into it in Ucon. I was called into the Primary as counselor and in the religious classes as superintendent. Ervin was born March 2, 1920. Twila was born Jan. 15, 1922 and died February 28, 1922. Not long after that, I had a ruptured appendix, and had surgery for that. On March 16, 1923 Gilbert was born in Ucon.

In October 1923, my father died in Ogden. Upon returning from the funeral I found Adeline was sick with black diphtheria. We were quarantined and the doctor gave everyone in the family preventative shots. Wanda was next to come down, and her legs became paralyzed; then Ervin, Renold and Arthur got sick. We all had second shots and the family was separated in three groups. We had a new garage and Millie, Lola and Merlin lived in the garage. The rest of us lived in the house. We were all quarantined for three months. Adaline died during the night, Dec. 6, 1923. After the undertaker came and took her away, I still felt her presence in the house. When I tried to walk, I was not able to, because I was so grief-stricken. I sat there wondering what I was going to do, when my father walked into the room. He placed his hand on my head and I felt the power of the Priesthood go through my body, and I was able to walk again. The graveside services were attended only by a few friends and Arthur, Millie and I.

June 2, 1925 brought me a baby girl named June who only lived for six months. We built three bedrooms on the house, at this time. Jennie Hammon brought her daughter, Dorothy Burrows, 11 months old for me to help raise in 1926. We kept her for two years. Robert Levi was born January 22, 1928 and died the same day. Richard was born April 8, 1929 in the Idaho Falls hospital and Millie was brought to the hospital and had Eva Jean just 15 hours later. We spent the 10 days in the same room in the LDS Hospital in Idaho Falls. Ray Belnap was born Aug. 19, 1930 and lived 8 hours. In 1931 I had a hemorrhoid operation and a tumor removed and was ill a long time.

The depression came and we were thousands of dollars in debt and we had our electricity turned off and burned green wood in our stoves. I developed a heart condition and was in bed for many months. Arthur hung on to the scraper business, and we managed to get along.

I had been wondering how I stood with the Lord, and I wondered whether I had gained favor with Him — did he approve or disapprove of my works and my life. One night after Mutual, Arthur and I were walking home alone and a red glow seemed to be all around us. I was frightened at first and tried to run, and as I got control of myself I heard a voice which asked whether I didn't want to know whether the Lord approved of me. It had been my desire to know these things. The red glow stayed with us until we reached our own gate, which was one block, and I said that it was enough. I know the Lord does approve of my life and I was truly grateful to know. I felt a great deal of joy and satisfaction in this incident.

In the fall of 1935, Renold was called to go on a mission to Germany for three years. We sent Merlin on a mission to California.

Ervin joined the Royal Canadian Air Force, October 1941 **in order to receive the** training and schooling he needed to be a pilot.

I don't suppose there was ever one incident that affected all the lives in our family like the entry of the United States into World War II, on Dec. 7, 1941. Merlin and Renold both were doing defense work in Kansas; Ervin transferred from the RCAF to the U. S. Air Corps to finish his training. It wasn't many months before Renold and Merlin were in the U.S. Air Corps also, then Gilbert joined the Air Corps for training to be a pilot.

Wanda returned from her mission to the Western States; By the fall of 1943 I had four sons in the Air Corps of the U. S. and two grandsons, Harold and Vernon as well as a son-in-law, Woodrow Parker in the service. We felt that we were certainly contributing our share of manpower to the army. It was while Ervin was stationed at New Guinea as a B-24 Bomber pilot that we received the telegram that he was missing in action. Two weeks later we got the final word that he was killed in action March 28, 1944. He was buried in Australia until after the war when he was moved to our family lot in the Ucon cemetery.

We bought an almost new brick house in Ucon, much closer to the shop and office and we moved into it during the summer of 1945. The boys all came home from the service, and business was good at the Scraper Works. Arthur built a new building for his business, which was needed badly.

Richard went on his mission to the Great Lakes Mission in 1949-51, then returned to Michigan with his bride, Becky for schooling and training. When they had their first baby, Millie, Wanda, Margo and I drove back east in my car to see them. One of the most wonderful things of our trip was our visit to Palmyra, New York, where we went to home of the Prophet Joseph Smith, and saw the Hill Cumorah. We went to the top of this hill to the spot where he found the golden plates. We visited the beautiful sacred grove where he had his first vision. It was a quiet and wonderful place. We also went to the Kirtland Temple and spent some time there.

I came back from that trip to get into full swing of building our new house. The first one Arthur and I had ever built. I drew the floor plans myself and the carpenter carried them out. The home is beautiful and we enjoy it. One of the most wonderful experiences I have had was being presented the award from the General Board of the Primary for fifty years of work in the Primary. At the general session of the April Conference 1953, Henry D. Moyle presented me with the beautiful pin of one diamond and four rubies.

Our beautiful new home was the setting for the open house that Arthur and I held for our Golden Wedding anniversary, on September 11, 1953, after 50 years of married life together. All our children were able to attend, except Richard who was in Michigan. After receiving hundreds of friends and relatives we felt very grateful for the wonderful experience. We have had 14 children and at this time have 26 grandchildren and 4 great-grandchildren. We are proud of our posterity and hope they are proud of us. We are looking to the future with great joy, knowing that the Lord has watched over us in the past and will continue to be with us always.

Millie had open heart surgery in Salt Lake City in 1954 and was in critical condition for many days. Also during this year Arthur was run over by a tractor and Gilbert had surgery for kidney stones. But by the time we began a New Year, 1955, things were looking brighter.

Arthur retired from the Miskin Scraper Works, in 1956 but remained semiactive in inventing projects until his death from cancer November 27, 1960, in Idaho Falls Idaho. He was interred in the Ucon Cemetery.

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HERITAGE WITH HONOR Luvina Miskin:

NOTE:

Her dark auburn hair was the outstanding feature of her beauty, and the brown flecks in her blue eyes made them appear darker at times. The dimples she flashed in each cheek were always accredited to inheritance from her father.

Being 5' 7" in height and having good posture gave her a majestic and dignified **appearance**. When times were good financially for her, she dressed fashionably, and she loved hats.

She created an attractive home, sometimes on a slim budget, and seemed to have a natural ability to select colors and fabrics to the best advantage. Her home was a place where she made one always feel welcome and it was also the center of her families activities.

Her vivacious personality drew many friends and she was witty and clever. She loved children, especially babies. She could take a strange baby or child in her arms that she had never seen before and it would be contented.

She and her husband endured many tragedies and hardships, but she also felt that she had much happiness. Her

testimony of the Gospel was strong and she wanted per posterity to realize that, above all else.

Luvina Velate Belnap Miskin remained in her home in Ucon, Idaho, attended by children and grandchildren, enjoying being active in church functions and in her flower gardens until the last few weeks before her death of cancer on April 6, 1969 at the age of 84. She was interred in the family lot in the Ucon Cemetery with her husband and seven children.

Arthur Richard Miskin

Arthur Richard Miskin, the eldest son of Amelia L. Moore Miskin and James Richard Miskin, was born February 7, 1876 in St. John, Kansas.

My mother came to the United States as a young woman; two years later my father arrived and they were married in New Jersey. A few years later James Miskin became interested in pioneering in Kansas. After helping to survey the western part of Kansas, he decided to take a homestead in the central part of Kansas, about 25 miles south of the town of Great Bend. A town soon grew up nearby the homestead and was named St. John.

From the writings of my mother, Amelia Miskin, the following account is quoted:

"After being there two or three months, we heard a colony was on their way to locate from Pennsylvania, most of them being miners. One of our neighbors came in great haste and excitement and told my husband that this colony was composed of Mormons, and that we as neighbors should meet them and prevent them from locating. He said the Mormons were a bad lot and had to be driven from Missouri. James replied, 'Let them come and prove themselves first. Maybe they are better than we are.' James asked me what I knew of the people called Mormons, and said that for his part he knew nothing except that they believed in polygamy, and he did not think they had any religion. I replied that I thought they must have some sort of religion, as I had read once in Harper's Weekly these words: 'The Mormons have a hymn which begins, "We are not ashamed to own our God".' But, I added, the question is, whether God is not ashamed to own them."

These Mormons settled there and taught the gospel to my parents, and they read and studied and investigated until they decided to join them. This group with which James and Amelia Miskin affiliated was known as the Bickertonites, after their leader, William Bickerton. Bickerton claimed to be the successor to Sidney Ridgon, who had broken away from the main body of the Mormon Church and established a group in Pennsylvania.

The Bickerton faction accepted the Book of Mormon as divine scripture, but did not accept the book of Doctrine and Covenants. They claimed that Joseph Smith was a fallen prophet, and that Brigham Young and the Salt Lake Church, as they called it, were gone astray.

During the next 15 years we suffered great poverty and sickness, then when my father was called on a mission to the Indian Territory, now called Oklahoma, we saw more sick-

ness and trouble than we had experienced even before that time. He took his family with him on his mission, and they returned to St. John, in the fall of 1888. During that winter they were contacted by the Salt Lake Elders, Brother Gunn, who converted them by showing them the direct line of authority in the Priesthood. The family was baptized during the year 1889, and in the fall they turned their faces westward to the Valley of the Saints.

It was in June 1891 that they decided to move to Idaho and settled about seven miles north of Idaho Falls near Fair view, where I put a homestead entry on a quarter-section in 1897, and finally proved up on this entry. This was later divided among my family.

My formal education was up to the "fourth-grade reader", but I took an entrance examination to enter the University of Utah and passed, and went to school there in the fall of 1896. I did much farm work and odd jobs, but also worked at the printing office of George Q. Cannon & Sons, in Salt Lake City. My school teaching career began at Fairview School District for \$20.00 per month in 1896. I also taught at the Stanton School District near Shelley and at Firth at the Dye School. I studied law in the office of Jr. R. King, under his direction for 2 years. I used to study at home and think about what I had read while I grubbed sagebrush and made ditches.

It was while I was teaching school at Firth, Idaho that I met my future wife, Luvina Belnap, one of my students, and married her Sept. 11, 1903. I taught at the Coltman School through the 1903-4 school year, and at Irwin School in Swan Valley during the 1904-5 school year.

In May 1905, my parents decided to make a trip to England and Guernsey Island to visit the homes of their early childhood and gather genealogy. They left the store at Shelton in my care until they returned 1906 in Sept., at which time we went back to Fair-view to the farm.

My interest in farming was over-shadowed by the interest in developing a spring wheel to take the place of the pneumatic tires they were putting on cars. The wheel was made with rim of spring steel and so constructed that the load always hung from the top of the hoop and allowed the front and rear of the hoop to bulge out as the top of the hoop came down with the load. The wheel created enough interest and excitement in Idaho Falls and Salt Lake City (where I also demonstrated it) that the Miskin Spring Wheel Company was organized as a corporation, with headquarters in Idaho Falls and a capitol stock of six hundred thousand shares at a par value of one dollar per share. Patents were secured and considerable stock was sold, and a great deal of money was spent in trying to perfect an automobile wheel and also, a baby buggy wheel. Through research and experience it was found that the spring steel in the rim would crystallize and break when used for a considerable distance. During this time of experiment, I moved my family to Ogden, and then to Salt Lake where the Office of the Miskin Spring Wheel had been moved.

I had invested the equity in my farm at Coltman in the spring wheel business, and upon its failure we moved back to the old homestead on the Lewisville road to start from scratch again. I had a reputation of being a financial failure; a failure as an inventor, as a storekeeper; and a law student, and had to face the ridicule of old neighbors and friends. All the possessions we had were a small amount of furniture, a wagon and a team of horses.

During the winter of 1912 I worked with my team among the farmers for wages. Some of the work I did was with a slip scraper. This started the thinking process, and I was convinced that I could improve the existing land scrapers which were unwieldy, man-killing implements. The best scraper made was the Fresno, or buck, scraper. It had a pan about five feet wide and was pulled by four horses abreast; operated by a long handle protruding from the scraper pan which skidded on the ground.

I developed a scraper that had a similar pan, but also had a framework around it and wheels to carry the greater part of the load. It also had a seat for the operator, who worked the scraper with foot levers.

By September 1917, I considered the scraper sufficiently perfected to begin selling them. I borrowed one of the four scrapers I had made during the previous years, hitched a team to it and drove to some of the communities south of Idaho Falls. I got orders for 15 scrapers in three days, receiving \$25 down with each order, so I would have money to send East for wheels. I didn't realize how long it would take to get started and get the scrapers made, for I promised them in about three weeks. Nor did I realize fully the cost of the materials involved, for I soon saw that I would have to raise the price of future scrapers in order to make a profit.

The nearest place I could find a suitable building for the plant was at Ucon, so I rented a vacant building there and began making the scraper. The next spring in April ~~we~~ moved to Ucon and 1918 saw the Miskin Scraper Works on the way. Business was good until the depression of 1921 and it shut the scraper business off tight in the intermountain west and I was heavily in debt. The tractor drawn feature was applied to the scraper in 1920 and proved very beneficial to the farmers in California who used tractors, and we continued to operate. I thought I could get out of debt by the time the 1930 depression hit the country, and that really did cook my financial goose. The farmers were hard hit and when they do not prosper the scraper business is the first to be affected and the last to recover.

A year or so later I wrote to my creditors asking them if they would agree to a fifty percent settlement and they nearly all agreed to do so for they seemed glad to get half of what I owed them. So I paid them all fifty percent of what I owed them, and got receipts for settlement in full from them. When business improved, I surprised my old creditors by paying them the other half of the old accounts. Although I was under no legal obligation to do so, I felt like I could not look the whole world in the face without paying the other half. I knew they were honest debts and it was the duty of an honest man to pay them if he was able to do so.

During World War II I was able to pay of all my debts and build the shop we have at Ucon, though we had four sons in the Air Force of the Service.

NOTE:

Arthur R. Miskin, was 5'8" tall at maturity, never very heavy and had rich brown hair which he wore parted on the side and flipped over in a pomp. His eyes were green, and walked and moved alertly and quickly, and was considered a handsome man.

He had firm convictions about almost every issue and it was seldom that he changed his mind. He was cheerful and had an active sense of humor. He was a self-educated man, an avid reader and had a library of hundreds of volumes of books of many different interest. He took an active part in civic and community affairs. For many years he was a Justice of the Peace, Notary Public, Trustee on school board, chairman and member of the Village Board. He was patriotic and was vitally interested in the affairs affecting his country, and took time to show his interest. He was very knowledgeable on political affairs.

A serious tractor accident in 1954 hospitalized him for several weeks, but he was able to return to activity.

Upon his retirement from the Miskin Scraper Works in 1956, he continued to develop more ideas in his machine shop, working each day, and drove himself as he had in the past. The day he was taken to the hospital, he arose at 6:00 a.m. as usual and went to his shop. In his later years his hearing dropped, but his mind remained alert to the very last.

He wrote a newsette "The Missionary Star" a humorous paper, which was read traditionally at the missionary farewell parties in the Ucon Ward for many years.

He held many positions in the LDS church: ward clerk, Sunday School teacher, ward teaching supervisor, Stake Sunday School board member, and High Priest Group leader.

He had surgery in the spring of 1960 and succumbed to cancer November 27, 1960 in Idaho Falls, Idaho. His interment was in the Ucon, Idaho Cemetery.

1)3.5 Nora Lucien Belnap (died in infancy)

1)3.6 Polly Estella Belnap/Edward Cox



Polly Estella Belnap Cox

Polly Estella is the name my father, Ruben Belnap, gave me when he blessed me in Church.

Life began for me in Wilford, Idaho on the 6th day of June 1889 late in the afternoon. I was the sixth child born to Ruben and Lucien V. Belnap. My father was the Bishop's counselor in Wilford Ward. Mother was the President of the Young Women's Mutual Association for many years.

We children enjoyed the summers, playing around the yard with cats, kittens, dogs, squirrels and frogs. Often we took picnics, and went over in the shade on the banks of the Teton River. We saw many flowers, beautiful birds, and big water snakes. Mother never failed to scream when she saw one.

Soon I was old enough to realize I belonged to a family — my father, my mother, brother, Ruben and my sister Luvina. I was a strong and healthy baby and soon grew into a girl who loved the outdoors, and became a tomboy who could ride horses, wade through snow drifts, run races with wild rabbits, and liked all wild things. I was the sixth child born on the sixth day of the sixth month. That was why I was so strong and healthy. I loved the mountains, streams, flowers and birds, hunt wild cats, howl like a coyote, fight like a tiger, run like a deer, climb like a monkey, dance like a sprite, bloom like a rose. Never could hate like the devil nor be sweet like an angel.

Father built a new cabin on our city lot with logs which were free to those who wanted to go to the mountains and get them. We were proud of our home. Mother planted and grew always the most beautiful flowers outside our gate, and potted plants in the house that bloomed the year around.

The next step was school for me. We all met in the same room with the same teacher in the community building. I loved school and I liked to learn to read and write. When I got older, I liked to join in the snow fights. We were all glad when recess time came and we could run and play games like "tag", "drop the handkerchief", "ring around the rosey", swings and all such. We could sit on the seats and learn our ABC's.

Father became the Bishop of our ward and mother the President of YWMIA for many years.

Mother and Father had been considering for some time moving to a warmer place. Father had traveled down around Shelley, Blackfoot and that area. He located a farm on the banks of the big Snake River. He wanted mother and the family to take a look so one warm day we took off. We went back to Wilford to prepare to move as soon as could be arranged.

Soon Mother had received word from Father asking her to send the key to the new house that he had forgotten and left in a drawer at home. Mother put the key in an envelope and gave it to me to mail from the Post Office in Wilford so it would go out in the next mail to Basalt. I was getting ready to take the short cut when Addie, my sweet blackhaired sister wanted to go along. She was not yet 5 and I had just turned 7. Mother said OK but to take care of her. We started walking fast and I held her hand as we were walking down a path which cut across some lots. We had to cross a canal on a foot bridge which was a log plank about fifteen inches wide. When we were about to step on the bridge, Addie jerked her hand out of mine and started to run onto the plank. They spring up and down when you run on them, so when she got about halfway she ran straight off the board into the water in the canal. I laid down my letter and the package that mother had given me to deliver to a neighbor on the way to the Post Office and ran on the plank to grab Addie. She was standing in the water up to her armpits and the instant I reached down to grab her, she fell over and went under the water. I ran back to the bank but could not reach her. She was floating under the water. I ran over to a fence and screamed to the man who was driving along cutting the lucerne in his field. He didn't even look my way so I ran back to the bank and Addie was still floating under the water. There was a headgate below where the stream was divided into different directions. I realized if she got caught in that headgate, I would never get her out alive. So I waded out into the water after her. It was so deep that it came above my waist. I reached hard and got hold on one corner of her dress and kept pulling and praying. When I could, I got hold of her arm. She grabbed hold of me and pulled both of us down to the bottom of the canal. When I felt the bottom with my feet, I got my arm around her and struggled to the bank and scrambled out of that canal, rescued my package and letter with her hanging on to me. By the time we got near the house, we were both crying and sobbing. Mother heard us and came running, marching us into the house, water streaming off our clothes and gushing from our shoes. That was one time when I know God heard my prayers and saved our lives.

Father bought 20 acres on the north side of town for sugar beets. Addie and I thinned, hoed, and topped all the beets on the 20 acres. Our neighbors next to the beet patch were a family of boys. One day when we had done a really hard day's work, the oldest boy and father were talking together at the end of the field. He offered father a thousand dollars for that oldest daughter that he thought was the best worker. Father said, "You had better talk to her!"

Viney and Arthur came to visit us and he wanted me to help him in his father's store while his parents went to England to work on history and genealogy. Father consented and Mother did not object, so I went home with them.

They lived in part of the mercantile building which was next to the Post Office. Arthur was the Post Master also and he swore me in as a Post Master's assistant.

A month or so before I went to Arthur's we heard from Oscar Payne, one of the boys in our graduating class, that Edward Cox, a fine musician, was coming to Basalt to work on a big ranch owned by Leonard Cox. One evening when our Ward was having a missionary farewell for a young man, and were all laughing and talking together, in walked a tall young man carrying a violin. I recognized him from Oscar's description as Edward Cox and was introduced to him.

During the summer while I was working at Arthur's, I came home often with Viney to Basalt, and had 2 or 3 dates with Edward. He came to Sunday dinner and we quite enjoyed being together. He was planning to come back to work for Leonard the next summer. We wrote a few letters back and forth during the school year.

Edward had high ideals and plans for his future. He was going to the Beaver Branch of the BYU in Beaver, Utah. He returned to Basalt during the Christmas season, courted me, and we were married in the Salt Lake Temple 8 January 1908 by John R. Winder.

Classes were held in the Old Beaver Fort buildings which had once been the barracks and campus for our soldiers. We lived with Edward's sister, Eunice, until Edward graduated in the spring. Because he was so outstanding in music, his teacher, Alfred M. Durham, advised him to attend BYU and further his musical education.

We moved to Provo the end of May where Edward played for dances and gave some music lessons and worked in the peach orchards to pay our rent and buy groceries as he had also done much of the time in Beaver.

While Edward was busy arranging for his classes, I was cleaning, scrubbing, and washing windows preparing to move. All the heavy lifting and working caused my baby to be born prematurely on 19 September 1908. He was so tiny (less than 5 pounds) and was in so much pain that the doctor advised us to have him named and blessed immediately. We named him Junius Edward and he died 9 hours later. Irene and Charlie were very kind to us and helped us get through our sorrow until time passed. I helped her with her house, boarders, and children. Even though it was a sad winter, it was so nice to have relatives near.

Edward could not continue in school borrowing money to pay his way. He left school before the final examinations. He received his credits but not his diploma. However, years later, through the assistance of Alfred Durham, he was awarded a life certificate to teach music in the schools in Idaho and Utah.

Sometime in April 1909 we packed our suitcases and trunks and moved to Idaho, staying for a few weeks in Basalt with my parents, then to Leonard's near Shelly in a 2-room house on his ranch to pay back what he'd loaned Edward for schooling.

We had a pony and a one-seated buggy to get to church and other places. We wanted a garden so we plowed the ground and planted potatoes and other vegetables. I overworked and discovered I was again delivering 2 months early another baby. Dr. Cutler and Edward blessed and named him, Delaun Belnap, born and died July 9, 1909. I was too sick to even go to the cemetery so Edward put him in a little coffin he'd made himself and took him there. We had bought a lot previously in the Dye Cemetery in Firth, so we buried him beside his little brother, Junius Edward, whose body we'd had brought up from Provo. My arms were empty and my heart was sad indeed. My cousin, Luella Davis, who had come to take care of me was a great comfort at this time.

Uncle Daunt Hammon's daughter, Polly, about 8 years old, came to live with us after her mother died, for about 2 years. She was like one of the family.

We moved to Blackfoot, taking Polly with us, where Edward played for dances and programs in different nearby towns and for the Blackfoot State Fair with huge success. About this time I had a serious infection and we moved to Ogden where an operation was performed by Dr. Ezra Rich. Due to mother's care, many prayers in my behalf, and a successful surgeon, I recovered. Considering that I was told I'd be an invalid the rest of my life, this was a most faith-promoting experience and I considered it a miracle.

I felt even more blessed, when a year and a half later, I had a baby girl, Ethel, born 15 June 1913. We almost lost her later when she developed Spinal Meningitis, but because of the faith and prayers of her loved ones, the Elders' Administration, and God's will, she got well and strong.

We moved to Hinkley when Edward acquired a teaching position at Millard Academy, lived there one school year, then moved to Salt Lake, where I had my appendix removed. We were having financial difficulties because of competition in music teachers, so Edward studied typing and was invited to be a State Clerk in the new Portneuf Stake being formed near Pocatello. We moved to Downey, Idaho and lived in a 2 room house. He had all the music students he could handle, and I worked in the Stake Mutual. We bought a Ford car and I learned to drive.

Our redheaded baby girl, Bernice, was born 27 March 1917, just before we moved into the new home we were building. While the war was raging in Germany, we leased a few acres of ground on a nearby ranch and raised alfalfa, grain, and potatoes. Eunice and Sol, Mother Cox along with Orville and Amy, came to help and lived on the ranch and in our house in Downey.

In 1920, we moved to Blackfoot, where Marion "B" was born May 14, 1921. My father, Ruben passed away 25 October 1923. Edward wanted to branch out a little and further his musical career, so we moved to Pocatello where he sold musical instruments, had many students, and formed an orchestra of mandolins, banjos, and guitars. He spent a lot of his time and energy composing music and he won 1st prize in an international contest, receiving a \$100.00 gold piece for his composition "Majesty of Dawn". It was an orchestration written for mandolin, guitar, and banjo, and was played in Town Hall, New York City Musical Center. He went there to receive his honor and prize when his composition was played.

On the 24th day of April, 1924, Eldon was born at the same time the rest of the family had mumps and measles. What a busy household! I enjoyed teaching in Primary and canning fruit, but when I broke my wrist while cranking the car, none of my activities were simple.

In 1926, when Edward felt we were well enough financially, he went on a six month mission to Denver, Colorado. I rented our home in Pocatello and the children and I lived with mother in Ogden. At the end of his mission, I joined him and we went to Kansas City where he'd been informed his composition was to be played. What a wonderful experience! We all went back to our own home in Pocatello until 1927 when we sold it and moved to Ogden on the corner of 30th and Washington Street. Later, we bought a lot and built a home on 28th street that had a nice roomy basement where we had orchestra practices and parties. Melvin Wesley was born there January 5, 1928. The awful depression came, and we now had 5 children to feed and clothe.

Because of the awful depression which affected the great and small businesses, music lessons were a luxury. We lost our home and rented a place on Roosevelt Avenue. Ethel tried to help by teaching beginners on the piano. While there, I was miserable and sick and finally had to have a hysterectomy. Marion fell off the front porch and broke his arm, Wesley was hit by a truck and his arm was broken, too. After we moved to Logan Avenue in a house with an upstairs, Marion came down with Scarlet Fever and we were all quarantined. I stayed with him while the rest of the family lived in the basement. None of the rest of us contacted the disease.

One of Viney's girls, Lola, came to live with us after her divorce, and went to Beauty School. Etna Cox, Will's girl, lived with us too for awhile. We moved to Murray on 45th south to give the boys some work to do in the country. We had further to walk to town, church, and school, but it didn't seem to hurt anyone. However, Marion received a frozen ear one winter that healed eventually. I started going nursing and took care of many prominent people in the Church who came home from the hospital with babies, while trying to raise my family too.

Edward had been breaking his temple covenants for many years, but while here, it became so serious that after consultation with the Stake Presidency, he decided he couldn't change and he left me and his children to get along as best as we could. After all the infidelities he had admitted to, I could no longer have lived with him unless he had agreed to change. Life went on somehow in the next few years.

I worked at the school in Ucon. Bernice went to California and met and married Joseph A. Sly from Beaver, Utah. Marion continued working at Arthur's and Eldon went to Rexburg to college. After war was declared and Marion and Eldon were in the Armed Forces, I went to California and worked, then back to Pocatello for training to work in the airplane factories, then back to work in Los Angeles for the Douglas Aircraft Factory installing electric wiring from the fuselage to the tail guns.

At that time I had an operation removing my gall bladder, and after working a while longer, moved to Ogden and worked at Hill Field. Marion was sent to England and Eldon was sent to the front in Germany where he was wounded, hospitalized, discharged and sent home. When the terrible war was finally over, we were overjoyed. All families had been affected, and still are, by the terrible World War II.

After my husband left, my life was devoted to my children, being both mother and father to them, seeing that they were financially, spiritually, and physically taken care of. I received a civil divorce 3 October 1941 and a temple cancellation of the marriage 30 March 1944 by President Heber J. Grant.

I am proud that the children sought for and found worthy companions, and have all been married in the Temple. With the help of their companions, raised their children in the Church, have made their marks successfully in life, and served in many capacities in the Church. Their accomplishments, along with their husbands' and wives', are many.

Edward Cox

Edward Cox was born 13 July 1884, in Orderville, Kane Co., Utah,, to Delaun Mills and Susan Brown Cox.

He first taught band and orchestra in old Millard Academy in Millard, Utah. In 1912 he began directing most of his efforts from school music to private teaching. He played and taught all musical instruments, but excelled on the violin, mandolin, guitar, and banjo. At one time, he learned Braille and conducted violin and orchestra instruction at the State School for the Blind in Ogden, Utah.

While living in Pocatello, Idaho, Edward was awarded a national first prize for a composition entitled, "On Memory's Shore" for music for the Hawaiian guitar. He received his greatest honor in the composing field in connection with an international music contest for fretted instrumental orchestras. His composition "The Majesty of Dawn" won first place. He received the award at Town Hall in New York City, where that suite was performed in his honor. He studied in New York City at the Nartnett School of Music.

In 1926, he served a short term mission for the church in the Western States. He also served as Stake Clerk, Choir Director, and Sunday School teacher. After they moved to Ogden, he organized a professional troupe called "Cox's Seranaders" which performed on KSL during 1927 and 1928.

During the years 1934 to 1941, he traveled throughout Utah, Nevada, Idaho, and California with a music group he directed, specializing in lyseum programs for public schools. He featured one of the few known sets of percussion instruments known as the Deagan Organ Chimes, from whence came the group's name, "The Chimers". His daughter, Bernice, also traveled with the group for several years reciting comedy monologues, duet-ing with him on the chimes, and accompanying him on his violin specialties.

Edward was talented in woodwork and carving and mended his own instruments. He designed and built some outdoor playground equipment for his children when they were small and shaped a large elephant out of snow and water which turned into ice out on the front yard. It lasted until May, and people came from all over Ogden to the house on 28th to see it.

He taught his children to read the scriptures and was a devout student of them, too. He also taught the children to play many musical instruments. Ethel, an accomplished pianist, accompanies him for many years on the violin whenever and wherever he entertained at church meetings and socials, and other affairs.

1) 3.7 Adaline Elizabeth Belnap/Ray S. Child**Adaline Elizabeth Belnap**

Adaline Elizabeth Belnap writes in her history, "We lived in a little log house that my father built. The winters were very cold and the snow was deep, and I remember the cold winds blowing. My father, at this time, was the Bishop of the Wilford Ward. He had a log meeting house, and our home was located quite a few miles away, so father was always traveling between home and the Church."

"When I was two years old," she relates, "my little brother was born. They named him Chauncy Acel. He died when he was six months old. I remember father holding me on his lap, tears rolling down his cheeks. I put my arms around his neck and kissed him. My little brother was buried in the Wilford Cemetery."

Next I had a baby sister; they called her Ethel. She was our baby, and she cried a lot and Mother took grand care of her."

"Mother took me to be baptized. I was baptized in a big deep canal. I was the only one to be baptized that day. I remember the bishop came and stood on the bank of the canal. I was baptized by a young man, Charles Criddle, who was later called on a mission. He put me in the water; they forgot to tell him to lift me up, so I pulled loose from him and started to climb up the bank. My mother reached down and helped me out. I was thus a member of the Church of Jesus Christ of Latter-day Saints."

She went to Primary and her mother was her teacher. They walked to church which was about three miles. They lived by a railroad track and large trains would go rolling by. The children would wave to the engineers and they would wave back.

On September 2, 1899, her father was called on a mission to serve in California. He was set apart by President Jonathan G. Kimball. Adaline tells this in her own words, "We watched the train leave the depot taking him away. As I think now I wonder how my mother ever made a go of it. He was gone about four months when he got a fever. They didn't think he would live so they sent him home to die. Mother nursed him for many months before he started to get better. He received an honorable release January of 1900."

Adaline relates from her memoirs, "One night my sister Ethel and I went to the dance at the Ninth Ward dancehall. There we met our future husbands. We were introduced by David Picket. I met Roy Stephen Child, my sister met William Barker. They had a horse and buggy and took us home that night. The horse jumped around a lot and I was afraid to ride. Roy made a date with me for the next Sunday night."

They were married April 12, 1916, in the Salt Lake Temple for time and all eternity.

Their first home was built on 20 acres of land west 33rd street on top of the hill where the airport stands today.

On May 22, 1917, their first daughter, Violet, was born in Ogden, Utah. Four years later their third daughter, LaVern, was born. Their life was really complete with their another little daughter was born, April 17, 1921, named Dora. On July 8, 1927, six years later their third daughter, LaVern, was born. Their life was really complete with their three lovely dark haired daughters which were a joy and comfort to their parents.

Adaline worked hard to keep her three little girls clean and happy; heating water on a coal stove to always keep a clean starched dress twice a day for each little girl. She made all their clothes, including coats, and kept their hair in ringlets. The house was always kept clean and no matter what time of day, it was always in order.

She loved the gospel and taught it to her family by a loving example, and had a special way in obtaining obedience with only a look of the eye.

Adaline has been a companion and a hardy help mate to her husband all her life, always by his side sharing the work load to support her family. She worked many years helping to remodel houses and cleaning apartments which was their living. Many times she moved and gave up the home she loved to help the business. One in which she struggled was in the moving of one of their houses. It was moved several blocks to another lot and put upon a foundation in the middle of winter. This took many weeks without heat and water. It was a rough cold winter that year and it took much hard work and patience to make the lovely home she made out of it.

Adaline and her husband, Roy, filled a stake mission for the Latter-day Saints Church of the Ogden Stake. They enjoyed their work and was very happy to serve their Heavenly Father.

She loved to paint scenes of oceans, mountains and trees with oil paints. She painted over 30 paintings so that each member of the family would have one. She has written many poems, which express the way she felt toward her family and her dear ones, including the following poem she wrote to our Heavenly Father:

Almighty Father

Almighty Father of the world — Look
down from above, Bestow on us the
wayward souls, Your great undying love.

Give us the faith to struggle, '

However dark the day —

Instill in us the strength, we need, To go
along our way.

Give us your guidance, when we stray, So we
can find the right way For without you, we are
lost — Adrift in endless night.

Embrace us in your loving arms,
Where we all long to be,
Because we are drifting wood,
Upon life's stormy sea,
We beg you Feather of the world,
To love your children well,
So we may share your home **above**,
And forever we will dwell.

Roy and Adaline celebrated their fiftieth wedding anniversary, April 12, 1966, sharing that day with their family and many friends at 29th Adams Avenue, Ogden, Utah.

Adaline Elizabeth Belnap Child passed away October 2, 1968 in Ogden, Utah. She is gone but her sweet and faithful spirit is still with us. At this time, her family has grown to 8 grandchildren, 16 great-grandchildren, with one grandson filling a mission in the Kentucky Tennessee States.

May her name in gold be written in the autograph of God as she has proven the test to be called the "DAUGHTER OF ZION."

Roy Stephens Child

Roy Stephens Child was the eldest child of Henry Increase Child and Mary Magdalene Stephens.

He relates from his memoirs, "Mother and Father both loved to dance. They would go every chance they had. Mother would bundle me up and take me to the dances with them. They would put me to sleep behind the organ.

My parents were very good to me and guarded me from anything that might injure me. Maybe that wasn't such a good thing as I see it now. They wouldn't allow me to go swimming for fear of drowning, so I never learned how to swim.

I remember in the fall of the year my little brother was born; I was twelve years old and had been an only child. We were all so happy to have him as we had waited so long. I was thrilled to have a brother at last. My parents named him Bertie Elmer. We really had a nice family with our baby brother."

His parents taught him how to work at an early age. He worked hard topping beets, pitching hay. He recalls, "Life on the farm in Riverdale was very hard, and the winters were so cold. We didn't have running water like they have today. We had to draw water from the well. I was the one to carry the water into the house and put it into the boiler to heat for the washing. Also, I had to feed the chickens, pigs and other work involved in taking care of a farm. One of my duties that I liked best was the trip to the grocery store for my mother on my bicycle."

From his history he remembers one of his first jobs in which he worked for Bishop Bingham, in Riverdale, for which he received one dollar a day and his dinner, which was good pay at the time. He relates, "All the money I could make, I gave to my parents. In return, they bought my clothes, show tickets, dance tickets and spending money. Course they feed me and gave me a home. Although money was hard to come by, I don't remember being denied anything. I was given a new bicycle, a riding pony, and later on I had a sporty buggy with rubber tires and a team of horses. Of course, in the winter, I had a nice sleigh with sleigh bells and all the trimmings. One of my favorite times was when I could go ice skating. This I loved especially playing in the hockey games.

Then Roy had a second brother born into the family. They called him Lewis Barber. Now he had two small brothers to look after, but it was fun and he enjoyed his little brothers very much.

Roy attended his early school in Riverdale, completing the eighth grade. He attended Sunday School, Primary and Sacrament meeting as he grew up. His parents set a good example for him and his brothers to follow. He was baptized in an old pond in Riverdale, Utah when he was eight years old on June 2, 1901. He quotes from his history, "I was very happy to become a member of the Church of Jesus Christ of Latter-day Saints."

As Roy grew older, he became active at many odd jobs for the neighbors. Also, he worked at the canning factory. He picked, bought and sold fruit at many different times throughout his life. He helped build the **road** at Uintah.

Roy was 19 years old when their family was blessed with a baby sister. They named her Stella Mary. She was the baby and the only girl in the family.

Roy attended the "Weber State Academy" which was located on 25th and Jefferson. He writes, "I rode my bicycle, walked and hitched rides to and from school in Ogden. My memories of school with David O. McKay in charge are very special."

Later Roy attended a church dance in Ogden at the Ninth Ward Hall. There he met a girl by the name of Adaline Elizabeth. He states, "I remember just what she was wearing that night; a purple dress trimmed with fur and she was beautiful with her dark hair and eyes. She stole my heart and I made up my mind she was my girl." Roy himself had turned into a handsome young man with brown hair and twinkling blue eyes. He always had a sweet smile and a happy way about him that everyone loved. They became sweethearts and were married April 12, 1916, in the Salt Lake Temple for all time and eternity. This was a day to be remembered. It was one of the worst snow storms of the year but there was sunshine in their hearts as they rode in the old Bamburger to Salt Lake City.

Roy worked for the railroad for awhile and several different jobs. One job in particular was building a large rock house located in Ogden Canyon. Each day he rode his bicycle to the canyon, then he worked all day wheeling rocks from the mountain area to the building site and then he would wheel back down the canyon at night to his home and family. It was a rough hard job but it turned out to be quite a land mark in Ogden Canyon.

Another one of his jobs that he liked was selling fruit. On his fruit route he had the pleasure of supplying the McKay family (President David O. McKay) in Huntsville, Utah with fresh fruits every week. He had a chance to know this family well and learn what wonderful people they were and they returned the friendship they felt for him.

He had many different jobs throughout his life but he enjoyed working for himself which he did very well. He had a talent for building and remodeling houses which there were many. When they were finished, they looked like they had been touched by the hand of an artist. Throughout the years there were over 200 houses he had remodeled or built. He was a successful man in all his dealings; also, he was a very honest man. He always kept his appointments and his word. He also owned an apartment building with 15 apartments which he took care of for many years. He worked hard at this until he was 77 years old.

Roy and his wife, Adaline, served as Stake Missionaries in the Mount Ogden Stake. He says, "I truly enjoyed by mission because I love the gospel. I loved meeting all those people, to try to reach some of them with the gospel. I loved serving my Heavenly Father, which I will always try to do." Roy is now a high priest in the priesthood which he has served as a home teacher for many years.

He married Mildred Jenkins, November 1969 and spent every winter in Arizona doing Temple work.

Open house was held in his honor for his 80th birthday, August 5, 1972 at the home of his daughter, LaVern. He has to date 8 grandchildren and 15 great-grandchildren. Through the sorrows and trials of life, he has remained gentle, kind and true. He is known for his extra good nature and love for his fellowmen.

1)3.8 Chauncy Asel Belnap (died in infancy)

1)3.9 Ethel Beamy Belnap/1) William Barker; 2) Claud Elder; 3) Frank Garner;**4)David E. Belnap****Ethel Beamy Belnap**

My father was bishop and my mother president of the Relief Society at the time I was born. So I was taught the truths of the gospel by example and precept. My training as a child was very religious.

My father gave me my name, Ethel Beamy, because he said when I was born I was very bright and alert and noticed everything around. He compared me to a sun beam so he named me Beamy.

When I was two years old we moved to Firth, Idaho, on a large 160 acre farm near the Snake River. We raised cattle and hay. I also remember helping my father plant an orchard. I wasn't very old but I held the tree while he put the dirt around it.

I knew at a very young age that prayers could be answered; whenever I became ill I always had my father bless me and I would get well.

One time when we went to Primary and we were late getting out, it looked like a bad storm coming up and we were afraid of Indians. We decided to pray. We went around a small hill in some bushes and knelt down to pray. We asked Heavenly Father to send our mother. We hadn't gone very far when, oh joy, we saw her coming in the buggy for us.

I remember father's return from his mission. I saw him coming up the road with his grip; we ran to meet him. We were glad he was home but he was ill with the Typhoid Fever and had to come home early.

I have fond recollections of my childhood. An outstanding Christmas I remember was when we had a huge Christmas tree which reached to the ceiling. It was lighted with candles. All our cousins, family and relatives were waiting in front of the tree for Santa Claus to come. Suddenly, we heard the bells jingle, the door flew open and in walked Santa. We were so thrilled. I found out later it was my father.

Another outstanding event was a surprise birthday party on me when I was 4 years old. I remember the lovely tarts and the raspberry jam. Mother made it and put in crocks for winter. I remember picking and eating gooseberries, and happy times playing doll house with my sisters very often.

My oldest sister was always looking after me, like a little mother. She used to rock me to sleep. Later, when I started school she took my part and wiped away bloody noses and comforted me. When the teacher got after me for not talking plainly (because I had **my** front teeth out), she stood up for me; then she married the school teacher later.

When we had small pox, mother nursed us all back to health but she didn't get ill. Many died those days and many had bad scars from it. Ruben, Adaline and I were very sick.

My first schooling was at Firth, Idaho, where I received an award for never being absent or late. Then I went to school at Basalt and from there to Ogden, where I finished. I was always interested in art and oil painting. I had some paintings sent to Salt Lake City for an exhibit. I received many honors. I was always active in plays in Primary and school.

In 1917 World War I broke out and a great many of my friends and relatives marched away to France, to never return. We lived in Ogden 9th ward where Addie and I went to dances. There we met two young men, Roy Child and William Barker, who were friends. They had just graduated from Weber College. After many fun times together Addie married Roy Child. Then later I married William F. Barker in the Salt Lake Temple May 25, 1917 by Alvin F. Smith. We lived on Jackson Avenue and Sullivan Road. My first child was born 1918 at the time many were sick with the flu and dying. My husband was called to war but never reached the training camps. He was deferred because of his job as a machinist at the railroad then because of my illness.

I was ill in the Dee Hospital in Ogden for 6 weeks when Evelyn was born. After I went home I became ill again and was ill for 6 months, in and out of the hospital. I had the first blood transfusion in the Dee Hospital. When I had my first child it should have been twins, but one didn't develop, rotting in my side and gave me a lot of trouble until they operated and found the cause.

At this time when I was very sick, it seems I went to the other side; I was trying to get in a large building 4 or 5 stories high. There was mist around the house. I could see an iron picket fence but couldn't find the gate. I heard people inside talking and passing back and forth. Then I heard my grandmother Hammon say, "Who is that trying to come in?" And someone said, "That is Lucien's daughter (my mother)" and grandmother said, "Tell her to go back, we don't want her here." I was ill about two years. The doctors gave me up and didn't think I would live or ever have any more children. I regained perfect health and strength after that. Through the power of the priesthood my life was spared.

I had two more healthy daughters and one big strong boy, who weighed 10 1/2 pounds at birth. My second child Adella was born when we lived on 34th street in Ogden where I was a teacher in the 14th ward Religion classes and class leader in Relief Society 1921 and 1922. We lived on Eccles Avenue when my son, Alma William Barker, was born. Then on Harris Street when Norma, my youngest, was born. Then later we moved to Salt Lake City in the depression years. For two years we lived on Haven Avenue and in the Burton ward. I worked in the Relief Society and did much temple work which gave me much joy and comfort.

It was while in Salt Lake sad changes came into our home; my husband had been untrue to me. I left him, returning to my mother's with four children, leaving children most of the time with the care of my oldest child, Evelyn, around 12 years old then.

I went to work at Ogden, Utah Knitting Company. My mother was alone so we helped her and she helped us.

I received my civil divorce in 1930 and temple cancellation in 1931.

I continued supporting my four children the best I could. I also worked in the senior genealogy class as secretary in the 22nd ward in 1935-36.

I met a very nice fellow by the name of Claude Elder who was visiting his sister here in Ogden. He was from Orem, Utah. He was a good man and good to me. We wrote letters for sometime. He was a World War I veteran in the 145 field artillery. Then on November 2, 1932 I married him in the temple for time and eternity. After being married just 5 months, he became suddenly very ill with cancer in the neck and passed away on April

1, 1933. I again picked up the broken threads of my life, struggled and worked to support my children. The Lord was ever mindful of me. I drew close to Him in my garden of sorrow and as always He carried me through. Later when living in the 14th ward and on Ogden Avenue, I met Francis Garner in the ward. I knew he and his wife when they were younger. He worked on the Union Pacific Railroad all his life. We were married February 14, 1937 in the temple for time .

I was class leader in Relief Society in the 14th ward. I lived with Francis from 1937 to October 23, 1951 when he died at the Dee Hospital and was buried in Aultrest Memorial Park. He was a good man, always believing in prayer with a strong testimony which he bore often in fast meetings. He was very kind and also very sick. We had passes from his working at the railroad, and we went on many trips and enjoyed traveling.

I was glad my family were all married at the time of Francis's death. I became very lonely after his death. One day I received a letter from my cousin David Evan Belnap (his father was my favorite uncle.) He was alone too. He visited me, we talked it over and went to the bishop for advice. He advised us to get married as we could help each other. So we were married in California in the church house (Sharon Ward). He's been a true companion. We have been very happy and do lots of temple work together. We've taken many trips together to California, Death Valley and up in the canyons. We lived one year at Vale, Oregon and now reside in Ogden, Utah.

William F. Barker

I was born in Pleasant View, Weber County, Utah, April 3, 1893 the son of George Franklin Barker and Eva Shaw. My grandfathers were William Barker and Edmund Riley Shaw of Pleasant View, Weber County, Utah. I was born in a log cabin that Frederick G. Williams had lived in, a grandson of Frederick G. Williams who was a counselor to the Prophet Joseph Smith. A mid-wife took care of me when I was born, charging \$3.00 for the work. I was baptized in Packham's pond when eight years old. It had a large flowing well on it.

I took a trip in a covered wagon to Idaho to the Minodoka Project with the folks to take up land. It was around 1900. My grandfather Barker did not have very good health so we all came back. My grandfather Barker signed a note and lost most all of his property. Grandfather William Barker died 19 of November 1902. I went to his funeral. He was buried in a white casket. A white hearse and white horses pulled the hearse.

My father moved to a log cabin a few blocks east of the meeting house and below the Ellis farm on 7 acres of land.

I remember when my sister Alta Elizabeth was born 2 July 1898 in the house where my grandfather Barker was living. My grandfather went to Pleasant View in March 1890.

I don't remember much about Pleasant View. I remember going to the Public School there. Dora Shaw, a school teacher, pulled my hair and shook my head. She was my mothers' half-sister. My brother James Lester and Alta Elizabeth and Edith Mary were born in Pleasant View. We moved to West Ogden in 1904. My sister Stella, Glen Edmund, Wallace George, and Ray Albert, who only lived about 4 months, were all born in West Ogden. We lived in a house with a windmill. All the people pumped water or had a windmill. We had a cow and a sheep and they went together all the time. We turned them loose in the morning and gathered them up at night. We were coming home one night when our cow ran in front of the steam engine and landed on the cow catcher and was hauled to town to the depot. I didn't know where she was until some days later.

I went through the 4th grade in West Ogden, the 5th grade in the Central School in Ogden, which is the Elks Home now, and went to the Grant School in the 6th grade, which school is now torn down. I finished school in the 7th grade at the Junior High School on Adams Avenue and 25th Street. I went to the Weber Academy one winter and took a course to prepare me to enter College. I quit school to work.

West Ogden had a branch of the church but the ward was in Wilson Lane about 5 miles away. When I got older I went to the 3rd ward in Ogden. I was ordained a teacher there 13 December 1909 by C. E. Pertson. I left West Ogden in 1911, the year of the big railroad strike. My dad went out with the rest of the men but never came back. He was a car inspector working 12 hours a day and every day in the year. We moved to the 500 block on 17th Street. The place joined John Fairs' place. I was ordained a Priest 9 March 1913 by John L. Wilson; an Elder 7 March 1915 by Miles L. Jones in the 7th ward. I was first called as a ward teacher April 12, 1913, to work in District #5 under direction of Presiding teacher, Robert L. Crosbie in the 7th ward of Ogden Stake. I have been a ward teacher for over 60 years, counselor in the Genealogical organization in two different wards, a home missionary in the 8th ward of Liberty Stake. This is where the Home Missionary Work started. We moved to 3024 Washington Avenue in 1917. I was working on the railroad, car cleaner 1913 at depot, car builder in 1917 in car shop. Later served 4 years as machinist apprentice, Journeyman in 1927.

1)4 **Joseph** Belnap/Minerva Permilia (Fisk) Howard



1)4.1 **Joseph Howard Belnap/Lillian May Bingham**



Joseph Howard Belnap

Joseph Howard Belnap was born on May 2, 1876 in Hooper, Weber County, Utah. He was the eldest son of Joseph Belnap and Manerva Permilia Fisk (Howard).

He received some elementary schooling in Hooper, moving into Ogden, Utah with his fathers' family in 1889. They resided at 3210 Wyoming Street which is now Orchard Avenue. They became members of the Ogden First Ward. He enrolled in the Weber Academy while it was still holding classes in the Second Ward Chapel belonging to the Class of 1896.

As a young man he was very interested in Church work, was active in the Priesthood, Mutual, Sunday School and the Religion Classes. On December 8, 1897 he was ordained an Elder and called on a mission on December 15, 1897. Prior to leaving on his mission he was ordained a Seventy. He served his mission in Tennessee, just outside of Nashville. In his diary he reports that on a cold day, December 29, 1899, he baptized his first convert. He left the mission field in March, 1900 and returned to Ogden.

His father had taken over a boarding house at Hilliard, Wyoming where his sisters and mother operated the boarding house and his father and himself worked in the charcoal kilns hauling the logs from the mountains down to the kiln. In 1901 and 1902 he worked in the Gilbert R. Belnap Grocery at 2411 Washington as a clerk. On January 15,

1902 he married Lillian May Bingham, also a member of the Ogden First Ward, in the Salt Lake Temple. They took up residence at 3298 Adams Avenue in Ogden, Utah. In

1903 and 1904 he worked as a brakeman with the Southern Pacific Railroad on a run from Ogden to Carlin, Nevada. It took two days to make the run to Carlin, they laid over one and one-half days and it was a two day run back to Ogden. This job took him away from home too much and in 1905 he started to work for the Utah Independent Telephone Company as a collector and in 1909 became a bookkeeper.

In 1910 he purchased the Rudolph Ebeling interest in the Ballard & Ebeling meat market known as the "Cash Meat Market," located at 331 24th Street. They also operated a meat market at 2323 Washington known as the Ogden Meat Company which they closed in 1912 and concentrated all their efforts on the business at 24th Street, developing it into a complete meat facility. They purchased hogs, veal and lambs from farmers and beef from the Ogden Packing and Provision Company. They had a backroom in which they made all their cold meats, link and bulk sausage, hamburger, cured meats, rendered lard and picked poultry. The market also had fish, oysters and wild game. They had their own delivery service with their livery stable located in the back of the shop. In 1916 Joseph bought out Mr. Ballard and the market was known as the "Joseph H. Belnap Meat Market." When the Berthana was built this took the land the stable was on so he moved to 365 24th Street. In 1919 the shop was moved to 366 24th Street when the Ogden Standard Examiner moved to the Kiesel Building.

In 1918 he was a victim of the influenza epidemic which caused a flare-up of an old heart condition that forced him to eventually retire from the business. In 1919 he purchased a farm in Wilson. In 1921 he sold the market.

During his early life he was very active in Church work. He taught in Sunday School, was President of the Y.M.M.I.A. in the Ogden First Ward and served for twenty years as a member of the Weber Stake M.I.A. Board. In 1920 he was made first counselor to James H. Platt in the Wilson Lane Ward and was ordained a High Priest. On December 23, 1925 he had a stroke and was released from the Bishopric. By 1926 he had pretty well recovered from the stroke except for a speech impediment which he eventually overcame. In March, 1932 he suffered another stroke and had a blood clot lodge in his right knee and the leg had to be amputated.

He was an avid fan of baseball and wrestling; Jim Harbartson, Jim Brown and Mike Yokel were his favorite wrestlers.

While on the farm he became very interested in county work. He served as an active member of the Weber County Farm Bureau and was one of the Directors for ten years. He was a Director of the Weber Central Dairy, a Secretary of the Weber County Dairy Program Committee and Secretary of the Weber County Beet Growers Assn. until his death.

On the farm he became very interested in dairy herds and developed an exceptionally good Jersey herd, traveling over the surrounding country to find good stock to improve his herd. He also purchased cattle for winter feeding.

He was very interested in family genealogy and when the Belnap Family Organization was organized he was appointed secretary and held this position until he died.

His eldest son says of him, "Father never said anything bad about anyone and I never heard anyone say anything bad about him."

He died of cardiac failure on February 7, 1940 at Wilson, Weber County, Utah and was buried in the Ogden City Cemetery, Ogden, Utah.

Lillian May Bingham Belnap

Lillian May Bingham Belnap, the first of four girls, was born on November 10, 1881 in Wilson, Weber County, Utah to Jedediah Grant Bingham and Margaret Petterson.

Her pioneer ancestors crossed the plains by ox team and were among the first saints to arrive in the Salt Lake Valley in 1847. In April, 1850, Erastus Bingham, Lillian's great-grandfather moved his family to Ogden and located on the property where the City and County building now stands. Willard Bingham, the seventh child of Erastus and Lucinda Gates Bingham, acquired land four miles West of Ogden in Wilson about the year 1878. He gave each of his sons a farm and they built small brick homes. It was here that Lillian spent the early years of her life.

She had a very happy childhood in the midst of cousins, uncles and aunts. The only cloud was the death of her father when she was seven. By this loss she missed nothing in a material way but the love and companionship was lost in her young heart. She also sensed the inconsolable grief of her twenty-five year old mother and three sisters.

Lillian's formal education commenced when she entered the Wilson District School at the age of six. The Garland School District was organized when she was eight and it was from this school that she graduated from the eighth grade. The following school year she tried commuting by horse and buggy into Ogden in order to attend the Weber Academy. Because of bad weather and roads her attendance was very irregular. In the fall of 1897 her mother rented the farm and they moved into Ogden so the girls could attend Ogden High School.

On January 15, 1902 she married Joseph Howard Belnap of Ogden, Utah in the Salt Lake Temple. They had four children; Jedediah Grant born on November 21, 1902 and Howard Knight, born on September 21, 1904. These two children were born while they lived at 3298 Adams Avenue. Margaret was born on February 13, 1907 and Jean Manerva was born October 6, 1908, these children were born at 3237 Grant Avenue. Their five-room brick home on Grant Avenue made them members of the First Ward. In 1910 they bought half interest in the Ballard and Ebeling meat market, becoming sole owners by 1913.

Due to the poor health of her husband it became necessary to sell the meat market and seek other means of supporting their family. Having purchased the old farm in Wilson from her mother, Lillian once again returned to her childhood home on May 2, 1919. There were sixteen acres of farmland and forty acres of pasture land. They bought feeder cattle and did well until the market on beef dropped.

Again in this home Lillian was to experience deep sorrow. Her daughter, Margaret, passed away on June 30, 1925, and her mother, on October 26, 1928. The health of her husband did not improve and in 1930 he had a stroke which resulted in the loss of his right leg. On February 7, 1940 he also passed away.

Displaying the same type of courage and fortitude she had seen in her mother she went into the poultry business in 1930 and following the death of her husband continued this, along with the managing of the entire farm. This was no small task, each year there were 500 White Leghorn baby chicks and 300 Whiterocks to raise. She kept 500 White Leghorn laying hens the year around plus 12 head of purebred jerseys and the entire farm consisting of sixteen acres of row crops and forty acres of pasture land.

In 1946, on the advice of her family she sold the farm and moved back to Ogden. As always she became active in the ward in which she lived. Not wanting to be idle she learned to be a corsetier and sold foundation garments. In 1948-49 she had the agency for Volume Library, a one volume encyclopedia, handy for children's homework.

From June 1944 to March 1948 she was a delegate to the Ogden-Weber Women's Legislative Council from Farm Bureau and elected Vice President of the Home and Community Section of the Farm Bureau in 1946. She was a delegate to the National Farm Bureau Convention in December 1946, and to the eleven Western States Convention in June, 1947. She served as Liberty Bond chairman which was in connection with the Hooper Farm Bureau Day and Tomato Day. At the time of her chairmanship of taxation she was elected Third Vice President of the Legislative Council and was elected President in March, 1947. In all, she was a Weber County affiliate to Utah Women's Legislative Council for over ten years. She joined the Ogden Historical Society of the State Chapter of the Daughters of the American Colonists in October 1946 and was appointed delegate from Ogden Historical to Ogden District of Federated Clubs in 1947. In 1950 she was elected President of the Ogden Historical Society for two years and again in 1956 for another two year term. During her administration the Society took from the memorial fund (which is a perpetual fund), and awarded four \$300.00 scholarships, two in nursing and two in higher education.

May 1952 brought to Lillian the greatest honor any woman could be given, she was chosen "Mother of the Year" from the Ogden District of Federated Clubs.

This fine woman's life came to a close here upon this earth April 17, 1961. She was buried in the Ogden City Cemetery, Ogden, Utah.

1)4.2 Augusta Permelia Belnap/Benjamin A. Johnson



Augusta Permelia Belnap Johnson

Augusta Permelia Belnap was born on December 4, 1877 in Hooper, Weber County, Utah. She received her education in the public schools in Hooper and Ogden and in 1893 and 1894 she attended the Weber Academy. She taught Sunday School in the First Ward of Ogden. In 1892, along with her parents, she attended the dedication of the Salt Lake Temple.

On July 22, 1897 Augusta was married to Benjamin Albin Johnson at the home of her parents by Bishop Moroni Brown and on January 19, 1898 they were sealed and received their endowments in the Salt Lake Temple.

They purchased a farm in Farr West, Utah about six miles northwest of Ogden and it was here their two oldest daughters were born. Greta on September 13, 1898 and Lenea Muriel on October 9, 1899. After this they moved to Ogden where another daughter, Wanda, was born on July 6, 1901 and a son, Lawrence Belnap on January 23, 1903.

In January 1919 Augusta moved her family to Preston, Idaho where her parents lived. She taught Primary in the Fourth Ward and was a member of the Primary Stake Board from 1911 to 1913. A son, Don Albin, was born on April 12, 1910 and it was at this time her husband came home to stay. He worked for the Telephone Company until they purchased a farm in Dayton, Idaho in early fall of 1914. It was in Dayton that a daughter, Kathryn, was born on October 4, 1914. Augusta was made President of the Relief Society on May 28, 1916. A Mrs. Griffiths and Lizzie Jones were her counselors.

Augusta was loved wherever she went and always ready to help when needed. She died on Sunday, May 20, 1917 at the Preston Hospital and was buried in the Dayton Cemetery, Dayton, Idaho on May 22, 1917.

Benjiman Albin Johnson

Bengt Albin Johansson was born in Ullared, Halland, Sweden on May 29, 1866. His father was Johannes Larsson and his mother, Johanna Greta Bengtsson. He had two brothers and five sisters. His father was a wealthy farmer but because he was willing to lend his friends money, who never paid back what they borrowed, and an expensive insurance, he had to move to a smaller farm. This place was called Hrasared and it was here he raised his family. Not much is known of Bengt's childhood. He came to America in 1887 at the age of twenty-one. Two half sisters came over years before and his brothers came later in 1889 and 1891.

He changed his name to Benjiman Albin Johnson and his friends called him "B. A." or "Al." He and his brothers came to Utah and started in the sheep business. They were very successful. Their summer range was at Hilliard, near Evanston, Wyoming.

On July 22, 1897 he was married to Augusta Belnap and in the early part of 1898 they were sealed in the Salt Lake Temple. A farm was purchased in Fan" West, Weber County, Utah and his two eldest daughters were born there. In 1901 the farm was sold and they moved to 500 31st Street, Ogden, Utah. In 1902 they moved to 475 30th Street and it was at this time he returned to Sweden to see his parents and his father died the next year. About this same time there was a cold winter and a wet spring and their lambs died. The mortgage could not be paid so they lost everything they had. He went out to work for other sheep owners and was away from home for months at a time.

In 1910 Augusta moved the family to Preston, Idaho and B. A. soon came there to help raise the children. He went to work for the telephone company and two years later the family was moved across the valley to Dayton, Idaho where Kathryn was born. A dry farm was purchased and he became Constable and Postmaster of this small town.

In 1917 Augusta was taken ill and was operated on in Preston but died on May 20, 1917. After that he became depressed and lost interest so the farm was sold and he went again to the sheep camps. He became ill with cancer of the stomach and died at the home of a daughter, Wanda, on August 29, 1930 in Preston. He was buried in the Dayton Cemetery in Dayton, Idaho.

1)4.3 Lodasca Belnap/Hyrum Williams



Lodasca Belnap

She went to the Weber Stake Academy in 1897-98 where she took many special classes, one was dramatic reading and she also took special lessons in elocution from Minnie Moore Brown.

On February 19, 1902 she married Hyrum Williams and they took up residence at 26th and Grant. Two children were born in this home; Helen on October 22, 1903 and Mildred on November 21, 1904.

In 1905 they moved to 2942 Pingree Avenue and in 1907 to 3033 Lincoln Avenue where Lodasca (Dot) was born on July 19, 1907.

In 1910 they moved to 118 West 29th Street where Dorothy was born on June 22, 1910. In 1913 they moved to 3432 Washington Avenue and in 1914 to 131 Shorten Avenue where Frank was born on November 6, 1914.

In 1915 they moved to 2948 Pingree Avenue and it was at this residence that Joseph was born on May 15, 1919.

Lodasca gave many readings in Church and at the Lodge on various occasions and was a good one to try to make every holiday a special occasion by thinking up some type of decoration for the house, especially the table.

She belonged to the White Rose Club which was a Club formed from the Auxiliary of the Brotherhood of Railway Trainmen and she was President of this Auxiliary on one occasion.

Lodasca, as a child, contracted rheumatic fever and developed a heart condition that curtailed a good deal of her activities from about 1925 until her death.

In 1927 she had a blood clot lodge in her left leg below the knee and the leg had to be amputated and this was always something that bothered.

She died on March 3, 1930 and was buried in the Ogden City Cemetery, Ogden, Utah.

Hyrum Williams

Hyrum Williams was born in Stockton On-Tee, Durham, England on May 31, 1879 to Reese Price Williams and Gweny Lloyd. He was the ninth of thirteen children. The family immigrated from England in 1885 and settled at 232 West Patterson, Ogden Utah. He was baptized on August 4, 1888 in the Weber River.

In 1896 he got his first job as a laborer for the Southern Pacific Railroad. In 1897 he worked for the Union Pacific as a brakeman out of Salt Lake City, making runs as far away as Las Vegas, Nevada. In 1900 he was a truckman for the Union Pacific.

On February 19, 1902 he was married to Lodasca Belnap after a short courtship. They took up residence at 26th and Grant Avenue, Ogden, Utah.

In 1904 he was night yardmaster for six months for the OUR & D but did not like the night work so was transferred to another department as engine foreman in charge of all OUR & D engines. At this time they lived at 2942 Pingree Avenue.

In 1913 he transferred as a switchman to the Oregon Shortline, making runs to Pocatello, Idaho. He returned to OUR & Co. in 1915 and in 1920 he became foreman of the switching crew and remained as such until he retired in December 1947.

Hyrum was not a very religious man but he certainly saw to it that his children attended church. The family spent a good deal of time with entertainments at home which usually centered around fun games or cards. Hyrum and "Dasky" (his nickname for his wife,) played cards frequently with Aaron and Tirzah Ross and with friends in the Brotherhood of Railway Trainmen Lodge. They would play cribbage after the kids went to bed.

He made it a point to see that Christmas was a very special event and did everything possible for each of the children.

He Was twice President of the Brotherhood of Railway Trainmen Lodge. At the Lodge they played a good deal of Rummy 500 and Cribbage.

Whenever Hyrum had a vacation he would take the family, if they wanted to go, on a fishing trip, especially the boys and if not he would take a train to Mackey, Idaho or Big Springs and fish for a day or two and take the train back to work the next morning.

He did everything he could to make the last few years of Lodasca's life as comfortable as possible and spent the entire time at home with her when not at work. She died March 3, 1930.

All the girls were married before Lodasca expired. Hyrum and his sons, Frank and Joseph, batched it for two years but Hyrum, not being sold on this arrangement, moved in with Dorothy and her husband so the boys could get some help from her.

After retiring from the OUR & D Railroad he joined both the Old Timers organizations of the Southern Pacific and Union Pacific. As Old Timers they formed groups and traveled over the entire West, using their passes.

He died of cancer on August 25, 1963 at Dorothy's home in Ogden and was buried in the Ogden City Cemetery.

1)4.4 Tirzah Adaline Belnap/Aaron Covington Ross



\ **Tirzah Adaline Belnap**

Tirzah Adaline Belnap was the third child born to Joseph Belnap and Manetva Permila Fisk (Howard) on September 3, 1881 in Hooper, Utah.

In 1889 she moved into Ogden, Utah with the family and started school at the Washington School. She graduated from Washington School and attended the Weber Academy where she became very much interested in sewing and before finishing her schooling, she went to work as a seamstress at Burt's Department Store.

On December 17, 1902 she married Aaron Ross and they took up residency at 3432 Washington Avenue. It was in this home her children were born; Coelin Arvilla on October 14, 1903, Leonard Belnap on March 16, 1905 and Aaron Belnap on June 26, 1917. Tirzah continued with her sewing and supplemented the income of her husband for many years. It was said if anyone wanted something really well-done in the way of a party dress, formal attire, suits or wedding dresses, they sought Tirzah Ross. Among her clientele were most of the socialites of Ogden.

Her husband died July 31, 1932.

In 1933 she was appointed Matron for the Industrial School located at 200 North Washington Blvd. She supervised the girls and taught them sewing. She became very friendly and close to many of the girls and after eight years when she moved back to her own home these girls continued to contact her for little pointers on sewing and to share with her what was happening with their families. She just seemed to have a knack of getting along with young people.

Tirzah was very active in the MIA. She was Activity Counselor of the 14th Ward for many years. She had charge of the dancing and took a group to Saltair to the General Conference Dance Festivals. She arranged to have her dancers stay at the Hotel Utah in a large room where they were cared for in dormitory-style and the dancers considered this their vacation for the summer.

Later she became an officer in the Religion Class and was an instructor for the Religion Class Union meetings of the 28th Ward.

In 1919 they had rented the concession stand at the mouth of Wheeler Creek and the family had lived in the back part of the stand until in 1922 when they purchased a home in Wheeler Canyon at, what was then, the Utah Power & Light companies Pine View Dam. It was at this home each month she had the officers of the Religion Class up for a social event during the time she was in the Religion Class and for many, many years afterwards. Many parties were held, especially on special occasions such as Halloween, Memorial Day and the 4th of July. There was a large room in which she could seat forty people easily and many fine meals were served. This cabin was known as the "Dew Drop Inn." People who knew her called her the "matron" of the Dew Drop Inn.

Tirzah had a special friend in Mrs. Jack Harbartson (Edith). The two of them worked together in many church activities and spent much time at the Dew Drop Inn during the summer months. During the winter months Tirzah and Aaron, Jack and Edith were seen together, more or less constantly, until the death of Aaron and Edith remained her true friend until Tirzah's death.

In 1960 she sold her home on 3432 Washington Avenue to Lindquist Mortuary and moved to an apartment at 3508 Washington Avenue where her daughter, Coelin, also lived in the same building. On November 10, 1966 she sold the canyon home because her eyesight became rather poor and she was unable to pass the State Drivers License test and therefore would not have transportation to go back and forth up the canyon.

When she was eighty years of age her daughter, Coelin, her sons Aaron B. and Leonard B. gave her an Open House for her birthday. This was attended by over three hundred people and she was greatly honored for the same.

^ Tirzah died of causes incident to her age on June 18, 1969 at Ogden, Utah and was buried in the Aultorest Memorial Park in Ogden, Utah.

Her granddaughter, Sandra, quotes her as saying, "Die when I may, I want it said of me by those who knew me best that I always plucked a thistle and planted a flower wherever I thought a flower would grow." She planted flowers of service to her community as a member of the Daughters of Utah Pioneers, Camp I, and as an active leader in the Y. W. M. I. A. and Relief Society in the Fourteenth Ward.

Aaron Covington Ross

Aaron Covington Ross was born on November 11, 1879 in Ogden, Utah. He was the eldest son of Aaron Y. Ross and Mary Covington.

He attended elementary schools in Ogden and in 1897, at the age of eighteen, he started to work for the railroad.

In 1900 he was a fireman for the Southern Pacific Railroad and was boarded at 2948 Pingree Avenue, Ogden, Utah.

On December 17, 1902 he married Tirzah Adaline Belnap. They took up residence in a home located on the North side of 27th Street between Wall and Pacific Avenues.

In 1903-04 they lived at 2636 Grant Avenue and Aaron was still working for the railroad. A daughter, Coelin, was born at this residence on October 14, 1903.

In 1905 they moved to 2717 Wall Avenue and it was here that a son, Leonard B. was born on March 16, 1905.

In 1906 he quit the railroad and hired out as a teamster.

In 1908 Aaron went to work for the Union Pacific Railroad as a switchman. At this time they moved to 2919 Pingree Avenue. In 1911 he started to work for the Hess Bakery and in 1913 they purchased a home at 3432 Washington Avenue. On June 26, 1917 a son, Aaron B., was born.

In 1917 he bought out a grocery store at 2170 Lincoln Avenue and operated this until 1921 when he started to work for the Streets Department and in 1927 he became the Deputy Supervisor and held this position until his death in 1932.

In 1919 he and Tirzah rented the concessions stand at Pine View Dam. They operated this during the summer months and lived in the back part of the stand. Tirzah ran it while he was at work and he would take over evenings and weekends.

In 1922 they purchased property in Wheeler Canyon and enlarged the building so they had a very comfortable home and continued operating the stand until it was destroyed by flood in 1928. This was a very lucrative business in the early years because the streetcar stopped at Pine View and the fishing was excellent in the Pine View Dam.

He died in the Dee Memorial Hospital from a ruptured appendix on July 31, 1932 after about one week's illness. He was buried in the Aultorest Memorial Park.

(1)4.5 JosieMayBelnap/1) John F.Payne; 2) William L.Newey



Josie May Belnap

Josie May Belnap was born on August 30, 1883 in Hooper, Weber County, Utah. She was the fifth child of Joseph Belnap and Manerva Permila Fisk (Howard) and was born while her father was on a mission to the Southern States.

In 1888, when she was about five years old, the family moved to Ogden where her father became a deputy sheriff. She attended school there and one of her dearest possessions was a diploma from the Weber Stake Academy in 1903 signed by the principal, David O. McKay. In 1905 the family moved to Preston, Idaho where her father had a coal and lumber business.

On June 29, 1906 Josie eloped with John F. Payne, whom she had met when living in Ogden and they were married at Logan, Utah by a Justice of the Peace. John was a

mechanic and they lived in Ogden and on September 24, 1907 a daughter was born to them at John's parents home on Wall Avenue. John had work in Reno, Nevada and Josie and baby joined him there. There were problems in the marriage and Josie and child left and went to her parent's home in Preston, Idaho. There was a divorce in 1913, after which Josie found employment at H. W. Wright & Sons in Ogden and sent for her daughter. They lived with her sister, Tirzah, and later with another sister, Lodasca and then with a widow lady. She was the sole support of herself and daughter, Evelyn. She was always well-liked and made many friends and was called, "Jo."

During the time of the First World War, John's parents offered her a home with them and she and Evelyn lived there until 1922. She became a saleslady at Taylor-Wrights and later had charge of the boy's department at Fred M. Nye's, a local men's store. •

On September 12, 1922 Josie married William R. Newey, a widower, and the three drove to Los Angeles, California where Josie's sister, Florence, and family were living. Bill was a carpenter and there was plenty of work for him in Los Angeles. He soon bought a lot and built their home.

In later years she and Bill became active in church work. Bill became an Elder and he and Josie were sealed in marriage at the Mesa, Arizona Temple on June 13, 1951. In 1955 Josie served as a home missionary in the South Los Angeles Stake.

On December 9, 1956 Bill died suddenly at home of a heart attack. Josie kept busy **at** home and in the church and in 1959 went to live with her daughter and family.

She died of a stroke on October 8, 1964 in Los Angeles, California at the age of eighty-one. She was buried beside Bill in the Ogden City Cemetery, Ogden, Utah,

John Fenwick Payne

John Fenwick Payne was born January 14, 1886 in Sacramento, California. The son of John Payne and Thresa Reinhard, his father was employed by the Southern Pacific Railroad and was transferred to Ogden, Utah in 1889. Young John received his elementary schooling at the St. Joseph's School being among the first classes held in the school. He attended Central Jr. High School which he graduated from when sixteen years of age. The Central School was located at 2527 Grant Avenue, now the Elks Lodge.

He went to work for the Southern Pacific Railroad as one of the "call boys." The call boys were responsible for personally notifying each member of a train crew when they were to report for duty. They didn't have many telephones at this time and these boys made the rounds on their bicycles.

In 1904 he was promoted from call boy to a machinist in the Southern Pacific shops and became very adept and after four years was a first rate machinist. He left the Southern Pacific and went to the Utah Copper Company at Bingham and was hired as a machinist.

On June 29, 1906 he eloped with Josie Belnap and they were married in Logan, Utah. They moved to Reno, Nevada and he worked as an automobile mechanic, since automobiles were now coming into the Western United States. He was a good mechanic and soon had a repair shop of his own. He obtained the Moon Agency for the State of Nevada and sold a good number of cars in and around Reno.

In 1913 he and his wife were divorced and he went to Vancouver, British Columbia and worked as a machinist. He started selling for a distributing company and developed a real good clientele. He was then offered a job with the John Manville Company in Seattle and after being with them for two years, became their general manager.

He married Lola Higgs but this marriage lasted only four years *and* they were divorced.

In 1938 he began to have poor health so he left the Manville Company and returned to Sacramento. In 1940 he had a stroke that affected his speech and he returned home to Ogden. After six months he regained his speech and started working for the Wheelwright Lumber Company as a salesman. He worked with them for one year and at the outbreak of the Second World War he went to work for the Ogden Arsenal as a machinist until he had another stroke and had to quit work. He became a clerk at the Carlin Hotel in Carlin, Nevada. John went to Reno to live with his sister, Leona, where he had a severe heart attack and died on October 31, 1956 in the Reno General Hospital. He was buried in the Ogden City Cemetery, Ogden, Utah.

William Raymond Newey

William Raymond Newey, born January 10, 1881 in Ogden, Utah was the oldest of six children born to Elizabeth Goodale and William Newey. He had three sisters and two brothers and was looked up as their big brother and called, "Will."

As a young man he loved music and learned to play the Mellophone and played with a group at the roller skating rink.

He became a carpenter, and on June 6, 1906 he married Amanda Eugenia Nordquist but she died suddenly in 1908. After this, most of the time he lived with his sister, Maria Smith, and her family. He worked building the Sperry Mills. His spare time was spent playing a French Horn with the Elks band and, even when he worked in the shipyards at Aberdeen, Washington during the First World War, the French Horn went with him.

On September 12, 1922 Bill, (as he was called then) married Josie M. Payne and he, Josie and her fourteen year old daughter, Evelyn, drove to Los Angeles, California. Bill had a Buick, called a Touring Car, but roads were not like they are now and the route was much longer. It took them a week to make the trip and Josie described it as "when we crossed the plains."

Right away Bill found work as a carpenter and soon bought a lot and built their home, then later added another house for income. He was always busy in his trade but his spare time was spent wherever there was music and he could play his horn. He marched in the Pasadena Rose Parade with the Elks Band and was a member of various orchestra groups.

In later years Bill and Josie became active in church work. He became an Elder and he and Josie were sealed in marriage at the Mesa, Arizona Temple on June 13, 1951.

Bill was just a month from being 76 years old when he died suddenly at home of a heart attack on December 9, 1956. Josie knew he would want to be buried in his home town so she had him taken there and he was buried in the Ogden City Cemetery, Ogden, Utah.

1)4.6 Florence Belnap/1) A. Alma Hale; 2) Eugene Jensen



Florence Belnap

Florence Belnap was the sixth child born to Joseph Belnap and Manerva Permila Fisk (Howard) on October 5, 1885. She was born in Hooper, Utah and the first-born after her father returned from a mission. He oftentimes referred to her as his "Second Honeymoon" child.

In 1889 the family moved to Ogden, Utah and it was here that she received her elementary education, attending the Washington and Pingree schools.

Florence was a born actress with all the energy and vitality required for the performing arts. Before she was ten years old, she was the self-appointed director of a lively young neighborhood theatrical troupe in Ogden. The troupe made their own costumes. They used red cake coloring for lipstick and rouge, burned matches for eye and eyebrow makeup, corn starch for powder and the greying of hair, and fur from the Belnap dog for beards and mustaches. Once, when a comedian needed a minstrel black face, Florence darkened his face with black walnut juice. Needless to say, the stain was permanent, and lasted for months until the skin's cuticle gradually sloughed away.

During her tenth year, Florence contracted diphtheria resulting in the complete loss of her long, thick brown hair. After months of wearing caps and scarfs, in a day when wigs were almost unknown, her hair grew in beautiful soft red curls to match her personality.

One day, Florence was nowhere to be found. She had been missing since early morning and the entire city of Ogden and surrounding towns were searching for her. Her father was Ogden's Deputy Sheriff, and before nightfall, the search had extended as far as Salt Lake City. At midnight they found her. She was in a dream-trance calmly walking out of the plush Salt Lake Theatre after having seen the "Divine" Sarah Bernhardt in her brilliant, world-famed role of Juliet in Shakespeare's Romeo and Juliet. Having earned money for baby sitting, so she could see the great Thespian in person, she thought everyone knew where she would be and was completely oblivious to the anguish she had brought to the family.

In 1905 her career as an actress was temporarily stopped for the family moved to Preston, Idaho. At this time of her life she had been in many civic and church plays and was enjoying great popularity. Moving to the small, sleepy town of Preston was a traumatic event resulting in her running away from home with a theatrical stock company. Her father soon returned her to Preston where Aroet Alma Hale romanced and married her on November 5, 1906. On December 5, 1907 a girl child was born in Preston, Idaho and christened Klis Belnap Hale.

Florence was a fine actress and, when necessary, could learn a leading part in a twenty-four hour period.

In 1913 she and her husband were divorced and making money to support her and her daughter became an immediate need. Although she clerked in a dress shop for awhile, she soon joined the Walter's Theatrical Stock Company and played to audiences in major theatres throughout the West. Klis went to live with Grandfather and Grandmother Belnap.

Florence fell in love again and married Eugene Jensen on July 31, 1917 in Brigham City, Utah and they took up residence at Preston, Idaho. Eugene was a fine architect and a good amateur actor who had played opposite Florence in several church plays. Marc Belnap Jensen was born to them on October 13, 1921 in Preston. At this same time Hollywood Motion Picture scouts contacted Florence, took tests and the studio asked her to go to Hollywood, California. They moved to Los Angeles for the building boom had created great opportunity for Eugene as well.

Before the studios had a chance to groom Florence for **parts**, she became ill with a lingering heart condition, originally caused from a severe attack of influenza contacted in 1919. She was unable to pursue her career.

One warm California Sunday morning, December 7, 1930, she passed away and was buried in Los Angeles, California.

Florence became a legend with her family and friends. Her natural red-auburn hair and clear skin, her flair for clothes, the stunning way she wore a hat, her exquisite taste and sense of color and fashion and her speaking voice and poise were famous. Wherever she went, people knew a remarkable person was present. Best of all, she loved God. From babyhood she taught her children to pray, to have faith in the Lord, Jesus Christ, to believe in themselves and in their God-given talents.

Klis says Hollywood lost a great new actress when her mother passed from this life. But, a beautiful, talented and willing servant went home to serve the Lord.

Aroet Alma Hale

Aroet Alma Hale was the seventh born of eight children to Solomon H. Hale and Anna dark on October 29, 1881 in Thatcher, Bannock County, Idaho. His father was a colonizer and developer for the LDS Church working under Brigham Young. The family moved frequently in the Southern part of Idaho.

He was baptized a member of the Church on October 29, 1889.

His father became President of the Oneida Stake and they moved to Preston, Idaho. He attended the Central Elementary School and the Oneida Stake Academy, graduating in 1899.

In 1900 he matriculated at the Utah State Agricultural College in Logan, Utah but found that his desire to be around horses and cattle was too great for him to remain in school so he returned to his fathers' ranch and started on a training program to be able to treat horses, cattle and sheep. Before long he gained a reputation of being a very skillful veterinarian. He was exceptionally good at breaking and training horses, for saddle and show purposes as well. He could teach horses at least eight gaits and could get many horses to do tricks at his command. He became an expert roper.

On November 5, 1906 he married Florence Belp in Preston, Idaho. They were divorced in 1912.

In 1913 he moved to Boise, Idaho to his Uncle Heber Solomon's' ranch and from then on he became a ranch manager, operating many of the Dude ranches along the Idaho-Oregon border. He particularly liked the ranches that catered to camping trips and he enjoyed taking the guests on trips through the mountains. He had an exceptionally good sense of humor and made every camping trip a holiday to remember.

Many of the horses he trained became show horses in various horse shows around the country and trick horses in the rodeos. He had two horses that he dearly loved, "Patches" and "Peek-a-Boo" who could tell the time of day on command by striking out with their feet the number of hours it was. On command they would play dead, shake hands, pray, stand and walk on their hind legs, dance to music and roll barrels with their noses on a given circle and many other tricks. He won many prizes at rodeos and roundups in the Pendleton and Walla Walla areas.

He died at Caldwell, Idaho on October 30, 1948 and was buried in the Preston, Idaho cemetery on November 4, 1948 on the Solomon H. Hale lot.

Eugene Jensen

Eugene Jensen, the fourth son of Lars Niels Jensen and Larena Christena Nielsen was born in Mantua, Utah on March 29, 1892. In 1904 the family moved to Downey, Idaho where his father took up a farm north of the city limits. He attended the elementary school in Downey.

In 1911 he moved to Preston where he attended the Oneida Stake Academy, graduating in 1915.

In 1916 he started to learn carpentry and by 1919 he was a very good cabinet maker.

He participated in putting on many of the local plays and it was during this time he met Florence Belnap. On July 31, 1917 he married Florence in Brigham City, Utah and they returned to Preston to live.

In May, 1922 the family moved to Los Angeles, California and here he did cabinet work and studied to be an architect. He obtained his license in 1924 and drew many plans for houses in the Wilshire District.

As a result of the depression in 1928, building slacked off and he applied to the City of Los Angeles for a position as Building Inspector. He passed the examination and was hired in 1929. He held this position until his death.

His wife, Florence, died on December 7, 1930.

On July 3, 1935 he married Lillian Agnes McKerrow Hertz Gladsby, a friend of Florence's. They had a very happy marriage until he died on April 20, 1953. He was buried in North Hollywood, California.

1)4.7 Gilbert Riley Belnap (died in infancy) 1)4.8 **Amos Belnap**(1)

Mary S. Weaver; 2) Alice J. Smith



Amos Belnap

Amos Belnap was born October 3, 1889 in a home in the 500 block on 22nd St., Ogden, Weber County, Utah. He was the son of Joseph Belnap and Manerva (Howard) Fisk. Soon after his birth the family moved to 3210 Wyoming. He shared one of three upstairs bedrooms with his brother, Emory, and when he was at home, Joseph H., also shared the same room. It overlooked the gable of the hall which connected the main house to the wash house that housed the terrible hand-turned washing machine. Over this hall gable he and Emory would climb to the ground when things got upset downstairs. It was in the kitchen he spent most of his daily life. Each meal was eaten around a large table. There were twelve in the family and his father earned forty dollars per month. He was near the middle of the family and milked one or two cows most of his boyhood days at home. The ^ cows produced most of the food and he recalls the churning "up and down" until the butter came. There was homemade bread, muffins, hot milk, in a panful of stale crumbled up bread, custards and suet pudding in a sack.

Amos learned to swim in a big ditch somewhere near a brickyard near 28th and Jefferson Street in Ogden. He never did own a bathing suit. His mother had a powerful voice and he could hear her call from blocks away. He remembers her as a master at conveying her wishes by a look and he could never misunderstand a look from his mother.

They had no telephone and a telegram only came to tell them of some relatives' death. Amos recalls an egg was a delight since he was allowed to take it to Browns' Store on 31st and Adams Avenue for thread or candy.

One pioneer celebration Amos saw his first pair of spiked running shoes. Brother Joe's pal, a Mr. Walter Bramwell, had them. He took part in and won a footrace. As they were putting on the shoes, Amos' eyes were wide with adoration for Mr. Bramwell and the shoes. Later in his life footraces and spikes were to become a close and often used part of his life.

Amos was baptized by his father on the morning of October 3, 1897 in the Weber River where it crosses 31st Street. The family often traveled this way on their way to Hooper.

Into his world came words of mortgages and banks and interest. The family mortgage was foreclosed and they moved to another part of town — 2948 Pingree Avenue. While in the 5th — 6th grade he helped one summer at Hilliard, Wyoming where his father and brother, Joe, contracted to haul wood to burn for charcoal. He spent several days in a covered wagon with Joe as they drove from Ogden to Hilliard. Joe would let him out to shoot squirrels along the way and for the first time he heard the howl of a coyote in the night and was glad for the protection of a big brother. His summer at Hilliard was one of the memory delights of a city boy in the back woods. His mother ran a boarding house and the storekeeper and sheep herders were her clients. There were big sheep outfits, early trains, mail pickups from yard arms, rides in a caboose, chasing stray lambs and killing sage hens with rocks. This was in 1901 and a wonderful summer for him even though there was work involved.

Amos graduated from grade school at Washington School, Ogden, Utah in 1906. J. M. Bishop was principal. He attended only three public schools in Ogden, Washington and Pingree Grade Schools and Ogden High School, then located at 25th and Adams Avenue on the northeast corner.

In 1910-11 he attended the University of Utah. His interest and participation in athletic sports at all schools made his school life more enjoyable. He earned letters in four sports in High School and won at least ten points in every track meet while at the University of Utah. Coach Joe Maddock wrote to the University of Michigan and arranged for a scholarship for him if he would transfer to that school. He was invited to join the Sigma Chi Fraternity at the University of Utah and did attend a party at the fraternity house. He did not join for lack of funds. This was in 1910 and he returned to Preston during summers to work with his father who was a partner and manager of the Preston Lumber Company, located a half block West on Oneida Street. Unloading lumber and cement was hard work but a dance on Saturday night at the Preston Opera House was ample reward for the week of hard work.

In the summer of 1911, while getting ready to re-enter the University of Utah, Amos was called on a mission to the Eastern States by Bishop George Carver of the Preston Third Ward. At the same time, his good friend, Harley Greaves, was also called to Great Britain. After consulting with his parents and Bishop Carver, and by writing to authorities at Salt Lake his destination was changed to Great Britain. After much preparation and farewells, he and Harley left Preston for Salt Lake and a great adventure — a mission for the Church of Jesus Christ of Latter-day Saints.

^They boarded the ocean liner, Virginia, at Montreal, Canada where for a week they watched the sun rise from the water and at evening sink again into the ocean. It was quite a trip for twenty year olds who had never been outside of their home state. Harley had some business friends in New York who took them places including a ball game at the Polo grounds. They landed in Liverpool, where they were met by L.D.S. authorities, taken to Church headquarters, stayed there for a day or two and then Amos was sent to the Newcastle Conference and Harley to the Manchester Conference. They managed a visit once a year and kept in touch by letter.

During the two years stay at Newcastle Conference, he and Elder Parmley traveled by boat north on the English Channel to Edinburg, Scotland and for several days toured the places known far and wide in the history of that proud land. They saw the famous Holyrook Castle in Edinburg, its drawbridge, its kilted soldiers marching to the tune of the bagpipe. They walked to the gold spike near the center of the bridge over the Firth of Fourth and saw the warships anchored below. They saw the beautiful Princess Gardens and the only statue of Abe Lincoln on foreign soil in Scotland. He got used to the trains and trams of England so it was no trouble to travel from Middlesbrough to Liverpool and embark for home. He returned home on the ship, *Mauritania*. It was really a thrill for him to see the beautiful lady in the New York Harbor, lifting to high heaven her invitation to freedom to all the world. To a Mormon missionary it was a vision of Heaven itself.

Amos had traveled much and seen much — Caste of Kings — the window in the Edinburg Castle from which Baby Princess Mary was lowered to friends. He looked with wonder and awe at the prison in London where so many died because they couldn't pay their debts. When he saw it, it held as a prisoner, Sylvia Pankhurst, the great and only champion of Women's Rights up to that time (1912.) He had viewed in wonder the Crown Jewel of English Royalty displayed in the Tower of London, looked skyward at the towering spires of the largest Cathedrals, heard the thunderous poundings of giant waves on the high rocky shores of Northern England, but more and more they all paled into nothingness as his tearfilled eyes and his prayer of thanksgiving drifted upward and onward to his home. Sightseeing was a thing of the past. The beautiful valley of Cache, the folks at home began to be real and near at hand.

He reported to Headquarters in Salt Lake but found no one in the office so he left his credentials with the janitor in charge and left for Cache Valley. His report to the Stake Presidency was at a Stake Conference in the old Oneida Stake Academy assembly room. He and Harley Greaves reported in together since they had left together some two years earlier.

On the morning of June 25, 1914 Amos and Mary Satyra (Tyra) Weaver, without fanfare or company, boarded the train. Leaving the train at Logan, Utah they took the electric streetcar and rode to the Logan Temple. He had been in this Temple once prior to going on his mission but they were two bewildered young people. The Temple attendants were most kind and helpful and they were married in the marriage room of this beautiful Temple. The next night they alighted from the same train at Whitney. It was then the world seemed to cave in on them. There were no depot nor any lights at Whitney, just darkness all around them. There were tall weeds growing around the place where they left the train and suddenly from these unfriendly weeds there arose the forms of hideous Indians, cowboys, and cowgirls. Each form moved in ghostly unison and rhythm to hideous yells and catcalls, and from each upraised arm there came a shower of stinging pellets that hit Amos and Tyra in the face and hands. Some of these "modern" Indians had tin pans on which they beat a noise fit to scare the dead. They covered their faces as best they could with their arms. They even tried to hide their heads under the cape of one of the sisters who alighted from the train at the same time but they were pushed and shoved back down the track toward the road. Amos and Tyra were finally separated and Amos was chased for miles across country by the howling crowd.

For a wedding present, Amos' parents gave them a building lot. It was situated one-half block on 2nd East Street in Preston, Idaho. They planned many times to build their first home there. At first they lived in a tent at the Weaver home in Whitney; then in a tent on the lot of the Belnap's in Preston; then upstairs in the Belnap home and all during these times they were very happy. These were not the homes they had envisioned for themselves. They heard of a loan company who would loan them money on monthly payments and a kindly carpenter friend helped them plan a house and finally, with Amos' help, a three room house was built on this lot.

Vacations were dreamed of all winter and planned for most of the summer. The roads to Bear Lake, through Cub River Canyon or over Strawberry Mountain were hazardous and very seldom traveled. They made it time after time — sometimes tipping over the wagons and often riding on a pole on the upper side of the wagon to keep it from tipping over or sometimes losing their horses. They camped and slept often out in the open. To arrive at Fish Haven on the Bear Lake and stay there on the shores of one of the most beautiful and romantic spots in the world was a wonderful experience for them.

He served in the Presidency of the Preston Fourth Ward MIA during 1914-15. He was a member of the Preston Chamber of Commerce, a member of the Franklin Stake MIA Board and President of the Fourth Ward MIA.

In 1916 they moved to Ogden, Weber County, Utah and while in Ogden celebrated the close of the World War in 1918. He was active in both city and church affairs.

In 1920 they moved back to Preston into the original home on North 2nd East which had been rented up to the return of the family and they again entered into social and church activity in Preston.

In 1922 they bought their first automobile and with Harley and Mabel Greaves, Alien R. and Blanche Cutler, they toured Yellowstone National Park.

In 1925, Amos moved to Logan, Utah where he became manager of the Skaggs Cash Store. While in Logan he was busy in city, church and school life and often returned to Preston for family reunions and social activities. Automobile trips were enjoyed through Logan canyon to Bear Lake and to Salt Lake City.

In 1927 he was promoted to City Supervisor of Skaggs Stores in Ogden. He moved his family to Ogden, living at 28th St. and Washington Avenue. About this same time he sold his home in Preston to Baldwin Weaver.

In 1928 they moved to Boise, Idaho going into business in the O. P. Skaggs System of food stores with partners, Lloyd Davis and Arthur Warren. They began with the O. P. Skaggs Efficient Service System at 918 Main St. In 1933 they started the Pioneer Market at 1107 Grove St., then on to the 28th Street Market at 28th & State, and then the Overland Market at 3211 Overland Road. Between 1935 and 1942 Amos operated a group of stores for the Boise Grocery Company in McCall, Idaho and in Vale, Huntington and Ontario, Oregon. In 1951 he sold the last of his stores and retired. After his retirement he enjoyed many trips with Tyra, especially the ones to Palm Springs where they often spent the winter months.

During his life in Boise, Amos became a member of the Boise Chamber of Commerce, the Boise Kiwanis Club and served as President of the Idaho Retail Food Dealers Assn. He was always active in the L. D. S. church and served for many years as Stake Superintendent of the MIA. He was a member of the Boise Stake High Council and President of the High Priest Quorum.

Amos' wife, Tyra, passed away on June 18, 1959 after many years of poor health. In September of 1959 he started seeing an old friend who used to work with the Boise Stake Y. L. M. I. A. at the same time he was in the Stake MIA.

On January 7, 1960 he was married to Alice Smith Burlingame in the Idaho Falls Temple. This was a civil marriage performed by the temple President. Since he had plenty of time on his hands he and Alice decided to travel a good deal and they made one or two trips somewhere each year.

Amos purchased a ten acre farm just outside of Boise. Here he raised vegetables, **had a** place for his hunting dog, his horse and some chickens.

He remained active in the Church and during 1966 he started having trouble with his blood pressure but he felt good enough to make a hunting trip to Gooding, Idaho in

November. On December 22, 1966 he expired and was buried in the Cloverdale Memorial Park in Boise, Idaho.

Mary Satyra (Tyra) Weaver Belnap

Mary Satyra (Tyra) Weaver Belnap was born on April 16, 1888. She was the sixth child of a family of thirteen, born to Gilbert Edward Weaver and Mary Ann Gamble, on a farm in Whitney, Franklin County, Idaho.

The home she was born in was a humble one, but it was a home of great love between the family. Her father built the two room log house with logs hauled from Cub River canyon. He made adobe out of a clay-like mud and stuck the logs together for the walls which were later whitewashed. On the floor was a beautiful bright rag rug that her mother had made and placed on a thick straw mat so their feet sunk into it as they walked. The pillows were also homemade by her mother; she would go out in the fall and gather cat-tails growing in low places and after sunning them good, she would stuff the pillows with them.

Tyra picked endless raspberries and topped beets for 50 cents a day. Maybe this is one of the reasons that she was never quite contented with country life. As a child she always liked to go into the towns and larger cities, especially to Logan, Utah to her grandmother, Sarah Gamble's home. She had a beautiful two storied frame house where Tyra loved to go up the stairs and sleep in the nice upstairs rooms.

Fairly early she developed a flair for music and much to her delight her father bought an organ. She took lessons from Amu (Mrs. Frank) Ballif. In order to pay for them (they were 25 cents a lesson) she washed about six or eight milk cans for each lesson. Mrs. Ballif never paid her anything extra and she always felt that she got her time's worth for those lessons.

Upon reaching school age, she attended the Whitney Grade School. It started out as a one room school and then grew to three rooms or so. During the summers she took a little extra schooling taught by Addie Benson.

Every child has a rival and at that time hers was Veresa WinWord Packer, who got good arithmetic grades, but Tyra felt she could sing and play better which evened the score. One of the high moments was an "A" she received on an English composition and proud she was of that paper.

She graduated from grade school in Whitney and went to Salt Lake City, Utah to help her Aunt Sarah Gamble Hammond who was expecting a baby. She passed away when the baby was born so Tyra stayed on to help tend the baby and help with the rest of the family. While in Salt Lake she had a grand time. She saw many plays at the Salt Lake Theater, among them some fine Shakespearean plays. She stayed in Salt Lake for two years or more and before leaving she bought a second hand piano and sent it home to Whitney. Her folks sold the organ and installed the piano in its place.

After returning home from Salt Lake she took special courses at the Oneida Stake Academy — sewing, dramatics, and choir. She learned how to sew by using a chart. Although she was not a regularly enrolled student, she was asked to be the leading lady in a play put on by the Academy. She played in Mink Creek, Central, Thatcher, and Preston, Idaho. It was a grand experience.

While taking courses at the Academy she worked as a night operator in the Telephone Company in Preston. While there, she worked up from night operator to chief operator.

In about 1910 a group of girls formed a singing group called the B B Girls Group in Preston. They had dresses alike and sang at the various ball games and other social functions. Those in the group were: Alliel Weaver, Laura Hobbs, Vera Parkinson, Grace Wooley, Blanche Larson and herself, Tyra Weaver.

In 1911 she went to Boise to stay with her sister, Pearl Weaver Gayman and worked with the Boise Telephone Company as a clerk-typist. She stayed in Boise about six months and then returned to Preston. Mr. Olson, the District Manager of the Logan Telephone Office called and asked her to be the chief operator of the Logan office. She accepted this position and held it until 1913.

On June 24, 1914 she and Amos went alone on the train from Preston to Logan to be married in the Logan Temple after which they went to her Aunt Sarah's home. There they had a wedding lunch of bread, butter and onions. They rented a horse and buggy and went for a lovely drive up the canyon.

The following day they returned home to Whitney on the train. As they got off the train a bunch of figures dressed as bandits and Indians jumped out and threw beans at them. They started chasing Amos and he was in for a shivaree he never forgot.

Tyra's first home was a tent in her mother and father's yard. It had been given to her by a Mr. Ray, who had been one of her suitors. It was a first class tent, fully equipped with bunk beds and blankets. They stayed in the tent for awhile and then moved to Amos' parents home while their own home was being built. They lived with the family and had an upstairs room. Her first real home was completed in time for Alliabell to be born in it on April 10, 1916. At first it was only three rooms but later they added another room and a basement.

They attended the Fourth Ward at Preston where Tyra was First Counselor in the Mutual to Mrs. Joseph Larsen of the Larsen Real Estate Company. She served as a Beehive teacher and was the first one to have a Mother and Daughter Luncheon. The Church adopted the idea and the Mutual has had these luncheons ever since. During this time she was also a member of the Golden Hour Club for Women,

During the summers in Preston they had many fine vacations up through Cub River Canyon to Bear Lake.

In 1916 she moved to Ogden, Weber County, Utah where she was a Primary teacher. Both she and Amos were members of the Chamber of Commerce and the University Club.

They had only rented their home in Preston and in 1920 they left Ogden and returned to it. On March 16, 1921 Tyra was blessed with the arrival of a son, Amos Kay.

The following year they toured Yellowstone Park with Harley and Mabel Greaves and Alien and Blanche Belnap Cutler in their first new automobile.

In 1925 she moved to Logan, Utah. However, her heart remained in Preston with her loved ones. Tyra's parents were great believers in family ties and each month they had a "family meeting" to which all the married children and grandchildren flocked. Each had a "sentiment" to give, and if for some reason anyone was unable to attend, their sentiments were sent in by mail and read aloud to the group. Her father and mother presided and simple refreshments were served. Later they used this same family meeting idea in their own families.

On December 21, 1926 in Logan, Utah she was blessed with a daughter, named Tyra Lou.

In 1927 they moved to Ogden, Utah where they lived at 28th Street and Washington Avenue.

Tyra Weaver Belnap (she was always known as Tyra rather than her given name of Mary Satyra) continued her church work and social life after the family moved to Boise, Idaho in 1928. For three years she served as President of the Young Women's Mutual Association. She worked in the P.T.A. and was a charter member of both the Amicus Club and the EE-Da-How Chapter of the Daughters of the Utah Pioneers. She served in both clubs as an officer.

Tyra for many, many years was not well. In 1940 she had a major operation. Upon recovery the family rented the home at State Street and moved to 3405 Crescent Rim. Although the home on Crescent Rim was more comfortable and certainly more beautiful, the State Street house where she had raised her three children remained the most favored in her heart.

Her children married and gave her grandchildren whom she loved and who dearly loved her in return. She had a dignity about her with children that treated them more as beloved friends than as youngsters. She brought out the good in them. Family meetings were begun in her own home and were much anticipated by the children who practiced their "sentiments" and a special piece or song to give on the program. The evening was always topped off by Grandmother going to the piano and banging out her own special march as the children went around and around the room.

In November of 1950 she had an operation to relieve the hardening of the artery condition in her legs. It was successful and she was able to get around once more.

She enjoyed many trips with her husband. Each winter they escaped the Bosie cold in Arizona and California. In the summers they spent enjoyable vacations in their cabin at McCall.

Tyra had many, many friends, and she loved to have people come to her home. Never could they leave without first having a light refreshment, if only a glass of punch. The last time the family visited her in her home, about a week before she passed away, she felt badly that she couldn't get up and make them something to drink.

During the last year of her life she was hospitalized several times with a heart condition complicated by hardening of the arteries.

On June 18, 1959 she passed away in the St. Luke Hospital in Boise, Idaho. A full chapel at the Fifth Ward L.D.S. Church mourned her passing and on June 20, 1959 she was laid to rest at Cloverdale Memorial Park in Boise, Idaho. We miss her.

Alice Jeanett Smith Burlingame Belnap

Alice Jeanett Smith Burlingame Belnap was born September 13, 1891 in Wilford, Fremont, Idaho. She was the eighth child of Jesse Lucius Smith and Sarah Helen Walker.

In the late summer of 1892, they left Idaho for Southern Alberta, Canada, taking extra horses, cows and chickens and stopping on their way to work where they could find work at harvest time to earn money for the winter.

Cardston records state that the Smith Family arrived on November 20, 1892 and that Jesse Smith played the violin for the dances.

Her father bought a ranch between Cardston and Lethbridge on the St. Mary's River. The river separated their home from the Blood Indian Reservation. It was the half-way house for all who cared to stop — and many did.

When Alice was about four years old, early one spring morning, she went with her father and mother to prepare a garden spot and she asked to go to the river where her sister's pony had been taken after being shot because of a broken leg. The trail leading to the river had been cut rather deep by the animals going to and from water. She walked out on the river bed, not too close to the horse. She stood there a few minutes, and then turned around and retraced her steps back toward the garden where her mother and father were working. She saw her father drop his shovel and start for the house, and she had a sensation that something was happening so she changed her course and went to the house, going in the back door. As she reached the middle of the room her father came in the front door and hurried into the bedroom for his gun and then rushed out again. She grabbed her brother, Joseph, under his arms, as he was too large for her to carry and dragged him to the front door and looked out. She saw her father aim and fire, and

as he did so she saw for the first time a huge bobcat or Canadian lynx, fly into the air when he was hit by the bullet. She learned from her parents that this cat had followed her from the river, walking quietly behind her as if it were a pet. Her mother stood in the garden motionless with fear, watching the cat follow her child until she nearly reached the house, then it turned to the side.

In 1897 there was a big time at the ranch. It was Queen Victoria's Diamond Jubilee and people came from all parts to the festivities at Lethbridge. The area in front of the house was filled with wagons, tents and buggies of all kinds, and at night the living room floor was covered with beds. In the evenings they had games, tug-of-war and singing. That time of the year, with a full moon, was like daylight and she never wanted to go to bed. The celebration lasted about seven days.

That fall they moved back to Cardston. Their house was about a block from where the temple now stands. That winter was a very cold one and exciting. The oldest sister was married, so many parties and dances and errands made Alice a part of it all.

In the spring of 1898, her father had the contract for the grade work at the head of the canal that irrigated that country, taking the water from the St. Mary's River. The river was big and the country was just wild, open prairie. Their portable wooden house was made in eight sections, hauled to the campsite on the running-gears of the wagon, then put together with bolts. They had two of them, as well as tents. The one with supplies was the best, so many goodies, such as big fat raisins and dried fruit.

As the work was finished, payment was made partly by land. They chose Magrath farm land at the edge of town with their home in town near the Pot Hole Creek.

They learned to work and they had a very happy life. Their amusement was singing together and playing together.

Her first school teacher was a Miss Dow. Her teacher in the higher grades was Amon Mercer, 9th grade was in Imbler, Union County, Oregon. Amon Mercer, in the 7th grade, rewarded them for not whispering in class and Alice won a merit badge. It was a soft pink ribbon inscribed to Alice Smith. She has this ribbon in her Book of Remembrance and is very proud of it.

On October 30, 1902 her father left for the Eastern States Mission. She earned money the first year by tending children. The next year was not so good as she had typhoid fever. Her father returned in November, 1904.

During the spring of 1905 they gathered camping gear and went to work on the railroad, repairing and extending the line from Macleod to Maple Creek, Alberta, Canada. For her mother there was a buggy and her own horses for the long trip. They had a sheep wagon equipped with one bed and a cooking stove, etc. and small and large tents and many horses.

Another family by the name of Fred Karen traveled with them. Alice helped many days to drive the horses with her brothers. The most exciting and dangerous times were crossing Belly River and getting the horses into the river so the leader would go straight across.

The next summer they had a larger contract between Calgary and Gleichen. On their travels up there they crossed the Big Bow River.

A dear old friend, Mr. Grishback, the storekeeper, who was on the school board, got her two younger brothers and Alice in school at Gleichen early in the fall, but they were the only non-Catholic members and in mid-year had to go back to Magrath for the rest of the term.

The summer of 1906 her father stayed to finish that work and then moved on to Chimney Hills near Gull Lake and put up hundreds of tons of hay. They had a very close call

with a big prairie fire. Only the help of the Lord with a change of the wind saved them. Some ranches were burned out at that time. Her father sold some of the outfit and returned home. She had a full term of school that year.

During June of 1907 they moved to Imbler, Oregon to a fruit farm east across the Grand Round River from Imbler. On arriving there she went to LaGrande to visit some friends who had a cherry orchard and picked cherries. It was the very first time she had seen fruit on trees. It was great. She worked real hard and ate lots of cherries. Her father shipped some of his fine horses from Canada so after the orchard was put in order he and his sons did logging work on Mt. Emily and she was chief cook for them.

1907 was the money panic all over the world and the firm in Canada who bought the grading equipment took out bankruptcy so they suffered a great loss.

In 1910 Alice went back to Magrath and stayed with her sister, Rita, for a year and had a great time. She worked some that year.

She returned to the states with friends as far as Pocatello, then had to find her way to Camas Prairie, about sixty miles north of where the family had moved. In the small town of Manard, she worked in the general store and the post office for Harvey Dixon. Her folks rented a farm from Jim Robinson about a mile from town.

Three years on Camas Prairie, Jefferson County, Idaho, the snow was deep and the winter cold, but people were warm and friendly and it was a happy time. The Smiths used to sing a lot. They had a good quartet with the help of Al Larsen.

In 1913, while in Salt Lake City, just before Christmas she received a telegram from Frank Bird of McGill, White Pine County, Nevada, stating that her sister, Minnie, was very ill and could she come. She took the train for McGill, Nevada just before Christmas and found her sister very ill and needing much care as well as two children, Lucile and Floyd.

One evening, soon after she arrived, a Mr. Everett DeWitt Burlingame came to check some names on the roll as he was acting secretary for the Young Men's Mutual. Mr. Burlingame came to the Bird home often and she found he was thoughtful and interesting. On March 4, 1914 he traveled by boat to join his friend, Severin S. Sorensen, who had been sent to be general manager of Braden Copper Co. in Chile, South America.

As Alice's sister recovered, she went to work for the J.C. Penney's store.

In 1915, Mr. Henery of the drug store and others, sponsored a popularity contest — Alice won the prize — \$500.00. She wrote to Mr. J. C. Penney and asked if she could try for a store manager as she was sure she could raise another \$500.00. His answer was a very nice letter and said they did not have plans for the women. She would just have to marry one of the boys.

About August, 1916, she worked for the Goodman Brother Mercantile Co. She went to Salt Lake City to do the buying for them. It was a new experience and a big responsibility.

April, 1917, Mr. Burlingame returned from Chile and was asked to go back to his job.

On June 30, 1917, they were married at her parents' home in Mt. Emmons, Duchesne County, Utah. They went by train to New York, July 10, spent five days in New York and sailed on the PSNC Ebro. They were 28 days on the water and arrived in Valpariso, Chile. It was a wonderful trip and being war time they had some exciting experiences. There was a submarine alert just before they arrived in Panama.

Their home in Chile was on the side of a mountain — elevation 7,000 ft. Their play time was horseback on the trails, tennis, in-door baseball in the gym or down the coya to a level spot. In the winter they had fun tobogganing, skiing and playing bridge.

They came home to the States for a nice vacation in 1920. Then back for another three years. Their mode of travel from the mines to Rancagua was by rail, automobile body with railroad wheels. Very pleasant, but it was a road with a thousand curves.

During this time she was camp hostess and managed the guest house and directors house with native couples in each house to do the work. She met the people as they came into town, arranged for their meals and entertainment. It was a great experience. A little trouble but once. It was a Danish Doctor and his two daughters seeking special snake venom. They spoke no Spanish or English. There were no snakes in Chile.

They returned to the States in 1923, and planned to go to Africa as their friend. Alma Ek was there. But terms were unsatisfactory so E. D. Went to work for Utah Copper at Garfield where their son, DeWitt Clinton, was born on February 12, 1928.

They moved to Seattle, Washington in the fall of 1928. E. D. hoped it would be better for his hayfever.

The depression years were bad — they never suffered but had to skimp. Dr. Barnes and E. D. Burlingame formed a company, B & B Mining Co. They had a gold claim near Cle Elum, West of Ellensburg, Washington. They had a good start when E. D. passed away on November 15, 1939 of peritonitis after surgery.

Alice went back to J. C. Penney's in Seattle for six months and then went to Boise in 1940. She served as receptionist for the Idaho Mutual Insurance Co. for twenty years — she sold enough insurance during the years of 1946 and 1947 to buy her a new car.

In September 1959 she started dating Amos Belnap whom she had know for almost twenty years, being associated with him in M.I.A. work, off and on, during this time.

On January 7, 1960 Alice and Amos were married in the Idaho Falls Temple. Through mutual agreement this was a civil marriage, "until death do we part," because both Amos and Alice were already sealed to previous mates.

She and Amos decided to make at least one or two trips a year as a means of passing time and seeking enjoyment. In 1960 they went to Palm Springs, Ca. and the most outstanding event of the trip was a Fish Fry Picnic with the Dick Langrells, Pete Petersons, Cliff Rounds, A. L. Petersons, Frank Gaylans, F. B. Wisners and the Belnaps.

Another time when they were at Palm Springs they made a trip out on the desert to observe the various types of native palms.

They lived at Amos' home on Crescent Rim Drive and in 1962 they moved to 519 Michael Avenue in Boise, Idaho.

In 1963, they went with the Esther James tour to the Hill Cumorah Pageant. This was a treat of a lifetime. Alice has a large map that is well marked all the way and a strip of white shelf paper eleven feet long to describe the trip. They went by bus and each bus was identified by color of their tags. Their bus was yellow and each was organized as a ward. Dr. Blair of Glendale, California was their bishop, his wife, Helen, was the Relief Society President. She and Amos were M.I.A.

They left Salt Lake on July 24 and traveled what they called the South Route, Cheyenne, Denver, Kansas, Independence, Kentucky, Virginia, Williamsburg, etc. This route was especially interesting to Alice as Canadian Schools did not stress the beginning of U.S.A. history and she enjoyed the enlightenment. The weather was beautiful all the way.

They went North to Boston, Montreal, Canada and a few miles of boat trip down the St. Lawrence River. It was beautiful to see the small islands with steeped castles where the people lived. Then back to the Cumorah Pageant. On to Niagara Falls, which was outstanding, Chicago and Carthage Jail, Nauvoo, Omaha, Winter Quarters, Cheyenne and home.

The winter of 1964 they stayed at home.

In 1965 they went to Palm Springs and on to Arizona. They stopped on the way in Las Vegas. They attended the Native Date Festival where they had Ostrich races and a horse show near Indio, California.

Amos was very fond of hunting and every pheasant season they went out and hunted practically the entire season and she enjoyed his companionship. It was a great loss to her when Amos expired on December 22, 1966.

Alice has had various church assignments, they are listed as recorded — 1912, counselor in Primary at Manard, Oakley Stake, Idaho. Beekeeper first year this was introduced in the church at McGill, Nevada. In 1921, while in Chile, with the help of a Brother Edwards, they held cottage meetings and sent minutes to President Grant.

From 1924-1927 Oquirrh Stake Gleaner Leader, Garfield Ward, Garfield, Utah.

1928 — Visiting teacher with her mother in Garfield Ward.

1930 — Mission Primary, Seattle, Washington Mission, Queen Ann Branch.

July 31, 1938 she was Stake Primary President, First Stake in Seattle, Washington. President Alex Brown was the first Stake President.

1941 — Stake **M.I.A.** Gleaner Leader, Third Ward, Boise, Idaho, Stake President, Z. Reed Millar.

1944 — Stake President Y.W.M.I.A., Boise, Idaho, Boise, Stake, under Stake President, Z. Reed Millar.

1953 — Stake Jr. Leader, Y.W.M.I.A.

1954 — Stake Special Interest Leader with Stanley Mullinix and Conan Matthews, Ward Sunday School teacher, Gospel Doctrine Class, Fifth Ward, Boise.

1956 — Enlistment Stake Sunday School, West Boise Stake, Keith Ricks, Stake President.

1957 — Instructor Use Director, West Boise Stake Sunday School.

September 4, 1960, Alice was given the Honorary Golden Gleaner Award at Stake Conference, West Boise Stake.

On August 20, 1967 she was called to be a Stake Missionary from the Tenth Ward. She served with Diana Tippetts, and was released on February 20, 1969.

Stake President, Marion J. Callister, called her to his second Stake Mission on August 16, 1970 and she served with Ona Ricks. She was released at the end of eighteen months.

At present she is serving as Relief Society visiting teacher (June 7, 1974.) She resides at 519 Michael, Boise, Idaho.

1)4.9 Emory Belnap/Martha Kershaw



Emory Belnap was born on August 4, 1891 at 2948 Pingree Avenue, Ogden, Utah. He was the ninth child of Joseph and Manerva Permila Fisk (Howard).

In 1905 they moved to Preston, Franklin County, Idaho where his father opened and operated a lumber yard with his brother, Hyrum. Emory worked here with his father and brother, Amos, until 1910.

He attended the Pingree School in Ogden, Utah and the old Oneida Academy in Preston, Idaho.

At the age of 18, Emory being full of wanderlust took off on his own or just ran away from home. He headed for Ogden, Utah. He didn't stay long as his father had called the sheriff and he was waiting — ready to send him right back home.

He courted and won the hand of a very fair maiden, Martha D. Kershaw. On June 8, 1910, they boarded the old O. S. L. railroad train at 7:00 A.M. with Brother and Sister Thomas Kershaw and Martha's grandparents. John and Elizabeth Lewis Davis also went along to the L.D.S. Temple at Logan, Utah to be married. Brother William Budge performed the ceremony. They returned to Preston at 9:00 P.M. that night to a large wedding supper with the whole countryside invited. They settled down to married life in two rented rooms.

During the years they had to move many times to find work. Emory farmed in Dayton and Downey, Idaho. They spent a winter in Jackson Hole, Wyoming working for the Forest Service. He worked in a bakery in Idaho Falls, Idaho and Ogden, Utah. Finally they settled down in Preston, Idaho where they started the Belnap Dairy at 207 South First West. They sold this dairy in 1944.

Emory traveled throughout the intermountain area to all the horse shows and won first place many times with his beautiful horses. He usually had a hunting dog as a constant companion.

He was a member of the Preston Boots & Saddle Club for many years. He helped organize and participated in the famous Preston Night Rodeos, went on overnight rides and attended and enjoyed steak fries and parties with his friends and their ponies. He was a member of the Preston Polo Club and ran for sheriff of Franklin County in 1936. He was a member of the Preston Chamber of Commerce, the State Defense Counsel — January 23, 1942, Air Raid Warden — 1944 and a member of the Preston Rifle Club — 1946.

Emory was baptized on August 4, 1899 in the First Ward of Ogden, Utah by Henry E. Tyior. Confirmed on August 6, 1899 by James Burch. He was ordained a Deacon December 12, 1904 by Nathan Tanner, ordained an Elder on June 5, 1910 by George Cavort and ordained a High Priest on May 17, 1953 by E. Ray Merrill. He was active and help many Church positions. He was Activity Supervisor in the Mutual at Dayton, Idaho — 1930 to 1933. A Counselor to Leo Hobbs in the Second Ward Mutual — 1938. A work supervisor for the Fourth Quorum of Elders — Preston Second Ward — 1944 to 1945. He was secretary to Gean Hone the President of the Fourth Quorum of Elders — 1945 to 1948. He was a Ward Teacher in 1946 and Second Counselor in the Elders Quorum to President Gean Hone — 1948 to 1953. He was secretary of the Welfare Committee in 1950 and a High Priest group leader — January 23, 1955 of the Preston Second Ward.

After selling his dairy herd he attended the Temple regularly and enjoyed the love and companionship of his fellow workers and ward members.

Emory died on March 28, 1961 in the Logan Hospital after surgery. He was buried April 1, 1961 in the Preston City Cemetery, Preston, Franklin County, Idaho.

Many of his friends and relatives gathered to pay honor to him and his family. President Henry Rawlings said, "Here was a man whose heart was good, who walked with men and understood. His was a voice which spoke to cheer and felt like music upon the

ear. His was a smile men loved to see. His was a hand that asked no fee for kindness or friendliness. Throughout his life, his advice and motto was, Be honest, Be gracious. Serve to the best of your ability. Honor your fellow man and honor will come back to you."

Martha Kershaw Belnap

Martha Kershaw Belnap was born September 20, 1891 in Preston, Franklin County, Idaho. She was the fifth child of Thomas Kershaw and Margaret Ann Davis.

She **loved** her home, brothers and sisters, friends and neighbors and did all the things most children do in their young life such as playing hopscotch, ball, teeter-tottering and swinging. She attended the old Oneida Academy and with her many friends enjoyed the dances, candy pulls, hay rides, Mutual and home parties of the time.

On June 8, 1910 she married Emory Belnap in the L.D. S. Temple at Logan, Utah. William Budge performed the ceremony and they returned to Preston that same evening to a large wedding supper. They settled down to their married life in two rented rooms and seven children were born to this couple. The first five children were born in Preston;

Beth Kershaw on May 8, 1912, Margaret Ann on February 24, 1915, Roberta Kershaw on March 27, 1917, Nathan Emory on January 8, 1919 and Parley Kershaw on October 13, 1921. Eva Marie was born on June 30, 1924 in Ogden, Utah and Dan LaMar on January 5, 1928 in Idaho Falls, Idaho.

During the years they had to move many times to find work but she still managed to hold many different positions in the church in the wards they lived in. She was asked to teach and lead the singing in Primary Conference in Idaho Falls, Idaho. She was a Relief Society Visiting Teacher for forty-seven years from 1919 to 1966. She was a Primary teacher in the Preston Fourth Ward in 1915 and worked in the Primary for seventeen years, she was asked to be Primary President in 1942. She was an M.I.A. teacher in the Preston Second Ward. In the Relief Society she was President of the Preston Second Ward for five years, acted as agent for the Relief Society magazine for seven years and for two years gave the literature lessons as well as the teachers topic lessons for three years. She was a member of the Franklin Stake Choir, the Second Ward Choir and the Singing Mothers. She spent about eight years in the Presidency of the Daughters of the Pioneers.

She enjoyed attending the temples and visiting with friends, family and neighbors doing genealogy work. She loved poetry and sewed most of her children's clothing. She was a devoted mother and always kind and thoughtful of the needs of her children. She was an inspiration to her children and grandchildren.

She owned and managed a candy store in Preston, Idaho for several years.

On August 12, 1972 she had a severe stroke and at the time of this writing is in the Preston County Rest Home.

1)4.10 Blanche Lavern Belnap/Allen Riley Cutler



Blanche Lavern Belnap

Blanche Lavern Belnap was born September 30, 1894 in Ogden, Utah. She was the tenth child of Joseph Belnap and Manerva Permila (Howard) Fisk. Her early school days began in the Pingree school in Ogden and after the family moved to Preston, Idaho in 1905 continued at the Central Grade School there. She graduated from the Oneida Stake Academy in 1913. At the academy she was especially interested in music and was a member of Professor Engar's chorus and band. She became very proficient in the playing of the piano and particularly enjoyed the popular songs of the day. Blanche was a little above the average height for her age, she had a wonderful carriage and beautiful curly, auburn-colored hair and brown eyes. She was very popular in school activities. After graduation from the Academy she worked as a telephone operator in Preston and on August 18, 1915 she married Dr. Alien Riley Cutler, II in the Salt Lake Temple. Shortly thereafter they moved to New York City where Dr. Cutler attended the University of Columbia College of Medicine. Their first child, Lucy, was born in New York on May 27, ' 1916 and Alien Riley, III was born in New York on June 13, 1918.

After Dr. Alien Cutler, II completed his medical training in 1919 the family returned to Preston where they built a new home and their third child, David Joseph was born on August 31, 1923. After the birth of David she had kidney trouble and was in relatively poor health. She was under treatment for a short time in Preston and was later transferred to the L.D.S. Hospital in Salt Lake for continued treatment. She expired on September 26, 1926 in Salt Lake City, leaving her young family just when they were beginning to realize what life was all about. Even though the children were young, they still remember her as a beautiful, lovely and warm young mother.

Alien Riley Cutler, II

Alien Riley Cutler, II was the second child and first son of Alien Riley Cutler and Lucy Mae Hardy. He was born in Salt Lake City, Utah on the 5 April, 1894. As a child of two years of age he accompanied his parents to Baltimore, Maryland where his father attended the College of Physicians and Surgeons and received his M. D. degree. The family returned to Preston, Idaho where his father established practice. Alien attended elementary and high school in Preston, first attending the Oneida Stake Academy and transferring to the High School Department of the Latter-day Saints University in Salt Lake. He attended his pre-medical studies at the University of Utah and entered the College of Medicine of Columbia University in New York City in 1914. He received his M. D. degree in 1918 and interned at the Presbyterian Hospital in New York City. In 1919 he returned to Preston and became associated with his father in the practice of medicine. Two years later his father died and Dr. Cutler remained in active practice in Preston, Idaho until the time of his death.

Dr. Cutler married Blanche Lavern Belnap the 18 August, 1915. They had three children. After the death of his wife, Blanche, in 1926, Dr. Cutler married Blanche's sister, Ida, on 31 July 1927. There **were** two children with this marriage.

In addition to a very active practice, Dr. Cutler found time to be a stalwart in his community where he served with fidelity and distinction. He was president of the Preston Chamber of Commerce, active member and president of the Rotary Club of Preston, president of the Preston School Board and served as a member of the University of Idaho Board of Regents. He was an active member of the Boy Scout Council of Cache Valley for twenty-five years, holding the office of president, finance chairman, national council member and received the Silver Beaver award during his term of offices. He was examining physician under the Selective Service Act of 1940 and received an honorary medal from the Congress of the United States for this duty.

He was an active member in the Latter-day Saints Church and served in many official and unofficial ways.

Dr. Cutler realized it was very important to keep abreast with current medical knowledge and made it a practice to attend yearly medical and surgical clinics on courses of study in various areas of the country. He built a modern hospital in Preston in order to serve his patients better. This hospital was later taken over by Oneida County.

In spite of his very active practice he still had time to devote to his family. He set high standards for himself and each member of his family. He made it a point to find time to be a companion and counselor to each of the children and encouraged them in various activities. He enjoyed spectator sports, particularly when the University of Utah teams participated and he was the 'camp cook' when he hunted and fished with his family and friends. He was a well read man and was willing to drive a considerable distance to enjoy a good concert or play. He was an active, behind the scenes, worker in the Republican Party.

Dr. Cutler suffered his first heart attack in 1938, this slowed him up a little but not so you could really notice any change. He made it a point to take vacations and obtain adequate rest and while enroute to a vacation in Arizona he suffered another coronary attack and passed away in St. George, Utah on 4 February 1946.

At the time of his death the Preston Citizen commented editorially: "Dr. Alien, as many called him, was not just a moving force in the community of Preston, he was the moving force. Friends and associates sought out his advice on all types of problems . . . his thinking was right, it was just and it was concise. We have heard many persons of all types of political or religious complexion who refer to this kind and noble man as the fairest man they had ever known. In the community affairs he was a bulwark . . . his death will be more grievous to our people in the coming months as we miss the valued service he rendered. A man at the prime of his career has been snuffed away from those who held him so dear."

1)4.11 Ida Belnap/1) Hyrum D. Tippetts; 2) Alien Riley Cutler



Ida Belnap

Ida Belnap Tippetts Cutler was born on September 15, 1898 in Ogden, Weber County, Utah. She was the youngest daughter of Joseph Belnap and Manerva Permila Fisk (Howard). There were twelve children in the family, seven girls and five boys and Ida is the last living child. Since all of her grandchildren are, or probably will be, taller than she is, her mail from one of her granddaughters comes addressed to, "Mrs. Shortie Cutler."

Ida has related some memories of her life in these words: "My father was a deputy sheriff for Weber County and mother used to hitch the horse to a single-seated buggy and drive to the courthouse to pick him up after his day's work. Often my younger brother, Stanton, and I went with her. Father made us a little seat that fitted over the sides of the buggy at their feet. On one occasion we could not find Stanton when it was time to go for father, so we left without him. Later, as we were driving along Washington Avenue

between 24th and 25th Streets, we could see our reflection in the store windows. Stanton was sitting in the small compartment on the back of the buggy. Mother was annoyed because he could have been hurt, and because he wasn't cleaned up."

Ida's mother was a wonderful homemaker, her house was a house of order. She loved her salt-rising bread. They all had their own work to do. Ida's first job was to dust the scroll work in the sewing machine. Each day had a special task to be done.

Ida attended the first grade at Pingree School in Ogden. On July 1, 1905 the family moved to Preston, Idaho where her father managed the Preston Lumber Company. Her father and two brothers, Amos and Emory, drove a wagon loaded with their belongings and a cow tied behind to Preston, camping along the way. Her mother and the rest of the children rode the train to their new home.

Preston was a small community which had been incorporated into a village in 1900. There was no electricity nor water in the homes. They pumped their water from wells near the house. Ida was baptized in the first bathtub with running water in the John Johnson home by Solomon Hale, Sr. on September 15, 1906. Her growing up years were happy and a time when she made many lifelong friends.

She attended Central Grade School, graduating in 1914, and the Oneida Stake Academy from 1914 to 1918. Following summer school at Albion State Normal School, she was employed as an assistant first grade teacher at Central. The school had been closed the previous year because of the influenza epidemic and the first grade was extra large. Later she worked as a clerk at Foss' Drug Store and as an office girl for the Doctors Cutler.

On November 7, 1921 Ida married Hyrum Dewilton (Dee) Tippetts. Two children were born to this marriage: Gwen Ellen on April 6, 1923 and died September 4, 1925; and Reed Belnap, born on November 7, 1926 in Preston, Idaho. This marriage ended in divorce, both civil and temple, and the two children were sealed to her second husband, Alien Riley Cutler, II, on February 15, 1928. Reed legally changed his name to Cutler on December 4, -1953.

On July 31, 1927 she married Alien Riley Cutler, II, a widower since the death of her sister, Blanche. They had two children; John Elbert born on September 1, 1928 in Preston, Idaho and Blanche JoAnne born on February 19, 1932 in Preston.

During her married life to Dr. Alien she had two great sorrows, **one the death of her** son, David, at the age of 4Y2 and the death of Dr. Alien.

Among her greatest pleasures were the many hunting and fishing trips that she and Dr. Alien enjoyed and their vacations together. They spent much time enjoying scenic places in the West, both with the family and with friends. They visited places such as Jackson Hole, and Yellowstone Park in Wyoming; Bryce and Zion's canyons in Utah, Mesa Verde Park in Colorado. One summer they went on a hunting trip with two other couples to the primitive selway country in Idaho that can only be reached by pack horses. They heard the mating call of the bull elk for the first time and it was very thrilling for Ida. The country was rugged and beautiful.

They went fishing off the coast of Baja, California for marlin and caught many fish, but no marlin. The last and most memorable trip they had together was to New Orleans, a fabulous city, where Alien attended a seminar on Orthopedic surgery given by the Tulane Medical School. Their visit to the old French quarters of that city was wonderful since so much history had been made there.

Ida's husband died in 1946 and a year later she moved to Boise, Idaho where her husband had purchased property knowing he should move to a milder climate, and where their oldest son, All, was living.

After her children left home she began a new career as a unit clerk at St. Luke's Hospital and worked full or part-time for seventeen years.

Her first work in the Church as a Bee Keeper in the Second Ward in Preston when the Beehive program was first initiated. Later she worked as a Primary Secretary and in the Presidency of the Fourth Ward M.I.A.

After moving to Boise she served in the Tenth Ward as a Relief Society visiting teacher and at present is the Primary Librarian. She is enjoying good health and maintains a home at 3107 Crescent Rim.

Hyrum Dewilton Tippetts

Hyrum Dewilton (Dee) Tippetts was born December 8, 1896 in Preston, Idaho. He was a son of Hyrum Tippetts and Mary Ida Hopkins.

As a child Dee played around the blacksmith shop owned and operated by his grandfather (Harvey Tippetts), his father and brother, Arthur. Hyrum Tippetts later operated the Tippetts Hardware Store in Preston, Idaho.

Dee attended the Central School, graduating in 1914. He later attended a business school in Salt Lake City, Utah. He was moderately active in church work; ordained a Deacon in 1908, a Teacher in 1912 and an Elder in 1922.

In 1916, at the time of his enlistment in the U.S. Army, he was a bookkeeper for the Hotel Utah. He enlisted with the 145th F. A. Regiment, training at Camp Kerney, California and was transferred to Brigade Headquarters. On his discharge record he was listed as #1639894 P/1c Dee Tippetts, Headquarters Detachment, 65th F. A. Brigade. He was honorably discharged February 3, 1918 at the expiration of his term of service and returned to Preston to work in his father's hardware store. He was an expert fisherman and spent many happy hours on the beautiful trout streams of Idaho.

Dee was married to Ida Belnap on November 8, 1921. Two children were born to this marriage, Gwen Ellen and Reed. Dee and Ida were married in the Salt Lake Temple on January 15, 1926. They were divorced later that same year, both civil and temple.

During the depression years work became very scarce. Dee went to Ogden, Utah to work for the Ogden Packing and Provision Company. He stayed there for two years and in 1929 he went to South San Francisco where he worked for Swift Packing Company.

In the latter part of February 1929 he had an abdominal operation that resulted in peritonitis. He died March 12, 1929 in South San Francisco. He was buried in the Ogden City Cemetery in Ogden, Utah.

1)4.12 Roswell Stanton Belnap/Helen Shomhart



Roswell Stanton Belnap

Roswell Stanton Belnap was born on August 1, 1900 at 3210 Wyoming Avenue, Ogden, Utah. He was the youngest born of Joseph and Manerva Permila Fisk (Howard) Belnap. When he was two years of age the family moved to 2948 Pingree Avenue and in 1905 they

moved to Preston, Idaho where his father was in the lumber and coal business. He attended the elementary schools in Preston and was quite interested in athletics so he returned to Ogden to attend the Weber Academy for his High School education. Here he starred as a track man, as a baseball player and in basketball. On two occasions he made the All-State basketball team and both of these years Weber Academy won the State basketball tournament. On graduating from Weber he was offered an athletic scholarship at the University of Nevada and he attended there for one year then transferred to the Agriculture College at Logan, Utah.

He was interested in baseball, basketball and track at the Agricultural College. In 1920 he was a guard on the freshman basketball team and was on the baseball team. In 1921 he received his letters in basketball and baseball. In 1923 he lettered in basketball performing as a star guard. In 1924 he lettered in basketball and it was one of the most successful basketball seasons of the Agricultural College. During his basketball career young Dick Romney was his coach. While at the A. C. he was a member of the Sigma Alpha fraternity which later became nationally affiliated with the Sigma Chi.

In 1923 he started working for Henry Laub in the Cache Valley Electric business. He graduated from the A. C. in 1924 and started to work for the Capital Electric of Salt Lake as a traveling salesman in the Northern Utah and Southern Idaho districts.

On June 4, 1926 he married Helen Shamhart of Logan, Utah and soon after was transferred to Pocatello, Idaho as a representative of the Capital Electric. The Capital Electric was owned by the General Electric Corporation and in 1931 he was transferred to Boise, Idaho as a sales representative. In 1936 he was named resident manager of the Boise Division and in 1950 he was appointed to the position of District Manager of the intermountain area of General Electric Supply which covered all of Utah, mid and southern Idaho, eastern Nevada and Montana, as well as most of northern and western Wyoming. He was District Manager until the time of his death.

During his business career he was still very active in athletics. He was an ardent golfer and while in Boise won many State and other amateur trophies. He joined the Oriental Lodge 60 AF and AMKL el Korah Temple Shrine of Boise and became a second degree Mason in 1944 and was active with the Masonic work. He was a member of the Chamber of Commerce in Boise, a very active Rotarian and on transferring to Salt Lake he became a member of the Salt Lake Chamber of Commerce, Salt Lake Rotary Club, the Alta Club and the Salt Lake Golf and Country Club as well as the Salt Lake Gun Club.

He died May 6, 1961 in Bountiful, Utah as the result of a shotgun accident. He was buried in the Salt Lake City Cemetery on May 8, 1961.

Helen Shamhart

Helen Shamhart was born November 11, 1906 in Emporia, Kansas. She was the only child of Reid Elwood Shamhart and Martha Nell Woods. Her father was in the mercantile business and in 1906 they moved to Salt Lake City where he began business. In 1910 they moved to Logan, Utah where her father organized the Shamhart Department Store.

The Shamharts were Episcopalians and there was no Episcopal Church in the valley so Helen went with her friends to many Latter-day Saint services.

She attended High School at the B.Y.U. in Logan, Utah for two years, and transferred to the Rowland Hall, an Episcopal school in Salt Lake City from which she graduated in 1926.

Helen was married to Roswell Stanton Belnap on June 4, 1926, making her home in Pocatello, Idaho. She returned to Logan, Utah to be with her mother at the time of the birth of her only child, Geraldine, on March 3, 1930.

In 1931 her husband was transferred to Boise, Idaho with his job and she became engrossed in the rearing of her daughter and in her eventual successful marriage. Helen was very active in ladies groups in Boise and was an ardent bridge player.

In 1950 she moved to Salt Lake City and became very much interested in the Pink Lady work and in the Y.W.C.A. She is still active in the Salt Lake Golf and Country Club. Helen experienced the only true tragedy of her life in 1961 when her husband was accidentally killed as a result of a shotgun accident.

She now resides at 875 Donner Way, Salt Lake City, Utah. 1)5

Martha Jane Belnap/Levi Byron Hammon



1)5.1 Gilbert Levi Hammon (died at birth)

1)5.2 Byram Rosel Hammon (died at birth)

1)5.3 Polly Adaline Hammon/1) Lorenzo Stoker; 2) W. G. Clark



Polly Adeline Hammon/1) Lorenzo Stoker; 2) W.G. Clark

Polly Adeline Hammon

Written by Mrs. Fuchsia Erma Stoker Jones

When mother and father were first married, they lived in So. Hooper, Utah. While living there, mother's first child, Clarissa Jane Stoker, was born 18 Sept., 1889. Some time after, they moved to Preston, Oneida Co., Idaho. When Clarissa Jane reached the age of about six months, she was stricken with erysipelas and passed away 9 March, 1890.

This was a hard blow to my mother, but she was brave and bore the burden. The little darling was laid away in the Preston cemetery.

The following year, on March 20, 1891, mother was blessed with another baby girl, Leona Pearl Stoker (now Mrs. Albert James). She was the fifth generation of living females, namely: Martha McBride Knight, Adeline Knight Belnap, Martha Jane Belnap Hammon, Polly Adeline Hammon Stoker, and Leona Pearl Stoker James. Several years later Leona Pearl gave birth to Norma James (now Mrs. Cloyd Bartonek). Martha McBride Knight was now deceased. My sister, Pearl, has photographs of these two five generation groups.

After a short time mother and dad moved back again to So. Hooper, Utah, where she bore two more children, Lorenzo Earl and myself, Fuchsia Erma Stoker Jones. When I was about six months old the family moved to Roy, Weber Co., Utah, where they rented the old Hamblin home on Cousin Row. There, mother bore Jesse Lee, Goldie Marie, and Betsy Motlena. We had some happy days together. Mother roomed and boarded some school teachers. One of them was Maud Donovan. At this time my Uncle Jesse Stoker, father's brother, lived with us also.

My brother, Earl and I used to take eggs from mother's chicken coop and buy candy at Harry White's old store. Mother had some ducks and used to pick their feathers to make our pillows. She also filled ticks with clean straw for us to sleep on. At that time they used straw for padding under carpets. She tore up old clothes and sewed rags together, and had them woven into carpets to cover our floors. I loved to wind the rag balls for her after she had sown them. She also made quilted covers for our beds.

Dad had sheep and I can remember well when it came time to dip and shear them, how much fun it was to watch. One time he had been away from home on business, and after he returned, he shaved off his mustache. He then went outside where my brother Earl was, and asked him where his father was. Earl replied, "In the house, shaving." I think at that time dad was a trustee for the Roy school.

Mother almost always attended Relief Society and Fast Meeting, but I cannot remember of her attending Sunday School regularly. She perhaps had too much work to do taking care of us children. Mother was an excellent seamstress. In her earlier years she made burial clothing for many of the deceased ward members. I can remember yet some of the dresses she made for me and especially my graduation dresses when I graduated from the eighth grade and Smithsonian Business College.

I cannot remember my age at this incident, but Pearl and Earl hitched our dog to my go cart, put me in it, and gave me the lines. I drove a little distance and much to my surprise ended up in the potato pit on my head. This made father angry and he put the go cart up in the hayloft, so we could not get it any more. I don't remember if they got a spanking or not, but they should have. Anyway, perhaps they thought I could drive.

About the year 1901, Uncle Jesse Stoker and dad purchased several acres of land east of the Roy County infirmary. Some time later they sold some of the northeast corner to the town of Roy for a cemetery. By this time mother had decided to go to Preston and have little Clarissa Jane (her first born) removed to the Roy Cemetery. Aunt Robina, mother's sister, took care of Jesse, Goldie and Betsy. Mother took me with her and we left for Preston, Idaho, on the train. This was my first ride on a train. After we had arrived, they dug up the grave and removed the outside box from the little casket. The flowers on top were still beautiful, and the minute the air hit them they fell to dust. When we left to take her little remains back to Roy, I particularly remember how the rain poured down on the windows of the train. When Aunt Robina and the children met us at the depot, it was also raining in Roy.

The little casket was put in the waiting room of the depot for a while and then father, mother, Dick Greenwell (father's friend), and several others took the little casket up to the Roy cemetery and buried it. As near as I can remember, this was about the spring of

1902. My little sister, Clarissa Jane, was the first person buried in the Roy cemetery. Father built a little white picket fence around her grave.

About this same year, Uncle Jesse built his house on the east end of the property in Roy, Utah. He had previously married mother's sister, Lettie Matilda Hammon, and they now had a son, Herman, and a daughter, Jane Matilda. If I remember correctly, Jane was born soon after they built their new home.

Soon after my sister, Betsy, was born, 5 April, 1905, my folks decided to build a home near Uncle Jesse, on the west end of the property. This home was a two-room house with a slanting roof. Later on they added a shanty at the rear of the house. Mother worked hard to help build this home and sometimes she worked just like a man and did a man's work.

I remember the trials and hardships mother went through one summer when father had typhoid fever. We were still living in the two-room slope house. They had to cut a window in the north of father's bedroom to get air in to him. Sometimes I wonder just how mother made it through. She must have had the faith and courage of the pioneers. One particular thing that remains in my memory pertaining to mother is that she always hummed the Latter-day Saint hymns while nursing and rocking her babies to sleep. Very few babies get rocked to sleep nowadays. Many a time have I played the song, "Have I Done Any Good in the World Today," on the piano for her to sing.

As our family increased, the folks remodeled our home in Roy and built three rooms on the main floor and two upstairs, one for the boys and the other for us girls. I remember well how I hated washing chimneys for the old coal oil lamps. Many times I have chopped wood and gathered coal on the railroad track for mother to make a fire to bake bread for us. We had to pump water and fill the reservoir in our old stove in order to heat water for our bath in the old tin tub. I remember the first washing machine mother owned. We had to turn it back and forth and help her with the washing. I never have forgotten the first electric lights in our home. They were certainly appreciated. This ended my lamp chimney washing. I wonder sometimes if the young people of today really appreciate all these modern things we have. Perhaps they would be much happier if they had more things to do.

When my brother Wells was small, dad hired out to work for A. P. Bigelow, an Ogden banker. This job was on Mr. Bigelow's farm, setting out trees. Dad's salary was \$75 per month, and my brother Earl was to receive \$50. This was to be the family income, and it meant that we would have to move to Riverdale, Utah. I do not know exactly what year we moved there, but mother gave birth to my brother, Maurice Lloyd, on 26 May, 1911, and I graduated from the eighth grade at Riverside School 3 June, 1911. We must have moved back to our old home in Roy, Utah, in the late fall of 1911 or early spring of 1912, because in the fall of 1912, Maurice Lloyd was taken ill with whopping cough and pneumonia and passed away 22 Sept., 1912. At this time we were back in our old home in Roy again. This death was another heartbreak for mother. Maurice was such a loveable little fellow.

On 26 June, 1913, our brother, Ellis Alien, arrived. My sister, Pearl, and I were with mother, and Ellis was so anxious to get down to this world that he arrived before the doctor. He was another blessing to my mother. I remember when father passed away on June 9, 1920, how mother stood by his side in the hospital until the end came. Betsy, Jesse, Wells and Ellis were still at home. Jesse was old enough to be a big help to mother, and he stayed home and worked the farm, and did a good job. Later on my sister, Betsy, came to live with me and worked in the Woolworth store in Ogden. Mother rented the farm out to Earl, I think, and Jesse went to work on the railroad and stayed at my house for some time, I believe, until he met Ruth.

Mother was remarried in June, 1923, to William dark, who had lost his wife shortly after father's death. They were neighbors and lived across the street from each other. I think at this time Earl was still living in mother's home. Mother was only married to Mr. dark a short time when she took ill and passed away July 17, 1923.

Jane Hammon/William Nathan Baker**Jane Hammon**

Mother was born 1 June, 1875, in Hooper, Utah. Grandmother Hammon was 20 **years** old and mother was her fourth child and second daughter.

Grandfather Hammon called mother "Nooch," which pet name was carried into our home by our father when he and mother were married in 1894. However, practically all her married life she was known as "Aunt Janie" by relatives and acquaintances.

Mother told us many stories of her early life in Hooper before she was married. We loved them all. Because Grandfather Hammon traveled a lot with his champion stud horses, mother and her older sister, Aunt Polly Stoker, were given a lot of responsibility in caring for themselves and the younger children.

One time when grandfather came home he brought some glass fruit jars. For years the only fruit the family had in the winter time had been dried during the harvest season. Apricots, apples, etc., were washed, pitted and spread on a clean white cloth known as factory (a cross between cheese cloth and muslin). Another sheet of the factory was spread over the top, usually on the roof of one of the buildings. During the heat of the day, the top cover was removed and mother and Aunt Polly often sat for hours "shooing flies" from the drying fruit. However, with the advent of the glass jars a new era in canning was presented. Mother said they were so afraid the jars would break when the hot fruit was poured into them, that they kept a fire going for twelve or more hours while the jars boiled. But, how proud they were when they showed their neighbors the shiny bottles of fruit.

Grandfather enjoyed surprising the children. A large bag of cucumber shaped fruit of shiny yellow caused a lot of excitement. The children thought they were giant green beans, but found out that they were luscious bananas.

There was a "salt lick" just west of their home in Hooper. Sometimes men would pass by their home on the way to the salt lick. Sometimes they were looking for work. Some times they were just hoboos and were troublesome. Even stray Indians found their way in that vicinity at times. Grandmother had cautioned mother and Aunt Polly to go for help if she mentioned "John" in her conversation. Brigham Young had preached about the wandering Indians. His people were admonished to "feed them. Don't fight them." At the salt lick railroad ties were treated in the salty water to preserve them. A worker could only

take the salt on his hands and feet for a few weeks. After about 30 days their flesh would get so coarse and rough that it would crack and the workers would then move on.

During mother's girlhood the first irrigation was made possible. Ditches and canals were made to bring the water to the farms. Even the railroads were brought through Utah and gave them a final connection with the outside world.

Telephones were a miracle. The first one in Roy, where mother and father had made their home, was in the Star Store. The number was One One Green. Grandfather Hammon had the second one and the number was One One Red. When several of mother's children were born, father rode to the telephone to call a doctor from Ogden. Sometimes the doctor came in his buggy and stayed for hours, but on an occasion or two the doctor didn't get there in time and father's sister, Aunt Dine Robinson, attended. Some of the experiences they told years later were fanny, but at the time they were heartbreaking agonies.

Some sagebrush was burned in the stoves, but after the crops were harvested some of the brethren hauled wood from the canyons for the winter months.

Mother has often told us that we should appreciate the feather ticks, which we each had for our beds. They were made of the small duck feathers and goose down from the birds father shot. She told us when she was growing up their bedsteads were laced with rope for springs. Ticks were filled with barley straw and sometimes cat-tails for mattresses. Some corn shucks were used beneath the straw ticks.

Curtains of factory, drawn tight with a string, made a very full ruffle around the beds. Window curtains were made the same way and used for blinds. Factory was used for everything in those days. In fact, mother even made her own and father's garments of it when they were married in the old Endowment House in Salt Lake City.

The first "real" blinds were made of calico and very flowery. Mother's first sight of outing flannel was when her brother Frank was born in 1893. Grandmother made his clothes of it. A really "modern" baby. Mother thought he might smother.

At an early age mother and Aunt Polly learned to knit stockings for all the children for winter. Summer was no problem. Neither shoes nor stockings were necessary then. There were finally 15 children in the family and there were many feet to cover. They also helped cord batts for quilts.

A sister, Elizabeth Gwilliams, owned the first and only millinery store in Hooper. Grandmother Hammon had beautiful wavy black hair, which was so long she could sit on it. She saved combings from her hair, which she sold to Mrs. Gwilliams for \$15.00. With this money she bought three hats; one for herself, one for Aunt Polly and one for mother.

Mother's first dollar was given her by Uncle Jed Hammon. She was about 12 years old at the time. She saved the money and bought her first "pair of corsets." The "pair" we cannot figure out. Uncle Jed also gave her the first marble she had ever seen. She treasured it very much and marveled at the colorful streaks inside the glass.

When they house-cleaned in those days, they whitewashed all the walls. There was no carpeting, so elbow grease and home-made soap made the wood floors white and clean.

Bought furniture came from a store in Ogden, Utah: Burtons, Herrick and White. They paid for it by shucking corn and tying the corn shucks into bundles. These were delivered to the store, where they were chopped into pieces and made mattresses and packing.

Roads were the shortest path through the fields and over the sage brush. Most traveling was done in a great wagon the first few years. Grandfather brought home the first buggy in that area. In fact, grandfather was first to try many of the new machines as they came out. Grandmother had the first sewing machine.

Mother always loved Christmas Eve. Her earliest Christmases were celebrated on Christmas Eve. Grandmother made "friend cakes," popped corn, baked potatoes, cooked

onions in the hot ashes and made molasses candy. Sometimes a homemade *gift* found its way to the children, but nothing from the stores.

We were never taught to believe in Santa Claus. We could not account for it because our cousins often came over with their stockings filled on Christmas Day. Until her death, our family celebrated at mother's and father's on Christmas Eve, where all the cousins exchanged gifts. To this day our children think their best memories of Christmas were at mother's.

Mother's first coat was made of Grandfather Belnap's overcoat (her mother's father). Her first knit underwear pleased her, but she remembers how horrified she was to see the advertisement, "No More Shirttails . . . Drop in and See Our Beautiful Knit Underwear." Imagine how she would react to television's ads today!

She was installed by Mrs. David Eccles as the first captain of the Daughters of Pioneers when they were organized in Roy and was also assistant secretary of the Genealogical Society in the Roy Ward.

Although sickness, death and tragedy haunted her married life, we never found our mother in tears. We knew she was heartbroken and are sure she suffered, but she felt she should live for the living and confine her grief and tears to darkness and when she was alone. Thanks to our mother our house was always a home. She loved cleanliness. Our home was clean and she prided herself on a beautiful yard. Flowers were a joy to her and she often pumped water from the well to water them. After her family was raised she crocheted by the hour and many doilies, scarves, etc., found their way into an admirer's home.

There were eight children in our family, but five were buried before we gathered by her deathbed on 20 Dec., 1952.

1)5.5 Levi Derlin Hammon/Emma Hawkswood

Levi Derlin Hammon married Emma Hawkswood (daughter of Miciah Hawkswood and Hannah Grove) 11 May 1898, Salt Lake Temple, Salt Lake City, Salt Lake Co., Utah.

CHILDREN

1. Wallace Derlin Hammon, born 22 April, 1899, Roy, Weber Co., Utah. 2. George Lenard Hammon, born 7 Feb., 1901, Roy, Weber Co., Utah. 3. Ruth LaVon Hammon, born 29 Jan., 1903, Roy, Weber Co., Utah. 4. Levi Byram Hammon II, born 30 Oct., 1904, Roy, Weber Co., Utah.

Levi Derlin Hammon and Emma Hawkswood

By Emma Hawkswood Hammon

Levi Derlin Hammon was born in So. Hooper, Davis Co., Utah, 14 Oct., 1877. Emma Hawkswood was born 2 July, 1878, in Hasbury, England. In 1882, when I was three years old, my mother and father joined the Church of Jesus Christ of Latter-day Saints and came to America with five children. We settled in Lewiston, Cache Co., Utah, where I grew up.

When I was 16 years old, my father sent me to So. Hooper to keep house for my step-grandfather, Joseph Weller, as my grandmother had just passed away leaving grandfather all alone. While in Hooper, I became acquainted with Derlin Hammon and we started going together. I stayed with grandfather until spring, then I returned home to Lewiston to take care of my brothers and sisters as my older sister got married and moved away. My mother had passed away leaving a family of nine children to care for.

Derlin and I still corresponded by letters for four years. I only saw him twice in those four years; but we were engaged to each other. After four years, on 11 April 1898, I went to Hooper and stayed with some friends for a month. On 11th May 1898, Derlin and I were married in the Salt Lake Temple. Derlin had rented Charlie Rundquist's farm, so we moved there. That fall, we moved to Ogden and Derlin started to work for Charlie Nelson in a livery stable. We stayed in Ogden until the following spring; we then moved back to Roy, or the "Basin" as that was what Roy was called at that time. We moved in with Derlin's father and mother and on 22 April 1899, our first baby boy was born. We named him Wallace Derlin. Derlin started to work for his father, herding sheep, and he was away from home much of the time. He built me a home on his father's farm not far from their home. On 7 Feb. 1901, another son was born to us. We called him George Leonard. We were very happy with our two children and Derlin was very kind to me and so were his father and mother. Later on, Grandfather Hammon sold his sheep and started on construction work. Derlin continued working for his father. On 29 Jan. 1903, a baby girl came to bless our home. Derlin blessed her and named her Ruth Lavon.

We were very happy with our little family until 28 June 1904, when Derlin passed away with typhoid fever, leaving me with three little children and another one on the way. His father and mother promised they would care for me and the family and they did as long as they lived. The following 30 Oct. 1904, a baby boy was born to me. His grandfather blessed him Levi Byram, giving him his own full name. It was hard going at times without Derlin, but the Lord surely blessed me with a wonderful father and mother-in-law, and my own father, and so many kind friends for which I am grateful and have been blessed with all my life. God bless their memories — may I so live that I can be with them when I leave this life and go to meet my Maker; that is my one desire.

After my father-in-law passed away I did many kinds of work such as sewing, taking care of the sick, picking fruit, janitor for the school three years, also for the church house three years, and many other kinds of work. I have also worked in the Church as secretary and president of the Relief Society for five years each; visiting and presiding teacher for many years, sending birthday cards to all the sisters on their birthdays. I worked in the Primary for 27 years, first as secretary, president and as a teacher for 17 years. I was president of the religion class for two years and teacher of the 4-H girls for two years.

1)5.6 Henrietta Hammon (died in her youth) **1)5.7 George**

Augustus Hammon (died in infancy)

1)5.8 Lettie Matilda Hammon/1) Jesse Stoker; 2) Charles Call; 3) Alexander U. Taylor



Jesse Stoker and Lettie Matilda Hammon

By Eunice Southwick and Jane Venable

At Bountiful, Davis Co., Utah, 17 July marked the beginning of the life of Jesse Stoker, born the 14 child to John Stoker and Jane Alien. Losing his mother at the tender age of three and his father at seven found Jesse an orphan at an early period in his life. He was cared for by a kind stepmother, Harriet Willie Stoker. She also died when he was 17 years old. At this time he was herding sheep. This he did for the next few years of his life. By this time his older brother, Lorenzo, had met, courted and married Polly Adaline Hammon. His brother's home soon became home to him and it was while at this home he met Lettie Matilda Hammon, who was later to become his wife.

Lorenzo and Jesse Stoker engaged in business together, having some sheep, and purchasing land together. They divided the land and built their homes near each other and raised their families.

On 10, July, 1901, Jesse Stoker and Lettie Matilda Hammon were married at the home of her family which was then in Roy, Utah. Bishop George Kendell performed the ceremony. They later were married in the Salt Lake Temple and were sealed with their family.

Lettie was born into a home where love was known in abundance and idleness was not a part. Her father had bought land in So. Hooper. Her parents had toiled with their hands to make a home of pleasant memories for their children. It was here that Lettie was taught a knowledge of thrift and industry and the principles of the gospel of Jesus Christ. Her mother taught her how to provide the necessities of life for her own family when she was to have one.

Lettie was gifted with much ingenuity. If she ever saw something in the line of clothing or crocheting she could duplicate it.

Lettie could run like a deer and in her home hung a beautiful picture that she won in a foot race in Roy, also a fancy tea pot and many other prizes. She was looking out her door at her son, Herman, coming from the blacksmith shop leading a colt. It suddenly whirled, threw up its hind feet and kicked Herman in the head. She ran out the door, across the lawn, jumped over a four-foot board fence that had grapevines growing on it and was at his side in a minute. When asked about the fence she said she couldn't even remember seeing it.

Lettie spent the first two years of her married life with Uncle Lorenzo and Aunt Polly while Jesse remained with the sheep. He then gave up the sheep business and they built a two-room house on their land which was at 2450 West 5600 South in Roy, Utah. Jesse was a hard-working man and spent most of the rest of his life in farming and fruit raising. Because of the fine berries he and his brother, Lorenzo raised, they were nicknamed the dewberry brothers.

Jesse was large in stature and weighed at one time 240 pounds. He had soft brown eyes and black hair, which had already begun to silver when he married. He was kind and gentle and was a great lover of his home.

Lettie was light complexioned, had blue eyes and light blond hair, was tall and thin until the later years. She gained in weight around 40 and for 20 years then she reduced to her former size around 135 pounds.

Jess and Let, as they became known, cleared the ground they had bought, made their start in the two rooms, then added more to the house as the family grew. Jesse dug a well and curbed it up with lumber. At first the water was drawn by two buckets tied to a rope run through a pulley hung at the top of the well. The bucket was later replaced by a pitcher pump. The neighbors for miles around came and hauled water from this well. The water was always clear and cold. At their home there was a path instead of a bath, and a

pail of water with a dipper in the place of a kitchen sink and faucet. Just inside of the back door stood the old wash bench, with a large wash basin, above which hung a large looking glass. It was here that we were all washed and combed.

Behind the looking glass was hung a large applewood willow. We didn't see the willow in use but it was there as a constant reminder that it could be used and if it should disappear there were plenty more in the orchard where it came from. This willow proved to be quite a peacemaker.

By the time the trees had grown to producing, the family was also growing. While Jesse looked after the pickers of the fruit at home, Lettie undertook the job of delivering it on the Ogden market daily. We rose early in the morning and while mother prepared breakfast father loaded the old white top buggy with the berries that had been picked the previous day, left in the night air to freshen out. Five in the morning saw her and Herman in the buggy drawn by a team of horses headed for the market. Herman tells of an instance one morning when a street washer threw water too near one of the horses. It started to rear in the air and was on the verge of a runaway. Lettie was able to bring the horse under control to the amazement of several men that were looking on.

Many times she hitched old Minnie to the lighter buggy and went to the store and on other errands. Eunice remembers many times when she and Ivan kneeled down in front of the buggy while mother and a companion went to do visiting teaching for the Relief Society. She was also a class teacher in the meetings of this society. She held many positions in the Church, working in the Primary, religion class, and was president of the Mutual. By the time she was in the Mutual they had acquired an automobile which Lettie drove and took many of the young people of Roy on various excursions. Many canyon trips were enjoyed by the young people and also many Temple excursions where the young people were baptized for the dead. She was also a charter member in Camp 20, Daughters of Utah Pioneers. She was the second captain in this camp, her sister, Janie, being the first. When she was in Burley, Idaho, she was chosen county captain in Cassia County and traveled around and organized many camps.

Having a large family, the many sicknesses she nursed them through helped her to learn to be a good practical nurse. In 1914 there was an epidemic of typhoid fever and her children, Jane and Leslie, came down with this dread disease while they were on a camping trip up the canyon at Lost Creek. They immediately returned home and called Dr. Dickson from Ogden to call and see the children. He was the old family doctor for many years. He told her how dangerous the disease was and how to combat it. The siege began early in August and wasn't over until December. Leslie was 10 years old and when he had recovered his legs had set in a cramped position and he could not walk. Mother was determined he should not be a cripple and she and father spent many hours, one on each side, making him learn to exercise and use his legs in spite of the many tears he shed. Herman, Thelma and Eunice had serious bouts with pneumonia but under instructions from our capable doctor and her willing labors they also were nursed back to health.

When improvements such as electricity came into Roy, Jesse was one of the first to sign up to have it put into his home. Lettie was the first woman in Roy to own an electric washing machine. It was one of the few things Lettie knew little about and the first day it was put into use Jesse had to stay out of the field while it ran. It was used from then on and many washings were done for sick ladies in the ward on this machine. Lettie was to learn the danger of electricity, though. One day while she was washing her face in the kitchen she saw the bulb of the light was dirty and reached up and attempted to wipe it off with the wet cloth. The result was she pulled the entire fixture from the ceiling but suffered no bad results otherwise.

When the flu epidemic came the winter of 1917-18 Lettie spent almost the entire winter helping in the homes of the sick. Her own family came down with it early in October while she was in Idaho at a reunion. When she returned home her whole family

was stricken. Some were out of their heads, other burning with fever and nose bleeding. The reports were coming in that many were dying all over the country with this disease. Losing no time, Lottie set to work and soon had her family on the road to recovery. She then started to go the neighbors and relatives trying to help out where ever she could. Many lost their lives and many were very sick but Lettie never took the flu or had a sick day during this hard winter.

When Lottie's father died in 1915 her mother's health also failed and she was no longer able to maintain her own home. The children took her into their homes and cared for her the major part of seven years of her life. Jesse and Lettie were always kind and gentle to her and she spent a good part of this time in their home.

After Lorenzo's death in 1920 things began to get discouraging for Jesse and Lettie. Seemed like the farm didn't hold quite so much appeal. Soon grandmother and then Aunt Polly passed away; some of the older ones had already married, and things began to go down hill. In 1930 Jesse and Lettie moved from Roy, Utah, to Morgan, Utah. Jesse was not satisfied in Morgan and the depression days, well known to many, were here. They took their belongings and moved to Burley, Idaho, and again engaged in farming.

Here, because of the training she had had and the scarcity of money for the budget, Lettie began to go out and do nursing to help out. She went into many homes and assisted the doctors to bring many babies into the world and helped out with an epidemic of typhoid fever.

In 1936 Jesse's health began to fail. His heart became bad and he could no longer do the hard work on the farm. They sold their animals and equipment and again returned to Roy, Utah, and with the money they had and with the help of the family, again built a modern little four-room home by the side of their son-in-law and oldest daughter, Jan Venable, at 2449 So. 2700 West, in Roy. It was just around the corner from the church. They needed a custodian at the church and father took the job and worked at it until he passed away at his home 30 Oct., 1942. He did his ward teaching and returned home where he cut and served himself and Lettie a piece of watermelon. He took the plates back into the kitchen and returned to his chair and while talking to his wife passed from this life in the twinkling of an eye and without a struggle. Lettie calmly called her grandchildren and neighbors in and did not show signs of excitement.

Lettie is proud of her family, having raised nine of her 11 children to adulthood. Of her five sons, three have been bishops in the Church of Jesus Christ of Latter-day Saints. Of her four daughters, three have been Relief Society presidents and all have held stake assignments in their various stakes. She boasts of a large posterity: 54 grandchildren and 122 great-grandchildren before she was 80 years old.

She likes to travel and has been in nearly every state in the Union including Hawaii. She has been in Canada and Mexico. She recently went to the World's Fair and has traveled around and seen all of her grandchildren.

Known as Uncle Jess and Aunt Let, their home has always been a welcome place for all of their many relatives and friends, also the stranger that was within their gates.

1)5.9 Amasa Marion Hammon/Edith H. Hobson



Amasa Marion Hammon and Edith
Hobson

Amasa Marion Hammon, Sr.

Amasa Marion Hammon was born 24 September, 1884, at So. Hooper, Davis Co., Utah. He was a son of Levi Byram Hammon and Martha Jane Belnap.

The name Hammon has been prominent since pioneer days. Amasa's father, Levi Byram Hammon, took an active part in settling Weber County. He served as county commissioner for two years (1898-1900). After much hard work he became a prosperous farmer and stockman, and brought many purebred horses into Davis and Weber counties. Amasa worked with his father and assisted in the farming. Levi Byram Hammon did much construction work, such as building railroad grades and canals throughout Utah, Nevada and Idaho, and Amasa assisted him in this work.

Amasa M. Hammon grew up in Weber Co., attended the public schools at Hooper and Roy and finished his education with two years in the Weber Stake Academy, now Weber State College. He played basketball while attending school.

On 22 Nov. 1905, Amasa married Edith Ann Hobson of Coalville, Utah. In 1906 he accepted a call for a mission for the Church of Jesus Christ of Latter-day Saints. His mission was to the Southern States and he returned home in 1908. When he returned from his mission he went back to farming and in 1909 he and his father organized the Hammon & Sons Construction Company. He remained with that organization until 1915. During 1916-17 he was superintendent of the Utah Construction Company's ranch holdings in Nevada and Oregon. From 1917-20, he directed his farming interests. From 1920-25, he was associated with B. L. Bybee in construction work. He served four years as county commissioner in Weber County in 1924-28. While a member of the County Commission, Amasa was influential in getting the county on a budget basis and in promoting the pay-as-you-go paving program. He also sponsored the building of the Twenty-Fourth Street viaduct at Ogden.

From 1926-28 he and Harry Hamblin conducted the Hammon & Hamblin Construction Company and handled a number of important tracts in Utah and Wyoming. In 1929 Amasa took up public relations work for the Utah Power & Light Company and acted in this capacity until he was elected sheriff of Weber County in November 1930. During 1929 and 1930 he served, under appointment by Governor Dern, as a member of the State Fair Board, and on 13 April 1931, the governor appointed him a member of the Identification Board of Utah. He was a member of the National and State Sheriffs Association.

Amasa M. Hammon was a leading Church man and served as Bishop in the Roy Ward from November 1924, to February 1931. While Bishop he was largely responsible for the construction of the \$30,000 amusement and classroom addition to the ward chapel.

He purchased a farm in Oregon, and moved there to live in 1945. His farm was located in Adrian, Malheur Co., Ore., and he completed a new home on it before he died. He was active in civic and church affairs while he lived in Oregon and helped build the ward chapel in the Owyhee Ward. He was on the board which directed the building of the hospital in Nyssa, Ore. He died at his home in Adrian and was brought back to Roy, Weber Co., Utah, for burial.

1)5.10 Rhoda Luann Hammon/Alexander V. Taylor

Rhoda Luann Hammon/Alexander V.
Taylor

Rhoda Luann Taylor

I was born in Hooper, Davis Co., Utah, on 26 Aug., 1886. I was the 10th child of Levi Byram Hammon and Martha Jane Belnap, who were very sturdy Utah pioneers. My first school days began in Hooper, Utah. About one year after I started school, my father moved his family to Roy, Utah, where we lived until I was married. While living there I completed my schooling.

I worked in our church from the time I was 14 years of age. At that time the Roy Ward was organized and I was called to act as secretary in the Mutual (YLMIA). I held this position for five years. I was then called to be the first counselor to May Jones, in the Mutual Improvement Association. I held this office for one year. I also worked in the Sunday School as teacher in the second intermediate department. I labored in this position for several years or until I was married.

I was married in the Salt Lake Temple to Alex Ursel Taylor, 13 Nov., 1907, by Brother John R. Winter. We were blessed with eight children, seven of whom are living. They are: Alex Lee, Ursel Frank, Arlen D., Norene, Vee LaVar, Lyie Hammon, and Cloyd Derlin. A baby boy, born between Norene and LaVar, died without a name.

We lived in Roy, Weber Co., Utah, and Harrisville, Weber Co., Utah, until 1918, when we moved to Idaho. I didn't do much work in the church until now, except to be a member of the Relief Society. Also, I worked in the Religion Class. At the time we moved to Rupert, Minidoka Co., Idaho, I had a baby boy that died. I had four living children at that time.

We lived at Rupert when we first came to Idaho. We lived there one year and worked for the Sugar Company. We then moved to Paul, Idaho, and bought a farm of our own. Here we lived for nine years. While we lived here, I worked a great deal in the church. I worked in the MIA for about five or six years. I held about every office in the organization except secretary. I acted as president for about three or more years and I was theology class leader in the Relief Society for five years. I think I really got my religious schooling in this society. I also worked some in the Sunday School and Primary.

We moved from Paul, where we had lost our farm, to Springdale, Idaho, in February of 1927. By this time we had six children. While in Springdale, our last baby was born. We lived there two years and I helped some in the ward, being first counselor in the Relief Society to Hattie Marchant.

From here we moved to Beetville, where we belonged to the Burley First Ward. Here we lived nine years and I worked a great deal in the ward, being President of the MIA for two years and then I was called to labor in the Relief Society, where I labored for nearly six and a half years. I had greatly loved laboring in the First Ward and it was surely a regret when I was released in March, 1938, when we moved out of the ward.

I have since lived in the Starr Ward, where I have become acquainted with a lot of fine people, but I've not done much in this ward, since my health would not permit. I was adult class leader for two years in the MIA.

I have found great joy and friendship that will last into eternity with the ones I have worked with, and a testimony that will last through life, for I know that my Redeemer lives.

Hammon/Lancelot Greenwell

Betsy Robena Hammon /Lancelot Greenwell

Betsy Robena Hammon

I was born 25 March 1889, in Hooper, Davis Co., Utah. My parents were Levi Byram Hammon and Martha Jane Belnap. Father purchased the home I was born in from Grandfather when Grandfather decided to move to Idaho to the Snake River Valley with some of his children. This home was a log cabin and the full length of the upstairs was a bedroom. I have some very vivid recollections of this early home. Out in front of this home was a large cottonwood tree and black currant bushes. One time when I was about 4½ years old, Mother was in bed after Frank was born, and my older sister, Janie, was getting ready for the threshers. She had just put the churn, which stood on legs, out under this large tree early in the morning. It was filled with lovely thick cream and she set Rhoda to churning. I came along and wanted to try to see if I could turn the handle. I pulled at the crank and over went the churn and to this day I can see that lovely cream spread over the grass. Did I ever cause a commotion and did my little butt ever get tingled?

Father became interested in the land in "The Basin," as Roy was called in the early days. He bought some ground and plowed and planted it. We lived temporarily in a home known as the Hamblin place for a while in the fall of 1893. Father built a home on his land in Roy and we moved into it in the spring of 1895.

Father always had stock around our farm. It seemed to Rhoda and me that we were either herding cows, sheep or hogs all the time. It took time to fence all of the farm and herding the stock was common among the family children. We herded the animals over much of the ground that now has housing projects on it in Roy.

In the spring of 1895 I started to school, about a mile from our home. The school was located on the same site as the Roy Elementary School now stands at 2899 West and 5600 South. Miss Annie Price was my teacher. It was a little blue school with three windows on each side and with the double doors on the south end. It was heated with a "pot-bellied stove" in the center with long stove pipes leading to the north. The older school boys carried water in a bucket from Edward Bell's surface well for us to drink. It was set on a table in the corner of our school room with a dipper in it. We all drank out of the same dipper. There was also a wash basin with soap and a towel nearby if anyone wished to wash. We had no fear of germs in those days and we didn't seem to have too much sickness.

All eight grades were taught in the same room; everyone recited their lessons when it was their turn. Perhaps it is hard to believe but there was little confusion. The kindergarten class sat at a long table up close to the teacher's desk with little chairs. We learned to count by counting little beads strung on a wire frame. We used colored toothpicks to learn to add and subtract; they were of different colors. There was a large chart which had pages, and the teacher would turn the pages and we learned words by the pictures on the page. The face of the clock was on one sheet with movable hands and we soon learned to tell the time. A few years later a brick room with a cloak room or hall and entrance and a

coal room was added. This was the way our school house looked when I graduated. We also held church in this building. They were still using this school building when I married and left the Roy Ward.

Our mail came on the Denver and Rio Grande Railroad when I was a child and we went to the post office to get it. Orson Fields took care of it. Later it came on the Oregon Short Line and we had rural free delivery.

I recall many enjoyable times we had with our family and parents. Father took us many times to Syracuse to the bathing resort there. We also had many enjoyable trips to Cold Spring up Weber Canyon.

Father did much construction work, mostly subcontracting from the Utah Construction, and he also did some grading jobs. We, as young girls, knew what it was to help in the construction camps and cook for the men. In 1902, a group of Ogden men formed a company to build a canal to carry water from the Snake River out west of Black-foot, Idaho. My sister, Janie, and husband, Nate Baker, were going out on this job and I went along at the age of 13 to assist Janie with the cooking and tend children. Janie had two children at this time. I learned to mix bread, make cookies, wash dishes, and I also learned to get very homesick. I stayed three months. The next year my sister, Rhoda, who was 2½ years older than I, went out to camp with me and this time we stayed for five months. The next year, 1904, we went again, but the company failed this time and our oldest brother who was with us, died. Then in 1906 my brother, Amasa, was on his mission, and his wife Edith and I went to Hazen, Nevada (a very dreary place) where Father was doing a stretch of grading for Utah Construction Company. They were extending a rail line from Hazen to Goldfield. Here we saw lots of big ore wagons with 10 or 12 teams hitched to one wagon taking the ore to the main railroad line. Stage coaches took passengers and mail out to these far-away places. I often think of these things when I watch a western show on television. While we were out there Father paid us \$1.00 a day. There was nothing to spend our money on out there, so we saved it and when we arrived home we really splurged.

I was baptized in the So. Hooper canal, in Davis Co., Utah, on 1 Aug. 1897, because our recommends had not been sent to Roy yet. I taught a primary class and a second intermediate class in the Roy Sunday School and also worked in the Roy YLMIA before I was married.

On 14 Nov. 1906, I married Lancelot Greenwell, and for two or three years we went out to the railroad camps with father. The last time we went was south of Pueblo, Colo., and it lasted for about eight months. I then had two children, Walter L. and Erma. We had a little place in West Weber up on the sandhill east of our present home which we had bought. While we were in the railroad camps, we rented this place. When we returned from Pueblo, Colo., we decided to settle down and farm. We sold our little place and bought the farm where we now live and kept a herd of about 50 head of ewes, and a fine herd of thoroughbred Jersey cows. We have lived here over 50 years and have had seven children:

five sons and two daughters. We have 29 grandchildren and eight great-grandchildren. Our children have all had their endowments and three of our children have served missions for the LDS Church. Three grandchildren have been on missions and three are now **serving on** missions.

I have a strong testimony of the Gospel of Jesus Christ, and have always enjoyed working in the various organizations of the West Weber ward. I was asked to teach in the Literary Class in Relief Society in August, 1919, and I taught this department for 12 years, then I was made second counselor to Mary B. Gibson. The first counselor was Sarah G. Heslop. I served in this capacity for 13 years, and loved my work with these sisters very much. After this, I was the sewing department teacher for six years. I have served as a visiting teacher for this organization for 36 years,

I worked in the adult class of the M.I.A. with Effie Fan" and Howard Hansen, and I was first counselor to Julia Ririe in Mutual during the flu epidemic. Lance and I worked for 20 years on the old folks' committee of West Weber.

I was the first president of the Ladies' Farm Bureau in West Weber and had the enjoyment of working with several different county agents in the extension service: Miss Ellen Agren, Miss Hazel Bingham, Miss Seegmiller and Miss Martin. I also conducted the first clinic in this vicinity with Julia Ririe and Mary McFariand. At this clinic all the pre-school children from West Warren, Taylor and West Weber were taken care of by Dr. Mills and Dr. Belnap. I took a Red Cross course at the Dee Hospital in Home Hygiene and Care of the Sick and brought the information back to the ward. I was registrar for Vital Statistics for 20 years and also was health officer.

I have served as P.T.A. president and was on a committee which helped to get our present school building for our children. I have been president of the D.U.P. Camp 34 and also secretary of this organization.

"I would like to add a few lines to mother's story. Mother learned early in her married life to become an accomplished seamstress. My dresses and coats and my brothers' shirts and coats were beautifully tailored, even though they were often made from used clothing. She saved many dollars through this skill.

Father owned a herd of Jersey cows and my brothers used to separate the milk. From the cream mother made hundreds of pounds of butter, which she sold at our neighborhood store. People used to place their orders weeks ahead for her butter, which was always sweet.

Mother has nursed her children through many serious diseases and because of her knowledge of what to do to help in sickness she has been called many times both night and day to care for the sick.

My mother has had great determination to accomplish her tasks well and I have often said that I have never seen her start anything that she didn't finish, and finish it well.

She had been a wonderful mother along with our kind and loving father. Our home life was filled with love and devotion from both of them. No sacrifice has been too great for them to make for our good.

May God continue to bless them as they sojourn in this life."

— Erma Greenwell Taylor

1)5.12 John Wallace Hammon (died at birth)

1)5.13 Frank Leslie Hammon/1) Elizabeth Jardine; 2) Lucy Neuenswander



Frank Leslie Hammon

By Frank Leslie Hammon

I was born on a farm in South Hooper, Davis Co., Utah, 21 Aug., 1893, and named and blessed by Anton C. Christensen 2 Nov., 1893.

I was raised to manhood on a farm in Roy, Weber Co., Utah. Our chief crops consisted of hay and grain. My father was a well-known stockman and spent most of his life breeding and importing Clydesdale and other breeds of draft horses. I learned many very valuable lessons from my father pertaining to agriculture and stock raising, and that honesty was the greatest asset on earth. I think I can truly say that I love the horse more than any other domestic animal.

I received my grade school education in the Roy public school. Later I attended the Weber Academy for a period of two years. Under the able leadership of Bishop Thomas Holland, Counselors Chauncey J. Garner and William Robinson, I had the privilege of participating in the many activities of the Roy Ward. I was ordained a Deacon 9 April, 1905, by Bishop Thomas Holland; was president of the quorum for two years prior to my advancement to the office of a Teacher. After my ordination to the office of a Teacher, I was appointed first counselor to William Charles Garner, president of the quorum, and later became president. On 8 Jan., 1911, I was ordained to the office of a Priest by William Robinson, sustained secretary of the quorum the same day and later became Bishop Thomas Holland's assistant in conducting Priest quorum meetings. I held this position until I was called on a foreign mission to Australia.

I was ordained an Elder 9 April, 1912, by Bishop Thomas Holland and received my endowments in the Salt Lake Temple 10 April, 1912. I left my home in Roy for the mission field 12 April, 1912, in charge of 17 Elders and two lady missionaries. I was the junior member of the company. I had had very little experience in traveling, but the Lord was indeed mindful of me and so my responsibility as leader seemed to be quite easy. After a very pleasant voyage of 33 days on the Canadian steamship R.M.S. Zealandia, we arrived in Sydney, New South Wales, Australia.

On the day of my arrival I was assigned to labor in the Victorian conference. I left Sydney three days later for the city of Melbourne, Victoria, on the S.S. Lovuika arriving in Melbourne at noon three days after sailing. I was met at the wharf by Elder Clarence Hobson, a neighbor boy from my home town, who had been in the mission field some ten months. I spent ten and one-half months in Melbourne, and was then transferred to the Tasmanian Conference with headquarters in the city of Hobart.

Tasmania is an island 200 miles south of Melbourne and is separated from Australia by the Bass Strait. Soon after my arrival in Hobart I was appointed branch president of the Launceston Branch with headquarters in the city of Launceston. I held this position until 14 June 1914, when I was released to return home.

I left Hobart en route to Melbourne on the S.S. Loogana. Our trip proved to be one full of excitement. We left Hobart in a very severe storm. Our boat was submerged below the angry waves many, many times and we were ordered to put our life belts on and keep them on. The trip from Hobart to Melbourne was generally made in 36 hours, but this time we were three and one-half days. I visited saints and elders in Melbourne whom I had met while laboring there and then sailed for Sydney on the S.S. Wandella. I remained in Sydney three weeks waiting for Elder Orme, who was very ill, to recover sufficiently to return to Zion. However, he did not recover sufficiently to make the voyage home with me so on 4 July, 1914, I left Sydney, New South Wales, alone en route home via San Francisco on the S.S. Ventura. The journey was a very pleasant one, and I made some life-long friends on this voyage.

Soon after I arrived home I was appointed president of the Roy Ward Y.M.M.I.A. and I served in this capacity until 9 May, 1915.

On April 14, 1915, I married Dortha Elizabeth Jardine in the Salt Lake Temple. My beloved wife and mother of my children passed away 5 July, 1945, after a long period of ill health. The 30 years and two months we had together will long be remembered for they were happy years although we had our share of sickness and other unpleasant experiences that are a part of raising a family. Lib, as I always called her, was one of the finest wives and mothers a man ever had. She was an excellent homemaker and it seemed as though her house never got out of order, a place for everything and everything in its place. She never knew the meaning of idleness, her hands were always busy. She made most of the clothing she and the children wore. Many times we found ourselves in very humble circumstances, but through her thrift and our teamwork we generally came out with flying colors. She was always the happiest when she was doing something for others. May we, as a family, be worthy of her as I know she is of us. I don't believe she ever had an evil thought or committed an evil deed.

I was ordained a High Priest 9 May, 1915, by Lewis W. Shurtliff and was appointed second counselor to Bishop Martin P. Brown in the Roy Ward to succeed William C. Garner. I held this position until the fall of 1918 when I moved to Rupert, Idaho. Soon after coming to Rupert I was sustained first counselor to William C. Garner in the Rupert Ward Y.M.M.I.A. I held this position until the spring of 1920. At our ward conference held in May, 1920, the old Rupert Ward was divided and Richard T. Astle, myself and Ray Whiting were sustained as the new Bishopric of the newly made Rupert Second Ward. I was chosen first counselor, in which capacity I labored until the fall of 1922 when I moved my family to Taylor, Utah, where we remained until the spring of 1924.

While attending the April Conference in 1924, I was called by President Heber J. Grant through President William L. Adamson of the Blaine Stake of Zion to return to Rupert. On 13 April, 1924, while I was still living in Taylor, Utah, I was sustained Bishop of the Rupert Second Ward to succeed Bishop Richard T. Astle. I selected William Charles Garner as first counselor and Ray Whiting as second counselor with J. Dean Schofield as ward clerk. During the time I held this position I had many faith-promoting experiences for which I am very thankful. I was released as Bishop on 17 July, 1932, after serving eight years and three months.

On 7 Feb., 1931, I was appointed deputy director in the Idaho State Bureau of Weights and Measures by Governor C. Ben Ross, and two years later became director. The Bureau of Weights and Measures, as a division of the Department of Agriculture, has the care and custody of the state standards, the enforcement of the laws pertaining to weights and measures, and the inspection and testing of all weighing and measuring devices.

During the 12 years I served in this capacity I traveled very extensively in, the state of Idaho — the state of shining mountains. While Idaho is not my native state, I love it above any state in the Union, or any section of the universe.

On 17 Oct., 1942, I resigned my position as director of the Idaho State Bureau of Weights and Measures and went to Washington, D. C., to work for the government in the Naval Ordinance Plant located there. After spending six and one-half months there I returned to Pocatello, Idaho, and was employed at the newly built Ordinance Plant as a leading-man rigger, having direct charge of the shrinking pit, cranes, riggers loft and was called a roving supervisor, since my work covered the entire Naval Yard. The shrinking pit was 110 feet deep and 50 feet in diameter. Four circular furnaces 8 feet in diameter and designed in sections 11.5 feet long so they could be stacked to any depth needed to heat any length gun. In this pit all classes of naval gun liners were removed and replaced. During World War II many guns from England and France were repaired here along with those of my own. I worked at this plant until May, 1958, when I retired due to disability caused from cataracts in both eyes.

I married Lucy Magdalene Neuenschwander (Porter) in the Idaho Falls Temple on 22 Feb., 1946. President David A. Smith performed the ceremony.

I was sustained a member of the West Pocatello Stake High Council April 15, 1951, and set apart 27 October of that year by Apostle Joseph Merrill. I was appointed chairman of the Stake Aaronic Priesthood Committee, a committee I had served on for eight years previously, 25 April, 1951, and held this position until 12 Feb., 1956. On this date I was sustained Bishop of the Ninth Ward, West Pocatello Stake, to succeed Bishop George Emerson McOmber. I selected Austin H. Anderson, dr., as first counselor and Dwight H. Zundel as second counselor, with Clendon T. Bybee as financial clerk. I served in this capacity until 26 Jan., 1958. During this time the ward chapel was completed and dedicated by Apostle Marion G. Romney, 14 April, 1957. This chapel had been under construction for six years and had to have a great deal of repairs and alterations to meet the Church requirements before it could be finished and dedicated. The ward was heavily in debt at the time I and my counselors took over, but due to the splendid ability of Austin H. Anderson, Jr., as a builder and the untiring effort of both of my counselors and the entire membership of the ward, we were able to complete this job with flying colors, leaving the ward free from debt and a sizeable sum in the budget. I was succeeded by Bishop Willis R. Ward. At the time of my release my health was very poor. I had spent some time in the hospital with low blood pressure and President Myron L. Western thought it best to release me. During the summer of my release I regained my health. On 21 Dec., 1958, the Ninth and Eighteenth wards were divided and a new ward, the Twenty-sixth, was organized and I was sustained as Bishop of this ward with Clendon T. Bybee as my first counselor and Francis Sievers as second counselor, with Lewis Malan, ward clerk; Morris Kunz and Jack Worley, assistant ward clerks, and Clarence A. Hiltbrand, finance clerk. My reign as bishop of this ward was of short duration because of my becoming partially blind as a result of the cataracts in my eyes. After discussing my condition with the West Pocatello Stake Presidency I was released on Sunday, 28 June, 1959, and Clenden T. Bybee was sustained as my successor with Francis Sievers as his first counselor and Donald L. Cole as second counselor.

At this date, 8 June, 1963, I am serving as High Priest Group Leader in the Twenty-sixth Ward and as Ward District Ward Teacher Supervisor.

Since retiring I and my wife, Lucy, purchased a nice little modern house trailer and we have spent the winter months in Mesa, Ariz. During this time we have made many friends and spent most of our spare time in the Arizona Temple doing ordinance work for the dead.

At the present time I have regained my sight, after two successful operations, and I **am** very thankful to my Heavenly Father for this wonderful blessing.

1)5.14 Ethel Hammon/Horace A. McEntire



Ethel Hammon and Horace A. McEntire

Ethel Hammon McEntire

In Roy, Utah, on 16 March, 1896, Levi Byram Hammon and Martha Jane Belnap Hammon announced the birth of their 14th child and their 7th daughter. They decided to name me Ethel Hammon. On 1 Aug., 1897, I was named and blessed by Anton Christensen in the South Hooper, Utah, meeting house. I understand that at this time Roy still had no

ward and my parents went to church in Hooper. Mother laughingly told me that I was old enough to walk to the pulpit and tell the brethren my name before I received their blessing.

Recollections of my early childhood are somewhat vague and uneventful. But I can recall some events which may be of interest to those who care to read my story.

Some of my happiest memories center around our humble farm home located in Roy, Weber Co., Utah. My parents' home was located in the extreme western part of the community, south and west of Ogden, Utah. Approaching our home from Ogden, it was necessary to pass through Riverdale, go south to the Roy Road, then west again on the Roy Road and one block north to the turn of the road leading west to Hooper. My earliest recollection of our home was just about as the house now stands except that it was surrounded by a large lawn, shrubs, flowers and trees. The landscaping was accomplished only by the determination and hard work of my parents and older brothers and sisters.

Roy was a dry and barren place, covered with sage brush, and east of our home were dry, sandy, undeveloped hills. There was no water to be had when my parents first moved to Roy. Culinary water and that which we used to water the shrubs was hauled a distance of about one and one-half miles in barrels. We carried our drinking water from a flowing well about two blocks away from the well of a Mr. Starkey. This I well remember because it was my chore to see that we had a full 10-pound lard bucket of drinking water at night. I was careless as perhaps a six or seven-year-old might be and left it as long as I could. -Once after going to bed without fetching water mother reminded me that if it happened again I would have to get up and go even if it were dark. Never shall I forget how frightened I was when I finally had to go at night. I arrived home with about a half bucket of water because I ran and spilled it all the way and was I ever glad to get the door open and be inside the house. I never recall leaving my small task undone again. It was a happy day when our flowing well was drilled later on.

My mother had little formal education, but I believe she was well schooled by experience. She was stern and taught us to be obedient (even if it did sometimes take a "peace maker" which she kept behind a picture on the wall). We knew by the expression in her eyes that we had better do as we were told. Mother was 40 years old when I was born. I can never remember her when she didn't have grey hair, but the greyness only enhanced her beauty to me. She combed her hair into a bob or bun on the top of her head. She had a fair complexion with rosy cheeks. I've been told by my cousins that I was like Martha Jane. Sad but true, we were both of the buxom type. Mother was kind, considerate, sympathetic and understanding, always doing for others with no thought for herself. My love and respect for her increases as I grow older and realize her great worth.

Dear old dad! How much I loved him! He always had something humorous to say, which at meal time kept us at ease and laughing. When he was at home it seemed we never had a dull moment. Father was kind and loving and generous to a fault. Many is the time I've seen him take a box of groceries or a sack of flour to those less fortunate than us.

I recall my brothers and sisters who were at home. Blond, good looking and carefree Lettie. What a wonder sis she has been to me. Amasa, the big tease, never left me alone for a minute. I recall the ugly faces he pulled for my benefit just to hear me cry. And I could cry long and loud. Poor mother! Amasa had beautiful wavy red hair and eyes of blue. He was kind and good to me after father's death. He gave me many a dollar when I needed it and was one in whom I could always confide. Rhoda, romantic Rhoda! I remember her many beaus. I also remember how Glen and I used to hide in the back of the buggy hoping she wouldn't find us and we could go with her. We were always discovered and put out. What brats, now that I think of it. Robena, the pride and joy of dad, wasn't inclined to put up with our nonsense and we learned to respect her wishes. I can still hear Robena telling me to get in and wash the sink (my job, you know). Mother used to say that she was saving me for when the others were married and gone, so Robena washed the sink, except when mother was away. Robena has endeared herself to me down

through the years. Next comes Frank, one of the three last who were spoiled according to the older ones. We've gone together to many dances and places where I'd stay home had he not been so kind and thoughtful. The circus was one entertainment we never missed, canyon camping, etc. He tied me to a tree once when Glen and I decided we didn't have to do what he said. Glen did whatever Frank wanted him to do when and I told him not to — just to let Frank do whatever it was he wanted Glen to do himself. Tender hearted and good to me was Glen. I've many sweet memories of him. I guess that being the last of the flock we sort of worked together. Seems like I remember his first pants, and I remember his asking why the girls didn't call him. I remember some of his girl friends and the day the team ran away with Wallace, Leonard and Glen. Wallace walked to the back end of the wagon. It hit a bump and threw him out, knocking him unconscious. I must go on or I'll have a volume of memories.

Em's family brings back fond memories. Her children, Glen and I grew up together. Ruth was almost like a sister to me. Em and Ruth were quarantined with me for 30 days when I had diphtheria. By now I was growing up and the last of the kids at home.

I recall some of the old landmarks of Roy, dear to my heart. The coal yard of Harry Fields and Maggie, the homes of "old lady Jones," "old lady Rundquist," the Starkeys, the Dawson place. I remember John Dawson's house and how we used to tease him. I remember the house where Uncle Joseph Belnap, Jim Russel and the Hobsons lived. The brick yard. Lilly and Nellie Parker and their mother. Oh yes, dear to my heart if the Roy school house where I learned my readin', writin', and 'rithmetic. I went to school in the old wooden building in the rear of the nice two-room brick addition. The teachers I best recollect were Miss Cardon and Stella Hollands. She taught me in the fourth grade. Then I went in the other building where we had four grades in a room which were taught by one teacher. Sam Bidoulph and George Fowler were my teachers until the eighth grade. I went to Weber Academy for one year. Mr. Hendricks was principal. Ora Engstrom, a Miss Jensen and others were teachers.

Visits with my parents to the old infirmary to see Charles Rundquist and Joseph Alien Taylor were memorable.

One of the happy events which took place in my younger life was the marriage of Lettie and Jesse Stoker at the home of my parents. How sweet Let looked in her white ruffled dress and it was my biggest thrill. It had ruffles from sleeves to hem of the skirt. Everyone seemed to have a wonderful time. I recall how much fun my brother Derlin and George Kendall had. I can still see Derlin take mother's old coffee mill and wind George up and then turn him loose to sing, dance and play the violin. George and his wife, Dell, sang and danced the cakewalk together. That must have been about it, as I can only remember this and that everybody kissed Aunt Let.

I remember one occasion when father, mother and I went to a dance in South Weber Ward. Actually, father was known by everyone in the county and loved by all; so when he attended a dance or an entertainment it was really an event. They had a prize waltz, where all had a chance to show their ability as a dancer. Father was just about the world's worst waltzer and he was dancing with Dell Kendall, the wife of George Kendall, who at the time was bishop of South Weber Ward. I remember seeing couples pulled off the floor one by one and only three couples were left. Dell and father were a riot trying to dance the worst they knew how. When the dance was over, they received the booby prize. They presented them a box of satin stick candy. Had they won the main prize the fun would have ceased, but they sat in the corner and ate their candy to the amusement of us all and mother's embarrassment. Mother felt Dad should have been more modest, bless her heart; maybe he should have. His personality was somewhat like my son, Glen's.

As entertainment in our ward, father and John C. Child always had an argument for the pleasure of the crowd over which was the best looking. Father always won because of his popularity. The young people of Roy loved my dad and always approved his antics.

I often think of the good times that were spent in our home because of the hospitality of my parents. There were chicken dinners, oyster suppers, etc., cooked by mother for our friends, the Blairs, Lyman Skeens, Dave Tracy, Alex Patterson, George and Dell Kendall, Charley Nelson, Bob and Debt Cox and others too numerous to mention. I mention these because of the happy association I enjoyed at home as a child, listening and seeing them so gay. The various holidays, the Fourth and Twenty-fourth of July remind me of the things mother cooked and prepared for us to take in our lunch to some celebration. I shall never forget the beautiful flag that flew in the air and we could see so clearly from the flag pole in Hooper. We could see it waving in Hooper from our front door in Roy. We took trips to Lagoon every summer and I especially remember the trip the day the Bamberger Railroad, drawn by a steam engine, made its first run. I always came home from those outings with a terrific headache. (From over-eating, I suppose.)

I can truthfully say I could write a volume relating happy times we all had together and I might say that along with the good times there were times of sorrow and unhappiness. Well do I remember the death and illness of my brother, Derlin. I was not yet seven years old at the time. My father and mother never really got over this sad event. I also remember the death of little Ira and of darling little Levi, both sons of Nate and Janie, and the death of Maurice, Polly's and Ren's son.

The saddest event in my early life was the illness and death of my dear father. The sad years of mother's long illness and fight with diabetes, the amputation of the index finger on her right hand. Just watching the years go by with little remaining of those days we all knew and loved together, how time has wrought her toll and many changes taken place.

After father's death in 1915, much has transpired in my life. It seems I realized for the first time I was grown up and on my own, even though I had not reached my 19th birthday.

Frank, Glen and I were still at home with mother, whose health was such that she had to be cared for. Frank soon married, and he and Amasa bought the west half of father's farm. A house was bought and moved on the southeast 20 acres where mother, Glen and I spent much of the next three years.

Soon after father's death, I met Horace A. McEntire, a son of William McEntire, who was a long known friend of our family. I met Horace and was introduced to him by his sister, Athalia. We dated occasionally for a year and then went steady until we were married on 19 Dec., 1917, in the Salt Lake Temple. Nate and Janie Baker went with us through the Temple and on the 20 Dec., my brothers and sisters had a reception for us in the Roy LDS Chapel. They served a hot dinner to over a hundred relatives and friends. I remember very vividly the night before our marriage, Horace was to come to Roy on the O.S.L. train which usually arrived in Roy at 9:10 p.m. and come to my home. Well, time passed and he never showed up. The train was late, but I had no way of knowing that. Believe me, I decided this was the time I had been left waiting at the church. I waited until 1 a.m. and no sign of Me. At last I gave up and went to bed very unhappy. About 2 a.m. he rapped on my window. I can truthfully say I bounded out of bed and let him in. No one will ever understand such a feeling of being let down, then the joy I felt when he finally came. We left about 5:30 a.m. with Paul Baker as our chauffeur for Salt Lake City. We had a hectic ride to Salt Lake that morning. Davis County had one stretch of road about seven miles long that was paved. But we arrived on time about 7 a.m. There were 150 couples married that day. War brides, I guess you'd call us as World War I was in full swing; and the Temple was closed for the Christmas holidays that week. We were the second couple married and left the Temple about 4 p.m. We were practically starved and we all had dinner together. I can't remember where or what we ate and Me. says all he can remember is that he had a wife and didn't know what to do with her.

Horace and I have spent many happy times together. Our first home was the Orpheum Apartments. Horace worked for the Ogden Paint, Oil and Glass Company while we lived there. In order to better our living conditions he took a job with the S. P. Co. in Westwood, Calif., leaving 30 April, 1918. He later transferred to Carlin, Nev. I went to Rupert, Idaho, 30 April, to stay with Rhoda where her baby was born, which was stillborn. I returned home and went to Carlin to be with Me. He was drafted in the Army in August, 1918, so we had to return home. He went to Fort Douglas for training. I stayed here and there while he was in Salt Lake City. One week I spent at Robena's making clothes as I expected my first child in November. Because of the phlebitis condition Horace had in his leg, I never felt he would have to stay in the service. About a month later he received a medical discharge. We lived at 1436-23rd Street in Ogden when Robert was born. The next year we bought a home on 16th Street where we lived for 16 years. Our next five children were born here.

During the depression we lost this home and moved to 435 River Drive in 1933. Diann was born here 12 Nov., 1933. We had a pretty rugged time of it during the depression years and somehow managed to weather those trying times together. The winter of 1935, while living on River Drive, our children were all ill with colitis of the bowels. Darlene had an ear infection; they were really very sick children. Kenneth had a tooth extracted and developed streptoseptimea and passed away after a week's illness, 27 Jan., 1935, in the Dee Hospital.

Janice was born 9 Nov., 1935, while we were living on Patterson Avenue in the Nineteenth Ward. Horace worked as an inspector for the O.U.R. and D. Company at this time until he was called back to work for the Southern Pacific. This change of events made it necessary for him to work away from home and for seven months he was in Portland, Ore. After he returned from Portland, he worked as director of Hill A.F.B. Railroad until the Southern Pacific called him back to work about 1939, while we were living at 882-25th Street, where he continued to work for the rest of his years with the S.P. Company until his retirement, 1 Sept., 1961.

World War II played an important part in our lives. Horace was promoted to an engineer and worked continuously — sometimes only home to rest for three or four hours at a time. It's an ill wind that blows no good and we were able to save enough to care for our needs and to purchase a home and four years later it was our own.

Robert was married 23 Aug., 1942, to Alice Marie Gillespie and moved to San Francisco, Calif. He works as an engineer for the Southern Pacific. They have one son, James Paul.

Berneice was married 4 Jan., 1943, to William Stanley Dunford. She spent several years going from Army base to Army base during Bill's stretch of time in the service. They have four children. Their home is in Bountiful.

Donald Byron was drafted in the service in February, 1943, and did his basic training at Fort Bragg, North Carolina. After passing an examination for O.C.D. or a pilot in the Air Force, he chose the Air Force and graduated as a 2nd lieutenant. He was assigned a crew on a B-17, but the treaties were signed before he left the U.S.A. for Japan. When he received his wings he returned home and married Cleo Mae Campbell, 15 Sept., 1944. They have two daughters. He is now a lieutenant colonel in the Air Force at Affit A. B. in Omaha, Neb., and will be leaving Omaha for Merced, Calif., 21 May for jet training.

Darlene was married to Blaine Yeoman Downs 28 April. They have four children. They belong to the Eighth Ward where they are active in the Church. Blaine is a fireman and a photographer for Weber State College.

Glen Hammon McEntire is a resident of Roy and a school teacher there. He is also an accountant and recreational director for Layton City in Davis County. He married Patricia Penrod in the Salt Lake Temple 12 May, 19—. They have two children. Glen is very active in church and civic affairs.

Diann married Lynn B. Roberts and lives in Bountiful. They were married in the Idaho Falls Temple 23 Dec., 1953. They have three children. Lynn works for the telephone company in Salt Lake City. They are both active in church and civic affairs.

Janice is married to Ronald Ingalls and lives in Midvale where Ron is employed by Country Town and Murray Rambler Sales Company. They have two children. Janice spent several years at the University of Utah and as an employee of the American Auto Association. Ronald served a 2¹/₂-year mission in France.

Besides rearing our family I have been engaged in many civic and religious activities. I worked at the Arsenal from October, 1942, to April, 1943, gaining the title of explosive operative. I learned the art of making 37 mm shells for Uncle Sam during World War II.

I was president of the Madison PTA in 1943-44. During that time we raised the money to purchase equipment to cook and serve the children a hot school lunch as well as sponsor the sale of war stamps to school children.

I was vice president in charge of health projects on the Ogden City PTA Council for two or three years and through my efforts as chairman, we were responsible for pre-school children having a physical check and eye examination before entering school in the fall which has never been discontinued in the Ogden City school system.

I have a commendation of merit from American Red Cross, Weber County Chapter, for helping put the Weber County Red Cross drive over the top in March, 1945. I sewed a good many hospital robes and shoes for the Red Cross which were sent to boys wounded in action during the war. I helped with starting the U.S.A. on 24th Street and sent help from the PTA to keep it running smoothly.

I have a strong testimony of the truthfulness of the Gospel, as taught by the Church of Jesus Christ of Latter-day Saints. I can truthfully say I was taught the principles of this Gospel by my parents and have heard my grandmother, Adaline K. Belnap, testify to me that Joseph Smith was a prophet of God and listened to her story about the trials they endured because of their great faith. I have gained a testimony of this truth myself and which I feel has enriched and brought me greater love, understanding and happiness as a result of my Church activity.

When I was a girl of 15, I taught the Sunday School and Primary department with Myrtle Bybee for several years. I was a Beekeeper in the Mutual organization. I also taught Religion Class. In 1930, I became a member of the Relief Society in the Seventeenth Ward. I taught the social science lesson for four years. I have been engaged in teaching Relief Society lesson departments ever since. I have been first counselor twice, and president of Lomond View Relief Society. I have also been Literature and Theology teacher in Farr West and Ben Lomond Stakes and at present I teach the Visiting Teachers message in Pleasant View Second Ward.

Together my husband and I are enjoying the fruits of our labor and spending our retiring years in our beautiful home on Elberta Drive in the shadow of old Ben Lomond in Pleasant View, Utah, where our children and friends are welcome to visit and enjoy our hospitality.

I was promised in my patriarchal blessing if I remained faithful my old days would be my best days. This is being fulfilled to the greatest extent as we live and realize it. Horace and I have traveled quite extensively during the past years; visiting many places of interest such as Washington, D. C.; Gettysburg, Pa.; Valley Forge, Niagara Falls, Philadelphia, New York, Chicago, the great Northwest, Glacier National Park, Flat Head, Lake Coeur d'Alene, by boat from Seattle to Vancouver, B. C., and other places in Colorado and Utah. These memories I cherish and share them with you. Life is a scrapbook torn and old, in which our little lives are told.



Daniel 1)5.16 Daniel Glen Hammon/1) Virginia Slater; 2) Bessie L. Whittier Glen Hammon

Daniel Glen Hammon

By Erma Greenwell Taylor

Daniel Glen Hammon was born 18 Nov., 1898, a son of Levi Byram Hammon and Martha Jane Belnap, in Roy, Weber Co., Utah. He was baptized 2 June, 1907, and received his education in Roy, Weber Co., Utah.

He worked on the farm with his father and helped with the stallions. When World War I came he went back to the eastern munition plants and learned to handle powder, helping to make shells and bombs that were used in the war. When he came back, he worked in the coal mines down in Mohrland, having learned how to use powder back East.

He finally bought 20 acres of his mother's land and lived in a frame house on the southeast corner of this farm. It was to this home he brought his bride, Virginia Slater, whom he married in Ogden, Weber Co., Utah, 28 Feb., 1923, receiving their endowments 14 March, 1934. She was the daughter of Jesse Slater and Castina Wayment. Virginia was a beautiful girl with a very sweet disposition. Her one desire was to have a family and to live to raise them. Her health wasn't too good but she was thrilled when the Lord blessed her with three lovely children. She was loyal to her husband and family.

I stayed in their home and worked in the canning factory and also took care of Aunt Virginia when Jean was born. I enjoyed living in their home. When Sharon was a baby they moved to Mohrland where Donald was born. Aunt Virginia's health wasn't good in Mohrland and when she was expecting her fourth child she passed away. They held a funeral in Mohrland which was well attended and people spoke well of her. A funeral was also held in Ogden and she was viewed at the home of her sister, Thelma Palmer.

Mother took the three little children into our home where we kept them for over a year. We learned to love them very much. They have all lived to raise families. Aunt Virginia has nine grandchildren at present.

Uncle Glen was fortunate to find, after a couple of years, a very lovely, mild woman to be a helpmate and the children were well taken care of. To this union four more lovely children were born.

Uncle Glen sold the 20 acres and went to Nyssa, Ore. They made their home there and he worked on construction jobs as an electrician, a trade he was working at when he met his death in an automobile accident 27 Sept., 1953.

Daniel Glen and Bessie Louise Whittier Hammon

On a Sunday afternoon in April, 1934, the telephone rang in the Whittier home at 36th and Porter, Ogden, Utah. The call was for Bessie from Glen Hammon. They had known each other in childhood days but had not met for many years.

On May 1st they went on their first date. Glen worked in the coal mines in Mohrland, Utah, and Bessie was office girl at Summerill Foundry. After that there were frequent dates — shows, picnics in the canyons, dancing at Lagoon, Rainbow Gardens, etc.

They went together for about a year. She received her diamond 13 Dec., 1934, and they were married in the Logan Temple 11 July, 1935. The first night was spent in Idaho Falls, Idaho, then there was a honeymoon trip through Yellowstone Park and Jackson Hole country.

Glen had three children from a previous marriage to Virginia Slater, who died in October, 1933: Jean, 9; Sharon Gay, 5, and Donald Glen, 3 ½.

Their first home was in Mohrland, Utah. In April, 1938, they moved to the farm in Roy, Utah, but Glen stayed at the mines until 1941.

A daughter, Glenda Louise, was born in March, 1937. Glen quit the mines in February of 1941 and came home to farm and worked as an electrician on construction at the different bases around Ogden. On 22 Feb., 1941, a son, Bruce Whittier, was born. Another son, Dale LeRoy, was born 2 March, 1943, and a baby daughter, Aria Rae, came to them in February, 1945.

They moved to Nyssa, Ore., in 1948. By this time Jean was a graduate nurse, and Sharon did not go to Oregon but stayed with her Aunt Marvel England in Plain City, as she was going to be married right after high school graduation.

Glen farmed, first on a 10-acre place and then 40 acres, and also worked as an electrician, but things didn't go too well because of an early winter that set in and prevented a complete beet harvest in about 1951. Glen came back to Utah and worked on construction in 1952 and then went to the Atomic plant near Arco, Idaho, and worked on construction there. During this time the family stayed in Nyssa and the farm was rented out. During the summer of 1953, Glenda visited with Jean, who was married and living in Mississippi. Bessie and the other three children, Bruce, Dale and Aria, spent some of the summer in Arco with Glen. Donald was in the Navy at this time. It was a happy summer spent on fishing trips in places around Arco and a trip through the Stanley Basin country.

The family returned to Nyssa July 26, 1953, and, as it happened, that was the last time they saw Glen alive. Glenda returned home in August and on 24 September, a Thursday evening, Glen called home and talked to the family. He started home the following Saturday at about 11 p.m. but early Sunday morning he lost control of his car just out of Gooding, Idaho, and was killed in the accident.

Bessie and the family moved back to Ogden in December of 1953.

Glen's funeral was held in Ogden 1 Oct., 1953, and he was buried in the Ogden City Cemetery.

1)6-1 Hyrum Belnap/Christiana Rasmussen





Laura Belnap

Laura Belnap, daughter of Hyrum and Christiana Rasmussen Belnap, was born July 15, 1884, at Ogden, Utah. She was blessed by her father on July 22, 1884. She was baptized in the Ogden River August 14, 1892 by Charles Tillotsen and confirmed the same day by her father. Along with her twin sister, Flora, she attended her first school in the Fifth Ward Institute in the Spring of 1892. Mercy R. Burton was her teacher.

One of the joyous occasions of her life occurred when she and Flora accompanied their father to the dedication of the Salt Lake Temple on April 12, 1893.

Although handicapped by poor health a good deal of the time, Laura served as a teacher in the Sunday School of the Fourth Ward and also the Sunday School of the School for the Deaf and Blind. She was an expert in needle work. Laura was unselfish and very appreciative of her blessings, never complaining about the inconveniences and troubles which she faced. She was indeed a very special child of our Father in Heaven.

On December 15, 1928, following a long illness, Laura passed away. 1)6-1.2

Flora Belnap



Flora Belnap

Flora Belnap, a daughter of Hyrum and Christiana Rasmussen Belnap was born July 15, 1884 in Ogden Utah and died November 15, 1955 in the L.D.S. Hospital in Salt Lake City, Utah.

Flora Belnap was educated in the Ogden City Public Schools and graduated as valedictorian of her class. She also attended the Central Business College and Night School at the Ogden High School. She studied painting under LeConte Stewart, Joseph A. Everett and J. T. Harwood, at the U. of U. and in California. One of her paintings hangs in the Salt Lake Temple.

She held many positions of responsibility in the Church. In March, 1898, she was called as secretary and later as teacher in the 4th Ward Mutual Improvement Assn. She

was released from that position September 10, 1907. When the Weber Stake was divided into three stakes in September, 1907, she was made second counselor to Katherine G. Wright, Stake President of the newly formed Ogden Stake Primary Assn. On July 31, 1908 she was sustained as first counselor to Katherine G. Wright, Ogden Stake Primary of the Primary Association. In 1910 she was made president of the Ogden Stake Primary, where she performed an outstanding work, having charge of many wards in the city and Weber County. On April 26, 1914, she was released from this position because she accepted the position of Assistant Bookkeeper and stenographer of the Watson Tanner Clothing Company. Prior to this time she was employed as bookkeeper of the Hyrum Belnap Lumber Company.

On August 2, 1915, she went on a mission to California where she performed a splendid work, part of which time was spent in the office of the President of the Mission.

After her return she was employed in the Office of Attorney Riley Skeen and Attorney Arthur Wooley and later in the office of Dr. Conrad H. Jenson, her brother-in-law.

In the summer of 1933 she toured Europe. She also returned to California a number of times.

For over 50 years Flora Belnap worked diligently and untiringly on Genealogical work, having compiled thousands of names of her father's ancestors on the Belnap, Knight and McBride lines and on her mother's lines, the Helena Anderson Kjaer and Jens Rasmussen lines. She manifested great skill and ability in compiling and indexing these records. She also worked diligently in the Temple performing the endowment and sealing ordinances for many of them.

She made her home in Ogden at the family residence until 1947 when she built a duplex in Salt Lake City, so she could be near the temple.

She showed talent in writing pageants and histories of her pioneer ancestors, one of which was presented at the Belnap family reunion September 6 in Ogden. Another was presented at the Helena Anderson family reunion held at the Utah Power and Light Co. building, the first one to be held by this family.

She compiled an illustrated history of the McBride family. Her great grandmother Abigail Mead McBride joined the Church at an early date, June 25, 1833 (three years after the organization of the Church) and came to Utah in September, 1847 and is one of the first to be buried in the Ogden City cemetery. She was born in 1770 and died in 1852.

Flora's record book with an excellent index system of the Helena Anderson and Jens Rasmussen lines has been a very great help in getting additional family records. Her genealogical records and work have been an inspiration to motivate others of her family to continue this work. The day before her death she gave instructions concerning the genealogical records and said that the time had now come for her to depart from this life. She expressed anticipation at meeting those for whom she had so diligently labored.

In life and death she was most devoted to the Church of Jesus Christ of Latter-day Saints.

1)6-1.3 Marion Adaline Belnap/Walter Affleck Kerr



Marion Adaline Belnap Ken-Marion Adaline Belnap Kerr was born June 4, 1886, in Ogden, Utah, the third child of Hyrum and Christiana Rasmussen Belnap. She attended school in Ogden and graduated in 1905 from the Weber Stake Academy. In 1907 she received her Five Year Kindergarten Normal Diploma from the University of Utah. She then began teaching school, first in Huntsville, Utah, and then for four years in the Ogden City Public Schools.

On June 7, 1911, she was married to Walter Affleck Kerr in the Salt Lake Temple by Apostle David O. McKay. Into this family were born four children — Adele Marion (Mrs. Glen H. Tolman), Knight Belnap, Helene Naomi (Mrs. A. Willis Smith), and Walter Belnap.

Following the example of her parents, Marion began her service in the Church early in life. At age 12 she became Asst. Secretary of the 4th Ward Primary Association, at 13 its Secretary, and from age 15 to 19 a teacher in both the Primary and the Sunday School of that ward. She was a member of the 4th Ward and Ogden Tabernacle Choirs, a Y.W.M. I.A. and Seminary class leader in Huntsville, later a member of the original Weber Stake Sunday School Board and then a member of the Ogden Stake Sunday School Board. After moving to Salt Lake City with her husband, her talents were recognized, and she was called to the Ensign Stake Sunday School Board, and then to the position of President of the 11th Ward Primary. She also served as class leader in the 33rd Ward Relief Society for year. In 1914 Marion was called to membership on the General Board of the Primary Association of the Church, where she served for 26 years. She wrote the lessons for the Primary for 23 years, was the first historian of the General Board, was co-author of the first Primary Handbook, was the author of hundreds of stories for children, and prepared life sketches of 95 Utah women for Andrew Jenson's Biographical Encyclopedia of prominent Church members. During nine years of her membership on the General Primary Board, Marion also wrote monthly suggestions for Sunday School Kindergarten teachers. These were published in the Juvenile Instructor. She was co-author of Life Lessons for Little Ones, Vols. I and II, and also author of Bible Stories for seven year old children, which was published by the Deseret Sunday School Union. Later she taught seminary in the University Ward and in 1946 became the first principal of the Bryant Jr. High School daily seminary. Truly she devoted a lifetime of service to the Church.

For more than 50 years Marion B. Kerr was engaged in women's club work. She served in numerous capacities in the University of Utah Women's Club, the Salt Lake District of the Utah Federation of Women's Clubs, and the Utah Federation of Women's Clubs, serving as President of the first two listed during World War I and World War II, respectively, and third vice president of the state federation. She was awarded many honors by the U.S. Government for her distinguished service during the two wars. In 1950 she was named Salt Lake District Mother of the Year and in 1958 was named to the Salt Lake Council Hall of Fame.

In recognition of her outstanding work as chairman of the Utah Mothers Committee for eleven years, the American Mothers Committee in 1960 presented to her its Distinguished Service Award, a diamond pin. Marion was listed in "Who's Who of American Women" and "Who's Who in the West".

She was historian for the Gilbert Belnap Family Organization from 1939 to 1971. She was active for most of her life in the local or state organizations of the Daughters of Utah Pioneers.

Marion enjoyed stories. For 20 years the Salt Lake County Recreation Dept. invited her to tell Pony Express and Wild West Stories at its annual story telling festival. She did the same for the Ogden City Recreation Dept. for five years. Another activity she enjoyed was being Santa Claus at Christmas time. Each Christmas time for more than 15 years hundreds of children in Primaries, schools, and other groups in the Salt Lake Valley enjoyed her stories and giving of gifts. On Christmas Eve her own children and

grandchildren would gather at the family home and await the arrival of Santa Claus with the white beard and red and white costume. It was always a joyous occasion.

Following a busy and full life, Marion B. Kerr passed away on April 12, 1972.

Walter Affleck Kerr

Walter A. Kerr, husband of Marion Adaline Belnap Kerr, was born February 12, 1880, at Ogden, Utah, the son of George Mercer and Jane Affleck Kerr. He was blessed a few weeks later by Bishop Winslow Farr of the Third Ward. Baptism came in the Spring of 1888 in a creek running from the Fair Flour Mill near the present 20th Street and Grant Avenue. It was performed by John M. Hill.

He first attended school at the Third Ward School, later transferring to Weber Stake Academy. His high school work was done at Ogden High, from which he graduated June 8, 1899. He sang a vocal solo at his commencement program. During his teenage years he was involved in Aaronic Priesthood and auxiliary activities in the Ogden 4th Ward, and was a member of the ward choir.

A call to the German Mission was accepted by Walter, and he left for that assignment in October, 1899. Following a very successful mission, he returned home, continuing his Church activity as teacher and superintendent of the 4th Ward M.I.A., 1902-1904, teacher and superintendent of the Sunday School, 1905-1906, and then as a member of the bishopric, 1906-1907. He took employment as a teacher in 1902 and taught at the Mound Fort School for a year and the South Washington School for a year. An offer to work as a supervisor of the deaf boys at the Utah State School for the Deaf in Ogden was accepted in 1904. He remained in that position for three years. 1907 found this enterprising young man enrolled at the University of Utah. With extra credit awarded him because of his knowledge of the German language and his previous advanced studies in Latin and French, he was able to graduate from that institution with a major in German in 1909. He then returned to Weber Academy as a teacher for the school year 1909-1910. Following a summer of preparation in Mexico City, he accepted a position teaching German and Spanish for the year 1910-1911 at the University of Utah. During this nine year period following his mission he was a member of the Ogden Tabernacle Choir.

June 7, 1911, was an important day in the life of Walter A. Kerr. On that date Apostle David O. McKay married Walter and Marion Adaline Belnap in the Salt Lake Temple. Three days later they left on their honeymoon for Europe. It was their honeymoon, but also a year of study in French at the University of Lausanne, Switzerland, and then at the University of Paris and the College of France, both in Paris, France.

Coming back to the University of Utah in 1912, Walter taught French and German. He remained at that institution for 34 years as professor of modern languages, acting as head of the department for six years and then retiring in 1947 with the title of Professor Emeritus. Following his retirement, he returned to Weber State College to teach for another year. During the time Walter was a member of the University of Utah faculty, he took occasion to improve his language skills by registering for summer work at the University of Chicago, where he received his M.A. degree in 1917, and by further study abroad at the University of Paris and later at the University of California. The summer of 1924 he made his fourth trip to Europe, taking with him a group of university students. He was a great teacher, one who made learning a pleasure. He made French and German a part of his students' lives. Professor Kerr was also chairman of the University Athletic Council for 21 years. For years he attended every athletic match or game.

In recognition of the outstanding contribution he made to French culture through his years of teaching at the University, the French National Minister of Education in 1950 awarded him the "Palme d'Officier d'Academie," a great honor indeed.

This outstanding man did not limit his endeavors to the University campus. He served his Church Sunday School organization for more than 40 years as a member of

the Ensign Stake Board; Asst. Supt. of the 33rd Ward, 11th Ward, and University Ward Sunday Schools; a Superintendent of the Emigration Stake and then the University West Stake Sunday Schools. He also served as secretary of the Stake Aaronic Priesthood Committees of the Emigration and then University Stakes.

In 1959 he was called to serve as the second counselor in the bishopric of the University Ward. He remained in this capacity for two years.

For many years Walter A. Kerr was a member of the Sons of Utah Pioneers, serving as a national director and chairman of the Pioneer Story Contest from 1951 to 1960.

He was the author of three books: "History of Intercollegiate Athletics, University of Utah, 1892-1945"; "Life of Louis F. Moench, Founder of Weber Stake Academy"; and "History of Weber Stake Academy, 1889-1894, The Period of Struggle." He was listed in "Who's Who in Education", "Utah Personalities", "Directory of American Scholars", and "Who's Who in the West".

On June 20, 1966, after a life of service to his fellow men, Walter A. Kerr passed away. 16-

1.4 Olive Christiana Belnap/Conrad Heber Jenson



Olive Christiana Belnap Jenson

I, Olive Christiana Belnap Jenson, was born April 24, 1888, the fourth daughter of Hyrum Belnap and Christiana Rasmussen, in Ogden, Utah. I was profoundly grateful to have been born of goodly parents. Never in my life did I hear them argue. My parents taught me from childhood the principles of righteousness.

My first unforgettable childhood memory occurred when I was very young. The older children were going on an errand and my great desire was to be included. I was told that I had to have my mother's consent. I ran to the back door, hesitated, knowing only too well the answer. Smilingly, I rejoined the group and was permitted to accompany them. Results were my first experience of pangs of remorse. I made a solemn vow to my self never again — which was kept.

My next notable impression occurred when the ladies of the Relief Society held their meeting at our home because my mother was confined to her bed. I concealed myself behind the stove of the back parlor. The next morning while playing with a little neighbor friend, I remarked enthusiastically that it was the best time I ever had. Showing much concern over a little girl's remarks, her Catholic mother said, "Last week you went to Lorin Fan" park and had ice cream and cake." and "Do you mean that you had more fun at that old ladies meeting?" I nodded affirmatively. For the first time in my life, I had felt the spirit of the Holy Ghost.

I went to grade school at Madison. I had looked forward to having as a teacher in the 5th grade the wife of David O. McKay, but illness of my brother Royal James prevented

my attending that grade. My services were needed at home but I felt I was blessed because I made 2V2 grades in the following year.

When it was time for me to attend high school, I had two choices — Ogden High School or Weber Stake Academy. All of the students chose the public school — Ogden High. It was my parents' desire that I alone attend Weber Stake Academy leaving my close associates. This decision was the greatest decision in my life second only to my family. The Academy provided me with many great friendships with people like David O. McKay and it provided me with many happy experiences.

My father planned a trip to Europe to meet my brother, H. Earl, when he completed his mission. We first went to Denmark and visited my Aunt Christena, wife of Rasmus Jenson. Rasmus Jenson had lived in Utah as a young man and had later returned to Denmark. Though from appearances they were satisfied in Denmark, this was not so. When my father and I were there in 1913, we visited them and they expressed the deepest regret that I have ever been conscious of, because of their decision to return to Denmark. She said, "Take my daughter, Otilia, back with you to America. I would not care if I never looked into my children's faces again if I could undo the wrong which we did them by returning to this land." This conflicted with my father's plans and we were therefore unable to do it but still the memory was planted within me.

We also visited Copenhagen and spent some time with Frederikka and were royally entertained. Frederikka was the aunt of my mother. Her husband, Anders Christian Christianson was a splendid person of wealth and prestige. The LDS missionaries were present as interpreters. For several days Great Uncle Christian took us to the most important art and sculpture galleries and places of amusement in the most beautiful city of Copenhagen.

Our departure from Copenhagen to Hamburg, Germany by ship was long to be remembered. From the deck of the vessel, we stood waving while Uncle Christian and Aunt Frederikka ran along the wharf waving as long as we could see them.

Upon arrival in Berlin and meeting H. Earl, we heard of a great happening to take place that day in the city by our Hotel. The Kaiser's daughter was to be married and royalties from all the countries to help celebrate the occasion. We stood on the curbs and watched the Royal families in procession.

I first met my husband in Chicago while I was attending art school. He was attending the Rush Medical School there. He graduated with an MD degree in 1919 and we were married on Sept. 16, 1920 in the Salt Lake Temple. As we could not find office space in Ogden, he chose to practice in Tremonton, Utah for a short time.

In 1921 when we were expecting our first child, it was discovered that my life and that of the child were endangered because of the rapid growth of a tumor. Through the faith of everyone and special help of David O. McKay both of us lived.

Following a serious bout with typhoid fever, my husband did post graduate work in Chicago and then returned to Ogden to practice in 1924.

In 1926 I was released from the YWMIA stake board, as I was expecting the arrival of our son, Conrad. With hesitation I accepted the seemingly insignificant job of Visiting Teacher in the Relief Society. It proved to be a missionary call. One LDS woman, whose husband was a staunch Catholic, was not on the records of our ward. Visiting her, I found that she welcomed a chance to affiliate. Later her husband was baptized and I had the privilege of accompanying them to the Temple.

In 1928 my two children and I accompanied my husband **to Vienna where he** attended the greatest clinic known in the world at that time.

Following our return, I found much happiness in rearing my children and working in the Primary. I was the Primary President of the 12th Ward and also Primary Stake Presi-

dent of the Mount Ogden Stake. Later I served as a stake missionary for 8 years ... I received much joy when the wife of Jesse Rasmussen, a relative of mine, was baptized. Later I also accompanied them to the Temple.

After the death of my husband, in 1952, I served as the Visiting Teacher Leader on the Relief Society Stake Board of the Ogden East Stake. I was released when my services were needed to help care for my four grandchildren as my daughter was called to be a ward relief society president.

Besides church work, my hobbies have included art and creative writing. Early in life I studied from A. B. Wright, James T. Harwood, and LeConte Stewart, all three of whom headed the Art Department at the University of Utah at various times. During parts of 3 years I attended the Art Institute in Chicago and also the Emma E. Church Studios of Art and Design, on Michigan Avenue. While in Vienna I took lessons from a prominent Viennese art teacher, Ilka Kuczynska who maintained a summer home to conduct classes in landscaping.

Two of my paintings exhibited at the State Fair were purchased by the state and are included in their art collection. One is a Chicago street scene in the ghetto and the other is a picture of snapdragons.

My poems are included in *Utah Sings* . . . One, "The Message", appeared in Volume II, published in 1942. Another, "Reconciliation" appeared in Volume III, published in 1953. At various times my verses have appeared in the Improvement Era and Relief Society Magazine and I have a moderate sized volume of verse of my own.

The Message

by Olive B. Jenson

O flowers of springtime, in your birth, What
message have you brought to earth, From your
deep sleep beneath the snow, What called you
forth again to grow.

I saw you fade, no power of mine, Could stay
this ceaseless sythe of time, Nor from the north
wind sweeping breath, Could take the icy chill
of death.

But now the call is not to die Within
your grave no longer lie, By nature's law
forever true, "Come forth again to life
anew".

We know not by what law perfected, That
Christ, our Lord was resurrected, But life and
death are in his hand, Through knowledge, we
shall understand!

The Sketch of Conrad Heber Jenson's Life

Conrad Heber Jenson is the son of Mary Ralphs and Olof Jenson. Olof at the age of 10 immigrated with his parents, from Ostra Torp, Sweden, in May of 1866, to Utah. In September of the same year they arrived in Salt Lake City. They settled in Brigham City, Utah. Here Olof was married and conducted a successful sheep business (contemporary with David McKay of Huntsville). Olof was a leader in the Community. He supervised the construction of several meeting houses, two Opera houses, a pipeline and many other things.

In the fall of 1887, Olof went on a mission to Sweden, leaving his sheep business in the hands of an associate. After being informed by his brother Nels, a lawyer, that his

sheep had been mortgaged, Olof was released to return home in the Fall of 1889. After this he purchased a tract of land in Bear River City, where he and his sons undertook the most strenuous activity of clearing the sage brush from the land. After this it was a profitable investment. However, the question was always in his mind, "Why, when he sacrificed to go on a mission, and left his wife and children, did he suffer such a great loss?" Years later the idea came forcefully to him that had he stayed in the sheep business, the boys would have been out with the sheep rather than with their father engaged in a worthy investment.

Conrad Jenson's mother, Mary Francis, was the daughter of Thomas Ralphs and Sarah Johnson. Thomas Ralphs was one of the first converts to the church in England. The first missionaries arrived in England in 1837. By 1842, five years later, Thomas had joined the church, served a mission in England and immigrated with his fiancée to the United States. They joined the saints in Kirtland, Ohio. They finally arrived in Utah in 1849 and settled originally in the Salt Lake Valley. The family moved to Brigham City in 1855, "through the solicitation of Lorenzo Snow" (then an apostle). They were some of the early settlers of that area. Here, their daughter, Mary Francis, was born February 15, 1857. Mary Francis, later was employed as a teacher in Brigham City. The Ralphs' home in Brigham City still stands, a prime example of a well built pioneer home.

Dr. Conrad H. Jenson practiced medicine and surgery in Utah for over thirty years and held many responsible positions. He was born October 16, 1890, in Brigham City, Utah.

An incident occurred when Conrad was fifteen years of age which greatly influenced his later life. He was stricken with acute appendicitis while operating his father's threshing machine near Corinne, Utah. When the pain became too intense for him to continue working, he refused assistance and walked several miles across the fields to his home, fording the Bear River and holding his clothes above his head to keep them out of the water. The cause of his illness was not recognized at that time and he was permitted to lie at home with a ruptured appendix and peritonitis for eleven days before he was taken to Salt Lake City and operated upon.

He received his early education at the Brigham Young College and the Agricultural College at Logan. In 1909 he went on a mission to Germany for the L.D.S. Church an experience which he greatly prized. The fluent knowledge of the German Language which he acquired proved to be of great assistance to him later when he studied in Europe. After his return from his mission he attended the University of Chicago Medical School and graduated from Rush Medical College in 1920. He was elected a member of the Alpha Omega Alpha honorary fraternity.

While in Chicago, he met Olive Belnap who was studying at the Chicago Art Institute. They were married in Salt Lake City, September 16, 1920.

With the war conditions, there were no suitable office spaces available in Ogden. Temporarily, he secured space in a new bank building erected in Tremonton, Utah. Here he practiced until February of 1923 when he was attacked with typhoid fever, which was not readily recognized. He was hoisted on a stretcher through a train window and moved to the Salt Lake Hospital for proper care. Here I enjoyed the great hospitality of my sister Marion and her husband for the duration of his illness. This event hastened our removal from Tremonton's inconvenient location. Poor roads and long distances made the practice inconvenient there. However, one of the profitable experiences there was a visit to Penrose, about 50 miles west of Tremonton. On this occasion the patient, a man of middle age, had a perplexing combination of symptoms. At times, Dr. Jenson stayed the entire night. Upon the patient's recovery, Dr. Jenson tabulated the patient's case history and sent the details into Washington D.C. for investigation. The Government sent out investigators who finally found a previously unrecorded disease. They gave it the name of "Rocky Mountain Spotted Fever" a now well known disease.

Shortly after this occurrence we left Tremonton. Dr. Jenson spent that year in Postgraduate work in the Eastern States with location in Chicago.

During this year a notable convention was held in New Orleans. Dr. Watkins, the foremost Gynecologist in America, introduced Dr. Jenson to the assembly saying, "This young man will be visiting you in your medical clinics. Anything that you do for him is done for me." Later while visiting a clinic in Pittsburg, a physician asked Dr. Jenson if it were possible that he had not understood the magnitude of the opportunity of his offer to join Dr. Watkins as a partner. To this Dr. Jenson replied that he realized his importance but that he wanted to return to his home in Utah.

In 1924, Dr. Jenson returned to Utah and began his practice in Ogden. In 1928, Dr. Jenson accompanied by his family traveled to Europe to continue his studies in Vienna, Austria. On August 11, 1928 we traveled in a compartment on the train with our children, one six years old and one two, having a small room on the train with our meals being brought to us.

We started sail on Saturday, August 22, on the SS George Washington in New York and sailed to Plymouth, England. From there we traveled to Bremen, Germany, and then to Vienna Austria. We found residence in the Pension' American, a family hotel for American doctors. This afforded conveniences for ourselves and our young children.

The doctor tried to locate the Mormon missionaries but was unable to do so, so he wrote to the mission president and asked him for information. He immediately sent the missionaries to us. Two of them arrived and were pleased to see us. As it became dinner time, the aroma of the meal came from the dining room in a pronounced way. We were very pleased to have the missionaries for dinner with us, and urged them to do so. They declined and finally admitted that they were fasting the entire day. They had been unable to find a suitable building in which to hold their conference which was soon to be held. In desperation, they decided to go out that day and see if they could receive an answer to their prayers. I decided at that time to see if they could really be provided with a suitable place.

In a short time the conference convened, we were there in attendance and felt that the building that they had been fortunate to get on that day of their fasting, looked more like the interior of a palace than anything I had ever seen.

While we lived at the Pension' American, our children contracted severe infections in their ears which was unpleasant. Their father administered to them and we were grateful and happy that they were better.

Mrs. Nuerdorfer, who rented the Pension' American to American doctors, came to our room one day and said, "I have been down to the Library looking up information about the Mormons. Because she had been down to the library to check up on Mormonism, I was well aware that we had been the topic of discussion by the doctors living at the hotel, and I wondered just how they were going to receive us in the future.

As I took the children for a walk one day, I decided to call upon the wife of a doctor whom I knew. She immediately asked me if I were a Mormon, and I told her definitely that I was. To my surprise she said, "Well, while my husband was studying in Iowa, there were some Mormons attending the University. One of these was a young man by the name of Herbert Maw (who was later Governor of Utah." Her comment was, "If all people lived the Principles of the Mormon Church, which he explained to me, the world would be a better place."

The American doctors celebrated our Thanksgiving with a sumptuous dinner in the former Royal Palace. A small bottle of wine was placed at every plate. The only guests not partaking of the wine were Dr. and Mrs. Jenson and a minister and his wife from Seattle whose daughter accompanied them. It was quite evident from her subsequent behavior that she had indulged in her wine. Our unopened bottles were the interest of many spectators.

An excursion was planned by the American doctors to go to the Holy Lands for Christmas. We had to forego the pleasure of this trip on account of our children. The trip was not a good idea for them as we could not leave them in the care of the natives.

While in Vienna, during the winter months I had the opportunity of studying art with a very notable teacher, ILKA KUCZYNSKA. In the summer she conducted her classes in the country for the privilege of landscape painting. In the winter months we did still life paintings.

Once in Vienna while I was at Sunday School, Dr. Jenson took our little boy on a walk. While walking, they passed an American man with car trouble. Conrad fixed the car for the man. It was discovered that he was the American Ambassador to Austria. Frequently after that the ambassador's little daughter came and played with Arlene.

In Vienna all the streets meet in the center of town, making triangular buildings on many of the corners. The Pension' American, where we stayed while in Vienna, was one of these. Our sojourn in the hotel was short as my husband dreamt that our little son, Conrad, had contracted Tuberculosis. This influenced him to move away, out in the suburbs. The landlady we had was born without an arm. Because of their handicap, her parents had made provisions for a maid to stay with her even after their death. The maid told us of the conditions in Vienna during World War I. She said the people, rich and poor, were starving. The worst day of all was Armistice Day because the boys were coming home and they had no food for them. Betty, the maid, told us how the family, for whom she served, sent her on the train to Czechoslovakia to get some food from the farmers. This she did. However, in trying to return with it, it was immediately taken from her. She said that there was a period of time when they had nothing but spoiled sauerkraut to eat. Because of this diet, she lost her teeth, fingernails, and her toenails.

The farmers, of course, had more food, and the city people went out to the farmers to get food. At first they would take to the farmers sugar and things that the farmers didn't have in exchange for food. Finally, they would take their furniture, even pianos and trade for a small amount of food.

The landlady called my attention to a train which traveled out of the city to the farmlands. There was also a narrow bridge which the train ran under as it traveled out of the city. People rushed to take the train to get to the country. They hung on the sides of the train and got on top of the train. In going under the viaduct, many were scraped off and killed and nobody paid a bit of attention. Vienna being a large city, the conditions were very bad. The landlady and her maid assured me that had not the United States sent them food, that everyone of them would have died. I was very pleased to tell them that the Wheat Fund of the Relief Society and Primary which had been gathered for years and stored was taken and sent to them. They certainly were grateful.

The European Trains were built so that they were divided into compartments seating about 8 people each. At one time, in the compartment in which we were riding, we made the acquaintance of a very high-ranking army official who discussed freely the hardships of war and the scarcity of food. He said that the problem of food was paramount for the army. At times it was necessary to boil grass for them to eat. When an American soldier was disabled their pockets and belongings were searched. They even found Chocolate.

Dr. Jenson returned in 1929 and resumed his practice in Ogden which continued till the time of his death. He held many responsible positions in the Dee hospital, having been Chief of Staff and Head of the Surgical Department. He was also president of the Weber County Medical Society. He was the first in Ogden to remove a ruptured spleen and to use the walking heelcast. On October 19, 1934, he was made a fellow in the American College of Surgeons and we attended the service in Boston, Massachusetts.

On August 31, 1938, he was made a state councilman from the Ogden District to the Utah State Medical Association. On September 2, 1948, he was elected President-elect of the Utah State Medical Association. On September 2, 1949, he began his service as State

HERITAGE WITH HONOR

President of the Utah Medical Association. In 1950, he was active Past President. From 1938 to 1951, a period of 13 years, he faithfully attended the meetings of the State Medical Society in Salt Lake City and traveled extensively with other officials throughout the state in this capacity.

In 1948-49 he was president of the Ogden Surgical Society. In connection with the convention meetings of 1949, one of his contributions was providing for a program at the Ogden High School auditorium for the general public. The first part of the program was provided by the Ogden Symphonic Choir, led by Glen L. Hansen. The second part was an address by Dr. A. C. Ivy of Chicago, a life long friend of Dr. Jenson. Dr. Ivy's subject was "Medical War Crimes of Nazi Germany". Dr. Ivy investigated these atrocities of the leaders. This program was greatly appreciated and the large auditorium was filled to capacity.

During the years of practice, Dr. Jenson held many positions of responsibility in the Latter-day Saint Church. He was counselor in the Bishopric of the Ogden 12th ward and spent a number of years on the High Council. He is the father of two children, Olive Arlene Jenson Flanders and Dr. Conrad B. Jenson.

After a 24 hour illness with Friedlander's pneumonia, he passed away September 2, 1952. At his passing an outstanding tribute was paid to him by many hundreds of people who stood in line to view his remains and also crowded the spacious Highland — Mt. Ogden Chapel where his service was conducted on Friday, Sept. 5.

At one time Dr. Jenson made a request to the effect that if I out lived him, that his funeral should be planned with beautiful music only. He didn't want a search made for complimentary comments. I replied that if a concert was desired, the people could purchase a ticket. I said that if that responsibility was ever mine, I would ask those people who knew him best to speak.

At his service Dr. Frank K. Bartlett, President-Elect of the Utah Medical Association paid to him an impressive tribute to his ability, absolute honesty, .and efficient and most untiring service. Dr. George Fister, who attended school with him at the University of Chicago and Rush Medical School and who practiced side by side with him throughout the years of his practice, paid high tribute to his ability, service and strict adherence to the highest ideals of the medical profession. Other speakers were A. Walter Stevenson and David J. Wilson who spoke for his extensive work in the community and in the church. Dr. Fister said, "Dr. Jenson was a true physician, a master surgeon and a great humanitarian."

1)6-1.5 Hyrum Adolphus Belnap/Lois Foster



Hyrum Adolphus Belnap

Hyrum Adolphus Belnap, son of Hyrum Belnap and Christiana Rasmussen Belnap was born in Ogden, Utah, May 26, 1890.

He received his schooling in Ogden, Logan and Salt Lake City. He graduated from Weber Academy.

From 1909 to 1912, he filled a mission in Germany for the LDS Church. Before returning home, he visited fifteen foreign countries. He performed an honorable and successful mission.

Upon returning to Ogden, he took pre-legal work at the Utah State Agricultural College at Logan during the years 1912 and 1913. He taught at Lewis Junior High School during the years 1913, 1914 and 1915. He then went to the University of Utah Law School for three years and graduated with a Bachelor of Law degree on June 3, 1918, and was admitted to practice law shortly after.

In July of 1918, he left Ogden for Camp Lewis, Washington, where he joined the U.S. Army Signal Corps. Due to his church connections, he was called to conduct a number of funerals for comrades during the wartime influenza epidemic. Following the war, he was employed by a Salt Lake credit firm.

He was married to Lois Ellen Foster, September 14th, 1921 in the Salt Lake LDS Temple. Five children were born to them; two sons, David and Ronald, and three daughters, Ruth Ellen, Kathleen and Karen who died an infant shortly after birth.

During his life as a practicing lawyer, he was honored by the political party with which he was affiliated by being nominated for office of County attorney. He was also elected Judge of the City Court of Ogden for two terms, the first being on November, 1932, a position which he held until his death in 1940.

He was thought of as a kindly magistrate who pursued a tolerant and sympathetic policy in meeting out sentences to people in trouble. Judge Belnap would often leave his bench and make personal calls through downtown office buildings to raise funds to care for a family whose father had been sent to jail. Often Judge Belnap stood for hours near city hall building soliciting money to pay the transportation of some unfortunate prisoner who had found himself stranded after a short jail sentence. His humanitarian deeds often bore fruit in the form of letters from his benefactors who wrote from distant points that they were able to reach their homes and secure employment. As the Judge told one reporter, "I appreciate the fact that many a poor devil who is sent into court is entirely without legal advice, lacking funds and influence and entirely at sea as to his rights and privileges. There is often danger of grave injustice being done to wretches who already have been pretty severely picked on by fate." Dewey Hawkins, who served as Chief of Police during most of Judge Belnap's term of office said, "Judge Belnap was known as one of the most human administrators of justice ever to sit on the local bench."

He was very active in the LDS Church. Besides his missionary work, he served as a Bishop's counselor in the Eleventh Ward and served as President of the Weber LDS stake Mutual Improvement association. He was active in three Ogden wards — the Fourth, Eleventh and the Thirteenth. He served as President of the High Priests group in the Ogden Thirteenth ward, and at the time of his death was secretary of that organization. He was active in LDS temple and genealogical work and had served as a Sunday School chorister.

He was always faithful to the teachings of his church, devoted to his parents, his brothers and sisters, his wife and children, and loyal to his friends. As a lawyer he was serious in his defense of those whose causes he assumed, and served his clients to the full extent of his professional skill and ability. He had personal courage, a capacity for genuine humor, a compassion for the failings of his fellow man, an unswerving fidelity to trusts which he accepted, and a high spirit of devotion and patriotism to his country to whose services in his earlier years he offered his life should it be required of him. He was a member of Herman Baker Post No. 9 of the American Legion.

Hyrum A. Belnap died January 20th, 1940, before completing his 2nd term of office as city judge.

Lois Ellen Foster Belnap

Lois Ellen Foster Belnap, wife of Hyrum Adolphus Belnap was born January 21, 1894, to William Payne and Eunice Carrigan Foster. She received her schooling in the Ogden City Schools, elementary and high school. She taught Sunday School and religion classes in the Ogden Fourth Ward where she was a member.

At a very early age, she showed a great love for music. Her desire to play the piano was intense. Because they had no piano, she began to play the organ and showed a remarkable talent. Her father was a fine musician and was the conductor of an orchestra and also a band. He was a great help to her in her music. When she was sixteen, her father gave her a job as pianist in his orchestra and she played at dances and many other social affairs. She also played in several other orchestras. During this time Lois used a rented piano to practice on, but at the age of 19, she began giving piano lessons, and she bought and paid for a new Baldwin piano with her teaching money. She still has this piano today and it is in excellent condition. During this time she studied with many fine teachers, one being Squire Coop, head of the music department at the University of Utah. She continued teaching piano lessons until she was married.

On September 14, 1921, she was married to Hyrum A. Belnap in the Salt Lake Temple. They lived for four years in the Ogden Eleventh ward. During this time, two children were born to them, David Foster and Ruth Ellen. In 1924, they moved to the Ogden Thirteenth ward. Ronald Foster, Kathleen Lois, and Karen Foster were born to them during this time. Karen died soon after birth. Lois became the Thirteenth Ward Relief Society organist in 1933. She also was a member of the Thirteenth Ward choir and the Ogden Tabernacle Choir.

On January 20, 1940, her husband passed away leaving her a widow with four children, the oldest, David, only 17, and the youngest, Kathleen, nine. She was left with a very meager insurance payment (only \$35.00 a month) because at that time, Social Security did not cover her husband's job. At this time, one of Lois's most remarkable traits, that of frugality, was used. She saved and cut corners wherever possible. She would even walk to and from town to save a nickle bus fare. She began taking piano students to help supplement her income. It was very hard for her to get started. In the beginning, she would even go to the students' houses. However, after three years, she had developed a good class of pupils. Her children helped her a great deal and the Lord blessed her very much. She continued to teach piano lessons until 1971. During this time, she taught many students. She was particularly good with beginners because of her great patience. She not only taught these students, but she counseled them. Many of them have come back to her and told her of the great impression that she has made upon their lives.

In 1948, she was called to be the organist of the Ogden Stake Relief Society. She held this position for several years.

In 1950, she and her daughter Kathleen, went on a trip to Hawaii to visit her son, David, who was managing the office of the United Press International. For a year before going to Hawaii, she taught the Beehive girls in the Thirteenth ward. After returning, she was again sustained as Relief Society Organist.

In 1954, she sold her home in the Thirteenth ward and moved to the 34th ward where she taught Sunday School. Several years later the ward was divided and she was made Ward Organist and Relief Society Organist. After seven years, the ward was divided again and was called the 61st Ward. She is still a member of this ward and is the Relief Society organist and sings in the ward choir.

Her son Ronald F. filled a mission from the Thirteenth ward, Ogden Stake from 1950 to 1952. Her daughter Kathleen L. filled a mission from 1957 to 1959. All of her four children are married. They are David F. Belnap, Ruth Ellen Belnap Hoggan, Ronald F. Belnap and Kathleen Lois Belnap Hunter.

Belnap (died in infancy)



Eva Laverne Belnap

Eva Laverne, the sixth child of Hyrum and Christiana Rasmussen Belnap, was born September 9, 1893.

She was named and blessed by her father September 17, 1893.

Christiana commented about her baby daughter as follows: "She was a bright and beautiful child and got along fairly well during the winter and spring. On July 15, 1894, she was taken ill of brain fever and inflammation of the bowels. Later cholera infantum developed. On August 12 she passed away. Funeral services were held at the home August 13."

Following Eva's death, her mother wrote this beautiful tribute:

"Darling Eva, sweetest treasure, Gem of beauty,
peace, and love. How our hearts will swell with
rapture, When we meet in Heaven above."

Beautiful Gates Ajar

A bright little girl from heaven was sent Our
home with her presence to cheer. We called her
our own darling Eva, Our treasure so precious
and dear. On a pleasant and sunny summer day
She arrived from heaven afar, And a guardian
angel kind and true Let the beautiful gates ajar.

During the balmy autumn days Our darling grew
sweet and fair. In dreary winter and sunny spring
She was nourished with loving care But during
the sultry summer months, Death entered our
cottage door It seized our darling and angels fair
Let the beautiful gates ajar.

Once more were the hillsides decked with **snow**
And sad were our winter hours.

Spring and summer again burst forth
With fragrance and shady bowers
Our darling's grave we bestowed with tears
And embalmed it with silent prayer.
In answer the angels of mercy
Let the beautiful gates ajar.

Like oil upon troubled waters Was peace
 from heaven bestowed And a ray of golden
 sunlight Burst forth over heads that bowed.
 The still small voice whispered softly You
 will meet on a brighter shore, When the
 curtains of heaven roll aside And the
 beautiful gates ajar.

Then weep no more for your darling She is
 safe in the Father's care. Surrounded by
 legions of angels, With bright faces and
 golden hair. Our Savior, the gentle shepherd,
 Calls little ones from afar, And the angels of
 love and mercy, Let the beautiful gates ajar.

Christiana R. Belnap

1)6-1.7 Royal James Belnap (died in infancy)

Royal James Belnap

Royal James Belnap was born Thursday, December 1, 1898; he weighed 8 pounds. He was named and blessed December 8, 1898 by his father Hyrum Belnap, and again in fast meeting December 3, 1899 by his father. He died of scarlet fever March 12, 1903.

In her autobiography Christiana describes her young son in these words: "He was a frail child but very bright and lovable. He had brown eyes and golden brown curls and was inclined to be musical. He attended Sunday School in the Fourth Ward in Ogden when four years old and became very much attached to his teachers, especially Sister Susie Becraft. He enjoyed the songs and stories very much and often sang and repeated them. He died of scarlet fever March 12, 1903. Open air services were held the following day."

1)6-2 Hyrum Belnap/Anna Constontia Bluth



1)6-2.1 Hyrum Earl Belnap/Emma Lou Pauschert



H. Earl Belnap

Hyrum Earl Belnap was born July 18, 1890 in Hooper, Utah — the eldest of seven children of Hyrum Belnap and Anna C. Bluth — in the upstairs east room of Gilbert Belnap's home (his grandfather). Difficulties with the doctrine of plural marriage then practiced by The Church of Jesus Christ of Latter-day Saints and the new laws of the land forced Anna and her new son to flee and live in several locations under an assumed name (Wallin) — Salt Lake; Franklin, Idaho and Ogden, Utah. Anna C. was the second wife of Hyrum Belnap.

Early in his life he came to use the middle name, Earl, as the name by which he was known throughout his life. Earl began his schooling at the age of six by attending the 22nd Street School, and continued until he graduated from the Weber Stake Academy in 1910. (The principal of the Academy when he started was David O. McKay.)

During his youth, his father was second counselor in the Bishopric of the 4th Ward and Earl was ordained a Deacon, Teacher and a Priest in the Aaronic Priesthood and served as a quorum leader in the Deacons and Priests. He also had an active interest in music as he sang in church and school choirs along with being a member of the Brass Band. His instrument was the alto horn.

In September 1910, he received a call to serve as a missionary for the Church in Switzerland and Germany. Earl was ordained an elder and was on the high seas heading to Europe by Halloween. His brother, Hyrum A. (eldest son of Hyrum Belnap and Christiana R. Belnap) was already in the same mission field, which was presided over by Thomas E. McKay. Service was rendered in Germany, Switzerland, Austria-Hungary with many faith promoting experiences. He was given an honorable release on May 17, 1913 as he was met by his father and sister, Olive (daughter of Hyrum and Christiana R. Belnap). They spent several weeks touring Europe before returning to Ogden in July of 1913.

Earl's father was in the lumber business in Ogden and he began working as a yard hand in the family business. His church assignments were primarily in the MIA — as he helped organize the second scout troop in Ogden City. In July 1915 he was sent by his father to be the bookkeeper of the Preston Lumber Company in Preston, Idaho. He later served as the manager of the operation.

Finally in July 1917, he decided on getting a college education and climbed on his motorcycle and headed for the University of Utah. He was inclined to take Engineering, but was really undecided. As he reviewed the various entrance forms he noted subject — Medicine — and as he said, "I was satisfied". School began but was interrupted by the U.S. entry into World War I.

Earl enrolled in the U.S. Naval Reserve Force on February 15, 1918 and was called to active duty, April 3. Training took place in San Pedro and San Diego, California where he earned his Pharmacists Mate 3/c rate. He was transferred to Norfolk, Virginia — by which time the war had ended. He did make a trip to Europe on the USS Martha Washington, returning to the U.S. around Christmas 1918. He was discharged February 26, 1919 from active duty and remained in the reserve force until lack of funds by congress cancelled the program on September 30, 1921.

He returned to the University of Utah and with the help of a summer session in Chemistry and Physics at Utah State, he graduated with a Bachelor of Science in Anatomy in 1921. Application was made to several well known medical schools but he chose to attend the University of Illinois Medical School in Chicago. In the fall of 1921 he entered medical school and completed his studies in the spring of 1923. The one year of internship was spent in Grant Hospital in Chicago which he finished in 1924, being awarded his M.D. During his medical school years, he was instrumental in organizing a medical fraternity — Phi Chi — and lived at the fraternity house while at the U. of Illinois.

Grant Hospital not only gave him medical experience but he found, wooed and won the heart of the night supervisor or nurses, Emma Lou Pauschert. They became engaged in January 1924 and were married the day Earl finished internship — June 18, 1924. Emma Lou Pauschert was a native of Shelbyville, Illinois and had received her R.N. in 1916 from Grant Hospital. She served in the Army Nurse Corps and spent several months active duty in France just after the Armistice was signed. After a honeymoon in central Illinois, the newlyweds took over for the summer a practice of a Dr. Miller in the Chicago until they moved to Ogden in September 1924.

Although they were married in a Lutheran parsonage, they began attending the LDS church meetings. Missionaries began calling at the home and as a result, Emma was baptized a member of the Church in August 1924 — just before the trip to the west.

The new Dr. Belnap entered private practice in Ogden on a shoestring. Earl was very independent and did not want to succeed because he was his father's son. Things were tough but an opportunity came to do public health work — which he dearly loved. He was appointed Physician for the Joint city, county and state school board of Health Unit. He ably administered this program — a real forerunner concept in Public Health — with funds authorized by the Rockefeller Foundation. In the process he stepped on many selfish toes and some of those with influence induced a timid city commission to abolish the health unit and release the director, Earl.

By this time, Earl and Emma Lou had been sealed in the Salt Lake Temple — May 20, 1925 — and a son had been born on July 23, 1925 (Bruce Earl). Opportunities in Ogden looked bleak, especially since a second child, a daughter, was born on May 19, 1927 (Marjorie Ann). At this time an offer came to serve as the District Surgeon for the Southern Pacific Company in Montello, Nevada. This offer carried with it a pay of \$100 per month, a furnished house and a railroad pass. The move to Montello was made in the summer of 1927 when Marjorie was six weeks old.

For nine years, Earl was the only doctor between Ogden, Utah and Wells, Nevada. His call to be of assistance required long hours and long travel, but the family grew with the community and many are the good times remembered during this period. Often Earl and Emma were in different ends of the county "doing their thing" for people. The Dr. became President when he was called to be Branch President of the Montello Branch in June of 1932. He was ordained a High Priest by Carl K. Conrad, President of the Nevada Stake. He also served as the Scoutmaster of the Montello Boy Scout Troop which continued his interest in the scouting program.

The illness and death of daughter, Marjorie, completed the experiences in Montello. Marjorie contracted pneumonia — before the days of sulfa drugs — and passed away after a two week illness on March 31, 1936 in the Dee Hospital, Ogden, Utah. With this event Earl sought opportunities to return to Public Health work. This time he found a job in the State of Nevada. The family moved to Sparks, Nevada in July 1936 where Earl took the position as Director, Maternal and Child Health and Crippled Children's Services in the Nevada State Health Department.

Considerable success was made starting these programs all over the state. Many miles were traveled and many folks were converted to public health principles. But in 1939 political pressures plus the two week per month absence from the family prompted Earl to return to the private practice of medicine in Sparks, Nevada.

He opened his office in November 1939 and maintained his practice throughout the rest of his life from 1129 D St. He was a skilled family doctor who had sufficient training and interest in obstetrics to spend many a day and night bringing children into the world. In addition he made house calls on request around the clock for almost every complaint — real or imagined — over many years. During World War II he put in many 18 to 22 hour days as the younger doctors were in the service. He examined for the draft board, doubled up on service at the hospital, again assumed the district surgeon assignment for the S. P.

Railroad plus represent the profession in fund drives and duties of the time. Following the War, the years of strenuous service began to tell and several periods of illness from heart disease slowed him down in later years. He passed away on June 29, 1955 in the Washoe Medical Center, Reno, and was interned in the Ogden City Cemetery.

During this period Earl had a distinguished record of service to the Church and the Community. Upon the organization of the Reno Stake, he was called to serve as a member of the High Council (1941). At the time of his death, he was the High Priests Group Leader in the Sparks East Ward. He was an active member of the Lions Club of Sparks and served as president for a term. He participated in the Duby Reid Post #30 of the American Legion and was a member of the 40 and 8. His interest in scouting continued as he was a member of the Executive Board of the Nevada Area Council and Chairman of the Health and Safety Committee. He spent hours as a merit badge counselor for First Aid, Public and Personal Health plus giving examinations to youngster for camp. H. Earl Belnap was awarded the Silver Beaver for service to Boyhood by the Nevada Area Council on March 16, 1947.

Professionally, he served as president of the Eiko County Medical Association in 1935, president of the Washoe County Medical Association in 1946, president of the Nevada Chapter of the American Academy of General Practice and as a fellow in the American Medical Association. He strongly supported to concept of individual freedom in choice of medical assistance and was opposed to any form of governmental control — socialized medicine.

One last trip together was made to Europe in the Spring of 1952. Earl and Emma traveled over and through the many lands which were familiar from many years before. In addition, Emma Lou had most of her relatives in Germany and they visited the village where her mother and father were born. As a result of this visit, Earl and Emma sponsored an 18 year old German girl, Doris Beiike, to the United States in 1954. Doris's mother was a first cousin to Emma, but it was Earl who felt it was the thing they should do. In as much as their son Bruce was living in the east, Doris brought many new and refreshing experiences into their lives.

Bruce E. Belnap
March 29, 1974

Emma Lou Pauschert

On June 3, 1890, Emma Lou Pauschert was born to William Robert Pauschert and Amelia Henrietta Kessler in Shelbyville, Illinois. Emma's first years were spent on a farm where she romped and played with three older sisters and two older brothers along with a younger sister, Hilda. After attending a one room school near the farm, the family moved into Shelbyville where Emma attended school classes through high school.

During this period — at the age of twelve — Emma and Hilda caught typhoid fever; the same day her mother took sick with the same disease and passed away three weeks later. On the last day of her life, Emma's mother kept repeating the 23rd Psalm saying she wasn't afraid to die but she was worried about the little girls, referring to Emma Lou and Hilda. Looking back on the experience of losing her mother Emma Lou said it was the saddest thing to see a mother pass away. The children both survived but lost their hair and when it came back in it was kinky and they were often teased by children their age.

Although Dad Pauschert moved to Decatur, Emma Lou stayed in Shelbyville with her oldest sister, Amelia and completed her schooling. Upon finishing school, she worked as a telephone operator, attended a business college and took a job keeping books and weighing coal for J. K. Messee Co.

Shortly after this experience her sister Julia took sick and this led to a series of events which established in her mind the idea of becoming a nurse. Miss Mary E. Lewis, a friend of the family, urged Emma Lou to come to Chicago to train the German Hos-

pital (now called the Grant Hospital). She enrolled and completed her training on January 1, 1917. She continued nursing at the hospital until she enlisted in the Army Nurse Corps as a Red Cross Nurse on September 1, 1918. After training at Camp Sherman, Ohio, Emma Lou was sent to France on November 28, 1918 (just after the Armistice). She did a tour of duty at Hyeres, France. Visits were made to her home country as well as other places in Europe. When the hospital at Hyeres was closed she was sent home and discharged from New York on July 6, 1919.

After spending time in Decatur, a winter in Tampa, Florida and a spring in Washington, D.C., Emma Lou returned to Grant Hospital in Chicago. It was at this time as she was serving as the Night Superintendent of Nurses that she met a young intern from Utah by the name of H. Earl Belnap. A period of courtship followed and they were married on June 18, 1924. In the fall of that same year they moved to Ogden, Utah where they set up a private practice.

H. Earl and Emma Lou had two children — Bruce Earl, born July 23, 1925 and Marjorie Ann, Born May 19, 1927 and moved to Montello, Nevada in 1927. Upon the death of Marjorie Ann in 1936, the family moved to Sparks, Nevada. H. Earl spent three years as Director of Maternal and Child Health for the State of Nevada before returning to private practice. They continued to live in Sparks until Earl passed away in June of 1955. By this time Bruce had finished college and was living in Schenectady, N.Y. But Emma Lou longed to return to Ogden and build on property which had been in the Belnap family — the apple orchard on 32nd Street Hill. Consequently, she moved to Ogden in 1957. She built two duplexes — established Belnap Circle as a dedicated street in the City and kept the places in tip-top shape.

Although she was near many of her very close in-laws, she kept the trail to New York busy — with visits, packages and letters — and by 1963 had five grandchildren to keep track of. When the New York Bruce Belnaps moved to Florida in 1968, she made her last mortal trip — enjoyed her 78th birthday on the 3rd of June along with her grandson, Boyd (May 29th) — it was also the first trip by airplane. Emma Lou Belnap passed away July 5, 1968 at her home in Ogden, Utah.

The Church of Jesus Christ of Latter-day Saints played a major role in her life. Although born into a Lutheran family, each member of the family ultimately went a different direction. When H. Earl's mother found he was serious about this nurse in Chicago, she was very concerned — as she knew the plan of salvation along with the concept of eternal marriage. Earl had apparently not given it heed. But her worries turned out to be not of concern. Emma Lou was a willing gospel student and when opportunity came, she was baptized a member of the Church of Jesus Christ of Latter-day Saints on August 31, 1924 in Chicago (just over two months after her marriage). H. Earl and Emma Lou were sealed in Salt Lake Temple May 20, 1925.

Church service was rendered continuously from that day. Her first assignment was a literature teacher in Relief Society. In Montello, she served several years as Relief Society President. In Sparks, she served in Sunday School, Primary and as a counselor in the first Relief Society Presidency of the new Reno Stake (1940). In later years, Emma Lou served as a Stake Missionary in Nevada and in Ogden. But of all her church service, Relief Society and Visiting Teacher were her favorites. She often had two visiting teaching districts. Her vigor, spirit and drive were inspiring to her family, friends and community.

Speaking of the community, Emma Lou was involved in Red Cross drives, teaching Red Cross Nursing, Boy Scout fund drives, PTA's, fraternity Mother's Clubs, American Legion Auxiliary — President of Duby Reid Post #30. It can be said — she was always engaged in a righteous cause.

Emma Lou had hobbies — one of which was cutting poems out of magazines — etc. This one she labeled her favorite.

Have Faith

by Elsie E. Barrett

The darkest night of grief or pain Though
 filled with countless fears Will lighten soon
 with faith and prayer;
 He'll wipe away our tears. The darkest night
 the world has known Has never dimmed one
 star;
 The darkest night a soul can know May leave
 a lasting scar;
 But it never dims Eternal Love That bids us
 look to Him above.

(Relief Society Magazine March 1936)

Bruce E. Belnap and daughter, Kim
 September 25, 1974

1)6-2.2 Arias Guy Belnap/Mabel Harris**Arias Guy Belnap**

Arias G. Belnap, the son of Hyrum Belnap — Utah-born pioneer — and Anna C. Bluth — a Swedish immigrant — was born September 6, 1893 in Hooper, Weber County, Utah. He received his education in the Ogden City Public Schools and Weber Academy.

He married Mabel Harris, the daughter of the late Judge Nathan I Harris, Sr. and Emma Oakeson, September 20, 1916. Mabel was the great niece of Martin Harris, the Witness to the Book of Mormon. Arias and Mabel were the parents of three sons and two daughters, all married. They had twenty three grandchildren. They resided in Ogden for forty years, in Salt Lake City for ten years, and in Ogden during their final years. Mabel passed away on April 3, 1971; Arias, on February 25, 1974.

All his life, Arias was active in the Church of Jesus Christ of Latter-day Saints. As a youth, he was president of a Deacons Quorum and a Teachers Quorum and secretary of the Priests Quorum. At seventeen, he was a counselor in the YMMIA. He served as a missionary in the Swiss-German Mission from November, 1913 until after the outbreak of World War I in 1914. Returning to the United States, he was assigned to the Southern States Mission.

Upon his return home, he served in the Sunday School superintendency and later as president of an Elders Quorum. He was a teacher in many classes. He was sustained as Bishop of the Ogden Twentieth Ward on March 20, 1927, a position he held until December 26, 1943. A ward Chapel was built during the early depression years of this period. He was sustained a counselor in the Ogden Stake Presidency on November 21, 1943 and was released October 27, 1957, after having moved to Salt Lake City. In the Wilford Ward in Salt Lake, he taught Priesthood classes and served as General Secretary of the Aaronic Priesthood Adults.

At age 17, while serving as counselor in the YMMIA of the Ogden Fourth Ward, he and representatives from the Second, Third, Fifth and Seventh Wards organized the first

MIA basketball league in Weber County, one of the first — if not the first — in the Church. This was in 1910. He captained the Fourth Ward team which won the league championship. He later played basketball on the Weber Academy team which won the State High School championship at Provo, Utah in 1913. He was unanimous choice for all-state forward.

He was employed with the U. S. Naval Training Station on Yerba Buena Island, San Francisco Bay, during World War I. Returning to Ogden in 1919, he again engaged as part owner in a retail lumber corporation which was destroyed by fire in 1931. Thereafter, he and his brother Volney operated a lumber business (partnership) until the end of 1934.

In November, 1934 he was elected Weber County Treasurer. With other county officials, he was instrumental in introducing the current individual unit ledger and assessment rolls adapted to mechanical accounting as now used in the larger counties of the State. He served a term as president of the Utah Association of County Officials and was their legislative chairman for ten years. He was the first county official of Utah to receive the Association's "Mark Tuttle Award" for leadership ability, efficiency in his own office, value of service on a state-wide basis, service to his community, and cooperation with other units of government.

In March, 1957 he resigned as County Treasurer to accept the invitation of Governor Clyde to serve as a State Tax Commissioner. The Motor Vehicle Department and Motor Vehicle Dealers Business Administration came under his supervision. Much legislation was prepared, introduced and became law. The State Association of Public Employees awarded him a plaque in citation for his service as Chairman of the Committee which prepared the State Employees Retirement Act which became law in 1961. He retired from the State Tax Commission on April 15, 1965.

He helped to compile and edited the 1850-1950 "Centennial Edition of Gilbert Belnap, Utah Pioneer." He gathered material and edited the 1952 and 1956 supplements thereto.

From 1954 to 1957, he was business manager of the annual production in Ogden of "ALL FACES WEST" — the pioneer saga featuring Igor Gorin as Brigham Young.

The honorary Master M-Men Award was given him in 1957. He was listed in Marquis "Who's Who in the West" for several years.

A few months prior to his death, several friends honored him during an open-house held at his home. The numbers who came at that time and the large audience in attendance at his funeral attested to the esteem they held for this brilliant, dedicated civic and church leader. Victor Hugo has said, "Greater than the sound of marching feet is an idea whose time has come." Arias Belnap had this ability to foresee needs and to establish programs for meeting them. His direction and influence will be felt by many for some time to come.

Mabel Harris

My father is Nathan John Harris of Harrisville, Utah, and my mother is Emma Elvira Oakason of Salt Lake City, Utah.

I was born March 20, 1894 in a six room house on Observatory Avenue in Ann Arbor, Michigan. My father was a student at the Law School at the University. When my father and mother were first married they moved to Harrisville, Utah (Weber County) and lived in part of the house which was built by my grandfather Martin H. Harris. It was a large beautiful commodious home. In front of the house was a circular flower bed with a driveway around it. Grandfather had all kinds of flowers obtainable and it was truly a show place. Mother said it was a very lovely home.

Housecleaning time was a joy for us. The bed ticks were emptied and washed and filled with new clean straw. The beds were so high we had to get a chair to get into bed. It wasn't very long until the straw was broken up fine and the beds were normal size again. The rag carpets for which Mother sewed the carpet rags and had the carpets woven were

taken up and the old straw for padding was removed, and the floors cleaned and new straw put down and the carpets replaced. Mother had a carpet stretcher and put them down herself. Everything was nice and clean and Mother never shirked her work. She also stretched the white lace curtains which were starched and looked beautiful. Mother was a wonderful cook and her family was always well fed. She had her own rules of nutrition. She served balanced meals of meats, potatoes, vegetables, plenty of milk and cream, home baked bread, cakes and cookies, plenty of fruit both fresh and bottled, eggs from our own chickens and meats from our own animals. Mother baked wonderful lemon pie. In the fall mother would make pork sausage. In order to keep it she would fry it in nice patties and store these in an earthen crock then pour the fat from the meat over the meat completely. This would harden when cool and form a protective covering over the meat. We would come home from school famished and mother would let us have a slice of bread and we would get a sausage patty from the crock and that was the best sandwich in the world. I have never found any sausage seasoned like mother's. I remember coming home from school in the fall and mother would be making chili sauce. How good that tasted on a slice of good homemade bread with butter. Mother made gallons of peach and pear preserves and also plums. This she put in gallon earthen crocks and how good it was. Our cellar was filled with bottled fruit and pickles.

My mother was a very good sewer. She was a dressmaker when she got married. She made practically all the clothing even the boys' pants and coats. Our dresses were very attractive. She knew all the little extras which made our dresses different looking. Besides making all the clothing, she knitted stockings for a family of six children. We had a lot of activities in the ward and school and it seemed our family took part in everything.

There were nine of us and Mother took wonderful care of her large family. Father would bring home good books for us to read and all kinds of games including Pit, Flinch, etc. so we wouldn't want to play real cards. I don't remember of a deck of cards in our home. They thought a lot of us, and showed it in every way possible. (I had a) very happy childhood.

On my sixteenth birthday, Matilda Embling, my dearest friend, and neighbor and I went to the city library after school, and when we went in our back door on coming home there was a great big surprise party. The noise almost deafened me, and when they turned the lights on there were all my dear friends. The dining room table was set beautifully and mother had prepared a lovely hot supper. That was what we called the evening meal then. I cannot remember what we had to eat except there were radishes, big and beautiful color and they looked so pretty on the table with all the good food. It was certainly a very lovely party, and we had such a good time.

One Christmas at our home on 22nd St. my father went quietly into the living room closing the double doors between the living and dining rooms, and he fixed on the living room table a beautiful phonograph with a wooden horn in the shape of a beautiful flower. The inside had flowers painted all over it in blue. There were many horns made of metal, painted, and were pretty, but this one was made of beautiful grained and polished wood. It was an Edison Phonograph which played disc records. The family enjoyed this very much. It did recording and Leo had us all take part in recording songs. Matilda Embling and I sang duets on it. We didn't sound so wonderful but it was sure a lot of fun.

One beautiful evening that fall of 1912 near the end of a very pleasant evening her date said something like "I could enjoy a life like this together with you". She said "Why not". That was it — from that evening on they began planning for a life together which then to a couple of kids seemed so far away. There was high school to finish, he believed in a mission for the church, where and how long would that be. They wondered if it ever might come true. This then became their secret.

On a nice day, Wednesday, Feb. 15, 1916, "A" returned home — called her and went to visit her. Sunday night he gave his mission report in Sacrament meeting. She was there — afterward he walked her home. Soon the relationship was back as before. On her

birthday that March 20th, she received a diamond and the marriage announcement for fall soon followed.

A night or two after her birthday she and "A" spoke to her parents about it. They had long known that her mother was for it, but her father's attitude was not known, but it was favorable. In the conversation that followed he gave consent and said, "Arias, we give you the choicest blessing we have to give. We want you to take her, cherish her, love her, and never bring her back."

Arias took a civil service examination with the government. A position with the Naval Supply Account at the Naval training station on Goat Island (San Francisco Bay) was offered and accepted in July of 1918. Two weeks later she and the baby joined "A" in San Francisco, living at 1046 Haight Street not far from Golden Gate Park. The war armistice was signed Nov. 11, 1918. The devastating influenza of 1918 broke out that fall. Her husband was quarantined on the Island about two months and she was left ashore along with the baby. Although she and A could talk briefly by phone each day, it must have been a very trying time for her — alone herself and baby — a lady friend in a near-by apartment and a mortuary only a narrow vacant lot away with coffin boxes for the many dead piled high in front. Her courage and faith never faltered.

With the end of the war A's father wanted his return. They returned in April or May of 1919. They fixed a three room and bath apartment over the lumber yard at 229-24th Street. The entrance was through the office and up the stairway near the rear of the office building. During the fall and winter they made three or four quilts using an attachment for their sewing machine to stitch the patterns in oblong or square blocks. They were also planning a home of their own. Many plans were looked at. Finally they saw one in a magazine quite to their liking. From it "A" drew up plans for a home which they worked on and had erected at 1111-21 St. not too far from the homes of their parents. The Harrises were at 1064-22nd and the Belnaps at 918-21 Street.

They were now in their own home where they stayed for 37 years. Now living in the Ogden 13th Ward both became active. She taught religion classes until this was discontinued — then Social Science Teacher in the Relief Society and from early womanhood to the day she could no longer walk was Relief Society Visiting Teacher in every ward in which she lived. (She also taught the Theology lessons.)

It was nothing for her to put the baby in the buggy and walk from home to town and back. She was a hard-working homebuilder. She did all the washing, ironing, sewing, mending, cooking, putting up fruit, etc. Nothing was too hard for her. At first they had a wheel hand propelled washing machine which A turned. Then a water power machine which turned the dash. About 1927 they procured a second-hand wheel turning electric machine. A year or so later they purchased a more modern electric washer which lasted until they purchased an automatic washer and dryer in 1952.

On March 20th 1927, the 20th Ward was named and organized. This was on her birthday. She had often said that she neither wanted a bishop nor a politician for a husband. On that day she got a bishop — the politician was to come later.

Although she was afflicted badly with arthritis she struggled on. She monthly loaded the car with women and went to the Salt Lake Temple for endowment work. She drove it about the ward for miscellaneous visits, also taking welfare commodities.

Her activities increased when Arias went into the Stake Presidency (Nov. 21, 1943 to Oct. 27, 1957). Part of this time was during World War II. Rationing was in effect. They had a garden on a rear lot. Much produce was grown that she used for meals, also going to the 22nd Ward Cannery to supervise and can her own carrots, beets and beans — leaving ration points for fruits and juices or other scarce commodities. She would purchase cream from the dairy and at the proper time for churning would put the ready cream into a large fruit bottle and shake it until butter was produced. By her frugal planning the family was able to live during the war years as well as before or after.

The fire which destroyed the lumber yard, July 21, 1931, in which A was part owner also had a terrible economic effect. The terrible depression of 1930 to 1936 was on. Money was almost unavailable. Arias and Volney, his brother, got cows from Ogden Valley creditors, put them in a pasture at 3320 Jackson. Their son, Ralph, mostly milked in the morning — Volney at night — so there was plenty of milk. A neighbor who had chickens traded them milk for eggs. Their home was under mortgage since building in 1920, payments and taxes went unpaid. They nearly lost the home.

In 1934 Arias was elected Weber County Treasurer which he held from Jan. 7, 1935 until April 1, 1957 when he resigned to accept from Governor Geo. D. Clyde, a membership commission on the Utah State Tax Commission.

With pain and with difficulty to walk Mabel immediately took up her church, DUP, and Culde-Vel activities. She had a large Relief Society Visiting district. She was installed as Social Science class teacher. The long class period standing to teach was very painful. Later they provided her with a table and chair on a raised platform, so she could sit. She made weekly charts outlining the topics for discussion — placed these on an easel and referred to them as she taught. She was a very good teacher, always well prepared and dearly loved by those attending. This she held and followed until she became ill in 1964.

She took ill in 1962 after returning from a trip to Donald's in Calif. — thence east to Denver to see Mildred and their families. Examination disclosed diabetes. This she controlled until a relapse sometime after returning to visit Ralph in De Kalb, Illinois, Sept. 1964. This time she was real bad almost in a coma. She called J. Floyd Cannon. She entered the hospital on Nov. 3rd or 4th, 1964 for one month. On Feb. 10, 1965 during the night when up she fell and sprained her ankles. She navigated by using a kitchen chair runner-like type, also in a wheel chair. Often she left the house for meetings in the chair. About July 1964 she went to Dr. (Samuel Chapman) who discovered that she could not straighten her legs to walk. She was sent to the University Hospital Rehabilitation Center. Dr. John R. Ward, arthritic specialist, had casts made for her limbs now bent — one at 30 degree, the other at 45 degree angles. With legs strapped in these casts for periods as long as she could stand it, she worked diligently to straighten her legs. This with swimming and other exercises she did walk again by 1967 and was discharged from rehabilitation. She used a walker and wheel chair when going any distance.

She was hospitalized in April of 1971 for a week. She was developing hardening of the arteries. On Feb. 2, 1971 in company with Gordon and Arias, Dr. J. Floyd Cannon advised that she move back to Ogden where she could have the help of her children. Friday they saw and rented the apartment — 4 rooms, bath at 2336 Madison Ave. Apt. 23 Camelot Apartments. With the help of the children and grandchildren things were packed Saturday and Sunday and a van came Monday and that night, Feb. 8, 1971 they were comfortably located in their home in the Ogden 6th Ward.

In April she was hospitalized again to regulate her diabetes. In September she developed a sore in her left toe. With hot packs this healed. Soon after a blister on the side of the left toe broke and when it would not heal she was hospitalized. Hardening of the arteries was getting bad and at times her memory was badly affected. Upon doctor's recommendation she was taken Oct. 7, 1971 to the Dunn Rest Home where she could get proper nursing care.

From time to time she would be taken home for two, three or four days after which she would return to the rest home. She enjoyed the bathing (often remarking that they had good hot water), caring for her hair, the attendance at Sacrament meeting and Relief Society and regular meals at the rest home. (Lois had taken care of her hair while she was at home and after she came to Ogden took care of her hair every week except for permanents. She enjoyed having her hair combed every day in the nursing home). She made many friends in the nursing home, although most of the time she preferred staying in her own room.

She made plans to come back to the apartment for the Easter week-end. On Thursday at noon Mildred phoned from Cody, Wyoming that she, Ted and the two small children were leaving to come to Ogden and would be with us that night and over the weekend. That ended the homecoming over Easter. On Friday Mabel came home and had a wonderful day with Mildred and her family. Saturday was a fine day at the home. Easter Sunday, April 2nd, the nurse called and said she was having extreme difficulty breathing and they were giving her oxygen. We went there, she had dinner, was pleasant and was having an evening snack when she went into a coma. She passed away quietly Monday morning, April 3, 1972.

Arias G. Belnap
October 1972

1)6-2.3 Volney Bryan Belnap/Rose Marie West



Volney B. Belnap

I, Volney Bryan Belnap, was born 9 September 1895 at 3219 Orchard Avenue, Ogden, Utah to Hyrum and Anna Constantia Bluth Belnap. When I was three months old, we moved to the 4th Ward. When I was eight, father brought Patriarch John Smith home. He gave me a Patriarchal Blessing, -telling me that I would "sit in council and preside as a Common Judge in Israel" and would "feed many with temporal and spiritual food."

Father ordained me a Deacon 25 November 1905 and I became President of the Deacons Quorum. At 14, I became a ward Teacher. Later I became President of the Teachers Quorum. When ordained a Teacher on 24 January 1910, I taught the Deacon's class. I was scoutmaster of the 2nd Scout Troop organized in Ogden (in the 4th Ward.) As a Priest, 22 March 1914, I was secretary of the class.

I enjoyed participating in Drama under Moroni Olsen and under Earl Pardoe at Weber Academy. I was good at sports and won medals in Track — broke the record for the 440 yard dash and tied it for the 100. I was Captain of the baseball team, basketball and track team.

After being ordained an Elder on 25 July 1915, I and Rose Marie West were married on 18 August 1915 in the Salt Lake Temple.

In 1916 we moved to Preston, Idaho where I managed the Preston Lumber Company. I became scoutmaster of a large troop, then a scout commissioner, and the MIA Superintendent in the Preston 4th Ward. I was also in civic sports and community affairs. I was the first President of the Preston, Idaho Athletic Club. I helped organize the Franklin County Chamber of Commerce in Preston, Idaho.

Returning to Ogden, I was active in the 13th Ward in MIA and Drama. In the 9th Ward I was a counselor in the Elders Quorum, and when the Ward was divided, I was the Elders president in the new 17th Ward. Later when I was MIA President, Russell Croft and I worked out a ward budget system which was later incorporated into the all-Church budget system.

On July 21, 1931 a fire burned out the Belnap Lumber Company. With my brother Arias, we organized the Belnap Brothers Lumber Company.

We moved in 1931 to the Ogden 20th Ward, and again I served as MIA Superintendent and then was Sunday School Superintendent. On December 23, 1943 I was ordained the 20th Ward Bishop by Marion G. Romney.

In August, 1946, the 20th Ward was to be divided. They had planned to name it the 30th Ward, but because it was our 31st Wedding Anniversary and Eugene Wiggin's 21st Wedding Anniversary, the Ward was named the 31st Ward. The Ward was to know heart ache. In the third year, World War II took over 100 boys and 3 girls into the service. Three boys were lost and three more were wounded. Letters of encouragement were never-ending tasks. There were no young people in the Ward. How they were missed! While Bishop, I conducted 160 Funerals, and I was released 30 November 1952 after more than six years as 31st Ward Bishop.

In November, 1952, we moved to South Ogden Stake, where Marie and I served one year on the MIA Stake Board. I also taught an adult Sunday School class for one year and was on the High Council under President William J. Critchlow for four years. Then we moved back to the 31st Ward, and I served on the Ogden Stake High Council.

The Ogden Stake decided to purchase a Stake Farm in Huntsville. The Church Agricultural Committee with Stake Presidency and High Council selected the present site. I was appointed by President Burton to make the purchase. I asked for Ernest McKay and Denzil Williams to help make the purchase. The ranch was selected, but the price asked was \$55,000. We secured it for \$47,000. From 28 December 1953 to 7 May 1958, I managed the Ogden Stake Welfare Ranch and intermittently over a period of 12 years. We built up the pedigree of the cattle. Pure-Bred Calves were given by priesthood quorums and relief societies. As director of the ranch, I was director in the Huntsville South Bench Canal Company. I learned that the water rights title could be lost from lack of water use. We, the priesthood members, constructed temporary piping, dirt fills, and new concrete headgates. We saved our water rights. I was appointed first manager. Later, I worked with Bishop James Bischoff and Wm. J. Galbraith.

In Ogden I was partner with my brother, Arias G. Belnap, in Belnap Brothers Lumber Company. I managed the Associated Builders Supply for 20 years.

Mr. Andrews closed out that company in 1954. I worked with my son Robert, at building. In 1956 I had an accident that shattered the bones in my ankle and leg. I wore a cast over 9 months.

Two years later, I went to Idaho to help my sister, Jewel, because her husband had died. I went back in October 1961 to help her put her property up for re-sale and to sell it. That time I suffered a heart attack that hospitalized me three weeks.

When I thoroughly recovered, I went to work for a Real Estate Company who was renting the Belnap Lumber Company building. Then I became ill with Herpes Zoster. (shingles)

I have been in the lumber business for 49 years. I was secretary of the Ogden Lumbermen's Club and President of Intermountain Lumber Dealers Association. I was former president of the Ogden Optimist Club, a member of the Ogden Chamber of Commerce and charter Member of the Sons of Utah Pioneers Club of Ogden. In 1956 I was appointed to the Ogden City Planning Commission and served without pay until 1972. In 1957 I served as Inheritance Appraiser for the State of Utah, until 1963.

While in the Ogden Stake I was released from the High Council to become High Priests' president until the Church ruling that the Stake President served in this capacity.

I moved from Ogden Stake in the fall of 1964 to the 27th Ward in the Mount Ogden Stake. Here I served as High Priest Group Leader for 3 years. I am now teaching the

Adult Sunday School Class. As a supervisor of the New Deseret Industries, I conduct many visitors through the buildings and explain the Church Welfare program.

I have had many faith promoting incidents. When I was a young man and had been an Elder but a few weeks, we went to the Salt Lake Temple to be married. One of the brethren called on me to administer to a young woman who had come several hundred miles to be blessed in the Temple. She was very ill and was carried into the Annex of the Temple. After her administration, she walked from the room.

When my first grandson was born, we were informed that he would not live. But at a family prayer circle, through inspiration, I was able to inform his parents that he would live. He is a fine healthy man.

At another time I administered to a three year old girl who was in a coma, and as we took our hands from her head, she sat up and put her arms around her father's neck and said, "My Daddy." I am grateful that the spirit of healing has come through my hands many times.

On 18 August 1965, I and my wife Marie, celebrated our Golden Wedding Anniversary. I said, "It did not take 50 years to make our marriage 'golden'. It was 'golden' from the beginning." We are proud parents of four sons: Robert V. Belnap, N. Blaine Belnap, B. West Belnap (deceased), and Darell Belnap (deceased).

Rose Marie West

I was born October 4, 1895, the 7th child in a family of ten children on a farm near Preston, Idaho. I do not remember our farm. When I was three years old, our parents went to a choir practice and left my oldest sister, Maude, to put me to bed. We had coal oil lamps then.

Maude went upstairs to get my night clothes and I must have pulled on the fall leaf table, and tipped over the lamp. When she came downstairs, the room was in flames. She carried me to a rain barrel of water and put out the fire. The doctor bandaged me in scraped raw potato. Some how I got the splints off my left hand. It remained scared and two of the fingers grew bent.

When I was nearly 5 years old, we moved to Ogden, Utah, where the last two children were born. We lived next to the Grant School where I was in the chart grade. Just before I was 6, we moved to 33rd Street and Grant Avenue; here I attended the Washington school for the 1st, 2nd, 3rd and 4th grades.

I learned to read well, and my 2nd grade teacher, Miss Tomassak, used to take me to all the higher grades to show them how well I read, "The Wonderful One Horse Shay." The next year I had the lead part in a Christmas play, "The Little Match Girl." Here I learned to sing and cry as if my heart would break.

When I was 11 years old, we moved to the Ogden 4th Ward. I remember a Primary Dancing Party where I first met Volney Belnap. His dad was in the Bishopric there. His dad was a lumberman, and prominent in the Betterment League, as well as many other civic affairs. Volney was called "Von" by all the youngsters. He used to take me home after church, and we started dating when I was 15 years old. I was popular and had many dates with other boys; but Von persisted and I liked being with him. He was good at debate, drama, and all sports. He was a four letter athlete, and captain of Weber basketball teams. Also, he became president of every Priesthood Quorum and the Scout Master of the second Scout group organized in Ogden.

I had to work for a living from the time I was 14 years old, so I did not go to Weber. But I was in church dramas and church choirs and so was Von. One of my closest chums, Mable Harris, dated Von's brother Arias; so we four were together a lot.

My mother liked Von much better than any other one I dated; but she urged me to date many boys so I could decide which one I really liked best.

Von and I planned to be married in the Salt Lake Temple in June 1915; but we did not know that the temple would be closed in June for renovating, so we planned to marry in the Logan Temple on July 1st. However, this was the day the Logan Temple closed for renovating. The first day the Salt Lake Temple re-opened was August 18th, 1915. We were married then.

I sang in the choir, worked in the Sunday School, and on the recreation committee before I was married. After I was married, I taught Primary and in religion class. Religion class then was similar to our seminary. After about six months, we moved to Preston where Von managed the Preston Lumber Company. In Preston I served as one of the first Bee Hive teachers when the Bee Hive program was first started.

Our first son, Robert, was born at Preston, Idaho, June 7, 1918.

After the First World War, they sold the Belnap Lumber Company at Preston. We moved to Ogden, Utah, where I again worked on the Recreation Committee. We moved to the Ninth Ward where I taught the Bee Hive girls again. The Ninth Ward was divided and I was in the 17th Ward, where I became active in drama.

I have been in numerous plays and coached many. I served on drama committees in several wards and as Stake Drama director in two stakes.

In the 20th Ward I taught a Sunday School class of 15 and 16 year olds which grew to 46 members. They organized a courtesy and reverence club and met at our home each week for two years. Many of these members are married and have their own families now. They tell me how I helped them learn to love the gospel. That is the best pay I could ask for.

I sang in the Ward Choir and was a visiting teacher in the Relief Society. I was often called on for readings, duets and trios. Next I taught a Family Relations class in Relief Society, and later served as a sports director and Counselor in the Primary. Still later, I served as work director and Counselor in the Relief Society. I was to keep track of all employable women in the Ward, and tried to get better jobs for them. We were successful, and the Region had our group demonstrate how we carried out our work before 17 Stake Leaders.

Later we moved to the South Ogden Stake. There I served as "In Service Training" teacher for Primary. I also taught Social Science lessons in Relief Society, on the "Constitution of the United States."

After moving back to the Ogden Stake, I served on the Sunday School Stake board and again taught Social Science in Relief Society.

In June of 1963, I was called to teach the Parents Class in the 31st Ward. I was surprised to learn I had a class of fifty, which included the Bishopric and most of the Priesthood leaders of that Ward. I enjoyed this class because I had priesthood help. I also enjoyed the many interesting discussions that arose each week.

In August of 1964, we moved to 720 Belnap Circle, Ogden, Utah, which is in the Twenty Seventh Ward of the Mount Ogden Stake. There I taught Social Science in Relief Society and later served as Junior Sunday School Supervisor. Still later, I taught "Visiting Teacher Lessons" in Relief Society and served on many committees.

I am the mother of four sons: Robert V. Belnap, a building Contractor, Dr. Bryan West Belnap, who was Dean of the College of Religion Instruction at Brigham Young University at the time of his death; Dr. N. Blaine Belnap, a Psychiatrist, and Darrel Belnap who died in infancy. I have four Grandsons and eight Granddaughters. Robert's children are Robert Brent, Diane Lynn and Marty Marie. West's children are Darlene Jean, Kristene Lee, Howard West, Beverly Ann, Bonnie Rae, Barbara Shanon and David Paul. Blaine's children are Conrad Scott and Susan.

At present, I am Vice President of the Abraham Porter Family Association and Historian of the Alva West Family Association.

I have known joy and sorrow at various times, but always I have been blest with loving friends and relatives.

For more than thirty years we have belonged to a Birthday Club. These couples are all good Latter-day Saints. We have enjoyed their company on hundreds of occasions. When sorrows came they were always there to comfort and help us.

I have loved working in the Church and loved and respected the hundreds of Saints I have worked with in the various organizations.

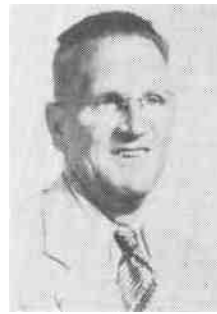
My family, my friends and relatives have made my life full of happiness. I love our home on the hill with its beautiful view.

For years, we had family get togethers once a month. Now we are so scattered and we have so many different activities that we can meet only about once in three or four months. We still all enjoy each other and have so much fun together.

Our Birthday Club still gets together often. Good friends are really a joy. I am thankful that my wonderful husband is still well and able to work. Truly, my cup runneth over.

June 18, 1974 — We now have five great granddaughters, Brighton and Jennifer Belnap, daughters of R. Brent and Lorna Perkins Belnap and Nicole, CharRee and Natalie Gidley, daughters of David Alien Gidley and Diane Lynn Belnap Gidley; and three great grandsons, John Colter Dillon and James Cody Dillon, sons of Clyde Dillon and Marty Marie Belnap Dillon; and Brian Call Alder, son of Francis Call Alder and Darlene Jean Belnap Alder.

1)6-2.4 Jewel Belnap/Glen Knight Furniss



Jewel Belnap Furniss

On Sept. 10, 1905 a baby girl was born to Hyrum and Anna C. Bluth Belnap at 918 21 St., Ogden, Utah, Mother's first girl after having three boys.

I was to be named Jewel Anita or Anita Jewel. When my father, Hyrum Belnap, blessed me he named me A. Jewel Belnap. Who says men don't have the last word?

I had good parents. Mother was very understanding. I was raised mostly by mother because Father was away half the time. When Father was home we obeyed him. He tried to teach us to lead a good life and keep God's commandments.

When a youngster, my clothes caught on fire one winter day. Mother and Father were in another room. Father picked me up and rolled me in the snow. I had long hair and it caught on fire so Mother cut the hair short. I wouldn't go outside after that because my hair was short. Now most everyone has her hair cut.

I went to Ogden City Schools, Weber Normal College, Smithsonian Business College, and graduated from the last High School class at Weber in 1923.

For four years I worked for E. A. Stratford's Collection and Reporting Co. as a stenographer until I married.

I married Glen Knight Furniss on June 19, 1928 in the Salt Lake Temple. On October of 1932 we had a girl, who was stillborn, but full time. In 1937 a boy was born to us. He died in eleven days. They are buried in the Ogden City Cemetery, Ogden, Utah.

In January 1931 Glen was transferred to Heber City, Utah to manage the Van Dyke Grocery store.

Glen and I both taught in Mutual in the 2nd Ward of Heber City.

The "DEPRESSION" came and the store was closed down. We returned to Ogden April 21, 1932.

Glen couldn't find steady work for six months. His cousin, Lewis Green, said his father-in-law, Leonard G. Ball, had a store building for rent at Ammon, Idaho, via Idaho Falls.

So on Dec. 13, 1932 we went to Ammon, Idaho. We opened a store and gas station Dec. 16, 1932. Glen said we'd only stay a year or two. We stayed for twenty-six years until Glen died Oct. 18, 1958. He was buried in the Ogden City cemetery.

I operated the store for six months more until I found a buyer. There were four apartments above the store. I owned a small house next door to the store and the big house where we lived. It was built in a month. I finished painting it after we moved in.

We had a lovely home in Ammon, one which was beautifully landscaped, and also 2 1/2 acres of land. We planted strawberries and raspberries, apple trees and peach trees, and one summer sold \$50.00 of raspberries.

In Dec. 16, 1942 Glen was inducted into the United States Army. He left Idaho Falls On Jan. 19, 1943. It was ten below zero.

By this time we had two stores, Ammon Cash Store, where we lived and Glen's Service Market in Idaho Falls. The one in Idaho Falls I closed.

I was left to run the store at Ammon, which I did for twenty-two months, handling all the ration stamps, but the shoe stamp, until Glen returned.

He was stationed in the Fiji Islands, where he hurt his leg and was sent back to the States, where he was discharged.

The last few years in business at Ammon we printed our own adds, mailing them to customers on Rt. #3 and Ammon Townsite.

The experience of running the store alone while Glen was in the Service helped me to take care of things when he died.

I have been active all my life in the Church of Jesus Christ of Latter-day Saints.

At the age of 16 I began teaching in Primary and was also organist in the Primary. In Ogden I taught in Mutual and Sunday School, Primary and Relief Society.

While in Ogden in the 20th Ward I was the printer and publisher for the "Good Will" paper. It was published once a month. Bishop Arias G. Belnap was the Editor-in-chief and Wm. J. Brian was the Editor. I did this until we moved to Heber City in Jan. 1931. For fifteen months Heber City was our home.

When I moved to Idaho I taught in Sunday School, Primary, and Relief Society and was organist in the Ammon Relief Society. Later I became the secretary and did Visiting Teaching with Effie Gardner, then Mable Hansen. I was teaching in Sunday School when Glen died Oct. 18, 1958.

When in Idaho I was on the Daughter of Utah Pioneers, Bonneville Co. Board for nine years and 4 months, and was Historian for 6 years and Secretary for 3 years and 4 months.

I held many positions in Camp Ed-a-ho from Captain to Class Leader. I helped write the inscription for the plaque of the Daughters of Utah Pioneers Marker in Ammon. It was placed on the Ammon Ward grounds.

After moving to Ogden Apr. 28, 1959, I became a charter member of the Mountain View Camp. I held several positions in this Camp, including secretary for a good number of years.

In August 1959 I was called to serve on a Stake Mission in the Mt. Ogden Stake, 12th Ward District, being released Sept. 1961.

My Visiting Teaching in Ogden was with Vera Davis.

In 1963 I went to work at the Internal Revenue Service, at Ogden, as a W. A. E. I worked there for 5 seasons, being a key punch operator for four years and a Clerk in Numbering in 1968. The last year I worked there.

I have completed as of Jan. 15, 1974, two years and five months as Secretary of The Relief Society of the 44th Ward, Mt. Ogden Stake.

At the present time I am Visiting Teaching with a sister, Delia Belnap.

This is a history of the girl born to Hyrum and Anna C. Bluth Belnap, on Sept.10, 1905.

Jewel Belnap Furniss

1)6-2.5 Delia Augusta Belnap



Delia A. Belnap

(Daughter of Hyrum Belnap)

I arrived at the home of Anna C. Bluth and Hyrum Belnap Sept. 11, 1907, on a Thursday at 8:30 a.m. They were living at 918 21st St. in Ogden, Utah. It was a modest, comfortable home, big yard with garden, fruit trees, gooseberry bushes, chickens, a cow, a barn and several horses.

My father owned a Lumber Yard. In the early years the big gray mares that pulled the wagons loaded with lumber, were kept at our place.

Can barely remember the coal-oil lamps, and galvanized bath tub. It wasn't long before electric lights and sewer connections were made.

Although our home was only four blocks from Main Street, it seemed we were living in a rural area. The house is about 75 years old and still in good condition. It's in the heart of town now. Gone are the fruit trees, barn, chickens, cow and horses. But the memories have not vanished of wading in the ditch, boating on the canal, feeding the

chickens and delivering the milk to the neighbors. Some of the people were very nice, some handed out treats, others had dogs and sometimes it was very dark and many times I was very frightened.

We went to the Lorin Farr School some 5 blocks away. It seemed miles when the snow was deep. We lived at the mouth of Ogden Canyon and there always is a wind to sweep the snow into drifts. The school had very little grass in front. The playground was dirt, cinders and lots of oak brush. In the spring there were flowers among the brush to pick for the teacher. Also a few snakes that the boys always managed to catch.

When I was 11 years old we moved into our new home that was built in the lower corner of our place. Another change came. I left the old school and friends and went to Central Junior High. Then to High School at Weber Normal College, which was owned by the L. D. S. Church. A year later they closed out the high school. I finished at the Ogden High, a public school.

June 1923 my brother Earl graduated from Medical School in Chicago, 111. Mother, my sister Jewel and I went to Chicago to attend his graduation. It was our first long train trip. Of course we did everything wrong. The Porter was nice about showing us what to do, without laughing. I'm sure he expected a big tip. Mother didn't know about such things. Guess that porter still is not laughing.

After the graduation we went sight seeing in Chicago. Earl changed our train tickets so we could go to Carthage, Nauvoo, 111. and Independence, Mo. on our way home. It was all very interesting and primitive at that time. No tours and transportation was difficult. It was trains, street cars, or walk. Most of it was walking.

The accommodations were not too good in Carthage. The caretaker of the Carthage Jail suggested we stay in the Jail overnight. There were two beds in the room where Joseph Smith was held a prisoner and later killed. Then in the morning he would arrange for some one to drive us the 25 miles to Nauvoo. Mother thought this would be nice. She and Jewel slept in the big bed. I was in the single bed across the room. At the head of the bed was the window where Joseph Smith was killed and fell out that window.

At the foot of the bed was the blood of Hyrum Smith on the floor. Besides I was facing the only door in the room and it still had the bullet holes from that terrible day. Who slept that night? Mother and my sister. To me it was a horrible night.

The next day we walked all over the small town of Nauvoo, lugging our suit cases. The old part of the town had no sidewalks. Weeds and unkept shrubs covered the old buildings.

Took a small old ferry across the Mississippi to Mt. Rose, Ia. The river is a mile wide at this point. Not much of a train station. The town was very small with no place to eat. Waited three hours for a train. Spent the time picking up sea shells along the tracks. Rather odd I thought, not being by the sea.

After much delay, because of previous floods and one meal, which the conductor helped us to get as there was no dinner on the train, we arrived that evening in Kansas, Mo. We took a street car to Independence. Went to the Mission Headquarters of the L. D. S. Church to learn where to stay and how to get to points of interest in that town. The missionaries took us out to the temple site and around the town. Spent a hot night in an old Hotel, iron beds and old fashion pitcher and wash basins. It was good to get back on the train.

For Xmas in 1925 father gave me a 10 acre hay farm, with a big barn and water permits, just out of Preston, Idaho. Jan 6, 1926 father was called on his 2nd Mission to the Southern States leaving mother and four children to manage on \$50 a month. Father had been gone only a short time when I obtained work at the Mountain States Telephone and Telegraph Co. I started work as a local telephone operator. Everything was done by hand, no automatic equipment as of today. It was a physical workout besides having to be mentally fast. It was an education in working with the public.

April 1929 I received a call to the Northwestern States Mission. I had not been consulted or heard anything until the call came. This was not in my plans as I was saving to go to college. That's the way my father did things. It would be unpleasant for my brother, the bishop, and my father if I now refused to go. Decided to make the best of it and left May 16 for Portland, Ore.

Somehow I had managed to save \$1,000 on a \$10 a week paycheck. Sold the farm in Idaho and invested that money to help with my schooling when I returned.

Had been away for a few months when mother became ill. She never completely recovered. Spent most of my mission on the coast of Washington, with short calls to Vancouver, B.C., Spokane, Washington and Alberta Canada. Mar 26, 1931 was released from this Mission. I came directly home as Mother was very ill. When I saw her could hardly believe the change. Five weeks later she died, May 22.

In July the missionaries and the Saints of the Northwestern States Mission were having a Caravan to the Cardston Temple in Alberta Canada. They would be there 3 days. Usually this is when the missionaries were released from their Mission. I wanted so much to be with them. My brother Arias, Bishop of our Ward, helped me to go by taking his vacation and driving his car, taking his wife and son Ralph and my sister Gladys and I. We went by way of Yellowstone and Glacier National parks to do as much sight seeing as possible. We arrived the day before the temple sessions started. I wanted to go to the temple as soon as we arrived to learn the schedule. Pres. Edward J. Wood of the temple met us and said, "Go to Western Union, a telegram is there for you folks."

When Arias returned, we knew something terrible had happened. He was ghost white. Some children had made a fire in an alley behind our lumber yard in Ogden. Before the fire was over the Belnap and Volker lumber companies were burned. All that was left of our Company was the office building. The lumber was completely gone. The Lumber Co. was the livelihood of my two brothers mostly as my father was semi-retired. We debated if we should stay or go home. We stayed the 3 days. Those days were well spent and we rejoiced in the Miracles we had seen and the things we heard. Then we hurried home to face the disaster.

That fall I was going to College. I still had the money saved safely in the Ogden State Bank and the money from the farm. Aug. 30, 1931 the Ogden State Bank closed its door to never open again. Not only did I lose my money but my father his life savings.

Still had my farm investment, so in Sept. I started at Weber College. With the rents from property father could manage the home. There was 4 of us at home. By the end of Sept. my investment money was gone, as that company also went broke. Years later they did manage to get back into business. I didn't lose the money, but it was too late to help with college.

Somehow we made it through those depression years and I did graduate from Weber. At that time it was a 2 year college and I still needed 2 more years of schooling. My sister Gladys graduated and started teaching school. My brother Byron went on a mission leaving just father and myself at home.

In order to continue my schooling I would have to leave Ogden. Father was 76 years old, getting blind, hard of hearing and needed someone to help him. He didn't want to leave Ogden and the few friends he had. No one would take him and I couldn't just leave him alone. Had a chance to work temporarily at the Telephone Co. Thought by next year things would be different. They were not. Maybe the next year. Time has a way of passing. Sept 18, 1938 my father died, being nearly 81 years old. Now I was without a home and no way to finance a living and college.

Spent the next years working at the Telephone Co. Advanced to many different positions. Saw a New Telephone Building built. It contained all the latest dial equipment. Everything Automatic. A big change from the old ways of communication. Later worked

as a Utah State Traffic Observer. Worked in Ogden with headquarters in Salt Lake City and Denver, Colo.

During these years spent much time working at various positions in the Church. 25 years in the M. I. A., 10 Years as theology teacher in Relief Society, and 3 years Relief Society Pres. Filled a Stake Mission in the Mt. Ogden Stake 14 Aug 1955 to 30 June 1957. Trying to keep a job, do tracting and hold meetings, is harder than a full-time mission. The system of tracting and teaching the gospel was more organized than before. Thus more was accomplished in a shorter time. We rejoiced with the many families that joined the Church. At present I'm the Ward Librarian, a new office in the Church.

Accomplished much in handicrafts, such as sewing and various types of needle work, Photo tinting, Textile painting and ceramics. Won 2nd place for taking the photo and tinting it at art school. Received recognition in the Tel. Co. Magazine "The Monitor", for different types of handicraft. A special honor was given at the Companies 75 Anniversary celebrated in Ogden its first Tel. Office in Utah. I was asked to make 75 ceramic Telephone planters as special gifts.

Also during the past years have tried to put together the years of research on the family, which was done by my father. Also did much research on both of my parents' families. Compiled a book on my grandfather Gilbert Belnap and gathered much material for a book on my mother's family line, the Bluths.

Dec. 21, 1969 became very ill with Hong Kong flu. It left me very weak and not able to do much work. In March of 1970 I took my retirement from the Telephone Co., now known as Mountain Bell Co., having worked there altogether 39 years.

1)6-2.6 Gladys Belnap/Emmett Carwin



Gladys Belnap Carwin

On the 19th of January 1912 I was born. It was a cold snowy day. I was my mother's sixth child and my father's thirteenth. How about that!

I grew up on Twenty First street in Ogden, Utah. It was at the mouth of Ogden Canyon. Strong winds came from it. Going to Lorin Farr school in the winter meant being bundled up good. Sometimes the only thing showing was my eyes.

I attended Lorin Farr, Central Jr., Ogden High and Weber College. I graduated from Weber College one year (1932) after my mother Anna Bluth Belnap died. I was nineteen when she passed away. She was a lovely woman.

I had the experience of teaching at a one room school at Loray, about twenty miles west of Montello, Nevada. It was a Southern Pacific section town.

One winter when the snow was deep the train I was riding to Loray had engine trouble and changed to a smaller engine at Montello, Nevada. The brakeman informed me the train could not make a complete stop in Loray as it was on a hill. When arriving in Loray

he threw my suitcase and my package off — grabbed me and jumped off the train. When I got my breath the brakeman was back on the train and it was disappearing.

A Nevada state Presbyterian minister asked me to teach a Sunday school class once a week at the school. I tried it for three months then gave it up as I was a Mormon, the students Catholic and teaching Presbyterian theology.

I taught at Loray, Nevada three years.

Emmett Carwin and I met in 1935. He lived cut-a-corner from me. When he came on dates he would back his car out of his driveway — cross the street and drive into mine. We became engaged in September of 1935. February was our original date for the marriage. We finally made it May 14, 1936 in the Salt Lake Temple.

The workers were very nice to us. They took us completely through the temple. It was interesting.

Emmett and I lived in Salt Lake three years. We then came back to Ogden and have lived here ever since.

Our home was built on Thirty Second street. At this time (1974) we have lived here thirty two years.

I've worked in every one of the auxiliaries. Taught Sunday School a number of years. I was the Forty-Forth Ward Relief Society organist nine years, a ward attendance secretary five years. That kept me busy. I was Primary organist six years. It was enjoyable working with children and also taught Mutual.

My father, Hyrum Belnap, died when I was twenty six. My parents have been dead **for** many years.

During World War II I worked as a clerk typist for Chemical Warfare at the Defense Depot in Ogden. I worked with a group of fifty eight women. I hate to say this but I almost lost my faith in women.

At the present time I am working at the Deseret Industries sorting clothes to be sold in the store. The Deseret Industries personnel hold devotional services every morning. I play the music for it every morning.

Now about our daughter. The Childrens Aid Society gave us an hour's notice that we were to get a baby. I phoned my husband at work around five o'clock and told him when he came home at six he would be a father.

She was a beautiful baby and a good looking woman today. She was born June fourth 1948.

She has two children. Her son Phillip Scott Baker is eight and her daughter, Chanel, will be five June 28th, 1974.

Emmett and I have been married thirty eight years (1974).

Emmett, my husband, has worked as a service writer at a Chevrolet dealership in Salt Lake. He is now working as Foreman over the manufacturing of plumbing supplies at Salt Lake Standard Plumbing Company.

Emmett has worked in Salt Lake ten years, but we have lived in Ogden. He was born in

Tekamah, Nebraska, Dec. 1, 1910. We have a nice marriage.

Gladys Carwin.

1)6-2.7 Byron Knight Belnap/Hedy Schindler**Byron Knight Belnap**

(Son of Hyrum Belnap)

Byron K. Belnap was born 18 Sept. 1914 to Anna C. Bluth and Hyrum Belnap. They were living at 918 21st Street Ogden, Utah at that time. He was the youngest of 7 children of his mother, but the youngest of 14 children by his father.

He attended Lorin Farr, Central Junior High and Ogden High Schools. In his senior year at High School his mother died, May 22, 1931.

That summer he went to Montello, Nevada where his brother Dr. Earl Belnap lived. He remained there and worked for the Utah Construction ranches near Montello.

In the fall he attended Weber College. In 1933 he left for the Swiss-German Mission.

He traveled in Germany and Switzerland while fulfilling his Mission. While in Berne, Switzerland he became acquainted with Hedy Schindler, an active member of that Branch of the Church.

Byron returned home in April 1936. His sister Jewel and husband Glen Furniss drove to New York City to meet him. They toured Washington D.C. and many historical points of interest of the U.S. and the Church before coming home.

March 31, 1936 Marjorie Ann, his brother Earl's daughter, died. They were unable to be to the services.

He worked at the Belnap Bro. Lumber Co. with his brothers Arias and Volney, while he and his father lived a short time at the family home at 904 21st St.; then in an apartment over the Lumber Co. at 229 24th Street.

About 1937 he bought the family home. He made an apartment of the upstairs and rented the downstairs.

In 1941 he obtained work at Hill Field, a government Air Base, out of Ogden. Here he remained until he retired in 1971.

During these past years he had corresponded with Hedy Schindler. Eventually he asked her to come to America with matrimony in mind. After a long and tedious journey, because of the terrible war in Europe, she arrived in Ogden June 1942. They were married in the Salt Lake Temple July 2, 1942.

Later Hedy's mother, Elizabeth Schindler Streum, came to America. Byron enclosed the back porch of their home for her to have a bedroom. She remained with them some 6 years. When they built a lovely new home at 1355 Kingston Drive, they fixed nice quarters for her. Mrs. Streum returned to Switzerland not long after that.

In 1967 Byron was sent on a special assignment to France from Hill Field which lasted many weeks. His wife could not travel with him on the government planes. She

traveled by commercial air lines to Switzerland. Then they could spend week ends together.

The vacation of 1970 they again returned to Switzerland and Europe. After his retirement they spent the summers of 1971 and 1973 in Europe visiting with his wife's relatives. In 1973 they attended the General Conference of the L.D.S. Church in Munich, Germany.

He enjoys cooking, which is very helpful at canning time. He reads extensively and loves good music.

They are the parents of two children.

Hedy Schindler — Belnap

I was born in Haettenberg, Ostermundigen by Berne, Switzerland the daughter of Gottlieb Schindler and Elisabeth Dubach of Roethenback I/E. The house I was born in was beautifully located out in the country on a hill below a forest. When I was 7 years old, my father died during the flu epidemic in 1918 and left my mother with 5 children to support. My mother began to work for the Government and her earnings were sufficient to take care of the family. My parents were members of the Church of Jesus Christ of Latter-day Saints since 1912. In 1920 we moved into the city of Berne, where I lived until 1942 when I came to America. Because of World War Two, I had to travel through France, Spain, and Portugal, down to the Azores and back to Bermuda to New York, on a Portuguese Ship. The trip lasted 5 weeks and mostly under "blackout" conditions.

On July 2, 1942 I married Byron K. Belnap. We had 2 children Gary Fred and Anna Renae. Gary was born Nov. 21, 1944 and Renae was born on Sept. 2, 1947. They are both married, Gary to Caria Badger and Renae to John Blackburn.

1)7 Augustus Weber Belnap/Mary Read



Boys, L-R, Ezra L, Elmer D, Augustus R, Charles W. Earl R, Joseph F, George. FR Orpha G, Mother Mary *Read*, Ethel L, Father Augustus Weber, *Belnap*, Mary Adaline.

Augustus Ruben Belnap/Olena Nettie Anderson**Treasured Memories I Have Of Augustus
Ruben Belnap, My Husband**

It is true he was very fond of children and was very kind to them. He thought children ought to have the privilege of making up their own mind what they would do, after it had been explained the right way to do, and also the wrong way.

He was kind to everyone he knew. He liked people. He also liked to see ladies talk, dress and act like ladies. He tried to live the Golden Rule — do unto others as you would like to be done by.

One of the things uppermost in his mind was to live according to the Lord's teachings; the gospel of Jesus Christ was a guiding star in his life. If there was one thing more than any other, it was to teach our children that there is a God and he hears and answers prayers. He may not always say yes, he may say no. The answer will be according to His will, because He rules the world.

He often spoke of Ivan, the little son we had but a very short time, eleven months, and then he was taken from us. It was very hard to see him leave, but Gussie would say I am thankful we were privileged to give him a body, and someday we will be with him again.

The one thing he was most thankful for was his family. Three husky boys living, and three of the most beautiful girls that ever lived and a mother to take care of them. He really loved his family and felt that the Lord had been very good to him.

Another thing he was thankful for was that he had been born of goodly parents in this land, a land where one had the right to worship the Lord according to his wishes, and to have a vote in selecting officers of the land who he thought were honest men to make laws to govern our land.

He also had a sense of humor. He was very slow to use it, but he had it just the same.

He was honest in all of his dealings with people and expected them to be honest with him. He was truthful in what he said, and he was sure there were enough nice words in our language to express yourself without any swearing or cussing. That kind of talking he had no use for.

He had the highest respect for people who loved the Lord and tried to live according to His teachings.

He was an ideal husband and father and loved his family very much. In return we all loved him. Since he was taken from us we have missed him very much and are trying **to** live so we will be thought worthy to be with him again.

By Olena Nettie Belnap

Olena Nettie Anderson was born Oct. 27, 1888 at Salem, Idaho. Augustus Ruben Belnap was born at Hooper, Utah on Aug. 7, 1887. They were married March 16, 1910 in the Salt Lake L.D.S. Temple. Augustus had just returned from filling a thirty two month mission in Australia. He sailed from the western coast on the ship Manukory. He returned home on the ship Aranga.

Nettie had worked for three years as a clerk in the Harris and Co. General Store at Salem Idaho. We have seven children.

Our married life has been very interesting, full of activities in raising a family along with the love, work and play it takes to make a home. Our church work also held an important place in our home. Augustus has had the privilege of holding all of the offices of the priesthood from a deacon to a High priest. At two different times he was called to serve in the Bishopric and two times as Young Men's Mutual President. He also served as Chairman of the Genealogical Group, Sec, of the Seventys Quorum. He also served on school boards. And served as first counselor of the Willamette High Priest Quorum. He has served on different School Boards.

Nettie has served in the following church positions. Teacher in the Sunday School, Relief Society. YWMIA and in the Primary and Religion Class. Three times as President of Relief Society and Primary. District President of the Primary, and also of the District Relief Society in the Northwestern States Mission.

For recreation we have attended all school activities, and have spent in traveling, and visiting interesting places. Such as Grand Coulee Dam, Hoover Dam, Glacier National Park, Yellowstone Park, Bryce and Zions National Parks in Utah, Cardston Canada, and other interesting places taking us into eight different states.

During his life time Gussie has worked at farming, timbering and meat cutting.

Besides being a wife, mother and home-maker, Nettie has cooked for the Nurses at camp Adair, Corvallis, Oregon, also for the Naval Hospital at Astoria, Oregon.

When the war was over Nettie went to work for Oregon State College cooking at the Union Dining service.

One of the sorrows we had in our life was the death of our third son Leonard Ivan. He passed away at the age of 11 months.

The greatest gift we have is life and living in this America. This is the result of our grand parents coming from the Old Country for there freedom and their children and their children's children. We have a good life all our children have. We have our home, health, and much happiness. And so it is.

by Joseph Francis Belnap

1)7.2 Charles William Belnap/1) Lulu "B" Umphrey; 2) Vera P. Bohling

**Charles Belnap**

Charles William Belnap, 77, former Brigham County Sheriff, passed away in the Boise Veterans Hospital Thursday. He had been in the hospital two days with a heart condition.

Mr. Belnap was born at Wilford, July 12, 1889, the son of Augustus W. and Mary Read Belnap. As a young man he operated a ranch at Kilgore. On Aug. 4, 1918, he enlisted in the U.S. Army at St. Anthony. He served overseas in France and Germany. He received his honorable discharge at Ft. Russell, Wyo. Sept. 27, 1919.

He operated a garage at Rexburg and was also a deputy sheriff. He served with the state police for a number of years. During World War II he worked at the Pocatello Naval Ordnance Plant and later was appointed a deputy sheriff under Del Clough, sheriff of Bingham County. Upon Mr. Clough's resignation from that office, Mr. Belnap filled the balance of his term as sheriff and then was elected to that office for one term.

He operated a dairy farm at Riverside from 1957 to 1964, when he retired and moved to Boise.

He was a member of the American Legion, Veterans of World War I, and the Idaho Peace Officer's Association. He was a life member of the latter group and has served as post commander of the American Legion at Rexburg. He was a member of the Church of Jesus Christ of Latter-day Saints, and held the office of a 70 in the Priesthood.

Relatives, neighbors, members of the law enforcement bodies, and Veterans of World War I, from throughout Idaho and Utah paid tribute in funeral services Tuesday at 2 p.m. to the life of Charles William Belnap who died in the Boise Veterans Hospital March 2.

Services were conducted in the Riverside Ward, Church of Jesus Christ of Latter-day Saints, by Bishop Elbert Godfrey of the Riverside Second Ward.

Prayer with the family at the Howard Packham Mortuary prior to services was offered by Orlin Jeppson, a brother-in-law. Organ prelude music was played by Florence Condie. Veterans of World War I comprised part of an honorary escort, and were Ray J. Eskelsen, commander; Thomas Williams, vice commander; George S. Brower, Bryan B. Parker, Clarence Stewart and Percy Stewart.

Friends also serving as escort were: Emory Poulson, W. Del Clough, J. H. Gooch, J. A. Stewart, Buzz Rodgers, Dr. W. E. Smedley and E. P. Wernette.

The invocation was offered by Clifford Wray. Bishop Godfrey expressed the appreciation of the family and spoke of his many warm experiences with the deceased. Bernice Wilde gave the life history of "Uncle Charlie" and gave tribute to his memory.

"Going Home" was sung by Arlo Belnap, accompanied by Wanda Lou Belnap.

Charles Moses, neighbor and close friend, spoke of Mr. Belnap as one who exemplified the "True Neighbor" attributes, of his love for children and all those about him and his firm conviction of the truths of the Gospel of Jesus Christ and the plan of salvation and exaltation. A girls' sextet sang, "I'll Walk With God," and was composed of Carol Storer, Sue Kesler, Connie Merrill, Argene Novis and Pat Draper, accompanied by Kristen Kerr. Elden Felt gave the closing prayer.

Burial was in the Riverside-Thomas Cemetery, where Frank Belnap gave the dedicatory prayer. The flag which draped the casket was presented by Ray J. Eskelsen, commander. Casket bearers were Reed Sommer, Lyie Belnap, Roscoe Shelton, Newell Belnap, Doyle Belnap, and Grant Belnap. Floral tributes were arranged by the Riverside Second Ward Relief Society presidency, Mildred Schwabedissen, Roma Moses, and Loraine Ellis, assisted by Gwen Serr, Helen Stevenson, Ellen Adams, Carroll Bowman, Sheilda Belnap, Marshia Carter and Viola Collard.

Funeral arrangements were directed by the Howard Packham Mortuary.

1)7.3 Thomas Gilbert Belnap (died in infancy) 1)7.4

George Belnap/Laura Edith Loveland



George and Edith Belnap

George Belnap, 4th son of Augustus Weber Belnap and Mary Read was born in Salem, Idaho 7 Aug 1894. He went to school in Salem and later to the Ricks Academy in Rexburg. There were eight living brothers and two sisters in this family and they had many good times together. Whether they were playing baseball, basketball, football or any sport they had enough for their own team. Their father and mother supported them and enjoyed every minute of it. His wife Laura Edith Loveland was the 2nd child of a family of 12, born to Eldorus Bertrum Loveland and Laura Eliza Gray. She was born 8 Nov 1898 in Washakie, Utah. When she was very small this family moved to Salem, Idaho on a large farm. It was here George and Edith grew up on neighboring farms. Of course when Edith was very small, the Belnap brothers teased her so much she hated them all. But when she got a little older she decided George wasn't so bad as she watched him play ball and enjoyed dancing with him. Their courtship was spent on long buggy rides and making home-made ice cream. In Idaho Falls on 5 Dec 1915 their dream came true and they were united in marriage. Later in January 1918 their love was sealed in the temple at Salt Lake.

Planning for their future, George filed homestead on 160 acres in Kilgore, Idaho. A tent was their first home while George tilled and sowed and built a home of logs. It was over the tent peg that Edith fell which brought about premature birth of their tiny daughter, Viola, weighing 2 1/2 lbs. They carefully nursed her as she gained strength spending her time in a box on the oven door covered with cotton. Thru loving care and faith in God she lived to bring them much happiness. Besides farming George carried the mail between Kilgore and Island Park. Edith spent many nights alone listening to the coyotes howl and was always glad when her husband arrived home. Because of weevil

infestation of the hay George's farming situation looked grim. They made endless efforts but could not market their infested crops. In November of that year 1919, their first son, Glen, was born, a healthy, chubby cheeked little boy. They were so happy but realized a new livelihood must be found. So moving his family to Pocatello, George acquired work with the railroad. It was here that their second son, Lyie, was born. This addition added much to the love and happiness of this little family. They enjoyed Pocatello and their new friends and became very active in the church. Five years passed before they decided that city life just wasn't for them with a growing family. They moved to the Hayes Project in Shelley and this is where George began his loved, life-long work of carpentry. They had many friends in this area and enjoyed the many activities of the young people, especially dancing. It was coming home from a dance that a train hit their car and almost took their lives, it was many months before Edith was able to walk again. In June 1929 Edith's mother died. Her sadness only increased 6 wks later as her 3rd son Earl, was still-born. Sorrow hung heavy in their hearts.

The depression of 1929 was real for the Belnaps, as it was for almost everyone. Deciding they could better clothe and feed their family on a farm, they moved to Blackfoot. Here in 1933, their 4th son, Doyle was born. This little guy soothed their longing hearts and brought much joy into their new home. It was also here that their only daughter, Viola, married and left home. With opportunity to rent a bigger farm they moved to Kimball in 1937. It was with much happiness they lived in this community for a few years and then in 1940 they purchased a farm in Groveland, Idaho. It was during this time that both Lyie and Glen left to go into the service of their country during World War II. Glen served in the Marines and Lyie served in the Army. Upon returning from the service both sons married. This along with a bit of bad health helped them to decide to leave the farm and move to town.

After a short time living in Blackfoot George built their lovely home on Luella street and they have resided there since. They were always proud of the beautiful carpentry work George did on their home, and Edith kept the inside lovely and spotlessly clean. Their yards were beautifully kept with lovely flowers everywhere. They both worked hard together and shared the flowers with everyone they knew.

Edith loved to crochet and has spent many hours making lovely things for her family and friends. She was always a wonderful cook and the children and grandchildren and great grandchildren will always remember grandma's cookie jar and her generosity.

George was just as generous with his many talents and helpfulness. His loving help in building and remodeling homes for many friends and especially his children will long be remembered and appreciated.

They were also a couple who spent many hours working for the good of others in the church. Edith spent many, many years teaching little children in the Primary and also working in the Relief Society. George also has spent many years working with the youth of the church in different capacities. They are much loved by their children and grandchildren for the fine example they set for them to help them to guide their lives.

Edith passed away Sept 16, 1974 after almost 59 years of happily wedded bliss with George. Their posterity includes 3 sons and 1 daughter, 28 grandchildren and 30 great grandchildren.

1)7.5 Ezra Leonard Belnap (died at birth)

1)7.6 Earl Read Belnap/Myrtle Esther Shirley**A Short History Of
The Life And Works Of
Earl Read Belnap**

Earl Read Belnap was born 21 August 1897 in Salem, Fremont, Idaho. He was the son of Augustus Weber Belnap and Mary Read, and he was born 25 March 1860 at Ogden, Weber, Utah. He was the son of Gilbert Belnap and Adaline Knight. Gilbert Belnap was the son of Rosel Belnap and Jane Richmond and was the first on the Belnap line to be baptized into the Church of Jesus Christ of Latter-day Saints.

Augustus Weber Belnap married Mary Read 21 April 1886 in the Logan Temple at Logan, Cache, Utah. She was the daughter of Thomas Read and Jane Rowley and was born 21 June 1866 at West Weber, Weber, Utah.

A few years after their marriage they moved from Utah to Idaho, where they helped pioneer the Snake River Valley. They settled in the rural town of Salem, Idaho, where they homesteaded one hundred sixty acres of land.

Earl Read Belnap is the sixth son of a family of eleven children, nine boys and two girls and one adopted girl. When he was blessed by his father, he was given his mother's maiden name being "Read" as his second name.

When very young Earl learned the value of work and perseverance. His recollections of his early childhood on the old homestead are as follows- - -, "My father's farm was a quarter mile wide and one mile long. He built a three room house near the center of it. Our closest neighbor lived three quarters of a mile away. On the East of the farm was open country where many cattle and horses grazed in the Summer time. My father had to clear the land of sage brush before he could plant the crops. I remember how hard it was to walk in the plowed ground and pull out the sage brush and put them in piles, to be burned later. My father raised alfalfa, oats, wheat and potatoes and all kinds of garden products.

In those days all farming machinery was pulled by horses, such as ploughs, harrows, cultivators, wagons even the grain threshing machines were powered by horses. So my father raised many horses, cows, pigs and ducks to help provide for his family.

The winters were very cold and there was lots of snow. The snow drifts, at times, were five and six feet deep. We had a little roan horse and we would hitch her to a home made sleigh and go visit our neighbors. The snow was so deep and frozen we could travel anyplace over fences and ditches without breaking through the snow.

I started school when I was six years old, in the old Salem School house, I had to walk most of the time which was a distance of two miles. When I was ten years old my father bought 10 acres of land on the Salem town site. When we moved to the new home I had only 2 blocks to walk to school and one block to our church.

Even with the busy life on the farm and in school we always found time for sports. I played baseball and basketball with my brothers and sometimes my mother would join with us on a Saturday afternoon to help cheer us along in our baseball games." - -

Earl continued his elementary schooling at the new Sugar-Salem Public School, located on the dividing line of the two rival towns of Salem and Sugar City. He graduated from the 8th grade 7 June 1913 and the following season he enrolled as a Freshman at Sugar-Salem High School, where he played a prominent part on the school basketball team. He played center under Coach Scott Zimmerman and their team was seldom defeated. He was the studentbody president when he graduated from High School 5 May 1917. In the fall of 1918 he attended Ricks College and again he played on the college basketball team for a season.

In the year 1919 he was called to fill a mission to the Eastern States. At this time he was President of the Young Men's Mutual in the Salem ward. On November 11, 1919 he left Salt Lake City with several other missionaries. Among them was Irvin T. Nelson from Holladay Utah, whom he was associated with later on in his life.

He spent most of his time as a missionary in Schenectady, New York as well as in Albany. He received an honorable release 29 April 1921 and returned to his home in Salem, Idaho, but only for a short time as his plans for the future took him away permanently from the town of his birth.

In June 1922 he and an old friend, Frederick Shirley, went to Salt Lake City where they engaged in carpentry work for Bowers Building Company.

Earl Read Belnap married Myrtle Esther Shirley 4 October 1922 in the Salt Lake Temple, Salt Lake City, Utah. She was the daughter of James Frederick Shirley and Sarah Frances Virgin. She was born 7 September 1899 in Salem, Idaho where they had many things in common, attending the same Church and Schools and sharing their friendship with the same circle of friends. Their courtship started while in High School. While Earl was on his mission Myrtle taught school in the Teton City, Idaho.

They were blessed with five loving children and fourteen grandchildren. Their daughter Glenna "S" and her husband Bert Busath, of Salt Lake City are the parents of four children, Richard, Lynn, Carol and Dale Busath.

Their son Reid and his wife Trudy (Fritzsche) of Salt Lake City are parents of two boys Michael and Bruce Belnap.

A daughter Ruth and her husband David Parry of Salt Lake City are the parents of four children, Joyce (married to Scott Hendricks), Mark John, and Kent Parry.

Their daughter Shirlene and Dr. S. Ross Fox, of Bellevue, Washington have four boys Earl, Brent, David, and Steven Fox.

Their youngest daughter, Marion, died 29 September 1935.

While working for the Bowers Building Company his work took him to different places such as Copperfield, Bingham Canyon and Castle Gate. The houses that the company built were small but Earl was gaining experience.

In the spring of 1930 he designed and built his first home which was located in Holladay on the corner of Clearview St. and Kentucky Avenue. His family loved and enjoyed the new home and then the depression came and the building business slumped. He sold his home on Clearview and built another house at 4547 Russell St. in Holladay. To help provide for the needs of his family, when work was so scarce, he built a small barn and chicken coup, he bought a cow, pig and some chickens. He planted a garden also some strawberry and raspberry plants.

A few years later he sold this house and built a larger one on the same street where he settled permanently at 4529 Russell St.

As the building business improved he became acquainted with another fine builder in Holladay by the name of Harold Dowsett and they decided to form a partnership known as "The Belnap and Dowsett Building Co." They worked together for several years until each one decided to contract and build for himself and the partnership was dissolved.

When the building boom came to Salt Lake City new subdivisions were opened up along the Wasatch front. Earl built one of the first houses in the Indian Hills area, it was the beautiful home of Henry and Ida Belnap. He built a number of homes for Doctors and businessmen in this same location.

Then he bought and developed a subdivision on Melony Drive and Glenna Drive, located between Wander Lane and 27th East and about 4500 South, where he built and sold many beautiful homes.

In 1954 he had the honor of being selected by the Better Homes and Gardens to build their Idea Home of the year at 2515 Melony Drive. The details in the construction of this house was published in their magazine and a special tribute was paid to the builder, Earl R. Belnap, as follows — "We share with you your pride in the construction details you devoted to the Idea Home of the year. We're grateful for the hours of careful planning you devoted to the house. We sincerely hope that with the help of builders such as you, Better Homes and Gardens Model Homes will continue to change the map of America."

In 1970 Earl and his son Reid M. Belnap, who was also a builder, formed a partnership known as the "Belnap Construction Company". At this time condominiums were being built by the hundreds, interest was high, materials were hard to get and were constantly rising in price but they were able to keep busy remodeling chapels for the Pleasant Green Ward, Holladay Third Ward and Valley View Ward they also built several individual homes.

Much could be said about Earl's building profession over a period of 51 years, there were the fat years and the lean years and when a loss came along, as many did, he had the courage and determination to stand up and start over again. His handy work will stand as a memorial for years to come.

Earl was a faithful member and worker in the Church from the time he was baptized by his father in the canal that ran through his property, 21 August 1905.

He honored his Priesthood by attending his meetings and filling his callings as he advanced from the office of a Deacon to that of a High Priest.

After he moved to Salt Lake City and became a member of the Holladay Ward in the Cottonwood Stake he held the following positions — , Counselor in the presidency of the Y.M.M.I.A his work was connected with scouting, for years he worked as an advisor to the Lesser Priesthood. Then he was called as a member of the Cottonwood Stake High Council and served under President Irvin T. Nelson until 7 March 1943. Following this he was sustained as a member of the Sunday School Stake Board and later was sustained as the Stake Sunday School Superintendent where he served until April 1953.

After the Holladay Ward was divided he held the following positions in the new Holladay third ward — , Sunday School teacher. High Priests Group Supervisor, Chairman of Genealogy, Magazine Representative.

Earl developed a hobby for photography and enjoyed taking pictures with his movie camera as well as taking colored slides. He was a member of the Salt Lake Photochrome Club for a number of years. He joined the Sons of Utah Pioneers and Lions Club.

He loved to travel and together with his wife Myrtle, visited a few countries outside the United States, Old Mexico City, Canada, Hawaii, New Zealand, for the dedication of the Temple in 1958.

He was a kind husband and father and always took an interest in others, he was happy to send two children into the mission field. He won the love and respect of his family and grandchildren and they have made it a family tradition to always spend Sunday evenings at Grandpa's house.

Earl Read Belnap died 4 September 1974, at his home, of a heart attack. He was buried in the Holladay Memorial Park 7 September 1974.

Written by his wife Myrtle
S. Belnap

1)7.7 Joseph Francis Belnap/Mabel Catherine Hirschi



I, Joseph Francis was born Oct. 28, 1899, Salem Fremont Ida. Co. to Mary Read and Augustus W. Belnap being the 7th son. We lived on the ranch until I was about 7 years old. I attended the Sugar Salem school, graduating in 1919 from High School. I played basketball going to state tournaments, 1918 & 1919. I won my letter in 1918.

I started keeping company with Mabel Catherine Hirschi and Dec. 21, 1923 we married in the Salt Lake Temple by Apostle George F. Richards. We had had a wonderful life together with our families.

Mabel was born Sept. 11, 1900 in Salem Idaho Fremont co. to Magdalena Wuthrich and David Hirschi her father and mother. Mabel also attended the Salem and Sugar Salem schools in the same grade as I was in. She loved to dance.

She was teacher in the Primary and M.I.A. and Relief Society. Primary President, Relief Society counselor. She also worked in the genealogical work.

I have worked in Boy Scouts for about fifty years, most of the time as Scoutmaster, Veteran scout, Eagle Scout, Silver Beaver. Held all of the offices in the priesthood except seventy. I served as bishops counselor, and Bishop. George F. Richards set apart as counselor and ordained me a high priest. I was ordained a Bishop by Matthew Cowley.

We have had a good life together with children and grand children. As they come along, we have all worked and played together. We have a farm which we still run. We have had our good years and our bad or lean years. Milking cows, raising pigs and chickens. Along with it all, driving a school bus a few years, water master on a canal. I

spent 9 years working for the School district as maintenance man. This was a big job so we quit the chickens and live stock. With it all we have made time to enjoy and play with our families.

Our children have had a "this is your life party for us" which was real good.

Last Dec. they gave us a fifty year wedding party which we enjoyed **very much**, thanks to all who helped us by coming or sending best wishes.

We enjoy traveling and visiting places of interest where ever we find them. We still **run** the farm and enjoy it.

1)7.8 Ezra Leonard Belnap/Lina Mac Hansen



Family History

Ezra Leonard Belnap — Born Jan 21st 1902 to Augustus W. Belnap and Mary Jane Read. Being the 8th child of the family. There were 9 boys, and 2 girls, also one adopted sister. Born and raised in Salem, Idaho. Graduated from Sugar-Salem High School, attended Ricks College in Rexburg, Ida.

My parents were early pioneers of Salem. My Father was in the first Bishopric of Salem and later served on the High Council. Mother was active in all organizations and served as a midwife for many years.

Early in my young childhood mother and I went to Salt Lake City Ut. to attend June MIA Conference. We were met by and stayed with my Grandmother Adaline Knight Belnap. Grandmother went with us to Conference and as we entered the building the President of the Church Pres. Joseph F. Smith came down into the audience and took Grandmother on his arm to set up front with the General Authorities. At this time she was about 90 years of age. When we left Salt Lake to go home Grandmother was there waving goodbye. When we arrived home word had just been received that she had died in her sleep that same night.

I grew up knowing what hard work was. Working on the farm, haying and digging sugar beets and all that goes with farm life. I had to milk several cows before going to school each morning. We walked to school and home which was about 1-2 miles, each way.

I played and excelled in all sports, having played on the school team all 4 years of high school. I was picked as the Outstanding Forward for the State of Idaho.

We had a family (all brothers) basketball team of our own. We never lost game, father was our coach and mother was always there to cheer us on. We played ward teams, etc., anyone that would challenge us.

I worked in the Sugar Factory during the flu epidemic filling in for those who were ill. Sometimes working 20 to 24 hours at a time. I finally contacted it myself. All our family were stricken except Father.

My brother and I went to West Yellowstone with (Charlie) and worked. With our first paycheck we bought a phonograph for Mother and Father for Christmas.

I went to Bear Lake County in the fall of 1926 to work in the timber, cutting railroad ties for the government. I went to work for Boyd Hansen, it was there in 1927 I met and married Lina Mae Hansen.

We lived in Rexburg, Pocatello and Bear Lake County for several years. It was depression time and we moved around to where the work was.

In the year 1939 we moved to Salt Lake, where we have resided since. Worked as a carpenter and building contractor.

Our marriage was solemnized in the Salt Lake Temple and we were blessed with 5 children all five children have been married in the temple. Two of our sons filled mission. One in the Gulf States Mission and the other serving in Norway. The other son was called into the service during the Korean war. We have 5 children, 14 grandchildren and one great-granddaughter, all living in Salt Lake City area.

I have coached church softball for years. Helping to organize the first Little League baseball in the valley.

I have been a member of the Holiday Lions Club since 1951, holding most of the offices. I am immediate past President for the year 1973 and 1974. Bowling has been a good part of my later years. I am now retired.

During the 70th Birthday party for Father we had a very special evening with all children and grand children participating in a skit called "The House that Ez built." Following the program Ezra (father) gave a blessing to us, counseling us to be honest with yourself and those you come in contact with.

Try to do good for others always. Stay close to your Heavenly Father, he will guide you in all things.

I feel like I am the Luckiest man alive. I feel I have the best woman as my wife and I think the world of her. I have been blessed with the best family and I love everyone of you with all my heart.

I am a High Priest living in Holladay 5th Ward, Olympus Stake. Served in Elders Quorum Presidency. High priest group leader, also Secretary for many years.

1)7.9 Elmer D. Belnap/Viola Maud Windmill



Some of My Reminiscences

The thousand and one things that have put a thrill in living keep coming to my mind. I have decided to write some of them down and dedicate them to the many young people who have been such a part of my living. 6 February, 1960.

The first great thrill in my life was when I realized I belonged to a loving Mother. Of course this thrill has grown on me more with each passing year. This thrill eventually

included my father. Now I have an everlasting thrill just to realize I was born of goodly Parents.

The ships with their sails flying that my first grade teacher drew and painted on the blackboard, I trying to copy with sheer delight. 1910.

The time when I was sitting by father in a church Christmas party and Santa came down the isle and rubbed father on the bald head.

When my 4th grade teacher awarded me a large picture of Sir Galahad and said "You remind me of him in your deeds."

To take my place as a regular member on our family basketball squad, we seven brothers.

When the Patriarch with his hands on my head, said, "The Lord loveth you." 1922.

The time when, as a small boy, I had lost a favorite playing toy and after praying for guidance, I immediately found it.

When I struggled out of the deep swimming hole after being thrown in by my older brother. He thought it was time I started swimming.

When father said, "Hold these lines while I shoot that sage hen." The time when father said,

"Would you like to hike over on that hill with me?"

When, at the railway station on my way home from the University of Idaho, the only person to see me off, little red-headed boy (Copenhagen, as they called him). He was my wayward scout. 1933.

The day finally arrived that I could have a picture taken with my older brothers and I was larger than some of them instead of always being the smallest.

The time when I looked out over the vast grandeur of Glacier Park, looking at Angel Peak from "Going to the Sun Highway". 1936.

When one of my University Professors said, "You have done more than I had expected.

The realization that I was just another member of the family when reading in father's diary that no account was mentioned of my birth, but the weather was fine.

That was a great boyish thrill when I saw that big fish lying on the bank gasping. It was as long as my leg.

When I looked out over the Glaciers and counted fourteen placid little lakes from the Cook City Highway.

When I found out that my grandfather, Gilbert Belnap, had been a body guard to the Prophet Joseph Smith.

To kneel and pray in the Sacred Grove. 1938.

Standing in the Carthage Jail measuring up to the bullet hole in the door, a great impulse swelled over me to want to defend those helpless men of God.

When I was crying because father had scolded me and my dog came bounding into my arms to comfort me.

When I saw all those millions of Crickets swarming over the sand and knew that they could not get up in to the wagon with me.

When I first gazed at the Crystal Chamber in the ice cave. The Crystals have since been greatly destroyed by people since that first look.

When I looked out thru the tent opening at 5:00 o'clock in the morning and saw Hebgen Lake, calm as glass after the storm of the previous day and realized I was alive after a near catastrophe of drowning in that storm-tossed lake.

The time when I wanted to borrow \$300.00 and the bank cashier said, "Whose boy are you?" I told him A. W. Belnap's. He said, "Have him sign with you."

When Ez, my brother, and I, were racing terrified across the pasture after hearing the cries of a wildcat in the willows. I had been carrying a post for defense and in order to keep up had dropped it. Ez exclaimed, "What did you drop that for?" How important I was as long as I was carrying that post!

When a little scout said to me, "Mr. Belnap, we would like to have you sleep in our tent."

When a mother said, "You may be my boy's scoutmaster when he grows a little more."

When I stood at the top of the Washington Monument and looked down over the United States Capitol.

When I stood on the face of the Sleeping Indian in Island Park and looked out over the surrounding country.

When I went back in the cave with the Crystal Chamber in 1936 and saw a group of youngsters go down over the rocks that had fallen in with us in 1929.

When I went into the Salt Lake City Temple of our Lord, 28 June, 1935, and was married for time and eternity to Viola Maud Winmill.

When I was asked to be the Assistant State Supervisor of Agriculture Education to S. S. Richardson, and William Kerr said, "It isn't often one is chosen to take this position without a Master's Degree', but when Knowledge exceeds the Masters, we overstep that rule."

When I, with some of my students, attended the F.F.A. National Convention in Kansas City, with ten thousand other boys of the United States, Hawaii and Canada. 1939.

When I stood in the L.D.S. Hospital and saw my baby son that was not privileged to stay. 1940.

When Carl G. Howard asked the State to give me a six-weeks leave of absence from my work so that I could come and teach an Agriculture Shop Course to his Agriculture teachers at the A & M, Los Cruces, New Mexico.

When I was a missionary guide at the Idaho Falls Temple grounds and told the people that came visiting and asking questions about the Church of Jesus Christ.

When Ellis Clough called me long distance from Washington, D.C., asking me to take a teaching job with the Four Point Foreign Agriculture Trainee Program to Brazil, South America.

When I stood at the quake area in the Hebgen Lake and saw the Highway going off into the Lake.

When I went to the hospital and stood with four sons of Arthur Miskin in an administering circle, and Arthur chose me to seal the anointing.

When I stood near the top of a pole ladder fastened on the side of a cliff, out in the Birch Creek country; we were looking for an Indian Chief buried on the cliff above. The top of the ladder swayed out and the rock holding it was carried to the bottom of the canyon.

When father and I went out to Fort Lemhi in the Salmon Country and saw the Old Fort that grandfather Gilbert Belnap had helped build. He had been one of the Elders chosen for that mission in 1855, to labor among the Indians in that territory. 1930.

1)7.10 Mary Adaline Belnap/Orrin Blackburn Jeppson



Mary Adaline Belnap

Mary Adaline Belnap was the 10th child born to Augustus Weber Belnap and Mary Read. Mary Adaline has been involved in the primary organization for 35 years and as the ward organist for 10 years. She married Orrin Blackburn Jeppson on April 3, 1931 and they have had 6 children. They own and operate a hardware store in Rigby, Idaho.

1)7.11 Lola Ethel Belnap/Hyrum Sommer



Lola Ethel Belnap Sommer

I am Lola Ethel Belnap Sommer. I was born at Salem, Idaho on Dec. 2, 1907. I think . I was really happy when I first saw my parents. I think I knew that I would have a good

home where the gospel was lived and taught. I loved my brothers and sisters. I don't think I cared much about having an expensive home. I had all I wanted,

My father is Augustus Weber Belnap born March 25, 1860 at Ogden, Weber County, Utah. He had brown eyes. As far as I know he was always bald headed. He was a very kind and good man. My mother was Mary Read, born June 21, 1866 at West Weber, Weber County, Utah. She had beautiful blue eyes and was a very good mother. We used to go swimming with her in the Teton River. I don't know how much she weighed, but it was over 200 lbs. They were married April 21, 1886 in the Logan temple. Their first home was in Wilford, Idaho. From there they moved to North Salem. This was where our ranch was. Later they bought a home on the Salem townsite, just a block north of the old rock church house. This is where I was born. I was the only one in the family born there. During the process of raising a family they had much the same happiness and heartaches as the rest of us have.

There was in our family 9 boys and 2 girls. Augustus Ruben Belnap is the oldest. Charles William is next. Gilbert died when he was about 9 months old. George is next. John died soon after birth. Here the folks took a little 6 week old girl to raise. Her mother had died when she was born. Her name was Orpha Stevens. She died in 1927, leaving six small children and her husband Ray Shelton. Next Earl Read was born, then Joseph Francis and the last boy was Elmer Durlin. Mary Adaline was the first girl and I was the 11th child and 2nd girl. I live at Hibbard Ida.

Some of my dearest childhood memories were at Camas Meadows. Come summer time when school was out we took our annual trek across the desert to Camas in the white top buggy. We would start early in the morning and camp at noon at split rock for dinner and a rest for us and our horses. If there had been a recent rain the horses had a drink, if not they had to wait till we got to Camas creek. Gee there were a lot of crickets there. I can see them now — red ones, black ones — thick on the road. Sometimes we would get out and walk to rest ourselves from sitting down so long. Usually there were father, mother, Elmer, Addie, and myself. It was always about dusk when we arrived at our log house at Camas Meadows. It sure seemed good to get out and go in a house and eat a good supper. How the coyotes did howl out there. Our house was a log house with a dirt roof. Out by the barn was a creek with some wild forget-me-nots blooming all around. They were beautiful. I came to love forget-me-nots. I think about when Elmer, Addie, myself, Dennis and Knewell would walk up to button butte. I don't remember if we ever walked to the top. Quite often we would go up to the mountains to where there had been a sawmill and have dinner and play in the sawdust. Once we went over to Frazier's Dam fishing. We would go to Sunday School in the Kilgore school house. Father cut his mustache off while we were in Kilgore. Elmer, Addie and I would play blind mans buff. Once we let Addie run onto the side of the house before we said "fish". We were supposed to say "fish" when she was near something. One of the first things I can remember was when I got my arm broken. Addie and I were playing on some nail kegs. Mine tipped over and I hit my arm on the keg. Dr. Ulric set my arm and then we started our long journey back to Salem to a doctor. Gee that was a long road, about 40 miles. I think our horses' names were Brine and Babe. There was also Pet and Maude. When we arrived in Salem we cleaned up and went to the Dr. His name was Dr. Shupe and he lived in Sugar City. He set my arm over. I had my right arm in a cast for 6 weeks. (Today, August 11, 1962, my husband, my son Reed, his wife Marie, and their children Steven, Laurel, and Marcene, and myself went back over that same road thought how different things are now than when I was that little girl years ago. Everything was so beautiful then — the trees, the mountains, and the creek. They don't look so beautiful now as they did then. All there was left of the house was just a heap of dirt.) Dear Lord help me to see as I saw them then. Help me to more clear and brighter.

I was baptized when I was 8 years old on Dec. 4th, 1915 in the Teton River. There was slush ice on the river. My father baptized me and Hortense Mortensen.

It seems I had a host of friends when I was growing up. Goldie Anderson, Olive Ossman, Hortense Mortensen, Lois Virgin, June Roberts, Norma Dillie, Ima Jensen, and a lot more. Our neighbors were the Bells, Hegsteds, Andersons, Ossmens, Sornsons, and the Mortensens. We had a wonderful time together. My childhood was a very happy one.

My first year in school was at Sugar City in the old rock school house. Jenny Waldrum was my teacher. Miss Oldham was my 2nd grade teacher. My brother Earl told me she had German blood so I didn't like her very well. This was about the time the war was on. My 3rd grade teacher was Leora Thatcher. Her plunging neckline bothered me. Miss Lettie Thatcher was my 4th grade teacher. I don't remember much about her. My 5th grade teacher was Luella Harris. She lived in Salem. I thought she was a good teacher. Addie Roberts was my 6th grade teacher. I liked her very much. My 7th grade and very best one was Mrs. Luella Garner. She is Bertie Davis's mother. The only man teacher I had was in the 8th grade. His name was Jessie Roberts. I attended high school at Sugar Salem. I missed 1/2 yr. to stay home with my mother when she was sick. She was sick for several years. I graduated from High School May 20, 1927. Graduation was really a big and wonderful day. We had our graduation exercises in the Sugar ward L.D.S. chapel. I was keeping company with Hyrum then.

I remember when Charles was in France with the army. Mother's health was wrecked with the flu. She was never completely well again. I remember the many times she cried and worried about him. Little did I know how her heart ached then. But I know now. My three sons served in the Korean war. Bert was the only one of them who went to Korea.

On the 15, of June 1925 at 15 to 5 in the morning, my mother passed away. How I did miss her. It seemed as if half the world had gone. After that my father was both father and mother to us. Charley, Ezra, Elmer, Addie and myself lived with our father for a number of years. Father was a good example to follow and we really did love him. Our brothers were really good to us. When everyone but Elmer, father and I were to work we really enjoyed each other. We had a lot of water fights and good times. My family was a big help to me when I was growing up. Charley used to say, "Now don't ever do anything you would be ashamed to let your mother see you do." I hope I don't forget to thank him for that. My father died just as the sun was coming up March, 15, 1948. He was at my brother (Frank's) house in Salem.

I met Hyrum Sommer when I was in the last yr. of high school. We had a lot of fun together. I guess I must have been in love for we were married Dec. 5, 1929 in the Logan temple. Hites parents went to Logan with us. We stayed at aunt Mary Ormands while in Logan. On our way home we stopped at Salmas (Hyrum's sister). She lived at American Falls. We lived with Hites folks the first winter we were married. They were really good to me, but it was not as good as it would have been had we lived alone. I guess my wedding day was the happiest day of my life. Since then I have learned the happiness of a good husband and 6 wonderful children.

Our first son Clifford Hyrum was born Oct. 8, 1930. We lived with Grandma and Grandpa Sommer in the house we now live in. We later had a two room house built next to Sommer's house at Hibbard. We lived here a number of years. Bert was born Dec. 20, 1931. We had a lot of snow at that time. Ruby Johnson worked for me at that time. Reed "B" was born Aug. 4, 1933. It was nice and warm that time of year. Ellen Sommer stayed a few days with me then. Mary Carrol was born July 23, 1935. She looked like a little Indian baby with all her black hair. This made the 2nd holiday I spent in bed. She was a beautiful baby. Phyllis was born in the beautiful springtime, May 22, 1940. She was the last one born in our little two room house. Ardella Johnson worked for me then. Our last baby was Diane Marie, born Dec. 16, 1945. There's nothing like having a baby for Christmas, our second one. Iva Fullmer stayed about a week with us then. In my lifetime I have had everytime I have needed.

When I first moved to Hibbard I was a teacher in the M.I.A. That didn't last long for Clifford was on the way. I didn't do much in the church for a long time. When the children

were small I taught Primary. Sister Rita Berry was president. Sister Blanche Hendricks asked me to be a Relief Society visiting teacher. I have been one ever since. (She was one for 31 years). I was a junior girl leader when Ethel Rock was pres. of the M.I.A. Later when Florence Parks was pres. I served as 1st Counselor. Then I was chosen pres. Reed Saurey was pres. of the young men. Then Ross Clements was pres. I really loved M.I.A. In 1962 Lola Rigby, Lawana Johnson and I chaperoned a bus load of young people to Salt Lake City to sing in a youth choir for conference. There singing was beautiful. It just made me thrill all over to hear them. But for me something was lacking because Phyllis and Diane were not there. I am grateful for the opportunity of going with this group. Later I was asked to be attendance secretary for the young ladies M.I.A. I thank my dear Heavenly Father for this. I thank our good bishop for asking me. I pray that I may serve the LORD Always. Later I became chairman of the girls committee. Then I was work director in the Relief Society. Then I tried to teach Sunday School. I was a complete failure at that. Now I am in the Primary again. I just love to be around boys and girls. There is so much happiness working with them. I have worked cooking hot lunches at the Hibbard School for many years. (For over 11 yrs. Ethel served at the Ricks College Genealogical library with Florabelle Johnson.)

The 10 yrs from 1951-1961 have been the richest and fullest of my life. Feb. 1951 Clifford was called to serve 2 yrs in the army. Bert was called in June 1951. Gee I thought the world had come to an end. I guess I looked for a letter from them every day. Bert went to Korea while they were fighting there. I don't know why I worried so much about them for they seemed to know how to take care of themselves. Two years later in Feb. Cliff came home. Bert came home in May. It seemed I knew the very night Bert was coming. We went to town and he was home when we got back. I didn't want to go for I felt sure he was coming that night. In 1953 (June) Reed and Marie were married. Reed went to the army in October. Carol and Charley were married on Oct. 30, 1953. Marie later joined Reed in California. She spent the rest of his army life with him. While in Washington Steven was born on July 10, 1955. Ronnie was born Aug. 19, 1955. We didn't see Steven until their release from the army in October 1955. Clifford and Annis were married in August 1955. Bert went on an L.D.S. mission Dec. 1955 to the East Central States. In 1958 he married Marilyn Guidinger. Phyllis served a mission to the East Central States also in 1963. I hope and pray to Diety that I have learned to accept heartaches as blessings.

P.S. I still have a piece of my wedding cake. (It is plenty hard.)

Lola Ethel Belnap Sommer passed away quietly Thursday evening just as the sun was setting on October 25, 1973 at the Madison Memorial Hospital after suffering a severe stroke on the previous Monday. Her grandson, Steven, said to his mother when he heard of her passing, but had not yet heard the time, "grandma died just as the sun was setting, didn't she?" I know because I was driving out of town towards home and I thought that was one of the most beautiful sunsets I had ever seen and all at once I knew that grandma was looking at the sunset with me and I knew that she had passed away before anyone told me."

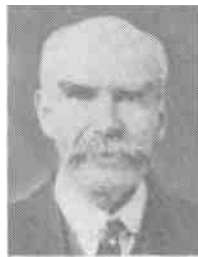
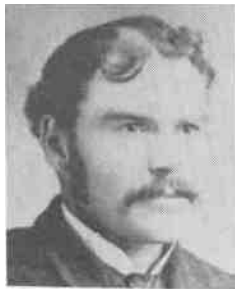
1)7.12 Orpha Gertrude Stephens/George Raymond Shelton



Orpha Gertrude Stevens was the foster child of August Weber Belnap and Mary Read. She was taken into their home when four weeks old and raised as their own child. She was born Dec 28, 1892 and married George Raymond Shelton Oct. 10, 1913. They had 6 children. She was laid to rest June 6, 1927.

1)8 Volney Belnap (died at birth) 1)9 Vinson Knight

Belnap/Sarah Emily Hardy



1)9.1 Mary Belnap (died aged 3Y2 years)



Mary Belnap

Mary Belnap was born July 16, 1887 in Hooper, Utah. She was the first child of Vinson Knight Belnap and Sarah Emily Hardy. She developed scarlet fever when she was 3Y2 years old and died January 22, 1891 in Hooper, Utah.

1)9.2 Adaline Belnap/Anthony Ritson



Adaline Belnap was born October 16, 1889 in Ogden, Utah. She was the second child and second daughter of Vinson Knight Belnap and Sarah Emily Hardy.

Adaline was a tall, strikingly handsome young woman with long, black hair. She was a talented piano player. Although she enjoyed good health when she was young, it deteriorated as she grew older. She met Anthony (Tony) Ritson at a dance and their love developed. They were married October 15, 1913 in Ogden, Utah. She was unable to have children. Her health problems became marital problems and the marriage ended in divorce September 8, 1914. Adaline's health continued to weaken. She died on her father's birthday, June 26, 1917, in Ogden, Utah. The day of her death she received a letter of reconciliation from Tony, who still loved her.

1)9.3 Vinson Ray Belnap/Elsie Elizabeth Brown



Vinson Ray Belnap And Elsie Elizabeth Brown

Vinson Ray Belnap was born in Ogden, Utah July 27, 1892. Ray as he chose to be known, was the 3rd child and 1st son of Vinson Knight Belnap and Sarah Emily Hardy.

Ray received his early and limited formal schooling in Ogden. He started working young by helping his father on the farm and taking care of a small herd of cows the family maintained to obtain milk to sell to neighbors. He developed an early interest in automobiles and became a chauffeur to Mayor Haywood of Ogden. He was good looking and appeared as a striking figure of a man in his uniform, driving the Mayor's limousine. Many of a teenaged girls heart was set aflutter when he drove by.

Elsie Elizabeth Brown was born in the small town of Rawlins, Wyoming on December 20, 1894 to Aaron August and Matilda Brown. Elsie's parents were natives of Sweden. They met and married in Rawlins. Mr. Brown was in the sheep business with his older brother Eric. A. A. Brown was also the town photographer. The family had the distinction of being the first in the town to have indoor plumbing.

Elsie had an older brother David and a younger brother Will, who died of the croup at a year and a-half. David and Elsie attended a one room school. About 1900 the Brown family moved to Salt Lake City and settled at 657 South State where Mr. Brown became a chiropractor as well as a photographer. A sister Dora was welcomed into the family in 1901.

Brother David made a name for himself by coming in first in a walking race between Salt Lake and Ogden. His time was 8 hours and 35 minutes. The family was saddened when David disappeared while making a delivery for the American Linen Supply Company to the Newhouse Building in Salt Lake City. He was never found.

Elsie started working at the age of 14 in a beauty shop. She worked as an apprentice for six months with no salary. She found her first job in Ogden with a starting wage of five dollars a week.

While attending a dance in Ogden, Elsie met her future husband, Ray. Their romance blossomed and they were married on May 4, 1914 in Farmington, Utah. They lived in Ogden when a son, Vinson Ray Jr., was born on April 26, 1917. Ray enlisted in the Army during the first World War, serving as a mechanic. Following the end of his service the little family moved to Salt Lake City where Ray became a mechanic and worked in a garage on South State. Ray's interest in racing led him to becoming the mechanic in a two-man racer with Bert Smalling. That career ended when they collided with the fence in the twenty-second loop of the race. Their Packard racing car collided with such a force that the car turned a half somersault, landing in a reversed position upside down. Both the driver and the mechanic were rendered unconscious.

On January 2, 1920 a daughter, Wanda Marie was born. The next move was to Pocatello, Idaho where Ray continued to gain experience as a mechanic. From there, they moved to Eiko, Nevada where Ray opened his own garage.

Ray's search for a place to settle led the growing family to Los Angeles, California in 1923. There Ray found the job he held for many years with the National Automobile Theft Bureau. Ray was very dedicated to his work. He was instrumental in closing many car thefts including one that gained national recognition for his efforts in capturing a gang of car thieves who had stolen over a million dollars in automobiles.

A daughter, Beverly Joy, was born on February 15, 1925; then a son Robert Eugene was born on April 21, 1928. The growing family moved to Glendale, California in 1931. The family grew and prospered. Ray Jr. graduated from college and went on to become the Director in Charge of Corrections of the State of Hawaii. Marie married and moved to Crestline, California. Beverly married and lives in Glendale. Bob graduated from college and became a college professor and is now a counselor in the Glendale School District. Ray Sr. died of cancer on June 1, 1954. Elsie still resides in the family home in Glendale.

1)9.4 Reta Belnap/Adolph William Schonwandt



Reta Belnap And Adolph William Schonwandt

Reta Belnap was born March 5, 1895 in Ogden, Utah. She was the **fourth child and** third daughter of Vinson Knight Belnap and Sarah Emily Hardy.

Reta received her early and limited formal schooling in Ogden. She worked along side her mother cleaning and taking care of her parents' home which she still practices today. She also helped around the home by delivering the milk from the family cowherd to various neighbors' homes.

Adolph William Schonwandt was born July 14, 1894 in Elmshorn, Germany. He was the tenth child and sixth son of Hans Juachim Detlef Schonwandt and Anna Heeschen.

When Adolph was five years old, his mother died. His father continued to raise his family the best he could. When Adolph was 15 years old and his basic schooling was completed, his father offered him the choice of advanced schooling or of going to America **where** several brothers **and** sisters had already gone. Adolph had two married sisters

living in the Mountain West (one in Utah and one in Idaho). He chose to come to stay with his sister in Utah. He left Germany from Port Bremerhaven on December 11, 1909 and arrived at Hoboken, New York on December 21, 1909. Adolph arrived in Ogden on December 24, 1909.

While staying with his sister in Ogden, a young lady delivered milk to the home. This was how Reta and Adolph met. Their courtship included dances and hikes in the mountains with Reta's brother, Lovel and Level's new wife Lillie. They were married October 16, 1918 in Salt Lake City.

Adolph worked on a ranch in Wyoming and for the railroads (both UP and SP) in Evanston, Wyoming, Sparks, Nevada, and Ogden, Utah. He became a boilermaker for the Southern Pacific and returned from this position October 15, 1959. Reta also worked for both the Troy and railroad laundries.

This couple lived in Ogden and in Evanston, Wyoming. In Evanston, a daughter, Adaline, was born February 4, 1922. The young family returned to Ogden and has continued to live there since.

Adolph could be seen shoveling snow from widow's and invalid's walks throughout Ogden until arthritis restricted the use of his hands.

1)9.5 Lord Lovel Belnap/Elizabeth Lilian Hobbs



Lord Lovel Belnap And Elizabeth Lilian Hobbs

Lord Lovel Belnap was born May 14, 1897 in Ogden, Utah. Lovel, as he chose to be known, was the 5th child and 2nd son of Vinson Knight Belnap and Sarah Emily Hardy.

He received his early and limited formal schooling in Ogden. He also started working young by helping his father and older brother on the farm and he took over the herding of the cows from his older brother. He held many jobs ranging from a teamster (over a mule team that he used to deliver groceries for Ogden Wholesale Groceries) to a candy maker (for Shupe-Williams) and a peanut vender (a seller of candy, magazines, and snacks on trains between Ogden and Salt Lake City). In his teens, Lovel was shy and was seen mostly in the company of his older sister Reta.

Lovel was very active in the Church of Jesus Christ of Latter-day Saints. He held various offices in the Aaronic Priesthood. He was ordained Elder May 21, 1916, and later held the offices of a Seventy and a High Priest.

Elizabeth Lilian Hobbs was born August 14, 1896 in Tottenham, North London, England. Lillie, as she chose to be known, was the 6th child and 2nd daughter of Frederic Charles Hobbs and Letitia Lydia Thompson.

Lillie's early childhood saw drastic changes in her parents life style and financial status. Her father had his own painting and supply store and was a paint contractor. But a partnership with his wife's brother-in-law, that first looked to be a chance for more time for his wife and children, cost him his business and financial happiness. To help combat

the financial losses, Lillie's mother took care of children in the family home. One of the children was the daughter of a college teacher. This teacher in turn took Lillie (at the age of 4) to receive schooling at a college. So Lillie really attended college. She, in fact only had one week of public schooling in her life (a rich Aunt paid for her private basic schooling in a Church of England School).

Lillie's mother was very troubled in religious matters. She had been very active in **her** parents church (Baptist) and after her marriage had remained active until the loss of her husband's business when carfare became hard to come by. She started attending various religious tent meetings, revivals, and formal churches near her home. She became affiliated with the Quaker's with her oldest daughter actually joining. Then one day two Latter-day Saint Missionaries stopped at her home and left several religious tracts. Letitia had been praying for help from God and this contact and the material they left was to her the answer she had been looking for. Soon Letitia, her 3rd son Charles James (Jim), and her two daughters (Emilie Ethel and Lillie) and shortly after her 4th son John Henry joined the Church of Jesus Christ of Latter-day Saints. (The oldest son Frederick William had previously married and the 2nd son Arthur Thomas had died.) Jim, at the age 17, left England for America to earn enough money to bring his family to Utah. He arrived in Utah in 1905 and started work as a mechanic in the Southern Pacific Railroad Shops. He quickly earned the money necessary to bring his parents and five of their children (including the two youngest boys, Sidney Walter and William Ernest) to Utah. They arrived in Ogden in the summer (July 3) of 1910. Within a year Jim earned enough money to send for his older brother and Fred's young family.

Once in Utah, Lillie soon held various jobs ranging from tutor for her friends (as her English schooling was advanced to that of her American friends) to baby tending, to seamstress, and to candy maker (at Shupe-Williams). Contact was made at Shupe-Williams with Lovel Belnap. This contact led to friendship and then to courtship which led to a June 21, 1916 marriage for time and eternity in the Salt Lake Temple.

Lovel started working as a mechanic's apprentice in the Southern Pacific Railroad shops shortly after his marriage. He advanced until he became a full mechanic, then a strike in 1922 led to a change in profession (in 1923). He entered the Station Masters Office in the Ogden Depot where he worked until he retired as a Passenger Director in 1962.

Lovel and Lillie were very active in various phases of church work. Shortly after their marriage they both worked in the MIA programs of the church, Lovel with the Boy Scouts and Lillie in the girls programs. Soon the raising of a family caused Lillie to leave MIA. She later was active as a teacher in the Primary Association as her children entered this activity. She then was called to serve in the Relief Society where she held many positions (chorister, teacher, and councilor). Lovel continued his work with the Boy Scouts, turning down requests to serve on the Ogden Area District Council, as he wanted to work directly with the boys. He was made a Scout Master at the age of 15 and at the time he received his honorary Master M-Men pin March 23, 1962, he had served over 35 years as a Scout Master. When he was not serving as a Scout Master, he was active on the Troop Committee. When Arthritis restricted his scouting activities he was assigned as Deacons Quorum Advisor to continue his teaching of boys.

Their first three children were born while the family lived at 128 West 28th Street, Ogden. The remaining children were born while the family lived at 219 31st Street in Ogden. Their first child Dorothy Mae was born April 1, 1917 and their second child Madeline Elda was born December 6, 1918. Their last three children were all boys. Vinson K. was born July 20, 1922, Richard Duane was born December 5, 1935, and a boy who lived only 8 hours was born May 18, 1938.

Lovel died of complications related to Arthritis, November 27, 1964 in Ogden, Utah.

Lillie continues to be active. She spends her free time between church and temple work, friends, family, and in creating and making beautiful things to make others happy.

One of her activities has been to hand make decorations for Christmas trees. For the last several years she has prepared and decorated trees that have been sold so that the money raised can go to the Primary Children's Hospital.

1)9.6 Glen Vord Belnap/Lyda Jeweldine Clevenger



Glen Vord Belnap and Lyda Jeweldine Clevenger

Glen Vord Belnap was born February 14, 1902 in Ogden, Utah. Glen was the 6th child and 3rd son of Vinson Knight Belnap and Sarah Emily Hardy.

Glen was able to enjoy more formal schooling than his older brothers and sisters. He also helped with the family farm and the cowherd. He went to work for the Southern Pacific Railroad Company in Ogden when he was 20 years old.

Lyda Jeweldine Clevenger was born June 22, 1904 in Big Cabin, Oklahoma. Jewel, as she chose to be known, was the daughter of George Washington Clevenger and Lyda Jane Alexander. Her parents and their family had moved to Ogden where Mr. Clevenger worked in the Railroad Shops. Although their home was within a few blocks of Glen's parents last home, Glen and Jewel met while Jewel was working in the Woolworth's Store in downtown Ogden. Glen and Jewel first became good friends and then friendship blossomed into love. They were married May 18, 1920 in Ogden.

Glen's work with the Railroad led them and their growing family from Utah across Nevada and finally settling in Northern California. Glen was transferred from Ogden to Sparks, Nevada. Then during the depression he transferred to Imaly, Nevada, where the young family lived in a box car. Another transfer brought the now complete family to California. First to Dunsmuir then to Gerber (for 9 years) and then back to Dunsmuir. He was appointed Chief Store Keeper in September 1945.

Glen and Jewel's first child, Glen Dean, was born January 18, 1921 in Ogden, Utah. Their second child, Mary Lou, was born June 28, 1927 in Sparks, Nevada. Their last child, Faith Agnes, was born July 2, 1929 in Imlay, Nevada.

Glen was very active in civic and fraternal affairs in most areas the family lived. He was a member of the Tehama Lodge F. & A.M. and the Dunsmuir Pryamid No. 22 of the Sciots. Glen was also a special agent for the FBI *and* served as a Captain of the Dunsmuir Fire Department. Jewel was also a member of the Eastern Star, Molino Chapter. She helped her husband in all his activities.

While serving in his capacity as Fire Captain, Glen died November 29, 1947. A blaze that destroyed the Malone building in Dunsmuir, California also took his life. He died a hero's death. The city of Dunsmuir later honored Glen Vord Belnap by dedicating both a park and a fountain in his memory.

Jewel lived with her daughter Mary Lou and her husband Lome Dietrick in Red Bluff, California after Glen's death. Jewel died of a stroke October 11, 1969.

Rosemond Garner**1)10-1.1 Amasa William Belnap/Alma L. Baker****Amasa William Belnap**

Amasa Jr. in Youth had Asthma and before Amasa Sr. came home from his mission, Amasa Jr's Mother Lillian became in poor health it is said of heart condition. When Amasa Sr. came back, 17 Nov. 1899, they moved back to West Ogden and worked for a time for uncle Hyrum Belnap. On March 11, 1901, Lillian, Amasa Jr's, Mother passed away, leaving, Amasa Jr., R. Einora, and David W. for their father to take care of.

Amasa Jr. was only 14 years old. Amasa's father married again on the 11 Dec. 1901, to Julia Rosebell James.

They moved from Hooper 1902, and stay with Uncle Reubin in Basalt, Idaho. After this they moved to Blackfoot where they lived in a covered wagon, and Amasa Sr. was very active in church.

1905, they moved to Arco, where he helped his father farm and take care of Cattle. **He** went to school there a short time. It was at Arco that he met and fell in love with Alma Lois Baker. The entertainment about this time was riding horses and Bob sleighing. It was quite popular at nights to go sleighing to see which guy had the best team of horses and could cut the best shines. Sometimes the sleigh box would be thrown clear off the sled. Alma Lois was a pretty dark haired girl with a lovely disposition. They were married

7 Aug. 1911 at Blackfoot, Idaho. They spent all their married life at Arco, Idaho. Within a year their first child Elva Lois was born 11 July 1912, at Arco, this is the first of 4 children. Amasa Wm. had a dry farm South of Arco, where he raised lots of wheat. As there were very few tractors then, all the work was done by horses. It took a lot of time to feed and harness 20 head of horses and haul all the water the horses drank. It was hauled from the Big Lost River some 6 or 8 miles away.

Winter time was bad lots of Snow and a lot of wind. It seemed they didn't do any thing for entertainment, but work. Alma was a devoted mother to her children, it was just close after he 4th baby Geneveve was born that Alma, left us all. The 2 living girls stayed at different homes with Aunt Avis Belnap 2 yrs, and with their dad who lived in the one side of the house owned by Mrs. and Mr. Lewis Hohn. Elva Lois and Weltha lived with the Hohns most of the time. Weltha writes "We sometimes spent the summer months with my father in various different Cow-Camps since he was a "Cowboy." He hoarded cows for associations or organized Cattle raisers. Sometimes it was out on the dessert in a Camp wagon sometimes it was up in the mountains. Needless to say we Learned to Ride a horse very young in life.

My fathers had Asthma all his life which made it difficult for him to do any heavy work. I can remember him setting on a kitchen chair with his arm over the back to hold his shoulders higher to enable him to breathe more easily. — You could hear him breathing even into the next room, during these attacks.

Florence Belnap his niece recalls "Uncle Amasa and Daddy (David Evan) farmed the Homestead land that they had by the lava, 10 miles South of Arco. Florence (my mother — Edith M. Machen Ward) recalls that when she was in the seventh grade and she and Weltha travel up to Uncle Amasa Cow Camp and had sour dough biscuit Weltha said she couldn't stand anymore sour dough biscuit. Mother said she enjoyed them very much.

Weltha writes, one summer he had infection in one eye and spent that summer in Salt Lake with Grandpa and Grandma Belnap on maybe in the hospital part of the time anyway. The year that Grandpa Belnap (Amasa) died 28 April 1929. My father spent what seemed a long time there before and after Grandpa died. He was quite bitter about Grandpa's illness and death. He said he would not see why such a good man should have to suffer so much.

Alma Lois Baker Belnap

Born 28, Jan. 1893 Gentry Villa, Missouri, third of seven children born to John King Baker and Rosa Lee Bender Baker.

Four of us children were born in Missouri, and two in Kansas and one in Neb. Four of us went to school in Ellsworth, Kansas and at Arco Idaho.

It happened that the house we lived in there was close to the Smoky Hill River. We kids spent a lot of happy hours along that river.

Father came home from one of his wandering trips to Ellsworth, Kansas, and stayed a while and started to build a large wooden box. Us kids asked what it was for, we didn't find out till a month or so later. Dad took off again, and little mother began to put bedding, cloths, dishes, pans, and old relics in this box. It wasn't only a few days after this packing, that little mother and us 6 kids headed on the train for a little whistle stop, of a place called Leslie, Idaho. We arrived there at most dark, no Hotel to go to. But Dad did meet Us there that night. The good folks at the little store bedded us down that night. This was a real nerve wracking trip for little mother and too our horror the train didn't put our big box off that night.

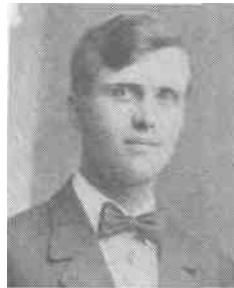
Alma Lois was a pretty girl and real popular — dark hair and eyes — But she always seemed so sad all the time. Avis her sister never found out why. She was always good in school.

Little mother being a religious person saw that we kids went to Sunday school and church. If we kids didn't go, we stayed home all week for punishment. Mother belongs to the Baptist Church, and lived her religion and worked hard in her Church.

At Arco, Idaho she met Amasa William Belnap he was much older than her. Alma and Amasa W. decided to take off from Arco the last days of July with a team of horses they drove to Blackfoot, Idaho and were married on 7 of Aug 1911 by Rev. C. A. Edwards a Methodist Episcopal Minister at Blackfoot with Mrs. Thomas W. Hunt and Mrs. W. A. Me Vicar as witness.

She was a home body, not going too much. Her 4 children came along quite fast that helped her to be more tired. Her health wasn't too good.

1)10-1.2 Rosa Einora Belnap/1) Adolph Johnson; 2) Royal Adams



Rosa Einora Belnap

Our mother was born May 3, 1891 in Salem, Fremont, Idaho to Amasa Belnap and Lillian Rosamond Garner — Lillian's only girl. She was a wonderful lady with a good sense of humor, plus sympathy and empathy for all who were ill or who had misfortunes of any nature. She was loved by everyone who knew her, friends, neighbors, and co-workers. She was a hard working woman, and had to work a great part of her life. Her mother died when she was eight years of age, leaving mother and her two brothers. Her father remarried and they had six daughters, and mother helped with the housework and the children, consequently her childhood was a considerably busy one, and also a sad one, as she missed her mother tremendously and it was a traumatic experience for her, her oldest brother, Amasa suffered with asthma, and she was a loving comfort to him. When he passed away in Nov 1955, she was heartbroken. I believe the most fun she had as a child was horseback riding and dances she attended with her husband-to-be. She also enjoyed her visits with her Grandmother Garner, who she loved dearly. Mary Field Gamer lived to be 107 years young. Her childhood years were mostly spent around Arco and Blackfoot Idaho where she met my father. They were married in Blackfoot on Nov. 20, 1909 and moved to Mammoth, Utah. She gave birth to her four children in Mammoth, Utah: Thelma Rosamond Johnson b. 1 Dec 1910, Einora LaVem Johnson b. 22 Sept 1912, Joal Belnap Johnson b. 2 Dec 1914, Josephine Ruth Johnson b. 30 Sept 1918. She was a devoted mother and wife, an immaculate housekeeper, and wonderful cook. I can still smell the delicious aroma of her homemade bread and Cinnamon rolls.

She taught Sunday School and Primary. We had family prayers when we would all kneel together. She was a devout and firm believer in her church and defended any derogatory remarks against it. She was proud to be a Latter-day Saint. She was also very proud of her lineage, which dated back to King Charles I of England, and of her ancestors who crossed the plains to Salt Lake Valley. She was indeed proud to be a Belnap and a Garner.

Mother went to work to support the family, due to fathers illness. She worked until she was 68 years of age. She was an independent person and did not like to trouble others with her problems.

She was extremely interested in politics and loved her country. Her two favorite Cities were Salt Lake City, because of Temple Square and Washington D.C. Although she never had the privilege of visiting Washington D.C., she loved its historic background. She enjoyed the T.V. programs "Meet the Press" and "Face the Nation", and Kate Smith singing "God Bless America".

In 1964 she was the Guest of honor at a meeting luncheon in Calif, honoring her as a decendent of Mary Field Garner by the D. U. P.

She moved to Pamona in 1967 to be with her daughters, LaVern and Josephine. Her health had been failing for several years. She suffered with arthritis, hypertension and failing vision.

After her children married she never interfered with our lives in any way. She was a devoted mother, grandmother and mother-in-law. She loved and worried over her four children, four grandchildren, and nine great-grandchildren. She loved and excelled at crochet and embroidery and we children have lovely examples to treasure.

Two of her children married second companions.

She suffered a cerebral hemorrhage on June 10, 1969 and passed away the same day. A lovely lady, whom we will always miss, and who will always have a special place in our hearts.

Adolph Oscar Johnson

Adolph Oscar Johnson, a wonderful man from whom I hope I inherited some of his patience and fortitude. He was born in Provo, Utah, Aug 31, 1888. Later the family moved to Idaho, where they had a farm. There were four boys and three girls. Two of the girls died as small children, three days apart, of a childhood illness. He married his childhood sweetheart, Rosa Einora Belnap, after a happy courtship. They enjoyed mutual activities together, dancing, riding horses, and going to church. After their marriage, November 20, 1909, they moved to Mammoth, Utah. It was a small mining town located at a high elevation in the mountains above Eureka. Now it is a ghost town, with most of the buildings crumbled and deserted. Our former home still stands, and is being used as a Post Office. Father worked in the silver mines. It was a very hard and dangerous occupation. Most of the miners, after a period of time, either contacted "Miners Consumption" as they called it or Arthritis from the cold and dampness. It was my fathers' misfortune to be one of those who suffered Arthritis. He was in great pain almost constantly but Continued working in the mines. Mammoth was a rough town, and many of the miners were heavy drinkers, and on "pay day" would spend their hard earned money on alcohol. Father was one of the few exceptions who did not drink. We never owned a car and he would walk to the mine which was a long distance away. We used to watch him come home down that long road on the mountain. When he was paid he would always stop at the only grocery store and buy a large bag of candy and put it in his lunch pail for his children. It was a big happy occasion. He would sleigh ride with us and take us to the baseball GAME. He played third base on the Mammoth team, and it was so exciting to watch those games. Those were the happy years, but they ended all too quickly, as his arthritis worsened. The mines had slackened and were not as lucrative, and he decided that moving to a warmer climate would benefit him. We moved to Las Vegas, Nevada around 1919, and he obtained work at the Round House for the railroad as a bookkeeper. The climate did not live up to our hopeful expectations, and he eventually started to limp. It was with extreme pain and difficulty that he continued to work to support his family. He finally could not continue any longer. The doctors and medication did not help. He went to different hospital, encouraged by doctors who said they could cure him, but he was soon bed fast. He heard of a sanitarium in Oregon where they had natural hot mineral baths. He stayed there for sometime, as the water relieved his pain and he was eventually able to walk with the aid of crutches, although he was badly crippled with his knees permanently locked in a squatting position and his hands and fingers gnarled, with

the use of only two fingers on his right hand. The sanitarium closed, and he went to another one in Bakersfield, Calif, where the climate was ideal for him and he was in less pain than previously. He would visit with us, and enjoyed his little granddaughter Joyce. He would play house with her for hours. She remembers how much she loved him and how she called him "grandpa rooster", as he would imitate a crowing rooster, when it was time for her to arise in the morning. He also taught her the game of Cribbage, which they both enjoyed. He was active in the Bakersfield Ward and one of his assignments was the care of the sacrament glasses, which he washed and dried so carefully and it was such an arduous task with his crippled hands. Everyone adored him, especially children with whom he had a special way.

He had a great talent doing pen and ink etchings for his family and friends. I am very proud of the etchings he did for me. He did a beautiful one of Mother on a horse. He would gather pecans, which had fallen from the hospital trees to the ground, shell and pack them in small boxes for gifts to his friends. This tedious task took considerable effort, but it was another way he could repay his friends for their acts of kindness to him. They affectionately called him "Duffy".

A routine tuberculosis test proved positive, and he was transferred to a tuberculosis sanitarium in Keene, not too far from Bakersfield, Calif. He loved it there in the mountains. The last time we saw him alive, he was hobbling along on his crutches on the road to the rail road tracks to wait for a train that passed the same time every day, so he could wave at the engineer and firemen, and they, in turn would wave back and blow the train whistle. He passed away December 26, 1951 from a heart attack at the age of 63. Over half his life was lived in tremendous pain and difficulty, and away from his family, but he was able to maintain his wonderful sense of humor. I am proud to have been his daughter.

LaVern Engelhardt

Royal Edwin Adams

Born in Johnsville, Ohio November 21, 1880.

He lived on a farm in Niles, Ohio with two younger sisters. He lived in Detroit with his first wife, Mary Jane where he had two children — a boy and a girl. While working for the Ford Motor Co. They were divorced and he came to Calif, around 1932 where he married Einora Johnson Feb. 3, 1937.

He was very talented mechanically and Could do electric work plumbing. Unfortunately he suffered several slight strokes over the years. When married to Mother his last years of life were spent in a hospital just out of Pomona, California. He passed away in Pomona, Calif, on Dec 13, 1946 and was buried in Niles, Ohio.

1)10-1.3 Lawrence Belnap (died at birth) 1)10-1.4 David Evan Belnap/1) Avis

L. Baker; 2) Ethel B. Belnap



David Evan Belnap

My Father, mother and Grandparents were members of the Church of Jesus Christ of Later Day Saints and I was raised up in that Church of which I am very grateful.

My Grandfather Gilbert Belnap and Grandma Adaline his wife Personally knew and bare written testimony of the Prophet Joseph Smith being truly a prophet of God. Also my Mother's Mother, Mary Fields Garner who lived Here in Roy, to be 107 years knew him and gives me her testimony of him and his truthfulness. And I can also add my Testimony to their's that I know this is the true work of Our Lord Jesus Christ.

About the first things I can Remember in life is my Father come home off his mission and of my grandpa holding me on his knee and telling me stories of his experiences. He was Sheriff in the Indian days. He also had a long White beard.

Father bought a place at Blackfoot, built a small house on it and cleared it of Sagebrush. While my brother and I were helping clean and burn sagebrush. The wind blew continually this day there were lots of whirlwind taking dust up up, into the sky. I would run and get into these whirlwinds. Finally Amasa, my brother called my attention to a great big one coming across the field grabing up the loose dirt and sagebrush and taking them far up in the sky. Amasa dared me to get into that one. So I took out for it on the run. I was not very large at 5 years old and that whirlwind was about 50 ft across it picked me up off the ground seems like at 10 feet and let me down. But my old hat kept right on going and we never did find it. While at Blackfoot I started to school there. Also I was baptized in Blackfoot River.

Then we moved to Arco, Idaho in the spring of 1905 I believe. I helped drive the cattle including milk cows 60 miles across the Deseret using the puddles of water along the road for Water.

At Arco there was no L.D.S. church and we traveled in white top buggy and team of horses to church at Moore about 10 or 12 miles; in winter time oven heated rocks placed in burlap sacks at our feet to keep us warm. finally Father was put in Branch President and we held Sunday school in our home. I could usually tell when some of the Church Authority were coming up for Sunday, because Father would say on Saturday after dinner now Evan you see if you can catch a good mess of fish for tomorrow, and I usually could come up with them; We were only 1/2 mile from the, then Famous Big Lost River and good fishing.

I was interested in cattle and riding horses, and when dad was not around I liked to ride the calves. When Vern Toombs and I got together we even tried Riding some of the Bigger Pigs — They were fun to ride — nothing to hold on to and we had to hold up our feet. We could jump on and maybe ride for 30 feet. Then as we grew older we rode bigger cattle with rope around their middle. I had all the work horse rope to ride. Then one spring Father bought a horse at a sale and he had the tip of both ears cut off we called he croppy. I rode him. All summer herding cows until dad found out he had been a old outlaw and that was why his ears had been marked.

From Beaver Dam we moved to Salt Lake City, to run the Pure Food Store and an apartment house. From here I left Home early in spring 1913 — I rode my saddle Horse from Salt Lake to Brigham City her I located a job in an orchard cultivating and cleaning and Pruning Wages \$45.00 Per month with board and Keep for my saddle Horse. Location — East of Fielding on River bottoms for Freed Jensen. While Farming in Beaver Dam I learned to run a header and when grain harvest came on I was hired to take charge and run the Header outfit for a neighbor in Beaver Dam. After harvest I stayed on and did chores for board and \$15.00 month until spring. In the meantime father had sold in Salt Lake City, bought 400 acre place in Corinne, Utah.

I had a neighbor 1/2 mile from my place named Dave House burning my grain and he had run out of binder twine just before he got finished. I was riding this buckskin

horse irrigating and came over where Dave was to see how he was getting along. And he told me he had a part of a ball of twine in his granary if I would ride down and get it. So away I went on old Buck. — In that part of the country the roads all have drain ditches by them because the water is close to the surface. Dave's granary was close to the road I got the ball of twine and took the horse out into the middle of the road and wondered how I could get onto him with that ball of twine in my hand I decided to try it because I was in a hurry the Last I remember the Horse reared up and came at me with his front feet over the top of me. When I woke up I was across the drain ditch — threw the fence — and about 10 feet out in the alfalfa field on my back. the horse was going back and forth in the drain ditch trying to get to me. "Now you figure out how I got there. I had left side of my head and my left shoulder hurt, no broken bones and not wet or muddy and MY CLOTHES were not torn from crawling threw the barbwire fence." There is no other way only help from heaven. I crawled over to the fence reached out and grabbed the bridle reins as the horse came at me and I jerked him back and made him back far enough for me to get threw the fence and across the ditch. I gathered up the ball of twine took time to tie it onto the saddle — then proceeded to get into old Buck — later called Satan and get back to where Dave was waiting for it.

I fell in Love with my Brother's Wife's sister, Avis and married her Feb 14 — 1916 after waiting three week for a marriage License to get to Arco account of the trains snowed in and no mail for that amount of time.

We moved back down to Corinne and run dad's Place again that next summer — Dad sold out that fall and we moved Back to Arco this time in a covered wagon and 4 head of horses.

Our baby daughter was born Dec 28 — 1916. and oh Boy was that an experience — of course Avis had had to be with her Mother and they lived 3 1/2 miles out of Arco, Idaho, they did not have a Telephone so I borrowed a horse named old Red from neighbor Scott Kidman and Kept him saddled and waiting to ride to town for the Doctor any time the call come — them days one did not go to the Hospital, the Dr came to the home. We had a big snow storm for Christmas and there was all told a last, 2 feet of snow on the Ground.

The Call come late that night 3 nights after Christmas. I was up and out, mounted old Red — and rode to town faster than Paul Revere. The DR's Office and Home was on the edge of town I stopped there and lucky he was home I got him up and he said " go to the Livery Stable and get his outfit" he had a team and Cab over sleigh outfit he went out in, in this kind of weather Well in Arco that fall they had been putting in a sewer line in that part of town where the Livery stable was and these trenches were still open and filled with snow. I cut to close to one of these as I turned into the livery stable and old red fell into the open trench. & as he went down I jumped over his head held on to the reigns and helped him out the other side — then led him running on to the stable. All Dark in side. I hammered on the door. And Old man Duke says "Don't brake it down, I am coming." I told him I wanted the Doctor Fox's outfit while he was coming and getting into his clothes. We run in, harnessed and hooked up the outfit and I was off with them while Duck took care of old Red. Dr. was ready with his little black case. Jumped in and we were off. Me driving I did not think he would go fast enough — and that old sleigh outfit was pretty bumpy with those horses on the run. We got there all together, which Dr. Fox doubted we would, and it was not long until we were the proud Parents of a big baby Girl. The trip back to town with the Dr and outfit; and back home on Old Red was uneventful and more slowly. But old Man Duke told me later, that Dr. Fox call him that night and .told him to take good care of that team that that was the wildest ride he ever had.

I can think of nothing else Very important happened until our next child came along. That happened Nov. 11, 1918 when the signing of the Armistice was being Celebrated. We were living about 1 mile from town and while I was going to town after the Doctor, the Whistles were blowing the first sirens were sounding and the Dr. was not in his office. Arco had an old Doc then and I can't remember his name. I found him in a Saloon — sowessed —

I got him took him out home. stuffed him with coffee finally shook the tar out of him and got him sober enough that I dared let him help my wife which was in pain. thats has been so long I can hardly put the pieces together.

David Evan Belnap

I applied for work on the Rock quarry and also on the Railroad section the railroad came first and went on there early in the spring. I think it was in the Fall of 1922 I was called to go to Salt Lake City for examination as Section Foreman. And my first job as Foreman was at Pioneer 15 miles below Arco toward Blackfoot on the Macky Branch of the Oregon short line. A little Japanese had been Forman here with Mexican workers. and seems like — the men had been boss instead of the Forman because. The track was in awful shape. I even had to install ties that were rotten and broke off in the winter time so many in one place as to make the track dangerous. I only had 2 men in the winter when I took over and one of them was a new man and 1 of the 2 men that had worked there for years was laid off. Named Joe, I could tell there was trouble — in the gang so I bought me a 38 colt revolver, and was prepared for trouble, I looked back in the records and found out that Joe should be working instead of this big New Mexican and told him to get out of camp. that night while making out my reports in my Box car house I noticed a movement threw the Mirror in front of me that someone was coming in threw the door behind me. It was this big Mexican and he had a big long Knife. But just as he was about to jump on my back; I whirled around and he was looking into my 38 and I intended to let him have it, but he dropped down whirled around and scooted out of there and was gone in the morning.

In 1929 I moved to Parker, Idaho on a branch line between Idaho Falls and St. Anthony, this turned out to be the best move of my life. the little town of Parker was all most all Latter Day Saint People. This was the first church I had been in for about 18 years. And the first ever for my children. The Wife soon started to attend Relief Society regular. The children Primary and us all on Sunday. One day Bishop George Rudd came to me and told me it was time for me to quit tobacco and get prepared to Baptize my wife and children. I did quit tobacco but carried a package of cigarette in my shirt pocket for 2 weeks just in case I had to have one — or so I had no excuse to bum one from some one else.

It was here in this Parker Ward I advanced in the Priesthood to Priest — then to Elder I believe it was in May 29-1930 We the Family went to Salt Lake City to be married in the temple we stayed that night with my step mother and the next morning we woke up and Florence was all swelled up with the mumps. My step mother says the Devil is not going to stop us that easy so she called the Bishop, had him come right over and we administered to Florence; I believe that was my first time helping in administering to the sick. After that my step mother called the temple told them we were from Idaho and what we wanted and they said to come on they would arrange to keep the children isolated. It was a Lovely trip threw the Temple where we were married for time and eternity and our children sealed to us. We had bought 4 wheeled trailer with us and we bought a piano in Salt Lake City and took it home with us.

In 1934 I left the railroad and Rented a farm at Egin 6 miles west of Parker. My boys were growing up with nothing to do but get into mischief, so I decided to take them on to a farm where I could be with them more.

I had bought them a white horse call star for Christmas before this and some other horses as cheaply as Possible and some machinery — and a cow here and there so we had gradually gotten back to farming without getting to far in debt.

In 1936 — 2 large Irrigation Projects were opened for Homestead entry in Oregon one at Nyssa and other at Vale. I sent in an application to each one. And received an answer from each saying I had been allotted one. On about July 24, My Wife and I left for Oregon to see what they were like and if they were worth the move away out there. We got to Nyssa

first and our units were in White looking alklinesoil that I did not like. So we went on to Vale. There the units allotted to me was too awful Rough it would be impossible to farm it without a lot of capital which we did not have. So I went to the irrigation company and told the I reckon I did not want it. But Mr Ketchem the engineer of the project looked up my entry record, and advised me that there was 4 other units and I could have my choice of either of those. So we got their description and location. And the next day we went, investigating, three of the other units were smaller and rougher than the first one. but when we came to the last one it looked pretty good. Some ruff but some pretty good, with good big Sagebrush on it, indicating better soil and I told Avis I thought we could make a living on it. And the range land above the canal had some grass on it look good to me. After looking around for a few days I filed on the land — and we went back home to pre-pair to move out there that Next Fall. That was right at the time of the Depression. We had 6 horse 15 cows but cows were at the most 25 or \$27.00 each. So After our crops were harvested in Egin. We load up the truck with 4 horses — one cow and what else we could take in way of machinery and my oldest Son Mac then about 18 went to Vale to start a new home right out of the rough Sage Brush Deseret Country like the old Pioneers did. We landed in Vale on Nov. 11 — 1936 on Mac's birthday. First I rented the Government ditch rider's cabin for the winter it had a LITTLE HOUSE and a well on it and was right by our new home. Mac and I cleared about 40 acres of land of Sage Brush Piled up a large pile of the biggest sage brush for fire wood — we went to the Mountains got our Fence posts and logs for a small barn, then I went back to Egin for the Family.

I sold what I could — then got a Railroad stock car — loaded those House logs that my wife had hauled down from Big Springs in this car — Put the furniture in one end and loaded the other end with the milk cows. Put in some barrels of Water and feed, fixed a place for a boy to go with them which turned out to be Duane — then the rest of us loaded the trunk and car and took out for Vale, Oregon. We got to Vale with the Family Dec 24 in time to hang up our stockings for Christmas 1936 — Duane and the Cattle were held over at Ontario 16 miles from Vale and I went over there Christmas to see that I was O.K., and get Christmas Dinner. The Car arrived at Vale the next Day. We were busy from then until spring building our new Log House all our selves which was pictured in the Vale Enterprise as being one of the nicest houses on the Project. We raised a good crop of corn and Grain the next year raising enough to feed the Milk cows while they Provided a living for us. We had a difficult time getting to town church and School account of soft muddy roads until we finely got some of them graveled. We went to Vale church then being held in the Court House. Later We the Church bought the old Jail building and a corner lot where we wanted to build a church — later we moved the Jail to another lot and build our first church of native red Lava Rock. built completely by donated Labor.

It was about the next summer 1955 when alfalfa Hay was ready to cut, that I had been over to Raymonds Place, that was about 5 miles from my Place, that I had an accident on the Highway, I was coming home from Raymonds with my trail mower on his tractor, down the main John Day highway and there is a big Bend in the road just before the road takes off for my Place on 6th avenue you cannot see back around the bend for trees, so when I got started around the Bend I looked back to see if any cars were coming I could see a long way from there. Then when I got up to the crossing, I had a warning to look back again, I argued to my self that there was no use looking back now because I could not see only a little way. but I was warned again and again I did not look because I had looked before at first when I could see a long way. My front tractor tire was just crossing the Yellow line — when a Voice just screamed at me "You could at least look" I "look and a car was coming at me like a bullet and all ready cutting in so I could not turn I swung to get back out of his way — and he put on his brakes and slid the car 165 feet — but hit me hard enough to brake wheel and knock me to one side of the Road — I held on to the steering wheel and got on the brakes and stopped it from going in the borrow pit. His car swing completely around and backed down in the barrow Pit on the other side of Road, no one was hurt very bad.

"But I know the Voice I heard was not from this world," and I heard a voice loud and clear say — "You could at least Look." Mother died when I was 4 years old and I believe she has been my guardian angel many times.

Another experience I had was in fall of 1972 I believe. Raymond and the boys and me were up on Mt Venigar Hunting Elk. I was riding old Pete on or close to the top of the Mountain and Raymond was walking about 100 yd below. Old Pete and I got into real deep snow up to his shoulder Points. I had Arthritis in my legs and could not walk in snow or get around Very good. But all at once Old Pete started acting funny — he actually threw him self down and slid down the hill in that deep snow so that he was entangled in the small trees and brush so he could not get up. Now when he started acting up — something picked me up out of the saddle and stood me to one side in the snow right side up and I watched that horse slide down the Hill.

I called for Raymond and he answered me and came to my rescue and helped the horse to his feet and helped me back onto the horse. Now I bare witness some unseen power took me off that horse and stood me right side up in the snow away from him.

In 1966 I was divorced from my wife Avis after nearly 50 years of married life. In 1967 I met and married my Cousin Ethel B Garner of Ogden, Utah, one year after that we lived in Vale Oregon — from then on we have lived in Ogden Utah. Ethel is a devoted wife — a hard worker very clean and loving person.

Avis Linnie Baker

Born 30 Oct. 1896 at Santa Rosa, Davies Co, Missouri, Fifth Child and fourth daughter of John King Baker of Indiana and Rosa lee Bender.

My Dad John King Baker, was an expert at Carpenter work. He was also a

wanderer, and he lived to the ripe old age 101 yrs.

Little Mother RoseLee Bender, was a wonderful Mother and a good wife. She belongs to the Baptist Church, and lived her religion and worked hard in her Church. She had a beautiful Alto voice and always used it.

One day at school us kids in the one room didn't want to be in school that afternoon so we all pooled our pennies for some Limburger Cheese. We went to our room and put Cheese in Teachers desk and several other desk. My we had a smello place, but the teacher went right a head with our lesson. All the kids squirmed out of the stinky deal except 1 Boy and 2 girls. We three got a Willow-er-ing for our work and energy.

Four of us went to school in Ellsworth, Kansas. And at Arco, Idaho. We had a wonderful little mother, she made clothes for us out of things that were given to her. I don't remember what she cooked for us, but I don't ever remember of being hungry. When we were small. Always on wash day. Little mother made flour starch stiffen our clothes, and we ask her for some of this to eat, we would run for our Dish and a spoon. Get us some Starch (Pudding) we kids Called it, put sugar and cream on it and thot it real good stuff.

Little Mother would always plant a good garden, and would walk 3 miles to town to peddle part of it to help on Food and Clothes for the family. We older girls thought that it was a disgrace to go places to sell it so we would try and squirm out of that. One day I was carrying a bucket of eggs, for Little Mother, and some young Boys came along and seen the bucket. Oh my, I thought I'd be disgraced forever.

It was in one of the several houses we lived in there that Bud & I noticed a large bundle tied up to the ceiling. That sure made us wonder what was in there. We couldn't think of a way to see what was in that bundle; We being smaller didn't notice our Little mothers Shape. One day Our Little Mother got real sick and we two were so frightened. Do you Know What? Little mother found us a little baby Sister.

Father came home from one of His wondering trips to Ellsworth, Kansas, and stayed a while and started to build a large wooden box. Us kids ask what it was for, we didn't

find out till a month or so later. Dad, took off again, And little mother begin to put Bedding, Cloths, dishes, pans, and old relics in this box. It wasn't only a few days after this packing that little mother and us 6 kids headed on the train for a little whistle stop of a place called Leslie, Idaho. We arrived there at most dark, no hotel to go to. But Dad did meet us there that night. The good folks at the little store, bedded us down that night, This was a real nerve wracking trip for little Mother and too our horror, The train didn't put our Big Box off that night. I don't know how little mother clothed us kids or even fed us, but we lived in a 1 room shack that winter. There was lots of snow that Covered the fence posts. We kids didn't go to school that winter. Dad brought gunny sacks home from his work feeding Cattle, and binder Twine. Were poor. No over shoes, but we learned to wrap our feet and legs with gunny sack and we did play in the snow. Dad made us a sled and we would Coast down a Beet dump not too far away.

Elsie being the oldest got her a job. Which helped us out and Alma baby sit. I remember one job Elsie had She was Telephone operator at Arco. When she was out on a date it was my happy lot to take care of Switch Board. I thot my self big stuff at that job.

Also We had bad storms there and Cyclones at Ellsworth. One year just before Easter little Mother took us girls to town and bought us a new Easter hat. About that time a storm started up and things looked bad. My Dad came and hollared "Get to the Cellar." Well I couldn't go without my new hat. We scrambled around and found it an to the cellar we went. "Nothing drastic happened that day."

My Dad was working for a Farmer who raised cattle, There at that little whistle stop at Leslie. One night when he came home he was carrying something on his back, We kids couldn't hardly wait till he got there and in that sack was dried field Corn. Little Mother was so happy. Next day we kids gathered a lot of Wood for a fire. And Little mother made a fire and put a boiler on it with water we kids had carried from the Creek. And put wood ashes in the water, then the Cord & boiled it until all the hull came off the Corn. We kids Carried a lot of water that day to wash that corn. At night we have several kettles of good Hominy, It tasted better than peaches and cream.

When we moved to Arco, Idaho, We had a better house and a good School and Church. My Dad being a good Carpenter found more work there than he could do, so was home with his family from then on.

It was here that another Family lived Belnaps and they were active in the L.D.S. Church. The Father, Amasa Belnap was Branch Pres. Well our family of Baptist all went to the same school. I became friends with the bro. of the man that married my sister Alma Lois. David Evan.

It was at Arco I graduated out of the 8th grade 1910. That was quite the honor in them days. It was 7 Aug 1911 that my Sister Alma Lois married Amasa William Belnap at Blackfoot, Idaho. The Belnap family moved, however. Amasa W. and Alma made their home in Arco, Idaho.

Later on Evan came back to Arco and helped his Bro Amasa Wm. dry farm. It was quite a job to farm with horses, they were slow and lots to do with the horses before you could farm (feed and Harness) or plant. All the water had to be hauled from the river to quench those tired horses thirst.

On 14 Feb 1916 David Evan Belnap and I were married in Arco, Idaho.

The last part of May 1931 we made a trip to Salt Lake City. Utah to get our temple work done as I had embraced the Gospel of the Lord Jesus Christ being baptized 5 July 1930. We had our five children sealed two us after David Evan and I had accomplish our temple work.

Ethel Beamy Belnap

Please locate her life with the children of Reuben Belnap son of Gilbert and Adaline Knight Belnap.

1)10-2 Amasa Belnap/Julia Rosabell James**1)10-2.1 Julia Lucretia Belnap/1) Virgal R. Price; 2) Fred Keen****Julia Lucretia Belnap**

When still a baby my folks moved to Arco, Idaho, and homesteaded land and raised cattle. My first memory is of a large home my father built and of holding Sunday school and meeting in some unfinished rooms upstairs.

I started to school here at the age of 5. Had to walk VA miles to school. One morning my bonnet strings froze to my chin and the teacher rubbed my half frozen hands and feet back to life. This ended my schooling in Arco.

That spring my folks moved to what was then Called Beaver Dam, Ut. in Box Elder Co. Here I went to school again until I was 8 years old. and in the third grade; I remember going to see my first moving picture show at the L.D.S. recreation hall. On the 14th of March my parents took me to Logan, Ut. where I was baptized in the Logan Temple 25 times. Once for myself and 24 times for the dead. This was quite an ordeal. I also had the chickenpox that year. I was the last of the family to have them and the sickest. That summer my father took us all to Ogden to see our first Circus. That was sure a big day. The water at Beaver Dam did not agree with my father so that Fall we moved to Salt Lake City where he was engaged in Apt. houses. He also had a store on the west side about 7 west 2nd S. Salt Lake City 1913, called the Pure Food Market. Later he sold them and bought a nice home in Brigham City and a farm west of there. Here I attended the Central grade school and the Whittier junior high school From which I was the Youngest graduate. I sure was proud. That same year we moved to Ogden. I went to work at Sweet's Candy Factory wrapping all-day-suckers and packing chocolates. They did not have machinery to do it then. I went to Business College at night. But this did not last long for we moved back to Salt Lake. My folks bought a place called Ben's Chili Parlor 2nd S. State St. 1916-1917. I worked as a waitress and cashier and enrolled in the L.D.S. Business College, this did not last long either. Father sold the Chili Parlor and we moved again to Ogden.

I started to school at the Weber Normal College and I was sure happy, But not for long. This time the Flu epidemic began to rage and all schools were closed. That ended my schooling.

We then moved to Kilgore, Idaho 1920. This was a beautiful place just 50 mi. from the west entrance to Yellowstone Park. The winters where so cold we did not stay long. Moving to Roberts, Idaho. Where my folks were engaged in dairy farming. Here I milked cows, it seems like forever. I met Virgil Ray Price. They lived on a potato farm just south of where we lived and a year later we went to Pocatello and were married 1 Mar. 1921. I was 18 that day. My first baby, Veda Marie, was born the following Xmas Dec 25, 1922;

Almost caused Dr. Jones (the only doc. in Roberts) to miss his Xmas dinner. We worked on a farm here for the Sheppard Bros. Virgil doing outside work and I cooking for the men some times 17 of them. Later Virgil got a job at the White Star laundry in Idaho Falls, where he learned to wash clothes. My second Child Joy Lou was born here 1 July 1929, Idaho Falls, Idaho. 7 ½ years after the first girl. I was so happy for her, that is why I called her Joy. This marriage turned out to be a very unhappy one and ended in the divorce court. After which I left Idaho and came to Salt Lake to live with my then Widowed Mother.

I met Fred Keen and on 17 of July 1955 we took a plane ride to Los Vegas and were married. It was my husband's first and last plane ride.

He would never get on one again. But I loved it and I took several trips to Calif, to see my daughter Joy and family and to the Hawaiian islands. I also flew down the Grand Canyon.

1973 was a very sad year for me. I lost my husband Fred in Jan. and a very dear sister Thelma Adaline Belnap Schuldt in April. That left me a very lonely person. I became ill and remained to the rest of the year. I am quite well again now and looking forward to the future.

Virgil Ray Price

Virgil Ray Price was born November 8, 1896 in Novinger, Missouri to Leondeas Price and Minerva May Capps. He was the oldest child of seven children.

His Mother's people were quite well to do. They had a large beautiful home and farm in Novinger, Missouri. His grandparents on his father's side moved to Missouri from Kentucky. They said when they crossed the river at Nauvoo the temple was still smoldering.

When Virgil was born wages were only \$.75 a day for twelve hours work.

His folks moved from Missouri to Oklahoma in 1907 and moved in 1909 to Texas for better farming. In 1909, They moved to Colorado, Because of his father's poor health. Virgil at age fourteen drove a covered wagon with his mother and four sisters from Texas to Colorado. Somedays you would only see one person on horseback. His Father was in Colorado, Springs waiting for them.

In 1917 they moved to Utah to try and help his Father's Asthma and then they moved to Idaho in 1918.

Virgil walked 2½ miles to a one room school house, where grades one to eight were taught. He only went to school five years. He had to quit and help take care of the family, as his father was ill. Even with his limited education, he could figure many Math problems faster in his head than others could on paper.

He drove an ore wagon and worked with thrashing crews when just a young boy. He worked at the White Star Laundry in Idaho Falls, Idaho.

Virgil was very ambitious and conscientious. He was never out of work. He had a good job all through the depression. He married Lucretia Belnap March 1, 1921 at Blackfoot, Idaho. They were divorced after 19 years of Marriage. He married Myrtle Akers April 10, 1954 in Reno, Nevada. She died March 12, 1961. He married Minnie Lambert, Dec. 10, 1968 in Reno, Nevada. He retired from the Navy Ship Yards in 1965. He was baptized in the L.D.S. Church in 1967 and he was ordained an Elder, Sept. 24, 1967.

Virgil has always loved to dance. He used to ride horseback or go by buggy or bob sled ten and twelve miles to a dance. He is now 77 and still goes to dances two to three times a week.

He loved to travel and takes many trips in his car.

He and Minnie are retired and are now living in Prescott, Arizona, where he was President of the Senior Citizens.

Fred Keen

Fred Keen was born in Salt Lake City, Utah, Dec. 17, 1895, to Frank and Nellie Jane Isett Keen.

He attended grade school at the Jackson school. When about 12 years old his folks moved to Sage Wyo. Where he worked with his father and Uncle on a sheep ranch. He also worked as Forman on the section and hiway patrolman out of Kemmerer, Wyo.

He enlisted in the Army and at the time of World War one was sent over seas. He served 4 years. Crossing the ocean 4 times.

While in England he met and married Elsie Binns, and she returned home with him to U.S.A. They lived at Murray, Utah where he worked for the City. Two children were born of this marriage. Betty and Joan.

This marriage was set aside by divorce.

Later in 1955 married Julia Lucretia Belnap Price (Better known as Mac). They lived in Salt Lake City, Utah. Him working for the Parks Dept. and at Bissenger Hide and Wool Company until retired. He died of Cancer Jan. 5, 1973, at the age of 77

1)10-2.2 Erminnie May Belnap/1) Ralph Kading; 2) Clifford Holbrook



Erminnie May Belnap Kading Holbrook



Erminnie May Belnap was born Sept, 1904, in Blackfoot, Bingham County, Idaho. March 1, confirmed at the time of her baptism the family lived in Salt Lake City, Utah. Her father owned and operated a restaurant called Ben's Chilli Parlor. Where as young as Minnie was she helped wait table and wash dishes. During world war one the restaurant was sold and the family moved to Ogden. Into a nice big two story home up on the hill by the city hospital. Where they remained for quite some time. While there

the flue epidemic hit the city. So many people took sick and so many died. So Minnie and her two sisters, Lucretia and Nellie went to work in the city hospital with their Mother to help all they could. But to the grace of God and the help of the camphor ice that mother insisted that they all wear on a string around their necks, not one of them took the flue. But were able to help a great many people.

In the year 1918 Father sold the home and moved the family to Roberts, Idaho. Into a two room log cabin with a dirt roof. A farm what he was sure that he and his girls could turn into a profitable paying place. There Minnie and her sisters worked like men to help make a living. She helped to run the plow, plant and farm. She cut, and stacked hay, thinned and topped beets, milk cows, care for pigs and chickens, and cut wood, haul water, plant, weed and care for a garden. Sheer sheep so mother could make quilts. Besides helping mother make bread, make long horn cheese, sew her own clothes and make quilt blocks for mother and help care for the younger sisters.

The snow in the winter, sometimes would be so deep that the door to the cabin would be burned, and they would have to dig out. It was a good mile to the main road from the house where she had to walk to catch the school wagon. So Minnie and her sister Nellie would have to break trail so her younger sisters would be able to walk. After they reached the school wagon they had to ride seven miles into town. Mother would have them all heat rock in the oven over night and each child would carry their own rock in a gunny sack to the school wagon where they could put their feet on the rocks to keep their feet from freezing. It was Minnie and Nellies job to see that the younger kids were well taken care of and to comfort them when they would get so cold that they would cry.

The farm ran into problems, so the family moved into the town of Roberts. Still more problems. Feb 23, 1921 Minnie, her older sister Lucretia and her younger sister Nellie received their Patriarchal Blessings through James J. Chandler at Roberts, Idaho. The family finally moved to Ogden, Utah. Here Minnie got as much schooling as possible until forced to go to work to help out. She went to work in a restaurant for her father. While there she met and fell in love with Ralph Kadin. After two weeks of courtship they married. This was on 5 March 1924 in Ogden, Utah.

Shortly after their marriage they left Ogden with a large trail roundup, headed for California. Ralph as cook and Minnie as helper. When they reached California they settled in San Francisco.

While there, a son Ralph David Kading was born. 3 April 1925. Due to a seven month pregnancy the baby lived only a short time. Died May 31, 1925. Shortly after Minnie left Ralph and came back to Ogden. Where she obtained a divorce in 1926.

In a short time she met and married Clifford D. Holbrook, on Jan 14, 1927. Clifford was a professional musician. He played a saxophone. He was also a professional Pastry cook specializing in wedding cakes etc.

A son was born to them on 21 of July 1928 Clifford Dean Holbrook in Ogden, Utah. Minnie took ill in December of the same year. Was operated on and died of Appendicitis on December 24, 1928. She was buried in Ogden City Cemetery.

Ralph John Kading

He was Born in the County of Waukesha, Wisconsin. He Married Erminnie May Belnap 4 of March 1924, in Ogden, Utah. He was Cook for Ranches and Round-ups on one of these they went to San Francisco, California. Ralph and Minnie had Marriage problems so the marriage didn't last long. He was very Jealous person. His ability was upset by his bad temper, so the marriage ended in divorce 1926.

Thanks be to Viola Sister for this information.

EMW March 1974

Clifford Dean Holbrook

Son of Herbert Holbrook and Minnie May Lowe. Born Oct 20 1901 Ogden, Weber, Utah.

Clifford Dean was a Vet of World War 11 out of the service his profession was that of Professional Cook and Professional Musician of which he enjoyed very much Saxophone and Cooking were enjoyed in this household along with a son born to them on 21 of July 1928, named after his Clifford Dean Holbrook in Ogden, Weber, Utah how ever 1928 was also a very sad year for his wife Minnie Belnap was operated on and died of Appendicitis on December 24, 1928 at Ogden, Utah.

Clifford Dean S. Died Jan 13, 1944, Ogden Utah of A Stomach Ailment while in an Ogden, Hospital.

1)10-2.3 Nellie Alberta Belnap/Nicholas Pete Lamperson**Nellie Alberta Belnap**

Nellie being the Third child, and the family most of the time in very poor financial condition. Was called upon to babysit with the younger children while mother helped father make a living. Where ever possible, and the children were big enough to climb on a chair and do the dishes, make beds, wash or iron, sweep floors they were called upon to do. When living on farms all the children who were big enough to, were called upon to do what ever had to be done. They all worked like boys and men in the fields. Milk cows, feed pigs, chickens, care for the gardens, pick berries so we could all pitch in help can them.

Even with all the work that all the girls in the family had to help do, they were all taught to make their clothes, crochet, darn socks, bake and iron. Mother was a very clean neat person and liked to keep her house in order.

Father was a very strict man and very religious. But he always found time to play with and teach his children. He read every night at the supper table from the bible.

Always, no matter how poor the family was, never do I remember of missing a meal or having a new dress to wear for any church affair. They may not of been made of new material, probably from mothers own dresses. But we had a new dress to wear.

Nellie would give readings and speeches at church. Dad was good at acting and speaking and he would work with each child to see that they could give a good speech or talk. And Nellie became quite adapt at this. Nellie and Minnie were like two peas in a pod. Where ever one was in work and play the other one was. There feeling for one other was almost like twins.

While the family lived in on the farm in Roberts dad gave Minnie and Nellie 2 acres of ground to plant on it what ever they wanted and they could have what ever money they could make on it. They planted sugar beets. And after they got their regular chores in the field done for father they would work on these two acres. They raised, thinned, and topped

a beautiful crop. When they went to deliver them the Land owner was there and confiscated them and they came home with out one penny. Oh how broken hearted they were. Do to some error in the property settlement Dad couldn't do anything about it. It made Dad so angry that a little later he moved the family into the city of Roberts into a new house that he built with the help of Minnie and Nellie. A little later the family moved to Ogden, Weber, Utah. Where Nellie obtained a job at the Shupe Williams candy company. It seemed Nellies and Minnies part was to help keep the family. And they sure did there best. Mother and father taught all their children to do their best at every thing they did. But they were so strict with their going to church that it turned them away from going to church.

For a short time the family moved to Salt Lake where Dad operated a restaurant. It was while Nellie was working there in the restaurant that she met Pete Lamperson. The family moved back to Ogden. And latter Nellie Left home and went to Salt Lake where she and Nick got married. On 15 of March 1924. They made their home there.

On Feb 9, 1925 a daughter was born to them, Dorothy.

In the fall of the year of 1928 Nellies father took very ill. As the family was in poor financial straights, her and Nick sent for them to come to Salt Lake and live with them. Which they did. They spent every thing they could to help out and care for Nellies family. There were so many problems. As Nellies daughter Dorothy, who was born in the home of her mother in Ogden. Got the chicken pox's brought home by Nettie. They had three children down sick at the same time that her father was so ill. Father Belnap died in the county hospital in Salt Lake City of Lung cancer in May 1929. And the rest of the family still lived with Nick and Nellie.

Nick and Nellie helped Mother after father's death to obtain a two story house on 6th south and 7th east. Where Mother took in Elderly ladies to care for to make a living. They stayed with mother until she was able to care for her self and the two children, Viola and Nettie. Then they moved to them selves. What my mother could have done with our Nick and Nellie I do not know.

Nick opened up his own restaurant and he and Nellie operated it until Nellie took ill. Was taken to hospital and operated on for ruptured appendices and latter passed away on 2 of May 1931. She was hurried in Salt Lake City, in Wasatch Lawn Mem. Park, Dover section.

Her daughter went to live with her Grand mother, whenever Nick got to where he had problems and couldn't care for her. Mother raised her up in the church.

Nickolas Pete Lamproporlso

(Nick Lamperson)

Nickolas Pete Lamproporlso latter known a Nick Lamperson was born and raised in Greece. He was born on 23 March 1897. Son of Theadora Papo Doporlon and Panag Lamproperlso.

Married Nellie Alberta Belnap 15 March 1924 in Salt Lake City, Utah.

He made his living as a waiter in restaurants. Latter owned and operated his own. He was a good man and was always doing good things for other people to the expense of his own family.

After Nellie died he and Dorothey moved to Saint Louis, Mo. where he remarried and where he died.

1)10-2.4 Thelma Adaline Belnap/Ernest Schuldt**Thelma Adaline Belnap**

Thelma Adaline Belnap was born July 26, 1909 at Arco, Idaho. She was her grandmother's, Adaline Knight Belnap, one Hundredth grand child.

Her parents moved many times when she was a child. She attended schools in Roberts, Idaho and in Ogden, Utah. She was an eighth grade graduate.

In 1923 she went to live with her oldest sister, Lucretia, in Idaho Falls, Idaho. While there she worked at the White Star Laundry.

On Nov. 26, 1927 at the age of 18 she married Ernest Henry Schuldt in Pocatello, Idaho.

They had a son, Ernest Eugene, born Sept. 4, 1928 in Idaho Falls, He died Sept. 4, 1928. They had a daughter, Thelma Joyce, born Aug. 13, 1929. She died Oct. 13, 1929 in Idaho Falls, Idaho.

Her husband Ernest worked for the California Packing Corp. in Idaho Falls, until the spring of 1942, when they moved to Salt Lake City.

She worked many years as a silk finisher in dry cleaning plants and for Tandy Leather Company.

On Nov. 16, 1948, they adopted a little girl born Nov. 10, 1948. This was one of the happiest times of their lives. They named her Veda Colleen Schuldt.

Thelma was very sweet and understanding. She and Ernie were very well liked they had many friends.

They liked to go boating and camping and did so on many occasions. Thelma enjoyed boating so much, she let Ernie build one of their boats in their front room. It was a beautiful boat when finished and Ernie had to take it out through their big front room window.

Even though Thelma had poor health and a very bad heart, she patiently and tirelessly nursed Ernie for about two years before he died of cancer, April 1969.

Three months after Ernie died, Thelma had a stroke. She was left with a paralyzed left hand and partly paralyzed on the rest of her left side. For a time her mind was also affected. But in spite of this, she fought her way back to health sufficiently enough that she could live alone and take care of herself.

Thelma died of Phlebitis on June 13, 1973. She was buried in Idaho Falls, Idaho Rose Hill Cemetery beside Ernie and their two children.

EMW APRIL 1974

Ernest Henry Schuldt

Ernest Schuldt was born May 19, 1908 at Douglas, Gushing, Ida County, Iowa Son of Carl Schuldt and Bertha Pieper. He was the youngest of ten children. His parents were born in Germany. They were married at Hull, Sioux, Iowa, March 26, 1889. They moved to Idaho Falls, Idaho in 1920. Ernie's Father was a hard working, honest man. He raised and shipped Hereford Cattle to the Chicago market. Ernie's mother was a small, quiet lady that saw good and beauty in everybody and everything. She always had a beautiful vegetable and flower garden. People came from miles around just to see their yard.

Ernie was a very bright happy little boy. He was very fond of dogs and was always bringing them home from school and telling his mother they followed him.

He moved from Iowa with his parents to Idaho Falls, Idaho in 1920. He lived on a beautiful farm south of Idaho Falls, Idaho.

He was baptized in Gushing, Iowa to the Lutheran faith.

Ernie went to a little one room school. He was an eighth grade graduate.

He married Thelma Adaline Belnap, Nov. 26, 1927.

Ernie was very mechanically inclined. He could fix or make anything. He took several courses through the mail, including a Diesel Engineering Course.

He was in the Service in World War Two. The government recognized his keen mind and mechanical ability. They sent him to school many times. He received a medical discharge from the army and went to work at Hill Field Air Base at Clearfield, Utah. The government continued to educate him and he was foreman over several airplane hangers.

He could fly a plane and obtained his pilots license.

He came up with ideas and inventions that saved the government millions of dollars. He has awards and certificates certifying this.

Ernie loved boating and camping. He had several boats and campers. He made one of his boats and built a camper a short time before he died.

His daughter, Colleen, married Lonniel Stelly Dec. 13, 1968.

In 1968 he became so ill he retired from Hill Air Force Base. He was given a surprise retirement dinner and party by his boss and employees. I have never heard so many nice and wonderful things said about anyone.

Ernie died of cancer April 5, 1969.

1)10-2.5 Mary Belnap (died at birth)**1)10-2.6 Viola Belnap/Leo Houston Sisler**

Life Story Of Viola Belnap

Our home was strict religious home. but there was plenty of love. And I had a very happy and interesting childhood. We moved quite a lot. First in towns, then on farms. And from city to city. And all us girls had to pitch in and help with all the moves and farming. Not having any brothers at home while I was growing up, we girls had to help our father like boys and men. Raking hay, stacking hay, toping beets, plowing, harrowing, planting, herding cows, milking cows and so forth. All things necessary, we did. But even tho we all had to work real hard, my father and mother found time to teach all of us children, six girls, many arts and crafts.

My father was quite talented in acting and public speaking. He did his best to teach it to his children. I used to give readings at most of our school and church functions. I also enjoyed giving talks in Sunday School and M.I.A. He also loved mother nature. He took time to teach me to fish on a bent pin, to follow trails in the mountains, to know the foot prints of the animals, tame or wild. He taught me to love mother nature and all her children. I can always remember him every spring when the willows along the creek get nice and green. He always cut a willow and made us girls a whistle.

My mother always had time to teach us to sew, quilt, embroidery, crochet, cook, bake bread, can fruit and vegetables, and to give Primary Lessons. I taught a class in Primary during the time she was President of the 9th Ward Primary in Ogden. I also received an award on 24 April 1927 for Completing a course in Religion Class. She was a wonderful mother, and always there to help me when in need. Which was a good many times in my life with her.

On Sept. 11, 1913, I was given a Patriarchal blessing by Thomas A. Shreeve.

I received most of my grade school education at the Washington school in Ogden. With exception of my first two years while we lived Roberts, Idaho. Where we had to ride 7 miles in a covered wagon with a coal stove. We had to walk about a mile to the high way to catch the school wagon and wait for it to come. which was fun until the snow came. And some times it was so deep it came to my hips, and my older sisters had to break trail for me. We carried hot rocks to keep our feet from freezing. I took very ill there. And was made well only by the faith and prayers of my mother and father. Doctors had given up all hope. It was while I was ill that I really learned the meaning of paying tithing. My father while I was ill took our last twenty dollars from the desk at the foot of my bed. He took it to go pay his tithing. He was worried very much because he had postponed paying his tithing because I had been so ill. And it was all we had, and no place to get any more. He drove into the little town of Roberts and paid his tithing to Bishop Grow. Latter that evening after supper he went to his desk to do some figuring. Opened the drawer and there in Plain sight lay twenty dollars. It frightened him. He called mother and asked her if he had been dreaming about going to town to pay his tithing. She assured him that he had gone. But he went back into town to make sure. He had paid his tithing alright.

I received my high school education at West High in Salt Lake City, Utah. After my father died. And my mother decided to re marry I left home and went to Idaho Fall, Idaho, to live with my sister Thelma. While there on the 7 day of November 1931, I married my sweetheart of one year, Leo Houston Sisler. We were married by Bishop Jessie H. Nielsen of the 2nd Ward. In the home of my sister Lucretia Price. I wore a light green formal, a dress Lucretia had made for me.

We made our first home in Blackfoot, Bingham, Idaho. In the spring 1932, we moved to Denver, Colorado. Where we made our home for 24 years. On October 7, 1935 we were sealed in the Salt Lake Temple. The Lord blessed our home by giving us four lovely children. James Lee, born Feb. 5, 1936 in Denver Colorado. A daughter Betty Jean Faith, Born 29, February 1940. A daughter Linda Rose, Born Oct 25, 1952, born in Kingman Arizona. Another daughter born March 4, 1954 in Holbrook, Arizona. All four of our children were legally adopted.

I made in my drapery shop the drapes for the Barnum Ward chapel, for the recreation hall and the stage. And showed my sister members of the Relief Society how to make drapes for all the class rooms. I also made new draperies for the Western States Mission Home. And my husband installed all of them.

Due to my ill health my husband changed jobs and became a field Engineer for American Bosch Anna Company, the main office in Garden Grove, New York. So we were on the move from air base to air base for nine years. While on these moves, and we lived in New Mexico, we adopted our two youngest daughters. They were real sisters and needed a home very badly. Linda was almost 6 and Kathy was barely four. They were sure a blessing to us. Made our older years so worth while. We later made our home in Placenta, California, where we remained until our two youngest daughters were married and settled. Then we retired to a mountain home in Oroville, California 1974.

Leo Houston Sisler

Leo Houston Sisler born Sep 28, 1909, Florence, Fremont, Colorado, first child of Arthur Leroy Sisler of Albany, New York, and Anna Katherine Lindeman of Saline, Kansas.

I use to walk up on the East Bench which was totally wild, from 21 east on, and bring back flowers to my mother. Sometimes I went as far as Ft. Douglas. Once I went up on Ensign peak. Always I was alone.

Before school started we moved back to Colorado with my new baby brother Bob. I attended school in Colorado and Salt Lake City. We lived there three different times. I finally finished High school in a very small town high in the Rocky mountains, A village summer resort, Estes Park. We lived 9 miles from town down the canyon. Most of the time we walked to school. During real bad winter I would ski to school. We had no formal religion, but I attended Sunday school every chance I could. — Anywhere.

We were always poor and with seven children, I as the oldest. I worked pretty hard to help keep food and clothing for all of us. I have fished and hunted for several years as a matter of food rather than sport.

Being in the high (9000) ft. Mountains most of my growing up, We raised Potatoes, had cows, and all our garden needs. We also raised head lettuce for the fancy resort hotels.

I was in the Navy during World war two. I have worked at many things from cooking to electrical Engineer. I was always best while training younger people, especially in Technical Fields, Electricity, Radio & Radar and related subjects.

I love to read. I am retired now and live in the low mountains of northern Calif. Here we are nature lovers.

From 1928 through 1933 the depression was extremely bad for our family. We then mostly lived where there was work. Some was spent in Salt Lake City. One time I helped father unload open coal cars for the D. & R.G. Railroad there. The coal was not broken up so we sometimes could just barely get them off the car.

I married in 1931 and eventually got to Denver, Colorado.

During World War II we had our first home, a new one at that. We were active in the church and in the Boy Scouts, until both our son and daughter were in their late teens.

Since moving to California we have lived mostly in Orange county, where I was an electrical Contractor and my wife owned and operated a one person Drapery Shop.

After a long recuperative period from an operation I finally had to retire from active duty.

Prior to working at Northrop Electronics in the years of 1964 to 1966 he obtained his state of California Electrical Contractors License. He worked all over Orange County, contracting wiring for homes, offices, stores etc. Early in 1969 he contracted a cancer which was removed but the after effects of prolonged drugs, he became disabled. Since that time he moved his family to Placentia, California and helped Viola build and maintain her drapery business. In 1973 due to the bad health of his wife they retired and moved to a mountain home in Butte County California.

1)10-2.7 Nettie LaRene Belnap/John B. Hickam



Nettie LaRene Belnap Hickam

Was born 3 August, 1919 at Kilgore, Idaho, dark County. Was blessed 4 July 1920 by her father. Was baptized Sept 27, 1927 at 9th Ward Ogden, Utah by Alien Hampton a priest and conformed a member of the church Sept 25, 1927, by Elder Ora D. Brown. Certificate signed by Albert S. Ferrin. Clerk and Bishop W. Osurll Jackson. Had a patriarchal blessing by Joseph Kedding on Jan. 4, 1932.

Nettie received most of her schooling in Salt Lake City, Utah. She graduated from West High School. She married John Burnham Hickam 5 June 1937 at Salt Lake City, Utah, where she resided for some time on Harmony Court in an apt by her mother. Where she helped her mother care for Elderly Ladies.

Their first child a son John Jerrold Hickam was born 1 Jan 1940 in Salt Lake City, the second child Connie June Hickam born 4 April 1944 their third child a girl Julie Ann Hickam born 17 January 1954 also Salt Lake City.

Nettie is a Real Estate Agent in Salt Lake City, has been for a number of years.

John Burnham Hickam

John Burnham Hickam was born 10 Feb, 1916, at Salt Lake City, Utah. A son of Lycresgus Patrick Hickam who was born in Columbia, Mo.

1)11 Adaline Lorinda Belnap/John Alexander Lowe





1)11.2 Hugil Lowe (died at birth) 1)11.3 Lola May

Lowe/Heber C. Williams



Heber C. Williams, born Jan. 23, 1893 at Oxford, Idaho, finished High School at Oneida Academy in 1915. Graduated from BYU — 1926. Taught school for 22 years. Became interested in Scouting and earned a Silver Beaver.

Married Lola Mae Lowe in June 27, 1917. We had four children, June, born Mar. 20, 1918. Died Nov. 11, 1918. Scoll Lowe Williams, born Feb. 1, 1920. Mary, born May 27, 1927 and Edmund Jay, born Sept. 14, 1936.

We went to Hamer, Idaho in 1919 and there we have had headquarters most of the time since.

We know how to make the desert blossom as a rose. We together have spent some ten years in missionary work. Two of them on a full time mission in the Northwest. We both have had most all of the jobs in any ward. I have presided some ten years, presiding in branches of the church. Lola and I spent six years as Ordinance Workers in the Idaho Falls Temple.

Mrs. Williams spent twenty years teaching school, was for ten years on Relief Society Stake Board in Rigby Stake.

We were active in getting telephones in the Mudlake County. We have been married 57 years and are in good health.

1)11.4 Roswell Belnap Lowe/Lynda Jensen



Roswell Belnap Lowe was the fourth child of John Alexander Lowe and his second wife Adaline Lorinda Belnap. They had three children and now have 11 grandchildren and 6 great-grandchildren.

1)11.5 Zeruah Adaline Lowe/Joseph LaVille Thompson



Zeruah Adaline Lowe and Joseph LaVille Thompson

We are greatly favored of our maker in the lineage prepared for my husband and I when we were permitted to tabernacle here in the earth. This has been shown to us through personal research, finding out for ourselves that we were born of goodly parents. They were among the early Church Members who stood the test of the Refiners' Fire, and endured to the end.

Zeruah Adaline Lowe, was the fifth child born 13 Dec. 1899, to Adaline Lorinda Belnap, and John Alexander Lowe, the first to be born in the new home they built in the summer of 1899, and lived there the remainder of their lives at Franklin Idaho.

My birthday being in Dec. also my cousin Gilbert born 28 Dec. 1899 our baptisms were put off until 13 June 1908. Uncle Joe baptized us in OX killer Creek which ran south of Uncle Joe's house. The stream had to be dammed off to make the water deep enough to cover over us. Gilbert was baptized first. Even though I had played in that stream many times I went into the water with much fear. I remember opening my eyes and seeing the white foamy water flowing over me. I was confirmed the next day in the Ward Chapel by George Marshall Jr. The Chapel part of their building is still the old original Chapel 1974.

Being raised on a large farm, we were trained at an early age to help with the chores, milking cows, feeding calves from a bucket. Riding a horse to take the cows to the pasture a mile and a half away, bring them home again in the early evening to be milked, we struggled with wire gates that must not be left open. After the milking was done the separator had to be cleaned. This machine separated the cream from the milk. It was turned by hand at a good rate of speed with a break once in a while to pour another bucket of milk in the tank on top. It would take a long time to describe this machine. I never quite figured it out myself. There were not many chores on a dairy farm that I did not learn to do. This was before milking machines or electricity. There were problems with boy friends when we became of age. Milking came first. Sometimes I would give my boy-friend my brother's chore clothes so we could be about our date sooner, many times my brothers would slip away leaving all or some of their milking for we girls to do.

We lived two miles east of Franklin Idaho, which was a long way to school. We walked when the weather permitted. There was always a team of horses hitched to a Whitetop buggy or a bobsled when there was mud or snow on the ground.

I began my schooling age seven in the old red building which was remodeled for recreation. I remember all my school teachers, and the fun it was to put on the school plays in the old opera house south of the school in the Town Square. Here we put on the marching drills and how proud we were to hold the flag high while we marched around and around

the stage. There was a children's dance for every occasion, held in the opera house. Traveling show people came through Franklin who put on some marvelous plays. I also remember the first silent movies and what a marvel they were. My school days ended with junior high, there being no senior high in Franklin. In my later life I took advantage of adult classes.

There were not many places a girl could find work other than housework. I worked in and around my neighborhood which paid fifty cents per day. I could do this and be home morning and night to help with the chores. My father was a very good neighbor especially to those less fortunate than he. I was sent to Richmond Utah to help one of our relatives, a convert to the Church from Scotland. I went to Richmond Sunday 20 Mar. 1922, at the request of my father. On the following Sunday I went to S.S. and to class of my age group, after S.S. I was walking toward my destination when from behind me came the young man who had been the teacher of my class. We introduced ourselves. This was the beginning of a romance which led to our marriage 4th Oct. 1922 in Logan Temple.

Our first home was a two roomed frame house next door to the South Ward chapel, which was condemned after the earthquake of 1962 also which destroyed the Benson Stake Tabernacle, and seventeen homes and toppled many grave stones in the cemetery.

To us were born four daughters. Artella was born at the home of my parents 5th Oct. 1923 Franklin, Idaho, one hour too late to be born on our 1st wedding anniversary. She passed away 1 Oct. 1970 Logan Utah. One son survives, Steven G. Luthy, presently employed by First Security Bank of Utah. Marilyn b. 17 Jan 1926, lives at Bountiful Utah. Roma Freeman 8 Aug 1930, living at Logan Utah. Elouise b. 24 Aug 1937 lives at North Glen Colo.

My husband and I tried to respond to the calls made of us to labor in the wards, and stakes. These have been nice experiences. My husband filled two, two yr. missions, one in the mission field, and a two year stake mission. Was one of the Seven Presidents of the 358 Quorum Seventys and served in all of the auxiliaries, was a ward and home teacher from 1917 to time of his death. LaVille loved nature and adorned his surroundings with plants, shrubbery, and flowers of all kinds in spite of the crippling disease arthritis. He cared and cultivated his garden from a chair almost to the end. Another of his great desires was performing work in the temple for his kindred dead.

Some of the most enjoyable years of my life have been those in which I have held active positions in my ward and stake. Five and one half in Stake Relief Society presidency, two yrs. on Sunday School Stake Board, Counselor in my Ward R.S. two yrs. Counselor in Y. L. M.I.A. Teacher in Y. L. M.I.A. and S.S. and Relief Society. We were fortunate to be honored by our family for our fiftieth wedding 1st of Oct 1972. He passed away 21 Oct. 1972, at our home, buried in Richmond, Utah.

Zeruah Lowe Thomson

1)11.6 Ruby Lowe/Ralph Fisk Carter



I am the sixth child of Adeline Lorinda Belnap Lowe. My mother was a wonderful woman. She had more friends than anyone I ever knew. She always had good things to say about everyone or she would not say anything about them at all. Her funeral was the largest I have ever seen in Franklin, Idaho. Hundreds and hundreds came. They all had a good word for Addie; Aunt Addie as they called her.

When she was first married, she took 3 of her nephews under her wing before she had children of her own. Their mother had passed away; James, Mathias and Moroni Lowe were their names. Their father, Thomas G. Lowe was a sheep man. He grazed his sheep where the city of Grace, Idaho is now, before there was even a town or house there. They said that when they came home to Franklin, Aunt Addie would bathe them and put them to bed so that she could wash and mend their clothes. She'd pick the ticks off of them before they went back to the herd of sheep.

She was a marvelous pioneer woman, being of pioneer stock that were the first in Ogden Valley. She and John A. Lowe were in the first hundred couples to be married in the Logan Temple. They kept track of these two nephews and were a great influence in having them both go on missions. Moroni was Bishop in Grace, Idaho for 18 years.

They took another nephew into their home, Alvin Dowdel, and saw to it that he went on a mission.

I, Ruby Lowe Carter, went north to work for my sister Lola while she taught school in Marysville, Idaho. I met my husband, Ralph Fisk Carter and we were married 24 May 1924 at St. Anthony, Idaho.

We had six children. (Sheets enclosed) Ralph Fisk Carter was born to Mary Rosetta Fisk Howard and John Perry Carter in Ogden, Utah. After we were married we found that his Aunt Minerva Howard was married to my mother's brother, Joseph Belnap. We had a good laugh because his aunt was my aunt and my uncle was his uncle.

My husband, Ralph F. Carter, was a trapper and hunter. This was good as we raised our children in the depression and we never wanted for anything. Ralph was a good provider; if there were no jobs he got out and made his job. We always had wild game and we canned it and took care of what we could get.

Our parents on both sides were pioneers and we found out after we grew up that they were school pals.

Our first baby was a boy. We went home the winter he was born to the home of my parents in Franklin. This first child, John Perry, drowned in Warm River when he was 18 months old. It was a sad thing for us.

Children: John Perry Carter, Ray Lowe Carter, Ralph Duane Carter, Betty Rose Carter, Retta May Carter, Walter Glen Carter.

P.S. We were not privileged to marry in the temple but always wanted to. Now that Ralph has passed away, we have had our temple work done and OH! what a joy it is for me.

1)11.7 Edith Lowe/Milford R. Law



Edith Lowe Law

The people of the cold Bear Lake Valley traveled to the lower settlements, where a more moderate climate blessed the industrious with bounteous crops of fruit. Each autumn it was necessary to make the trip to obtain the fruit for canning.

An early start was important as the climb to the summit was long and arduous and as much distance as possible should be covered before the heat of the day. They would reach the summit by evening, and planned to camp there for the night and travel on to Cache Valley the following day.

This was the first time for my father, Milford Robert Law, son of Isaac Brough Law and Susan Jushau, to make the trip and he was particularly excited and eager. It also would provide a pleasant break in the rigid routine of farm life, not only would he meet and see new faces and places but the experience would be new and different than any before.

Morning came soon and as two stiff and cold men hurriedly broke camp and prepared to head down the mountain they could hear the chirp of the whistler and the cry of the hawk as they set about obtaining their natural breakfast.

The wagon was soon loaded, the horses hitched up and the rough lock checked for the descent into the valley. As my father was about to snap the reins, signaling to the horses to move out, he paused for a moment, then sensing Bill's quizzical look turned to Bill and said "Bill, I'm going over to meet my future wife. For some time I have been impressed that I would soon meet the girl I am to marry." Bill laughed saying "Blond, Brunette or Redhead?" and with chuckles from both the wagon lumbered down the road.

A warm afternoon with only a few fleecy white clouds in the sky provided a typical fall day for the experiences ahead. A short stop or two at local farm houses soon brought them to the John Alexander Lowe farm. Here, they had been told, they would be able to obtain good apples at a reasonable price. The only one home was Grandmother, Adeline Lorinda Belnap Lowe, who pleasantly greeted them and after a short introduction to the guests, directed them to the orchard. Here they unhitched the horses allowing them to graze under the trees while the young men set about selecting the best areas in which to commence picking.

With apple picking time in Cache Valley the orchards reflected the generous nature of a kind Providence. Everywhere the boughs were bent under the weight of the fruit. Some tree branches touched the ground as if blessing mother earth for her bounteous gifts. The weather had been clear and sunny and to a young girl in her teens the whole world was beautiful. Especially when she had a special boy-friend who was just as interested in her as she was in him.

It was at times like this that my mother Edith Lowe Law would manage to wander off into the orchard and for a few precious moments lose herself in romantic thoughts. The school day had been rather trying and with the problems still on her mind she almost thoughtlessly walked from the school van (a covered wagon) into the farm yard and then as if drawn by a magnet her steps turned toward the orchard where she had spent many happy hours.

Her thoughts were interrupted rather suddenly by her mother's voice calling to her. Looking around to determine the direction the sound came from she noticed a buck-board wagon near the outside fence and a few yards in front were two horses grazing peacefully. Their harnesses had been pulled off and were hung over the side of the wagon. Inside the wagon there appeared to be some boxes and what looked like a bedroll partially covered with a canvas. While she was still observing this area her mother's voice called again and she looked to see two young men standing near her mother where they had momentarily stopped picking apples, and were looking toward her.

She at once answered her mother's beckoning call and walked toward them. Upon arriving she was introduced to two men, the younger my father and the older named Bill. Responding politely she told her mother she had an errand to run and quickly turned, then half running half skipping she hurriedly went to the house. The orchard was no longer a sanctuary and she resented the invaders.

Mother's almost flippant withdrawal disturbed Daddy as he had been quickly attracted by her youthful and pleasant smile. Now a feeling that he neither understood nor seemed to want to suppress brought frustration at having been cut off so quick. There seemed to be a burning desire to see and talk to this young girl again.

Concentrating on apple picking eased the feelings and he and Bill raced to see who could fill the most boxes before dark.

During the next two days, and in spite of the rainy weather and mother's aloof attitude. Daddy made every effort to engage Mother in conversation and just before leaving Daddy asked her if she would write to him. More to prevent any embarrassment than any desire to respond, Mother promised she would answer if he wrote.

Over the next two years Mother and Father corresponded and Daddy made trips over the mountain to visit and court my mother. When visits were impossible communication was maintained by telephone and many letters. As Mother reported in her declining years, the letters started out Dear Friend, graduated to Dear Edith, then Dear Sweetheart and ultimately Dear Heart, as the romance blossomed.

"Faint Heart never wins a fair lady" and in December 1924 when Daddy was visiting the Lowe household at Christmas time he asked the inevitable question and Mother responded in a positive manner. Their hopes were set on an early spring marriage and on 10 June 1925 they were sealed together for time and all eternity in the Logan temple in Logan, Utah.

The first four months following their marriage they lived in two rooms of grandmother Law's house. Later they bought a house across the road where their first child Ned Robert Law was born on 1 May 1926. They later built a home on an acre of ground situated on a hill about IVs miles north west of Paris. It was located just below the Fielding High School and they rented the ground surrounding the high school for farm land, which was planted into grain. A short time after the home was built the high school burned down causing a great amount of concern when burning shingles and debris blew down the hill onto the roof of their home. This took place in the fall of the year.

Fortunately they were able to keep things under control and no lasting damage was inflicted. This new home was to be the family residence for eight years where two more children were born. Carol was born 14 Dec 1928 and four years later Thelma on the 18 August 1932.

In August of 1934 mother was taken to the Logan hospital for an appendectomy which was successful. Aunt Zeruah, mother's sister, brought her two children and came back with Daddy from Logan to stay with the family while Mother was gone.

By this time Daddy owned his own dry farm. The winter of 1933-34 to some people was a beautiful and open winter, but to the farmer who relied on the natural out-put of the elements the threatening possibility of crop failure became apparent from the shortage of moisture. When the lack of spring rains brought no relief it was soon evident that very little crops would be harvested that year. Realizing that it would be impossible to even eek out a living, Mother and Father made plans to move to Eagle, Idaho about 19 miles north of Meridian. They attempted to sell a cow for \$18.00 but could find no buyer due to the lack of feed and short supply of money during these trying depression years. They shipped one cow to Omaha, Neb. and after the proceeds from the sale of the cow was applied to the cost of shipping and selling and etc. they ended up owing \$16.00.

In December of 1934 all of their meager belongings including their Chevrolet car and their Christmas tree were loaded on a box car and shipped to Meridian, Idaho. Daddy went with the shipment so as to milk the cows, the milk being dumped on the ground along the way. Even the chickens continued to lay eggs during shipment. The cattle were then driven to Eagle by Daddy who rode our favorite horse "Old Pet", which was among the several horses brought on the train. The cattle were difficult to handle because they had been on extremely short rations for sometime and they continuously stopped to eat the tall green grass.

Within two days after Daddy left, Mother and the three children went to Montpelier to purchase tickets to Meridian on the passenger train "The Portland Rose". Due to deep snow and zero weather they were late when they arrived at the depot. The train was about to leave. The postman who had driven her to the station, purchased the ticket while she and the children got on the train. He rushed in and pressured the ticket agent to hurry as the train was about to pull out. In the rush the agent overlooked the fact that there was no scheduled stop at Meridian and issued the ticket.

When in route the conductor learned that she had a ticket to Meridian he almost had a heart attack as he was not allowed to make an unscheduled stop! He told Mother that in wiring back and forth for instructions he almost lost his job over the issue! The conductor had the train slow down to a crawl and mother and the children jumped off while it was still moving.

Their arrival was like the saints arriving to the promised valley, beautiful, sun-shiny weather. The weather itself and the promise of future opportunity were the bright side of life for the moment, as the house they moved into had no electricity, and water had to be pumped by hand from the well. They lived here for two years and during that time mother worked picking, sorting and packing prunes. A cousin of Mother's, Ella Alien Bodley, and her husband Frank lived about *Vi* mile from them. They received and enjoyed strawberries and watermelon from the fields of the Bodley farm. Having them close relieved much loneliness for Mother. They enjoyed the way Uncle Frank with his large brawny hands, could play the piano. Music was always loved by my parents. Their first Christmas in Idaho was spent with these good people.

In 1936 they gave up their rented place in Eagle and bought 40 acres south east of Meridian between the then 10 mile road and the 5 mile road in the Lake Hazel school district. Here they raised hay, grain and pasture to feed their milk cows. Many experiences took place here. One of which mother tells about when she and my older sister Carol were out in the pasture picking clover for the rabbits. She looked up to see our bull charging at them. She told Carol to run for the fence and mother ran towards the bull with a hand sickle which surprised him and he stopped momentarily and she quickly grabbed the chain attached to the ring in his nose and led him to the barn by his bleeding nose, while he bellered loudly.

In addition to the 40 acres, they bought another 40 acres from the state and it was grown thick with the native sagebrush. Daddy grubbed the sagebrush off and plowed the land with a horse and hand plow. He leveled it with a homemade level and raised thick crops of corn and hay.

Here they lived in an old house, that at one time had been used as a granary, while they built a new one. They also drilled a deep well, and were we children excited when we got our first electric lights. When the basement of the new home was finished, we moved into it while completing the rest of the home, which had five bedrooms.

While living in the old house two baby girls were born, LaVon arrived 14 July 1936 and on the 11 August 1939 Marie, the first child of our family to be born in a hospital.

They lived only about two miles from Gowenfield air base and remember well at the beginning of World War Two covering the windows with blankets as the air raid siren sounded and the black outs began.

A plane crashed a short distance from the house and Daddy was one of the first persons there. He found the pilot with his head severed and never during his 69 years could he be persuaded to fly in an airplane.

One time when returning from Boise, Mother and Dad could see a fire close to their home. The closer they got the more it looked like their new home. Mother said "Please go faster" and Father answered "I'm going as fast as the car will go!" But as they neared they could see it was the neighbor's house. My father said his hat raised off his head and never came down until he saw it was not their home.

After moving from the basement to the upstairs of their new home they spent only six enjoyable months before selling and moving this time to Nibley, Utah. They felt this move was important because it enabled them to live by loved ones during the war years and to give their children the opportunities in the church. This also gave them a selection of L.D.S. companions which previously had been denied them as their children were the only L.D.S. children in the school.

They lived only 2 months in Nibley until Daddy could locate the farm he wanted. Then we moved to Smithfield, Utah on the 98 acres he had bought. It was here Ned joined the navy which he preferred rather than to be drafted into the army.

This was surprising because Ned as a boy was always afraid of water. Mother could not take him swimming or boating. Even as a baby he screamed loudly when being bathed.

This left Daddy with four girls to help with the farming. During this time Mother worked in the Dell Monte pea factory where Daddy sold the peas he raised. It was here while living in Smithfield their marriage was blessed with a set of identical twin boys. Earl Joseph and Veri John born 23 May 1945. This was quite an event as they were the first twins to be born in either of the John Alexander Lowe family, mother's father, or his twin the Joseph Heber Lowe family, her uncle. Mother had to stand in long lines to get enough rationed outing flannel to make diapers for the twins. It was an eventful 3 years in Smithfield as they watched the war end and Ned return home from the navy.

Father decided "the grass was greener on the other side of the fence". And in an attempt to better their situation they decided to return to the Boise Valley. They moved to White Cross about six miles from Meridian in December 1946. The family looked forward to a bleak Christmas being unsettled and unacquainted with their neighbors. At Christmas time however an unknown Santa Claus stopped and brought gifts and goodies which made this Christmas a memorable one never to be forgotten.

The following year in 1947 they purchased an 80 acre farm and moved to Meridian into a house we affectionately called the "pink house".

It was here while living in the pink house that the youngest child Gwen was born in a Boise hospital on 17 September 1947. Mother carried a heavy load while milking cows and caring for a family through the winter as Daddy was confined for a period of several months following major surgery. By spring however he was back hard at work.

While living here they found Earl had asthma and with the reoccurring attacks the doctor recommended they move. In October of 1949 they moved to Columbia Falls, Mont. hoping to find a more favorable climate. They bought 220 acres among the pine trees and here they spent 10 of the most contented, successful and happy years. The climate seemed to agree with Earl and he enjoyed better health here than ever before. Here we attended church in the IOOF hall and when the branch got the O.K. for a new chapel Daddy helped fell trees and hauled them to the saw mill for lumber and the family helped in everyway possible to build the chapel in Columbia Falls. Here they enjoyed a great amount of church activity being in the mission field. They always had missionaries for Sunday and holiday dinners and on Thanksgiving as many as eight missionaries. Both myself and LaVon fulfilled a mission in the West Central States Mission. Mother and

Dad were active in school affairs and were active in getting the Bad Rock school district consolidated to Columbia Falls. They attended the Alberta Temple often and received their patriarchal blessings from Franklin Pierce Fisher. They loved to take friends and relatives who came often to visit them through the beautiful Glacier National Park. They spent more time fishing and hunting here than any other period of time in their marriage. Oh what fun was had picnicking in this beautiful country and bonfires and weiner roasts on our own property. Huckleberry picking became a yearly tradition and only those who have tasted mother's homemade huckleberry pie and ice cream could appreciate her talent and art in homemaking.

Our time before going to Sunday School, when father was superintendent, they stopped to have family prayer and Gwen being about 5 years old noticed fire coming down between the bricks and cracks in the chimney in the dining room. Father immediately took care of the problem. Oh how grateful they were they had stopped to have prayer. The house would have surely burned if the condition had not been discovered.

The Hungry Horse dam the 4th largest and 5th highest concrete dam in the world **at** that time was built while they were living in Columbia Falls. Mother had two serious surgeries, one in 1953 and one in 1955. Both were successful and the family were grateful for the faith and prayers of many friends and loved ones.

Mother remembers enjoying going to Lake Louise and Banff National Park with four other ladies and sleeping out under the pines. This was the only trip she ever took without Daddy, except when she attended her daughters when new grandchildren arrived. They always enjoyed doing things and going places together. They had no hobbies or recreational activities that did not include each other or the family.

They missed their loved ones, being people with strong family ties and a desire to mingle with and enjoy the companionship of their relatives. The yearly trip to Cache Valley and Bear Lake Valley was not enough and in 1959 they purchased a farm in Benson Ward just out of Logan and moved there with the intention of making this their last move. This move relieved Mother of the homesickness she had begun to feel being so far away from her family. For several years it seemed they had finally found their goal of living on a farm near enough to relatives and friends to frequently participate in family activities and outings.

However it became noticeable during this time that Daddy was developing a health problem and in March of 1964 they sold the Benson farm and moved onto a small acreage in Wellsville. Daddy seemed to be recovering from his physical illness and doing much better. It was while living here Veri was called and fulfilled a mission in Australia. Mother worked at the Sunshine Terrace in Logan, Utah.

In December 1966 the folks felt they found paradise. They purchased a beautiful ranch which was located in Darby, Montana in the pines and had a creek running through it. They moved there with the idea in mind of providing a farm and ranch set-up for the twin boys Earl and Veri who were now desirous of following in their father's footsteps of farming and ranching. They had only been there a short time when Daddy was afflicted more severely than anytime before and it was decided that they would sell the ranch to the twins and move on to a small acreage in Preston, Idaho.

While living in Preston Father was admitted to the University Hospital in Salt Lake and many tests were run on him and found they could not help him. Mother once again underwent major surgery. At this time Mother felt a need to live closer to her children as Daddy continually became worse.

They moved to Brigham City, Utah in 1969 and Daddy's condition deteriorated to such a degree it became necessary to place him in a local nursing home in Brigham City where he could receive the medical attention he needed and here spent the remaining years of his life. After an extended illness of two years he passed from this life on 9 August 1972. Mother moved into a trailer house in 1971 with a small yard where she now resides. In

the fall of 1973 mother once again had major surgery, cataracts were removed from both eyes.

One of their philosophies of life was "Waste Not, Want Not". Work was pleasurable to them. Most of their food they raised themselves. Mother always took great pride in her large garden. Always we had fruit trees.

Mother has taught in Sunday School, has been a Jr. Sunday School Coordinator. She had been in the primary presidency and a teacher in primary. She has been a secretary in primary, relief society, and genealogy. She has always been a relief society visiting teacher and both she and daddy have been members of both the branch and ward choir.

Daddy was in the branch presidency when he left Columbia Falls, he was a superintendent of the Sunday school several times. He was always a ward and home teacher. He worked in the M.I.A. and was active in the priesthood quorums and held the office of High Priest. They had strong testimonies of the truthfulness of the gospel.

1)11.8 Delsa Pearl Lowe (unmarried)



1)11.9 Thomas Gilbert Lowe/Relia Corbridge



Thomas Gilbert Lowe, 9th Child of John A and Adaline Belnap Lowe, born 28th Oct. 1910. Thomas received his schooling at grade school at Franklin, Idaho. He worked with his father on the Family farm, later he took over the management of the farm which lasted until he married, Relia Corbridge Mikesell, they moved to Clearfield Utah, to work at Defence plants. It was while they lived at Clearfield that their two children Shauna Leigh, and Thomas Kay Lowe, were born. His wife Relia passed away when Shaune was 16 mo. old, 13th June 1950. Thomas later married Mary Louise Powell Carrol, who proved to be a loving mother to his children. This marriage ended in divorce. She still loves his children as her very own. Thomas went to California where he found another fine lady named Delia_____, end is living in Long Beach California.

I Zeruah his sister, very well remembers the night that Thomas Gilbert, (named for both his grand Father) was born. In 1910 Cars were just beginning to be heard of in the town of Franklin, and the Dr. was out of town. Fortunately grandmother Belnap was

living at that time just across the street from our home she lived there for about a year with Roy Stoddard, who was working in Franklin. She was a midwife Dr. and at the age of 79 years she delivered this 12 lb. boy for her daughter Adaline. This I am sure was her last delivery. She brought seven of Adaline's nine children into the world.

1)12 Mary Louisa Belnap/Joseph Heber Lowe



1)12.1 Verna Eliza Lowe/John Smith



John Smith & Verna Eliza Lowe

John Smith was the ninth of eleven children born to Hannah and Elijah Smith. He was born in a small farming community of Wold-Newton, England, where his father was the over-seer for a section of farm land in Lincolnshire, England. His formal education was very little, just enough to learn to read and write and after that he was hired out as a farm hand.

During this time an older brother, Edward, came in contact with some L.D.S. missionaries and was converted to the Church of Jesus Christ of Latter-day Saints. A sister Alice and her husband, Francis Thompson, also joined the Church and immigrated to the United States and finally they settled in Franklin, Idaho. When John became old enough to work for his own wages, he too joined the Church and saved enough money to join his brother and sister in the United States. At the age of 21 years, he started a new life, but still doing the only thing he had been trained to do, which was farm work.

On May 14, 1911 he left on a mission to Australia without purse or script. There he preached the gospel of which he had an undeviating testimony, for two years and he returned to Utah again on May 31, 1913.

Verna Eliza Lowe was the first of nine children born to Mary and Joseph Lowe. Verna, being the oldest child in the family, helped to care for the younger children in the family. Mildred, the youngest sister, remarked that Verna was more like a mother to her because

she cared for her so much of the time. Joseph owned a farm adjoining his twin brother, John, who had married Mary's sister, Adaline, and they also had nine children and Uncle John's children were as close as her own brother and sisters and so there was never a lack of companionship. Verna had six sisters and two brothers, one of whom died shortly after birth.

On April 28, 1915, John and Verna were married in the Logan Temple. On Christmas Eve 1919, a beautiful little baby boy was born to them and they named him George Emer. In the early part of 1922, John left on another Mission to his native land of England, arriving in Liverpool, England on February 26, 1922. When John left on his Mission, Verna took their loveable little son and went to stay with her sister, Annie, in Morgan, Utah. In the early part of March, Emer became very ill and within a matter of hours he died in Verna's arms. This was indeed a very sad and trying time for Verna to take her cherished little son home and bury him, but with the love and help of her family this was accomplished. In the latter part of March, John went to the little town of Ashby-cum-Fenby to visit with his father and his sister, his mother having died five years before. It was while he was at his father's home that he received a letter from Verna telling him of the death of his little son.

John returned to Franklin at the end of the year and in the latter part of 1923, they **were** yet to have another disappointment when another son was stillborn. Finally on April 2, 1925 a daughter was born to them, who lived, matured, married, and presented them with three grandsons, who brought much happiness into their lives.

Another very trying time for them came during the depression years when there was little work to be had and much poverty and in 1933, they were again to see another stillborn son and in the process Verna nearly lost her life. It was only through the power of the Priesthood and the prayers of her family that she was spared.

Verna loved her family and devoted her life to them and her Church and on the 23 of November 1956, at 65 years of age, she passed from this sphere of mortal existence, to join with her mother and father and the little son she had laid down years before.

1)12.2 Annie Lowe/1) Fred I. Coolbear; 2) Daniel D. Flitton



Annie was born of goodly parents, Joseph and Mary Belnap Lowe, Aug. 24, 1892 in Hooper, Utah. She says "My father was called on a Southern States Mission when I was six weeks old. Grandmother Adaline Belnap took me for 2 years while father was away, and my mother taught school.

Then when he came home he and his family moved to Lewiston Utah in 1894. During this time for five years, two more daughters were born, Myrtha and Jewel. Father worked for Tom Poulter in Lewiston on his farm and raised some of the first sugar beets ever grown there. After two years we moved to Franklin, Idaho in the fall of 1899, having four girls now. We lived with fathers Mother while my father could build us a new house on the Buckley ranch. It was about 6 miles from town and four miles from Grandmother Lowe at Franklin.

In December 1899 Mother had a baby boy born. They named him Gilbert Belnap Lowe. By now I was eight years old in 1900, so Father baptized me in the Buckley Dam, on the ranch one half mile away.

In Franklin there was a four room school house, it being six miles away that we had to walk morning and night. We had to make our own trails. When the snow was too deep we could not go. That is how I got my schooling. Eight years was all, (those days). I learned to read and write that is about all.

In the year 1901 Mother had a baby girl; they named her Leona. Now Verna my older sister and I had to do all the housework. We had to use chairs and a plank to reach the clotheslines. There was a lot of washing, such a large family and the new baby. Then three years later another baby girl was born, they named her Fern, and eighteen months later mother had a premature boy baby. He lived just 8 hours and died. They named him Ansel. We were all heart broken for we only had one other brother.

I was twelve years old now, and could do all the work, so Mother did not have to worry about the work when I was there, so she had one more baby girl in 1907, and they named her Mildred.

When Mildred was born Mother was quite ill for a long time, so I had to help all the more.

I would go with father and Uncle John to the canyons to cut wood. I would cook their meals while they cut wood. When they got home Father would make a saw horse to cut wood on. "So guess who" would be on the other end of the large cross cut saw — (more times than I could count.)

In 1905 Father bought more land, so besides sawing wood I had to milk cows, run the hay mower to cut the hay. I tromped hay, and piled it all day, then came in and helped Mother in the house.

In 1910 I was approaching eighteen years old so Mother allowed me to go to Salt Lake City to stay with Uncle Will and Aunt Lola Belnap Coolbear "Mother's sister." While in Salt Lake City I took a job at L.B. Sims hat factory, trimming hats. I worked from June until Christmas time, then went home for the holidays. When I came back to Salt Lake, I decided to go to American Fork for a few days to stay with Maud Lowe my cousin. When I came back, New Year's day, Aunt Lola told me (that was in 1911) they were going down to Uncle Alvin Coolbear's place "that was Uncle Will's brother" which was a few blocks away. At that time Grandmother Adaline Belnap was living with Aunt Lola, so Uncle Will had to hand sleigh and take Grandma Adeline Belnap over there. I was asked to go to the party with them.

When we arrived there, the first person I was made acquainted with was Fred I. Coolbear, Will Coolbear's youngest brother from Morgan, Utah. Fred had been keeping company with Alvin's wife's sister.

At that time the Coolbear brothers Will, Alvin and Fred were all good singers, so we had quite a lively party. One of the songs they sang was "Sweet and Low". They changed the words and sang "Sweet Annie Lowe". Of course I was only 18 years and so bashful. That evening Fred asked to take me home to Aunt Lola's place, then the next day he went back to Morgan. We wrote letters to each other until March. Then he came to Salt Lake City, he asked me if I would accept an engagement ring, which I did. He went back to Morgan, then on Wed. June 21 1911 we were married in the Logan Temple. That evening at Franklin Idaho, we had a large wedding supper and lots of friends. The next morning we took the train to Morgan Utah to live, so that was the start of a new life.

On April 12, 1912 Annie and Fred had their first son. He was named Joseph David Coolbear after his two Grandfathers.

From 1912 until 1925 they suffered much heartbreak, strife and sickness. They had three children that did not live. Fred Lowe Coolbear died at birth August 25, 1915. The darling little baby girl "La Veil" born the 31st of Dec. 1918. A terrible tragedy for them when she took pneumonia at just 4 months old, and died April 25, 1919. Another boy named Boyd died at birth Feb. 1, 1923. Another boy was born in 1925. They named him Dallas Barnard Coolbear that lived.

The next five years conditions were much improved. Fred was quite busy with his livestock and farm work. He sold bottled milk to a great number of the townspeople, and did a lot of truck gardening. Sold his produce to the people, also to the local stores.

Between the years 1925-1931 Fred was interested in the poultry business and obtained quite a flock each year. He would brood some 2500 chicks. He made quite a study of it, so he was made county Veterinarian of Poultry for a number of years. He cased and sold thousands of cases of eggs to Morgan people, to the stores and to the Utah Poultry Association in Morgan.

By this time his father was growing quite old nearing his 90's. He was having trouble with an intestinal ailment which later was discovered to be of a typhoid nature-or carrier, so in 1930, three of Fred's family were taken ill with typhoid fever. Annie and Fred, Joseph and Dallas-ill at this time. There were the chores and poultry to manage for some time. Then on Sept. 7, 1931 Fred died from the effects of typhoid shots and the typhoid itself. He was only 48 years old at the time. It was quite a blow to everyone, family and community.

Annie managed from 1931 until 1935 when she met Daniel D. Flitton whose wife had died in 1932. Annie had the two boys Joseph and Dallas, and Dan had 3 children. Annie and Dan were married in 1935. They have had 37 years of happy married life, enjoying each other's family. At present Annie is 81 years old (1974). She and Dan have for the past 15 years enjoyed the summers in Ogden and the winters in the warm climate in Mesa Arizona. At present are residing at 3 and Grant in Ogden, still enjoying fair health.

Personal History of Fred Ivan Coolbear

Fred Ivan Coolbear was the seventh child born to David and Catherine dark Coolbear, sturdy emigrants from England. Settled in Morgan in 1860. Some of the earliest pioneers to settle there. Goodly parents they were and converted to the Latter Day Saint Church. They bought a farm about a mile south and west of Morgan, and owned some land in Milton. Later, Fred bought 15 acres of land above Como Springs resort in South Round Valley.

They bought a two acre plot located in South Morgan (address now would be 210 North State.) Here they built a large cement and cinderblock home, and adjoining on the North side they built a store. His mother did millinery, made and sold beautiful hats to the ladies in Morgan. Later they changed to a confectionery. His father's specialty was making and selling home made ice cream. They also sold candy, knick-knacks and other confections. To freeze the ice cream-in winter they would cut the ice from the nearby river and store it in sawdust in an ice shed and it would last all summer.

Fred was six feet tall, blond, blue-eyed and handsome, a hard worker and had a very pleasant and good natured personality. He was very energetic, helped his father on the farm, received his education in Morgan Schools. He was very active in Church, enjoyed participating in the many offices he held. Fred had a very beautiful voice and sang at many, many funerals and in the ward choir. He also had a wonderful talent for acting and he took part in presenting many ward and M.I.A. plays, mostly written around English settings. He was quite handy in mechanics. Helped his father build their home at an early age, and started building his own home in 1903, from gray sandstone blocks which were cut about 16 inches thick from a quarry in the hills at Milton, Utah, about 4 miles

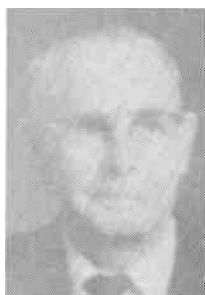
HERITAGE WITH HONOR

west of Morgan. Hauled them by team and wagon. Fred used these sand stone blocks to lay up the walls of his home, doing all the work by himself, which took two years to complete his home. This 6 room home still stands in good condition at 271 East 125 North, Morgan, Utah.

Electricity was still not available in Morgan then. Kerosene lamps were used for two years to light the home.

Fred I. Coolbear was born 8 Sept. 1884 and died 7 Oct. 1931. 1)12.3

Myrtha Lowe/Harold Day Kingsford



Myrtha Lowe Kingsford

Myrtha Lowe Kingsford was born in Lewiston, Utah on April 1, 1895. Daughter of Joseph H. and Mary Belnap Lowe.

Myrtha completed 9 years of school in Franklin, Idaho. While growing up she did housework for a number of homes in Franklin. Worked in a drug store and had two years of nurse's training before marrying Harold D. Kingsford 20th June 1918 in the Logan L.D.S. Temple. To this union were born six children, 4 girls and 2 boys. Both boys died a few hours after birth.

Myrtha was a faithful church member. She was a teacher in the Sunday School, Theology teacher in the Relief Society, and a visiting teacher for 34 years. She was a charter member of the Wapello camp of the Daughters of Utah Pioneers.

In 1924 Harold and Myrtha moved to Blackfoot, Idaho where Harold farmed. They lived here for 43 years and then because of health reasons they moved to Idaho Falls, Idaho where Myrtha is now living.

Myrtha was the third daughter of a family of 9 children. A tall beautiful girl with a very clear complexion, light auburn hair and blue eyes. A very lovable personality, and an angel of mercy to hundreds having training as a nurse in Preston City hospital, and also at the Thomas Dee Hospital in Ogden. She was a very proficient nurse. She did practical nursing in many homes in Preston, also worked in the Blackfoot, Idaho hospital and L.D.S. Hospital at Idaho Falls, Idaho.

She was a very immaculate house wife and home maker. Her talents were singing, sewing, embroidery, cooking and flower raising.

Before her marriage to Harold Day Kingsford she helped her parents raise a large family, she being one of the older girls of the family. She did her share and more of helping with the younger children, as well as with the outside chores and farm work.

She had a very beautiful voice and sang in all choirs in every ward she lived in. In the later years of Harold's life, he had an accident breaking his leg. It was a bad break and his health failed him. Myrtha took professional care of him for the last four years of his life when he was home bound.

She was a very loving mother and grandmother to her family. She is 79 years old at this writing (1974) and enjoys doing hand embroidery and has a hobby of making scrap books and arranging family and friends' photos in albums. She is still loved and respected by all, enjoys Church News and books and has a very strong testimony of the truthfulness of the Church of Jesus Christ of Latter-day Saints.

Harold Day Kingsford

Harold Day Kingsford was born in a small place called Mountain Home, Utah, a son of Eustacia Day Kingsford and William Richard Kingsford.

As a boy he helped his father on the Mountain Farm in Cub River. Harold was a very friendly person and a good sport at all times. In his teen age years he loved horses and drove the finest span of buggy horses in the entire valley. He attended grade school in a small school house in Mountain Home School, now known as Cove, Utah. His seventh and eighth grades were completed in Franklin, Idaho Public Schools, he then attended two years of school at the B. Y. College in Logan, Utah.

Harold was an ardent member of the L.D.S. Church and attended regularly. During the winter of 1913-1914 he kept company with Myrtha Lowe who also lived in Franklin, Idaho.

In January 1914 Harold was called on a mission for the L.D.S. church to the foreign country of Japan. He left Franklin on the 9th day of February 1914 and it took 14 days to cross the ocean at that time. He labored in Tokyo, Japan and also on the Japanese Island of Sapora for 4 years. He learned to speak the Japanese language fluently.

In April 1918 Harold returned to his home in Franklin, Idaho where he continued to help his father on the Mountain Farms.

On June 20, 1918 he married Myrtha Lowe in the Logan L.D.S. Temple. They lived in Franklin for the first five years of their marriage. He then moved to Grace Idaho to work on a beet farm. His wife Myrtha cooked for a group of men who worked on the Sugar Company farm in the summer time.

In January 1925 Harold moved his family and a few animals, cows and calf and a plow and a team of horses to Blackfoot, Idaho. He purchased the old Peter Anderson farm bordering highway 191 on the west. He and his family lived on this farm the major part of their lives where six children were born. Gwen, Lila, Bonnie and Amelia. Two baby boys preceded him in death.

Harold was a High Priest in the Wapello Ward of the Blackfoot Stake and was an active member of the Wapello ward.

Harold had an active and lively interest in sports of all kinds. He knew the names and position of nearly every player and boxer in the Professional Leagues. He always enjoyed watching sports on T.V. and discussing the games with his grandsons and son-in-laws, and they in turn enjoyed talking to him on that subject as well as many others.

Harold was always cheerful and a wonderful conversationalist all his life and even during his long illness you never heard him say a discouraging word.

During the year 1966 he had the misfortune to fall and shatter one of his legs and was house-bound from that time on. He was always cheerful throughout these years of suffering, always patient and kind to everyone. He had to be near a Bone Specialist Doctor and the early part, of 1969 sold the Blackfoot Farm and moved to Idaho Falls so he could be near his doctors as he was in and out of the hospital many many times.

His wife Myrtha survives him. Also surviving are the following daughters: Mrs. Whitney (Gwen) Smith, Idaho Falls, Idaho; Mrs. D. D. Hammond (Lila), Blackfoot, Idaho; Mrs. Wayne (Amelia) Hammond, Iona, Idaho; Mrs. Gary P. (Bonnie) Wallace, Fullerton, California. Eighteen grandchildren and four great grandchildren.

He was preceded in death by his parents and two baby sons.

1)12.4 Jewel Lowe/Merlin Thatcher Van Orden



History of Merlin Thatcher Van Orden

Merlin Thatcher Van Orden, 69, former Smithfield Mayor and former Bishop of the First Ward Church of Jesus Christ of Latter-day Saints, died Thursday Oct. 28, 1965 at the home in Smithfield of a heart attack.

Merlin was born Sept. 7, 1896 in Lewiston, Cache, Utah a son of Peter E. and Ida Philinda Merrill Van Orden. He was educated in Cache County schools, graduating from North Cache High School.

A resident of Smithfield since 1932, he was an agent for Metropolitan Life Insurance Company until his retirement. He served two terms on the Smithfield City Council before becoming Mayor. The Smithfield City ball park was built during his administration.

He was Bishop of Smithfield First Ward for eleven years and a counselor in the Smithfield Stake for four years. Since 1953 he had been a Temple officiator. For eight years he was MIA Superintendent in Benson Stake and had been a Benson Stake high councilman from 1932 to 1938. He served a Spanish mission from 1919 to 1921.

For 31 years he was active in Cache Valley Council, Boy Scouts of America. He was council vice-president and in 1954 was a Silver Beaver recipient.

On 7 Sept. 1916 he married Jewel Lowe in the Salt Lake Temple. Survivors: widow, one son, one daughter: Arlon Van Orden, San Diego, Calif. Mrs. Gem V. Hui Hui, Paia Kuau, Maui, Hawaii; five grandchildren; six brothers, three sisters: Don M., Ogden; Elbert C., Long Beach, Calif.; Peter E., Salt Lake City; Velford M. and Mazel W., both of Livingston, Mont.; Mrs. Idella Bateman, Henderson, Nev.; C. J., Lewiston; Mrs. Alta Neel, Logan, and Mrs. Mabel Vitali, Pocatello, Idaho.

Funeral services were held Monday November 1, 1965 at 1 p.m. in the Smithfield Stake Center. Hundreds of friends called at the Nelson Funeral Home Sunday after 6 p.m. and Monday at the ward Relief Society room after 11 a.m. Burial was in the Smithfield City Cemetery.

Merlin and Jewel met in 1912 or 1913 at Jewel's father's home. He had come to apply for work on a culinary water pipe line being laid from two miles east of Franklin. The water being piped was taken from a spring on the farm owned by William Lowe to Lewis-ton, Utah, for use as culinary water for the town.

A beautiful courtship followed Jewel and Merl's meeting, which lasted until they were married in the Salt Lake Temple for time and eternity on Sept. 7, 1916. Two daughters and one son were born to this happy union. One daughter, Marlene, died at birth, which was a disappointment and sorrow for them.

Merlin was a pleasant good natured fellow, full of fun and nonsense. Friends by the hundreds loved and admired him. He was a great sportsman. He loved baseball, umpired and played in hundreds of games throughout Cache Valley and vicinity.

Merlin was a great lover of children. He entertained them by making sounds like cat and dog fights, reading the funny papers to them, making funny faces or any other "tomfoolery" he could think of. He had more children following him than the "Pied Piper of Hamlyn, himself."

Then again, he was a businesslike man, making a very good living and providing a beautiful, comfortable home for his family. A very honest and religious man too, occupying many civic and church positions you could hardly count them, and always had time to administer to the sick or visit with or help a friend in need.

A good lovable person and always spoke respectfully of his parents. He came from a family of 13. Nine boys and four girls.

He loved his wife, children and grandchildren. It was a shock to his family, friends and the people of the community when he passed away suddenly at the early age of 69 of a heart attack. Every one who knew him mourned his passing.

History of Jewel Lowe Van Orden

Jewel Lowe was born in Lewiston, Utah August 7, 1897. She was the fourth daughter born to her parents Joseph Heber and Mary Louisa Belnap Lowe.

Her family moved to Franklin while she was a small baby. Building a new home 2 1/2 miles east of Franklin, Idaho. There were a family of nine children born to her parents. Seven daughters and 2 sons. One boy died a few hours after birth.

Jewel started her schooling in the elementary school up to high school at Franklin, Idaho. At a very young age she showed an aptitude for music. She started playing every tune she heard by ear at four and five years of age. Her parents had her start taking piano lessons at six years of age. She advanced very rapidly with her music until at the age of 12. She played the piano in her father's and his twin brothers' dance orchestra. She had lessons from professor Montague at Preston, Idaho. When she was in her teens she drove a horse and buggy 20 miles one day a week to Logan, Utah to take lessons from a Professor Barecluff. She would drive to Logan one day, stay over night with a Miss Nellie Bretner (a friend of the family) and drive back home the next day.

My, what a day it was when her father bought a new piano, and she did not have to practice on Grandma Lowe's old pump organ. She literally flew through music with the money she made playing in the dance orchestra. She would buy more music books, and by the time she was sixteen she was teaching several music students.

When Jewel was sixteen years old, the town of Lewiston bought a large spring of water from William Lowe, her father's brother, which came gushing out of the base of a mountain about two miles above her father's farm. The farmers had always used it for irrigating their farms, but it was pure ice cold spring water, a stream as large as a good sized canal. It left some of the farms without much water, but it was on Uncle Will's property, so he had the right to sell it. The city of Lewiston paid a large sum of money for it, and piped the spring water from Uncle Will's place to Lewiston to be used for culinary purposes. Cutting across the valley from the hills east of Franklin was seven miles they had to pipe the water.

Wheelwrights Construction Company from Ogden, Utah built a large reservoir to catch the water, and laid the pipe to carry it the 7 miles. Most of the work was done by a group of Italian men. Jewel helped her mother that summer. They cooked for the Italian men as well as several men that worked on the line from Lewiston. The men slept in tents they pitched, out in the apple orchard on our farm.

There were several younger fellows who came from Lewiston to work on the job. One was medium build about 17 years old, with a head of curly hair and they called him Curly (Van Orden). His name was Merlin Thatcher Van Orden.

He met Jewel there at her father's home and they kept company for five years until Merlin was 21 years old and Jewel was 20. They were married in the Salt Lake City Temple on Sept. 7, 1916. They lived in Lewiston. Their first child, a daughter "Gem" was born Aug. 20, 1917. From 1919 to 1921 Merlin served on a mission to Mexico. Jewel's sister Leona stayed with Jewel while he was gone. Jewel carried the mail to and from Webster to Lewiston by horse and buggy which was 4 miles each way, and also worked in the Van Orden Furniture store there in the town for the two years Meri was away and kept him there that way. Her mother kept her baby "Gem".

After Meri returned from his mission they lived in Lewiston until 1932 when they moved to Smithfield. He as an agent there for the Metropolitan Life Insurance Company.

Jewel always taught music and had as many as 30 to 40 piano students a week for years. Their son Arlon Lowe Van Orden was born Feb. 5, 1926 at Smithfield. Their third child a daughter named Marlene died at birth, July 16, 1935 which was a great sorrow and disappointment for them.

Jewel was a very religious girl. Her faith and testimony brought or converted many souls in to the Latter-day Saint Church. Several members of Merl's family were among them. She and Meri were regular workers in the Logan Temple for eleven and one half years before his death.

About midnight Oct. 28, 1965 Jewel was awakened by Merl's voice calling her. She turned the light on and saw there was something wrong with him. She called the Doctor, also Leona her sister who lived about 4 miles from her at Trenton, Utah. By the time the Doctor arrived Meri had passed away to the great beyond from a heart attack.

Jewel lived in Smithfield for about two years after Merl's death teaching piano lessons. At that time her health was poor. She sold her home and moved to Salt Lake City and lived by her daughter. From there she moved to EICajon Calif, where she still lives in an apartment her son Arlon built for her on the side of his home.



**1)12.5 Gilbert
Belnap
Lowe/Millie
Leone
Stephensen**

History of Gilbert Belnap Lowe

Gilbert Belnap Lowe was born 28th Dec. 1899 at Franklin, Idaho. The fifth child and the first boy of a family of nine children born to Joseph Heber and Mary Louisa Belnap Lowe.

He was a very welcome addition to the four little sisters that preceded him. Gilbert was a healthy little boy, and loved the out of doors, farm life and his farm pets, loved dogs and horses, lived as the rest of the family in the wide open spaces of our home and farm land.

When he was about twelve years old Grandma (Adaline) Belnap bought Gilbert a little Indian pony. He named him "Injun". He was a thin little bay horse, sure footed and could pick his way fast or slow with ease over the knolls and foot hills of our farm. Gilbert was his proud owner for just about two years when tragedy struck. "Injun" was out in the pasture. Our father ran quite a large herd of cattle, and that afternoon one of the large bulls got out into the pasture and goured poor little "Injun" in the side with his horns and tore an ugly ragged gash in his side. "Little Injun" knew he was hurt critically and knew he would have to have help. He made his way from the pasture down to our house through the open gate, right up to the front porch of our home. My mother called to Annie (one of Gilbert's sisters) and said "go drive the pony out of the yard", but when Annie saw the pony with the ugly tear in his side and his intestines bulging out, she screamed for "Mom" to come quick.

We were all horrified at the sight. (Poor Mom) she knew "Tragedy" had struck. Our father was not home. There were no veterinarians back in those days — so Mom called our family Doctor "States" (was his name) he came the 2Vs miles to our place as fast as his horse and buggy could bring him. He worked so hard with "Injun" but to no avail. The factory sheets Mom tore in wide strips, the Dr. tried to bandage around the little pony's girth did very little good. His intestines just kept oozing out worse. We children prayed as never before, but watched "Little Injuns" eyes close in death. It was a terrible experience for all of us to witness.

Gilbert became very ill with nausea and a high fever for several days, would not eat or sleep. It was the first real tragedy that he had come into his life. Gilbert had many ponies, and horses after "Injun" but never one so much loved in memory.

Gilbert started his schooling in the elementary school through high school at Franklin, Idaho. He was active in all school activities. Also very active in L.D.S. Church. Held positions in most of the organizations especially M.I.A., and had a talent for acting in the ward plays. Was outstanding in leading games and activities. Loved and lead the young people in the Franklin ward.

He was known for his wit and sense of humor and as master of ceremonies.

He was popular with the young people of the surrounding communities in Whitney and Preston. Met and courted a beautiful, lovely young girl Leone Stephenson from Lewiston, Utah, who several months later became his wife. This lovely couple were married 11th Feb. 1920 in the Logan L.D.S. Temple. To this union were born five children. Ordell the first daughter 23 May 1921, died at birth. Their first sorrow. The second daughter Francis, born 17th Aug. 1922. They're first son Walter Verle born Mar. 10, 1926. The second son Garold Belnap Lowe born Sept. 22, 1928.

After the couple were married, they built a small home on the farm at Franklin, Idaho. The two daughters and two sons were born there.

Leone's sister Lola married Grant Belnap, a cousin of Gilbert's. They lived in Santa Ana Calif. Grant managed a chain of Variety and Grocery stores "Skaggs", later called Safeway chain stores. He offered Gilbert a job. The hard life of farming, low prices, along with high wages in Calif, beckoned the young family. They moved to Santa Ana, California about 1929 or 1930 where Gilbert went into the stores as a meat cutter.

Things went very well for the young family. Gilbert did excellent in the stores where he worked. Leone took up hair styling and things seemed headed their way "shipshape" until one Sunday evening Mar. 24, 1935, Leone had taken the children Francis, Walter and Garold, and a close friend and her niece to Stake conference in the Long Beach Stake. While returning home, they were driving along at a moderate speed, happily singing after a pleasant afternoon, when out of the dark night the head lights of another car (whose driver had been drinking) came glaring down upon them, crashed across the intersection against the red light and into Leone's car. Then the dead silence that always follows an accident. Tragedy had once more struck a fatal blow for Gilbert's family.

When morning came, two of the children Francis and Garold were both dead. Leone was seriously injured. It was feared for a time that she may never recover or walk again. Her niece and lady friend were hospitalized for weeks. The third child, nine year old "Walter" was the only occupant of the car that was not killed or seriously injured.

When the accident happened, Gilbert was in Sunday evening Sacrament service. They called him out and took him to the scene of the accident. Gilbert's words and reaction to the tragedy, when asked, was only "My God and I will never know." and added I still wonder how I ever lived through it. My whole family killed and injured.

The driver of the car received a ten year manslaughter sentence which he rightly deserved for drunk driving, but that did not bring back the life of my two children, or health to my wife.

Leone did finally recover and in 1939 they were blessed with another darling baby girl named Marilyn Joan, for both her Grandfather and Grandmother, Joe and Mary Lowe.

By 1946 the second world war was upon us. Walter by then was grown and joined the army. Gilbert also offered his services to the government and was a meat inspector. Traveled from one army camp to another inspecting the meat supplies that were given to the armed forces.

It was on one of these inspections tours in the Far East that still another tragedy struck there was a plane crash in which Gilbert was one of the survivors, suffering a badly shattered hip. He laid for months in army hospitals having his hip re-built and repaired with wire and silver screws in it that he still wears.

At present (1974) he resides with his wife and little dog "Charlie" at 3814 Dorian St. Boise, Idaho. Walter V. Lowe his son lives at 1219 Erie Holbrook, Arizona. Marilyn Joan resides in Santa Ana Calif. Gilbert still has fair health and enjoys his lovely garden he raises each year. He has four living grandchildren.

1)12.6 LeonaLowe/Cliff Wiser



We lived at Lewiston, Utah until our first child, Emery, was born. When he was six months old, we moved to a farm at Trenton, Utah in June, 1926. Three and a half years later, a little girl was born at our house, which we named Carma. We thought this would be our family, but seven and a half years later a boy, John Merle, was born.

They have been our pride and joy. They have always been very active in the LDS Church and still are. They each have a lovely family. John filled a mission to the North West. Emery has been Bishop twice in his 48 years. Carma, husband and family have traveled all over the world. At the present time her husband is Bishop in Hampton Virginia and she is on the Relief Society Stake Board.

I have held many positions in the church, having been a Relief Society visiting teacher for 45 years and still go teaching.

At this time we have thirteen grandchildren and six great grandchildren.

We still try to do a little in the church. Our home is at 680 South 6th East in River Heights, Utah. Our mail comes through Logan, Utah.

We lived for forty years at Trenton and then sold our farm and came to River Heights in October 1966.

Cliff Wiser

Cliff Wiser's life has been one of service to the Church of Jesus Christ of Latter-day Saints.

Cliff filled a Mission to the Hawaiian Islands, 1921 to 1924. Returning home, **was** President of YMMIA at Lewiston 1st Ward.

Dec. 18, 1924, Cliff married a lovely young lady Leona Lowe, at the Logan Temple, Cache Utah.

In 1926, they moved to Trenton where they were engaged in farming. Cliff, was Pros. of YMMIA, was counselor in Trenton Ward Bishopric, High Councilman in Benson Stake 22 months and then Bishop of Trenton Ward, also member of Benson Stake Presidency 8Y2 yrs.

Cliff has sang to many funerals, a member of a quartet which was known over Utah and Idaho.

In June 1966, were advised by a Doctor to move from the farm, and in Oct. 1966 we purchased our present home in River Heights 2nd Ward, Logan, Utah. Cliff enjoys going to the Temple every day.

1)12.7 Fern Lowe/James Thomas Palmer



Fern Lowe

Born to Joseph Heber and Mary Louisa Belnap Lowe was the 6th daughter and seventh child in the family of 9 children. Bom at Franklin, Idaho Nov. 3, 1904. Attended grade school at Franklin High school and at Morgan High School, Morgan, Utah and North Cache High School at Richmond Utah.

Married James T. Palmer Nov. 12, 1924 in the Logan Temple. President Shephard, President of the Logan Temple performed the ceremony. Moved to Morgan with her husband.

Served as teacher in North Morgan Sunday School for two years and Primary teacher four years with Lillian Davies as President. Second Counselor in North Morgan Relief Society with Lydia Parkinson as Pres. and Amy Heiner as First Counselor. Then as first counselor in Mutual Presidency for two years with Esther Heiner as President. Then served as President of North Morgan Mutual Association for 5 years, with Florene Heiner as first counselor and Betty Lou Terry Randall as second Counselor. Served seven years as work and business leader in North Morgan Relief Society.

I was born (so my mother told me) at eight o'clock one very frosty November morning in what we called the white house. A new home my Father built for our family when they moved from Lewiston Utah to Franklin, Idaho. It was located on the main road 2V2 miles directly east of the town of Franklin.

I was the seventh child and the sixth daughter born to my parents. Needless to say, they may have been disappointed that I wasn't a boy. But my mother said I was the smallest baby she had had, and was so cute. She said when I was just 3 months old, I had pneumonia, so they did not take me out at all that winter, with so many older sisters to run to me every time I fussed I was a real spoiled baby. Mom said when they did finally take me out, I would look at my father's hat and pucker up to cry, or look at her fancy new spring bonnet, and cry harder.

When I was yet a baby, my father purchased a farm from a Mr. Furgeson, it was about 1/2 mile south from the main road, and the house I was born in. He moved his wife and seven children into the older four roomed house on this place we called the Furgeson place.

My first memories were in this home. They were of a baby brother who died a few hours after birth. They named him Ansel, and a baby sister born three years later, named Mildred. I remember Grandma Adaline Belnap letting me hold her in a little red rocking chair.

My memories of our family were a house full of girls, namely Annie, Jewel, Verna, Myrtha, Leona, Fern & Mildred, five with light to dark auburn hair like my mother's, and two other sisters with dark hair like my father's. The one brother was blond.

Of a lovable couple who were our parents of Spring time — our farm was just below the foot hills. There were acres and acres of land to roam over. Meadows to romp and play in. Memories of apple, plum, apricot and cherry blossoms in the orchards. The swift creek tumbling over the rocks down through the meadow passed the house. The sound of it through our open windows in the spring lulled us to sleep at night.

Of the cows in the corral — always waiting to be milked, the geese, ducks, chickens — they were Big Bufforingtons. And always our little pet lambs frolicking in the meadow.

How lucky we were, always a warm home, hot breakfasts, lovely dinners and cold, cold bread and milk for supper.

For our father's talent for music and singing evenings by the fireside. Popcorn, honey candy and apples of every kind — of our mother telling us stories, the multitude of songs our father knew to sing to us. I still hear them in my memory.

With no fear of men, robbery or harm, we were free to romp over the fields, to pick crocuses, buttercups and wild roses.

As we grew older we had our ponies to ride where and when we pleased, with no fear of trespassing.

When I was 12 years old my father and his twin brother built us a beautiful new home with running hot and cold water, a bath room, three bedrooms, a large living room, a dining room, kitchen and basement. It was a beautiful sight and in a few years we had a telephone. I remember when we got a phonograph and we had to wind it up to make it play the records. We did not mind, it was a new invention and it was a wonder to us.

I started to school at the Franklin elementary school, and one year high school there. For several years I spent months in the summer time at Morgan at the home of my sister Annie and husband Fred Coolbear. Annie was married when I was five years old. Their little girl La Veil died and it seemed a comfort to Annie and Fred to have me there. As time passed on I stayed with Annie and Fred and attended high school at Morgan. I also attended 1 year at North Cache High School at Richmond, Utah. Stayed that year with my sister Jewel and her husband Merlin Van Orden. Then I went back to Morgan and worked for James A. Anderson until a month before I was married.

I had a very pleasant life and a good time. I met my future husband James T. Palmer, or I was made acquainted with him at a dance I attended at Como Springs resort at Morgan in the summer of 1923. I saw him at Church and M.I.A. before this time.

Then Easter came in the spring of 1924. Some friends Noma Rock, Jim Hardy and Veda Hardy and I went Eastering. We walked down the railroad tracks then through the fields to the bank of the Weber River, and ate our lunch. On the way back home we walked up to the highway toward Morgan, and came by the Palmer home. James (or Jim) was sitting on the front porch reading. We stopped and chatted a while. Jim seemed very much attracted to me that Easter Sunday. The following Sunday he asked me to Peterson Ward that evening with him. He had been asked to speak in Sacrament meeting there. We dated from then until we were married Nov. 12, of that year 1924 in the Temple at Logan, Utah.

To this happy union were born five children:

Feb 2, 1926, Quenton James Palmer

Dec. 22, 1926, Benon Palmer

Mar. 4, 1933, LaDon Palmer

Mar. 11, 1939, Garth Lowe Palmer

Nov. 28, 1948, Scott Thomas Palmer Died: Nov. 28, 1948

Her talents are sewing, flower raising, arranging and homemaking. Has a very strong testimony to the truthfulness of the Gospel of Jesus Christ of Latter-day Saints and has received many blessings from the same.

She has spent numerous hours in research and work of genealogy for her family, also her husband's family. Has enjoyed a happy and fruitful life for forty nine years with her husband, family and grandchildren.

Fern and her husband Jim have lived all their married life in Morgan. Their home address is 778 No. on 7 E, and at present are looking forward to their 50th Golden Wedding anniversary this Nov. 12, 1974.

James Thomas Palmer

Was the son of Thomas and Rutha Stewart Palmer in Morgan, Utah.

He was blessed when 8 days old by Bishop O. B. Anderson. He was

baptized on June 29, 1908, by Horze Heiner.

He was ordained a deacon in 1912, and from there on up to a High Priest March 29, by Joseph F. Smith.

He attended grade and high school at Morgan, Utah. Also attended Agricultural College at Logan, Utah.

He was married to Fern Lowe Nov. 12, 1924, in the Logan Temple by President Shephard, then president of the Logan Temple. He was endowed Nov. 1, 1920, in the Salt Lake Temple.

He fulfilled a 34 month mission in England from Nov., 1920 to April 1, 1923. He was a

successful farmer — loved horses.

He served as a private soldier in the First World War. Received his training at the Agricultural College Training Camp at Logan, Utah, as Private S.A.T.E.

He served as assistant superintendent of North Morgan Ward Sunday School for 2 years with Everett E. Anderson. He was second counselor in North Morgan Ward Bishopric for five years — July, 1925, to May, 1930. Then as first counselor from 1930 to 1943. He served as city councilman for three years. He was very active in civic affairs. He was elected county commissioner in 1933 and was re-elected later and served two, 2-year terms

and five 4-year terms in that capacity acting as chairman of the board twelve years of that time. When 55 years old, serving his seventh term as county commissioner, Jim was given the Tuttle Award as the most outstanding elected county official in the State of Utah for 1955. The presentation was made at the annual convention of County Officials at the New House Hotel in Salt Lake City, Utah. At this time Jim was presented with a beautiful gold wrist watch and his name was engraved on a bronze insert in the Tuttle Award Plaque at the State Capitol in Salt Lake City, Utah. He served twenty-four years as Morgan County Commissioner. His whole life has been one of public service in the Church and civic affairs.

He served seventeen years in Morgan Stake High Council, having a wonderful talent for public speaking. He has been outstanding in his participation in church gatherings, programs and has spoken at hundreds of funerals, both in his own area and surrounding areas.

He has had a kind, sympathetic and understanding disposition, and he always had or took time to help with and share other peoples' sorrows and joys. He has been a very good provider for his family — both financially, spiritually and morally. He is held in high esteem and loved by his family and community as a whole.

1)12.8 Ansel Lowe (died at birth)

1)12.9 Mildred Lowe/Edmund Douglas Oliverson



Mildred Lowe& Edmund Douglas Oliverson

In 1927 Douglas and I bought a farm three and one half miles east of Franklin Idaho. This farm belonged to Doug's Father, also the place where he was born. We have lived here for forty seven years.

Our children and grandchildren love the farm, We enjoy having them spend their vacations here with us.

We have remodeled the old house, until it is modern and comfortable now. We have bought more land, until now we own five hundred acres.

We have three living children, we lost one little boy baby. We have fifteen grandchildren and three great grandchildren, We are proud of our family and love them very much.

Our oldest son Joseph Glen, lives in Alaska. He drives truck for Alaskan Sea Lanes, takes the food and supplies around to the towns. There is only one railroad in Alaska.

Our second son drives truck for Young and Son's of S.L.C. has received an award for safe driving. (Douglas L.)

Our daughter Vaunda is a school teacher at the Oke Wood School at Preston, Idaho.

I received my education at Franklin Idaho, Four year high school.

I began my work in the church at the age of fourteen, as organist of the Sunday School. I also worked as chorister and organist of the Primary. Started singing in the ward choir at age 14, and am still there every Sunday that I am able. I taught the Beehive girls and graduated with my girls. I was enlistment secretary for the Franklin Ward Sunday School, and chorister for eleven years. Chorister and organist for the Relief Society, and Magazine Rep. Then was chosen as Franklin Stake Relief Society chorister, this position I held for seventeen years.

"I have been president of the D.U.P. in our camp, chorister and organist. I have worked in the Franklin County Farm Bureau.

Doug and I have worked hard on the farm. He has been busy in the church, and civic affairs, he is a High Priest, and likes to do Temple work. We have loved music, for forty years he sang with a trio. I was their accompanist. We had funeral songs, love songs, fun songs, anything you name it, we had it. He has worked in the YMMIA, Superintendent of the Sunday School, Pros. of Elders Quorum, group leader of the High Priests, worked on the Sunday School board has served on the cemetery board since 1953. He is a good farmer, has a great love for horses.

At the present time he teaches the Blazer boys in Primary. He is a good husband

and father, his grandchildren think he is tops.

1)13 Lola Almira Belnap/David William Coolbear



1)13.1 Alpha Pearl Coolbear/Allen S. Crow



Alpha Pearl Coolbear Crow

I was born 31 May 1901 in a small two room frame house built by my father on a corner of the Belnap farm in Hooper, Utah. I was their first child. During the two years I lived there my father farmed for Grandmother and worked on the Lucerne Cutoff being built across the north end of the Great Salt Lake.

At the age of two my parents moved to Ogden and Father worked for Uncle Hyrum Belnap in his lumber yard. First we lived in Luttie's house then in a four room frame house on 21st Street.

In the fall of 1908, we moved to Salt Lake City, as Father had obtained a job as shipping clerk for the Wholesale Paris Millinery. Uncle Alvin, father's brother, already worked there. Grandmother Coolbear also had a millinery shop in Morgan and did her buying from the Paris firm in Salt Lake City.

Our removal to Salt Lake City is one of my first recollections. Father had been gone several months and had just come back to move his family. Everything was packed and the van had taken our furniture to the railway station to be shipped. The house was empty. I had been playing out on top of the dirt cellar out in back and I came in just in time to hear Father and Mother discussing what they should do for the night as there wasn't a train until the next day. Father said he guessed they would have to stay in a hotel. I was overjoyed, never in my whole life had I done such a thing. My joy was short lived as a neighbor by the name of De Bry offered their home for the night. I am ashamed to admit I did some kicking and screaming and weeping because I didn't get to go to a hotel.

Our new home in Forest Dale, a suburb of Salt Lake City was beautiful. It was brand new and had a bathroom in it. The house was set in the middle of a rural scene of cows, pastures, Lucerne pastures and irrigation ditches.

My first school was a two room red brick building on the corner of 8th East and Simpson as Mother had not started me in school in Ogden because she knew we were moving. Now it was late fall. I only stayed in that school a few days or weeks. The teacher then told Mother that the class was so far ahead of me that I had better wait until the following year to start. The next fall I started at the Forest School on 9th East and 21st South. There I spent the next eight years.

In school I was barely an average student. The teacher I remember best was Mary Riches. She was tall and stately with black hair and piercing black eyes that looked right through you. She was the first one to tell me I had an alto voice, and I have sung nothing else since. At an early age we children went to sing in the choir with Father and even now one of my greatest pleasures is singing in the choir. Mother started Adaline and I taking violin lessons from Emmett D. Mousley. He was a very popular teacher and among his successful pupils were the Lindsay sisters who became well known in music circles. I took lessons for three years when my teacher died and that was the end of my lessons. However, I managed to be in the school orchestra and the ward. However, I had no real talent for it and cannot play at all today.

Mother loved art and did some painting of flowers on velvet. She also wrote beautiful poetry. She tried to teach me to paint and I enjoyed doing it but I realize now it was she who had the talent. However, I took lessons all through high school. I even tried to write some poetry once. I had fallen in love with a boy named Clarence Curtis. Of course no one knew of this love affair but me. I wrote a poem about it and Mother found it in my drawer. She showed me where the meter was wrong etc., and I about died of embarrassment.

The last year of my grade school work was the first year the Salt Lake City Schools inaugurated the Junior High Schools. My class was the last to graduate from the 8th Grade. The following year the Irving Junior High was opened in Sugar House.

The next fall — 1916, I entered the Latter-day Saints University or L.D.S.U. The next four years were happy and informative and I began to catch on to this business of learning.

In the summers I went to work at the Paris Wholesale, as an apprentice to learn the Millinery trade. I loved this work and I had great plans. I intended to go live with grandmother in Morgan and help her in her Millinery shop, an ambition never realized. Grandmother's health failed and she had to close up the shop. However, all that I learned in this business has helped me in my favorite hobby — sewing. During the flu epidemic of 1918,

I also worked at Auerbach's Department store making hats. Auerbach's at that time was where the Center Theatre now is located.

The last year of High School I had so few credits to complete the requirements for graduation that I attended only a half day. In the afternoons I worked for Dr. William T. Ward, tending his children and doing light housework.

Some of my high school teachers, I remember most are Herbert B. Maw, History teacher, just out of college. All of the girls loved him. He was the first man in Utah to be drafted in World War I. He wasn't a teacher long, but he became a brilliant lawyer and Governor of our state for twelve years. A. S. Kienke, Theology teacher was another favorite. He had just come back from exploring the Book of Mormon ruins. B. Cecil Gates was another teacher I remember. He led the choir and is the author of the song, "The Lord's Prayer". Alma B. Wright, was my art teacher. He did the paintings for the Hawaiian Temple. The original of many of these paintings stood in our class room.

In May 1920 I graduated with the exercises being in the Tabernacle. I wore a white voile dress trimmed with cluny lace. My first dress to be made by a dressmaker.

Immediately after graduation I went to work at the Paris. Later for Madgets on State Street, then Sleaters across from the Paris.

June 14, 1921 Mother died of meningitis of the brain. This was a very great shock. Now with my new responsibility I had to grow up fast. There were seven of us children and I was the oldest, and Vyri the youngest, was only a year and a half. There were meals to fix, the house to keep clean, clothes to make. I remember my entire cooking ability at the time was to make bread, raisin cake and pork and beans, and to make mush in the old iron kettle. Looking back on that time I know we girls didn't do such a very good job, but it was the best we knew how and my father never complained. We stayed together, worked together and went to church together. My father ran the ward movies so we always had a place to go for entertainment. One night I went to the Farmers Ward with a girl friend to a dance and there I met my future husband. To be married took money and I needed so many things, so I went to work at an ice cream store in the neighborhood. This didn't last long as when payday came along the woman who ran it couldn't pay me but gave me material for a dress, etc. Next I went to work at the Paris Company, then I went to work at Sleaters and worked until sometime after my marriage.

I married Alien Spencer Crow in the Salt Lake Temple Sept. 18, 1924.

Alien had built us a new home next door to his parents and though we didn't have much furniture his parents loaned us some of theirs.

In between the birth of my children I managed to teach Primary and belong to the choir, and to teach Mutual in the Beehive Class and to be on the Mutual Stake Board.

In 1936 as our first home having become too small so we built a larger one next door at 1705 Edison Street, in Salt Lake City, Utah.

In 1934, I joined the Daughters of the Utah Pioneers and in the following year became in succession, Secretary, 1st Vice Captain, and then Captain for two terms, then registrar and last the lesson leader up until the present.

Life has taught me that though to have talent is important, there are many run of the mill people with no outstanding abilities like myself. I learned however, that promptness, dependability and a willingness to work can get one almost anything that talent can. I have led a very active life in the church and after my family was raised, even more so.

In 1946 the McKinley Ward and the Jefferson Wards were divided to form the Arbor Ward. In the first year of the new ward I was head of the quilting committee of the Relief Society. Next I was made Secretary of the organization serving one year. Following this I became work director, then 2nd Counselor, succeeding Lorraine Stewart as the President was Madge Cluff. Then I was her 1st Counselor. The next President of the Relief Society

was Jean Brimley. She was president for five years and I was her 1st counselor. When Jean Brimley moved from the ward, I became the President. This was on Jan. 1, 1956. In this position I served for four and one half years. I was released from this office July 31, 1960.

I am now quilting director and have been since my release as President. During that time I have made and supervised making many quilts. This last year I have made ten baby quilts and fourteen large quilts, ten of them with no help.

We have had six children. Lois was born 4 Feb. 1926 and married Avar Pratt Goodmansen the 16th of Jan. 1946, in the Salt Lake Temple.

Edwin Alien was born the 8th of April 1928 and he married Norma Eileen Anderson the 8th of Oct. 1964 in the Salt Lake Temple.

A son Dirlin was stillborn on the 29th of June 1929.

Claron Dean was born the 16th of May 1933 and married Maxine Miller on the 26th of July 1957 near San Francisco.

A son that was not named was stillborn the 13th of June 1937.

liana was born the 17th of Jan. 1940, and married Alvie Lloyd Thompson the 26th of Feb. 1968 and was later sealed in the Salt Lake Temple.

The Lord blessed me with a good husband who is active in the church. He is a High Priest and served as a Ward Clerk, under three Bishops for eleven years. He also served as a Stake Missionary three times. Then he was a 1st Counselor to two High Priest Group Leaders.

Having lost my mother at an early age, and being the oldest, I found it necessary to be a mother to my sisters and brother. My youngest sister Vyri was only two years of age when my mother died. During my courtship I often had to put her to bed before leaving on a date. When Father married again, Vyri came to live with me for three years. When Catherine's marriage broke up we took her and her three children into our home for a year then we built a small home for her so that she could be by herself.

We have continued the same pattern with our children. Lois lived in our basement while her husband was on a mission. She in turn took in girls for company. There was a number of those girls. liana also lived in the basement and had a number of girls live with her. A convert family from Scotland also lived there until they got work and found **a home**.

Now we are starting on the next generation with our grandson and his wife living there while he completes his education.

All this has made life interesting and leaves us with fond memories.

liana served a mission to the Southern States. Edwin served a mission in the Texas Louisiana Mission.

Claron is a career Navy man and is a Lieutenant Commander. Lois is the genealogist of the family.

David Gilbert Coolbear (died in infancy)

1)13.3 Sylvia Adaline Coolbear/Phares T. Herman



A history of Sylvia Adaline Coolbear Herman

Sylvia Adaline Coolbear Herman was born December 25, 1903, in Ogden, Utah to Lola Almira Belnap and David William Coolbear.

I was born on Christmas
 A gift from the Gods, they say. I didn't
 come down like you did
 But found a better way.

 There were no storks or baskets,
 Flying around that day — So I caught up
 with Santa
 And had a ride in his fine sleigh.

 Oh; but it was dandy
 Sailing by the clouds With Santa
 Clause the driver
 And the bells jingling loud.

 But the worst of all was old Jack Frost —
 And his old funny freaks — He kissed so
 hard in my face
 That he made dimples in my cheeks.

This little poem was written by Lola Belnap Coolbear especially for Adaline, who is my mother. Adaline loved her mother so much and had so much respect for her ancestors, she made them come alive for me so that I felt they were very much part of my life, even though my mother's mother (Lola Almira Belnap) died when Mother was just 17.

Adaline could remember living in Ogden and especially, moving to Salt Lake City. The new home in Salt Lake was so luxurious. Just imagine hot and cold water, a toilet in the house and even a bath tub. A parlor and linoleum on the kitchen floor. There were stairs leading to a larger attic room which later Father completed for us all to sleep in for many years. A large dining room with a built in china cupboard. Our house was the only one for blocks around. Big open fields surrounded us where cows and bulls pastured. One day as Adaline was coming home from Primary a bull chased her and later when her Grandmother Coolbear came to visit, she said, "Grandma tomorrow the cow chased me".

Everything that happened to Adaline of importance, happened while she lived on 9th East. Her Grandmother Belnap came to live with them and her kind parents gave up their bedroom for her and slept in the attic room with the children. Adaline Knight Bel-

nap had so many interesting stories to tell about traveling across the plains and had several treasures to show, one of which was a lock of Joseph Smith's hair. Grandmother lived with the family for eight years.

Adaline's childhood was filled with love and happiness and her loving parents gave her confidence in them; their teachings and disciplining were never questioned because my mother knew her parents were right.

Mother attended the Forest School and the Granite High School. When she was seventeen she obtained work at a corner ice cream store and also did house work for Cousin Marion Belnap. Her days were full and happy and her dear Mother helped her to sew her own clothing. It was during this time that Mother's Mother, Lola Almira Belnap, became ill and died. This was a terrible shock and adjustment for the whole family.

Mother's older sister Alpha took the lead and together they tried to cook and wash and sew for this motherless family. They did the very best they could but many times their father (David William Coolbear) would go out to eat.

Adaline was a beautiful young girl with many friends both boy and girl. She helped everyone she was around to be happy. Ten days before Lola Almira died she pointed her finger in my mother and warned her never to marry unless she could be married in the temple. At this time Mother was dating a boy who was unworthy of her and this warning to Mother helped her to make the right decision. She broke off with this young man.

Soon another young man came into Mother's life. A family of five boys moved into their neighborhood, in fact their back fences almost touched. The next day Mother's cow, named Blackie, decided to run away. Alpha was too afraid to go near a cow so Mother knew she had to. Naturally she ran into the back yard of the new family, Herman's. Mother knew they were watching and she was terribly afraid of the cow and she couldn't get the rope around its head. After struggling for a while and almost shedding tears, Phares came to her rescue. What a relief to get the old cow back in its shed behind locked doors. Yes, Phares, he was so understanding. Soon it was their first date. A picture show at the "American" and a dance afterwards at the "Dansantte". How divinely he danced — with such ease and rhythm. Their evening was gone like a flash. On the way home he bought a box of chocolates for her, what a wonderful date. They soon found the both loved choir and to dance and to just be together.

Phares properly asked Adaline's father for permission to marry his daughter. Then began plans for a new home to be built on Beverly street.

They were married on June 11, 1925 in the Salt Lake Temple. Adaline was so proud to be able to wear the same temple robes her mother had worn. Brother George F. Richards, one of the Apostles, pronounced them Man and Wife. The evening of their wedding day they were honored by a reception party at the home of Walter and Marion Kerr.

The feeling of leaving five motherless children was always prevalent in her mind. Alpha married first leaving Adaline in charge so now it was Adaline's turn to marry and leave Fern in charge. Phares carried her over the threshold of their new beautiful five room home.

Born to this marriage were one daughter and three sons.

Jean Adaline Herman who married Christopher Mack Wilburn Phares
Thomas Herman Jr. who married Hermine Briggs David LaMar Herman
who married Annette Lee (Anita) Hairup Kenneth Neal Herman who
married Earleen Dent

During the raising of their children Mother held many church positions. She served as a counselor in the Mutual Improvement Assn., teacher in the auxiliaries, and on the stake boards of the Mutual and Primary associations. She had been first vice captain and secretary of the South Edgehill Camp of the Daughters of the Utah Pioneers.

Our Mother was a very wonderful person. She was always truthful, and honest and did her very best to set high ideals for her children to live by. One of her most outstanding qualities was her ability to make others happy. She was always considerate of how others felt and would go out of her way to keep from hurting someone in any way. She has many friends and her remarks about others were always kind — she would never find fault.

She enjoyed interior decorating and loved to put her talents to work in the decorating and furnishing of her home. She was also interested in fashion and had the remarkable ability to always appear appropriately dressed in clothing that appeared very expensive, yet had been purchased from the small amount she allotted herself.

She loved to cook and serving meals that were appealing in appearance as well as being high in nutritional value was also one of her pride and joys.

She loved her family both past and present and took great joy in presenting each of her children and her husband with a beautiful Book of Remembrance which means so much to us today.

Mother died while her youngest son, Kenneth Neal, was serving a mission to the Cook Islands. Mother's health had begun to fail in about 1945. She began feeling numb in her left hand and both feet. She bravely fought her affliction by filling her life with nice deeds for others.

Mother loved to write poetry as did her Mother and the following is a poem she wrote.

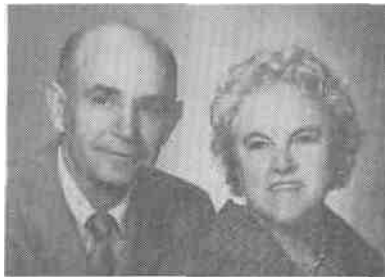
If each day is marked by some work of love

For our children or husband or God above. The
result of this effort, at home or play;

Is the reward we gain at the close of day,

1)13.4 Wilbert Barnard Coolbear (died in infancy)

1)13.5 Lola Fern Coolbear/Rulon Albert Heaps



History of Lola Fern Coolbear Heaps

I, Lola Fern Coolbear Heaps, was born in Ogden, Utah, on the 27th of August, 1907. When I was just a few weeks old, my family moved to Salt Lake City, where I lived until I was married.

I attended the Forest Dale Ward and the Forest Grade School, Irving Jr. High and the Granite High School.

I was one of seven children. When I was 13 years old Mother passed away, and when, several years later, my two oldest sisters married I quit school to take my turn as the oldest one at home.

When I was 21 and working for the Utah Radio Co., a close friend tried to make a blind date for me. But when I found out that the young man had stated I was the one he was going to marry (having never met him I resented this) I went out of my way to avoid him. He did finally meet me and asked me for a date, and I like him found with the first date a feeling of having known each other somewhere before. From this feeling love quickly grew and in four months on January 25, 1929, I married Rulon Albert Heaps in the Salt Lake Temple.

Work was hard to find in Salt Lake City, so as soon as we were married we borrowed \$60 and left for California. We spent the first four months in Long Beach, two years in Los Angeles, three years in Norwalk and have since lived in Whittier, California.

The first years were ones of struggle to keep in work, as the depression had hit California by then, but with the help of the Lord and some good friends we weathered it through and had two children besides.

Our beautiful girl, born prematurely the first year nearly took my life. I wanted to call her Bunny but everyone objected so much we named her Lola Ann after her two grandmothers.

Four years later our long hoped for boy was born and we named him Dan Rulon.

When Dan was two years old I started to take him to Sunday School, Cradle Class. I spent so much time there that they put me in as the teacher. A few months later the Sunday School Superintendent asked me to start a Visual Aids Library for the Whittier Branch. Not long after that they organized the first Primary in Whittier Ward and I was put in as Second Counselor (Dec. 1957). I served for a year and a half then was sustained as the Primary President, which office I held for six and a half years. I was released at my request because of my health, and after six months I asked to teach the Guide boys. I taught this class for 13½ years until May 1959 when I was released when my husband had a heart attack.

I have made Temple clothes for the Relief Society, taught a class in Jr. Genealogy one summer and was Guide Instructor on the Pasadena Primary Stake Board for one year.

For 24 years steady I've been Visual Aid Librarian. After the first year the Primary joined forces with the Sunday School and under my direction has been a joint library since.

On this day of writing, March 27, 1960, as I look back over my life I feel it has been very full, for the sorrows of this last year have taught me to count my blessings. My husband of 32 years has always been a kind loving man to me, who has not only provided me richly with spiritual and worldly goods but the strength to do what has been asked of me.

Our two wonderful children who have always been our pride and joy, have brought to our family a son-in-law and a daughter-in-law of whom we are justly proud and love as our own. Then of course our four precious grandchildren.

The few works I've done in the church have been things I have loved to do and already have received my rewards for doing them.

The boys have come and gone in my Guide Class and I've learned to love each one. As I have watched these boys in their turn join their fathers in their priesthood meeting, father and son or sons and occasionally the son bringing the father, I have thrilled that I'd played a small part in it.

I pray that the Lord will bless me with health that **I might be able to care for my husband** and continue in His work.

Lola Fern Coolbear Heaps

March 27, 1960.

Heaps, died 15 Sept. 1962, in Whittier, California.

1)13.6 Catherine Ruby Coolbear/1) Enos W. Bloom; 2) Frank S. Christensen



History of Catherine Ruby Coolbear Christensen

I, Catherine Ruby Coolbear Christensen, was born April 28, 1911, the sixth child of David William and Lola Almira Belnap Coolbear.

Lucky me, I was born in the Forest Dale Ward, Salt Lake City, Utah. So you see, I had a nice beginning.

I was a healthy 8 lb., blue eyed brown haired baby. With loving parents and four sisters to help, I just grew and grew, and I guess I still am. That is, out and around, but not up.

I was a contented preschool child. I remember trips to visit grand-parents, cousins, aunts and uncles. Those were happy trips, and so wonderful each time. They were always big get togethers and family reunions, with big feasts and long hard beds for the children on the floors. We always could listen to the grownups telling stories of the past and singing songs.

As I grew to school age I entered the Forest School in Salt Lake City. There I stayed until I finished the 7th grade.

At 8 years, June 28, 1919, I was baptized by Otto Buehner and then confirmed into the church by Joseph F. Merrill.

I had two sisters more and one brother before my mother died when I was 10 years old. It was a great loss to us all. We missed her a great deal as she was never too tired to play with us and the neighbor children. She taught me to sew, draw and plant flowers and vegetables.

I loved working in the garden most of all. I loved to see things grow. I always managed to find a small spot somewhere to grow my own flowers and vegetables. My poor father was forever falling over the string fences I put up. This love of gardening is still my hobby.

In the 8th and 9th Grade I attended the Irving Jr. High School in Sugar House. By this time I had reached my full height of 5 ft. 6 ins. I was so thin I was called "Slats" and "Bean Pole".

The High School of my choice was the East High. I graduated in two years with a B plus average. I had several honors in art, which was my major subject. I graduated June 6, 1930.

After graduating I kept house for my father. I also worked at the Kress Store.

In 1933, I moved to Whittier, California, to be with my sister Fern, when she had her 2nd child.

Then I met my first husband, Enos Woodrow Bloom. We were married Oct. 9, 1934 to Oct. 18, 1941, when we were divorced.

There were 3 children of that marriage. Lynette was born Sept. 12, 1937, David Calvin born Sept. 30th, 1938 and Sally born June 22, 1941.

During the war I worked at the Utah Ordnance for two years. At this time I met Frank Stanley Christensen (Glowacki). We were married Sept. 1, 1942 and later on were married in the Salt Lake Temple and received our endowments April 19, 1945.

June 20, 1945, we were blessed with the birth of Cheryl Lee.

May of 1946 we moved to Madison Heights, Michigan. (Then it was called Royal Oak Township). We attend the Pontiac Ward Stake Center.

At the age of 49, I am a grandmother. I hold down a job at a restaurant, baking and making salads, etc.

My family is beginning to scatter. Lynette is married to David Harold Thompson, and has a son Joel David. My son David is with the Airforce in Carswell, Texas. There are just Sally and Cheryl at home.

My husband and I feel that there are many more years of happiness yet to come and we look forward to them.

Catherine Ruby Coolbear Christensen

Catherine's husband Frank Christensen was an invalid for many years. Catherine retired from work and spent the rest of her life caring for her sick husband. Toward the last he was helpless and was a great care. Catherine very seldom left his side and cared for him faithfully. She died on Oct. 12th 1973, in Royal Oak, Michigan. She had a hard life but faced her problems with courage.

1)13.7 Eunice Coolbear/Dorald P. Smith



My History

by Eunice Coolbear Smith

I am told that a woman by the name of Eunice came to help with the family when I was born. This is where I got my name. To relate an incident about this woman, Father had gone out to some practice. Not feeling too sure of herself in our place, which was strange to her, she locked all the doors. When Father came and found the house locked, he decided, rather than to bother anyone, he would just crawl into the bedroom by window. But it about frightened this woman out of her wits, for she had laid down to be near mother.

When but two years old, I got that terrible skin disease, erysipelas and they had to handle me in sheets and blankets because they couldn't touch me. (Therefore, when my nephew, Phares Jr., got this same disease, when but a child, they came to me, for my blood had built up an immunity to it and would help in fighting the disease.)

I can in no way picture my mother's person and there are but two incidents I remember in connection with her; One, is that my little neighborhood boy friend, Athol String-fellow, who lived in the gray stone house, three houses away from ours, had just used our shed out in back. His difficulty came when he tried to button up his underwear. So, I went to help him. Mother appeared at the same time and misunderstood. Without explanation, I was "run into the house, smarting." How highly insulted I was for I hadn't done a thing to be punished. The other incident is when Mother took me to the Richards Ward to be an Indian in a play given there. I remember the costume, the head-dress, but mostly the cocoa put all over me to make me brown. It was no small job to get that cocoa off me afterwards.

Probably mother was sitting on the porch, pencil and paper in hand, ready to write either a letter, or poetry, as she oftentimes did, when she copied my conversation as follows;

A Little Forest Daler Tells of Her Fun on the Farm

Eunice Coolbear — 4 years old.

Stay in the house Dell, go pillow slip wif mamma, 'tause I'se going to tell Athol where I'se been.

Uvver day when we was on the train we went up in a farm. I like to go to Aunt Bin's, 'tause she has lots of good things, for supper in the morning,

taters and cornflakes, and bananas and lots of milk what the cow dives. All day we had apples and apricots and butterflies.

All day we rided it, tra-la-la, Mamma is Charley Chaplin dead?

They had a Merry-go-round, made out of a wheel that tummed off a sheen.

Out doors Aunt Bina has a tap what won't turn off, and I never wet my apron.

Uncle Frank says, "Go see the little pigs", and we goed.

We quimed on the pig's fence, and the muver pig jumped up and said "WOOF", and all them little pigs runned every way. Oh dear, it scared us hafe to deff; and we fell right back on a big pile of mud what the cow done.

Then we commed away wif out seeing the faver pig.

I can remember our being sent to play in the meadow when mother was dying. Oftentimes, Dell, Vyri and I would go there to have our lunch; afterwards we'd wade in the ditch to catch skaters. I did barely remember mother's funeral, but what stayed more vivid in my mind is the terrible emptiness I felt and that I couldn't quite understand what had happened. When we came home, how terrible Daddy felt and I was told to leave him alone. I went out and sat on our back step and for the longest time I didn't know what to do with myself. I was about *Wt* years old then.

Playing in the "sleeping house" in the back yard, making it our play house, as well as a sleeping house for as many months of the year as we could, was the BEST of fun. In winter we'd have to move upstairs, inside our house. But it wasn't much warmer there and I can remember we'd roll each other in a blanket before we went to bed. Another thing we did to keep warm was to bring in bed with us a heated lid from the stove, which had been wrapped in newspaper. Catherine didn't like sleeping with someone. So, Vyri and I slept together nearly always, curling around one another. Once though, Vyri and Catherine were sleeping in the same bed when Vyri accidentally touched her. Catherine rose up angrily, got a 2 x 4 board, and put it down the center to keep her in her right place. And the first thing Catherine bought when she got a job was a twin bed so she wouldn't have to sleep with anyone.

I feel quite proud that I was able to be baptized for the dead over a hundred times. The first time we were to do baptisms, our group had to leave at 6:00 o'clock in the morning. Our teacher had told us to bathe, wash our hair and to be careful to have everything clean. As instructed, I took such great pains with myself but on the way, only to slip on the ice, which tore and dirtied my stockings. But when I got there, they were so good to me, for

they washed the sore carefully, then put medication on it. At my own baptism I was a little upset, for the rest of the family had left the day before to attend a family reunion in Hooper. Daddy had stayed to confirm me and we joined them afterwards, although I couldn't hide my envy when the others told me what fun they had during that time.

Janice Waugaman moved in our neighborhood when I was about eleven and she became my closest friend. She was from a big family (8 children — 6 girls, 2 boys,) who weren't any better off than we. I just dearly loved them. In fact they practically owned me. They were the most wonderful family — so congenial — for no one said, nor did, anything to hurt the other. Janice and I would go together to Sunday School and Mutual, afterwards sleeping together. My fondness for this family almost broke Daddy's heart one time though (although this was some years later). They had recently moved away from my neighborhood and I went to see them, and ended up staying three days and nights, remaining there even on my birthday. Daddy had inquired around and was finally able to locate their new address. I remember walking home with Daddy and how hurt he was that I hadn't even come home for my birthday. I guess of all children, I was the hardest to understand.

One certain apron and overall dance reminds me of Janice, too. Janice's sister had bought her some house dresses and Janice insisted lending one to me for the dance. She could see how much I enjoyed wearing it to the dance, so she told me to wear it to school the next day. When I came to give it back to her, she had me keep it for my own. She was always just so good to me. There were many times afterwards that I'd wear her clothes, or her sister's. That family was really a good influence in my life.

Vyri, Catherine and I used to keep up on all the popular songs; we'd copy the words as we heard them on the radio, singing them as we worked. I have been so fond of dancing, too. I remember going to every ward dance — Janice and I — and to Saltair and Lagoon dances as well. In fact, we managed to go to about four dances a week, at least. I'd walk the two miles to school, the two miles home again, then dance most every night.

To go back away . . . my schooling was as follows; I went to Forest Grade School, Irving Jr. High and had started to West High School when Alpha asked if I would stay at their place while she was carrying Claron. So then I transferred to South High School. In my earlier school days, I was quite good in art work. I can remember a Christmas tree I had drawn being chosen as the best, to be put in the most important place — the center. A further honor was that I got to help color a rainbow on the blackboard in colored chalk.

We were pretty much on our own after Alpha and Adaline married and left. Catherine and I were supposed to alternate getting the supper and straightening the house after school. My dislike for cooking must go clear back to then, because I was always wanting to "cleanup", rather than "cook". Dell's job was to chop the wood and build the fires and what a time we had getting him to do it. But then our "cooking" was as bad — it's a wonder we didn't ALL die of malnutrition. I'm sure we would have, had it not been for the milk Daddy saw to it that we got. Our diet consisted mostly of bread and milk. We did put up fruit in the summer, but we were lucky to have meat but one or two times a month.

Monday was always set aside for our "home night" and Daddy brought treats for the occasion. Therefore, on Mondays we'd be especially anxious as we watched Daddy get off the street car, walk up the path, then into the house and hang up his coat. Soon, we were snooping in his pockets to see what treat was in store for us. We'd spend the evening by taking turns reading stories from the Book of Mormon, or hearing family histories; we'd play games, too, which ending with long-awaited-for-treat. None of us would let anything else interfere with "home night" and as I look back now, I so appreciate Daddy's efforts to keep us together, and his doing his best to make a home for us. It was a lonesome life for Daddy without Mother. He kept up quite a few hobbies because of it. A family saying of Daddy's to me was: "You sure do grumble beforehand, but you're the best one to leave the kitchen spic and span from dishes."

Saturday night baths and hair washing was a set routine at our home. So was Daddy's going to Priesthood meeting, followed by our going to Sunday School. After which, we'd open a couple of cans of pork and beans, accompanied with bread and butter and a glass of milk. That was our meal EVERY SUNDAY.

On week days, Daddy would get up earliest, make the fire and put on a pot of mush. We'd soon be dressing and warming ourselves around the pot-bellied stove and we'd even continue to sit near it as we ate. But how I hated that mush, for it was always lumpy. To this day I can't eat cooked mush, nor lumpy gravy.

Another of my girl friends, Virginia Parker, who lived next door to me, gave me a surprise party on my 17th birthday. It was held on the back lawn; I was called to the front door, when lo and behold, there stood my long-ago boyfriend, Athol. I had not seen him since he had moved away when we were still both small. And I went out with him several times after that.

When I was about 17 years old, I can remember being so interested in hearing on the radio the dance marathon being held on the top floor where Grant's Toy Department was. 1 prize would be awarded the couple dancing longest. There was a ten minute rest period only, each hour. Otherwise, they had to eat and sleep on their dancing feet and would be disqualified the minute they stopped. As the radio broadcast came on, they'd follow the participants with a microphone, introducing them and having them say a few words. I can remember them mentioning so much about, and calling on "Smitty." Little did I dream then that I would marry "Smitty". Couples one by one, dropped out, but if I remember correctly, Dorald lasted four days and nights.

I met Dorald at the dance at Covey's. He was the one who suddenly pushed himself through the crowd, almost knocking me over. I gave him a dirty look; he looked at me, walked away, then returned and asked for a dance. I saw him two or three other times at dances, then I didn't see him for over a month. I later found out he and his boy friend had hopped a freight to Oregon, and Washington, staying with a fellow in his house boat on the Columbia River. But then Dorald got homesick and came back — just in time to get to the Halloween Dance. We saw one another there and he asked me for a date. He and his boy friend came down to my house and we danced in the front room on the congoleum rug. Daddy remarried in September and Dell, Vyri and I stayed at our home on 9th East (2294 South 9th East) from September to November. Adaline had us to their place for Thanksgiving Dinner. I was worried about my date with Dorald, for fear he would go to our house and not find me. So Phares brought me home at the scheduled hour of my date. I sat on the front porch, Dorald soon came for me, and everything worked out fine.

Most of the time Dorald would come by bus to see me because he didn't yet have a car. While waiting to transfer from his bus to the street car that went past our place, he would call me on the phone, then buy a bag of candy, or something, for me at the drug store. After calling, I would be able to tell just what street car he'd be on and I'd be waiting for him.

When Vyri, Dell and I moved in with Daddy and "Aunt Lillian", as we called her, in her home on 7th East, I soon found out that my suitors were being discouraged away, for Aunt Lillian had taken a liking to Dorald — "a real ambitious fellow" she said. Dorald asked me to marry him and gave me a diamond ring for Christmas. Our Temple wedding date was set for the 23rd of January. But unfortunately, in moving around so much, Dorald's family records had been lost (although his parents had been married in the Temple,) and, not being known too well yet, it was felt that a recommend could not be issued then. In our disappointment, we decided to go ahead with the wedding a day sooner. I packed my clothes; we got Daddy, my stepmother; Dorald's mother and dad, his sisters;

his boy friend and wife; and we were married by Dorald's bishop, Bishop Glad, in the 28th Ward. We rented an apartment that morning, paid \$2.00 for two week's rent, which left us with but \$2.50 for groceries until Dorald could get work. These were depression days, but Dorald got work before the week was over at Glaus's French Pastry Bakery. But at times

later, he would make the rounds every day, walking miles and miles, looking for work. One time he dug a basement, by hand, to earn the money we needed. His hard and seemingly never-tiring ambition brought us better days. We lived in this but "one, big-roomed apartment" (on North Temple by the viaduct) until I became sick and was taken to the hospital because of a miscarriage. Afterwards, I went to stay with Alpha to recuperate and she sure was good to me, waiting on me hand and foot. I remember the white, knit dress Dorald chose and bought for me, also a white hat, to cheer me up a bit. While there at Alpha's, Dorald moved our things to a "furnished apartment" (50 North 1st West), where we lived until before Janice was born. Then, we didn't really have enough room for a baby, so we bought us a few necessary pieces of furniture and moved into a "duplex" (155 West Paxton Ave.) Janice had been born on the stickiest hottest June day we'd ever had, June 13, 1936). Maybe you've never seen such an early "talker" as she was. Why, at four months of age, she'd look up at me, smiling, and say "mamma". Then I remember when she was nine months old, while never watching the children climbing outside, she would call out, "get down — fall". Janice never did talk baby talk and every word was as plain as could be. We lived in the "duplex" until that fall, when we moved into "the house behind our former apartment" (rear 50 North 1st West).

Before Norma was born, we found a little house out on 24th South (24 West 24th South). It was still during the depression and terms were that we could move in without a down payment and only following month's payments be made. But what an uncomfortable time I had trying to scrub our newly-moved-into-house with Norma due but a month away. Vyri stayed with Janice when I went to the hospital (Vyri and Roy shared their dates with Janice) and Norma was born July 8, 1938. Before Norma was two years old, when asked "How are you?", she would reply "I'm dutch", which she had picked up from us in our remarking what a hard time she had talking. She couldn't talk so well, but how she could hum and sing. Yes, in baby talk, but what a fuss everyone made over her. No matter who asked, she'd sing her song for them.

The most thrilling day for Dorald was when Paul was born (November 26, 1942). What a live wire he was — an athlete before he was born, too. He walked at 8 months, wasn't very big, and would go right under the kitchen table without a graze. At 13 months of age, he wandered off, crossed Main street, then was kept on a lady's porch yelling as loud as can be, until we finally found him. Dorald had been washing the car; I was working in the house, and each thought the other was tending him. Paul could climb over, or wiggle through, ANY fence. Needless to say the rest. When Paul was about three we sold our home on 24th South and moved into a "nice new home on Beverly Street" (2750 Beverly) — it having been built only a year before.

Steve was born while we were living there (February 24, 1948) and he was my little "sober sides". Folks would "goo" and not a smile would Steve crack; In fact, it would be a "what-in-the-heck-is-the-matter-with-you", expression from him. But what a little angel to take to church; Even at two years of age, he'd go into his own Primary class.

Our family needed a larger house and the one at 5393 Knollcress Street, Murray, is the one we chose, where a year later Wade was born (May 9, 1950). What a cuddley baby he was; Even yet so. Many's an early morning when he'll climb into our bed and sleep out the remaining hours. Like Steve, I've been unhesitant to take him with me to church — he behaves so well.

How nice our home is now; Without as much education as Dorald would have liked to have had, he has pushed himself forward and has had such a knack for earning money. Whenever Dorald goes shopping, he'll come home with some eye-catching dish, or vase, or knick knack. He'll even get a little unhappy if I'm not careful to replace the old, with new curtains, drapes, throw rugs, etc. How he likes bright colors; An Indian, I call him. It didn't take long for me to learn he preferred my wearing red, bright colors, too — while I was more used to conservative selections. Everytime Dorald comes across a colorful plant, if we haven't already got it in our garden, he'll get it.

I enjoy Relief Society, as visiting teacher and singing mother (I've always liked to sing, it was born in me, I guess); have belonged to the Ward choir and I have taught Primary for about 10 years, starting when Janice was of Lark age. Being Lark teacher and among Janice's friends, I became so much closer to her. So, when we moved to Murray (it hadn't been a month until they came around asking me to be a Primary teacher). I chose the Seagull class to be Norma's teacher, as promised her. I had to quit before the year was out, but I soon went back in, to take Paul's class — 7 and 8 year olds — 1st Zions, which was my first experience with little boys.

- The next years seemed to fly past, things happened so fast. Janice's graduation from school and getting a job as secretary with the Air National Guard. Her meeting and marrying Gary Husted. Norma graduating and leaving for Denver to train as an airline stewardess. Paul's playing football for the high school and after graduating leaving with the army reserve for Fort Ord, California for six months training.

Norma met Larry Huntington while she was working in Phoenix. His folks lived in our ward in Murray. They came home to be married in our home. Paul came home from Fort Ord and married Barbara Suceada, a girl he went to school with. It ended in divorce 3 years later. When Steve got out of school he worked a year, then decided to enlist in the Navy because of the Viet Nam conflict was going on and he would be drafted. After training, he was assigned to the USS Samuel Gompers, a repair ship working out of San Diego. Wade went to Snow College for two years, then decided to go to Trade Tech instead. He married Lynne Turner, a girl he had been going with since high school. Paul married again, this time to Gloria Larsen. Steve was released from the Navy and joined Wade in his two years at Trade Tech. After graduation Steve married Pamela Ballinger.

With our children all married and while both of us had good health, we decided that Dorald would take an early retirement from the American Oil Company, where he had worked for 30 years, and just work a little nursery business he had built up on the side for the last 25 years. We would have time to do some traveling we both had hoped to do. We did manage to do some traveling to the west coast, to the east coast, from Canada into Mexico the first year, but because of the energy crisis and the lack of gas, it looks like our traveling is over for a while. In the meantime, we have a lot of things to keep us busy around our lovely home.

For the last six years I have been studying oil painting from my sister, Vyrl. This has been very fulfilling. I have painted several pictures for my children and have even sold a few. Now I am starting to do portraits and have done three of my grandchildren.

After 13 years of living out of state, Janice and Gary and their family of seven moved back to Salt Lake. Now with all our children and at present 13 grandchildren, living close to us, our happiness is complete.

April 1974

1)13.8 Delbert Willis Coolbear/Elizabeth Fowler



History of Delbert Willis Coolbear

by His Wife Elizabeth Fowler Coolbear -

Delbert Willis Coolbear was born 28 Oct. 1917. He was ushered into the world in an unusual manner by his sister Alpha. His father had gone to a neighbor to call the Doctor. By the time the Doctor arrived Dell was lying on the bed on newspapers hastily spread to protect the bed. He was the 3rd boy in the family, but the first' to live. There were five girls in the family at that time and one more girl was born after Dell. I can imagine the joy in his mother's heart at the birth of this son.

His mother died a little over three years later. After his mother's death he was left in charge of his older sisters while his father was away earning a living. I can picture him as a toe headed youngster who was always easy going, and happy. He must have been a sweet boy to have grown up to be the good kind man he became.

When I first met Dell I was about eleven years old. Dell and my cousin Dean Christensen lived in homes that were in the same neighborhood. They were very close buddies. When I first saw him he was all arms and legs. His hair was very blond and his eyebrows also, and his eyes sky blue. He was then about 13 or 14 years old. I remember that he was a tease and lots of fun.

I went to stay with my cousin's family for a short time, and what a nice time I had playing with the two boys. I lost track of him after that but I know from hearing it told that he went to the Forest School and Irving Junior High School, South High and Granite High.

Dell loved to read and to learn. He would go to the library and bring home stacks of books, read them and go back for more.

He went to work at an early age. I think he helped his father some, who was in the packing and shipping department of the Paris Wholesale Millinery.

When he graduated from high school he worked for his brother-in-law Phares Herman sanding and polishing floors. This was very hard work, but he did his job well. He was very thorough in what he did. Dell had a great love for mechanics and loved to tinker with cars or anything else he could take to pieces and put together again.

When he earned enough money he bought an elderly car. I remember the times I went for rides when we were both in high school. We were both in the same group of friends and we had a lot of good times during those years. None of us had much money. We went to church, dances, school dances and to parties.

Dean Christensen's father was a caretaker at the Wasatch Lawn Cemetery and we had lots of fun at his place. We both went to the South High School. We did not lose track of each other but after graduation we saw less of each other.

In July of 1940, Dell and another friend Edward Price joined the Army Air Corps and they were proud of themselves.

In 1942, I was living in a boarding house in Salt Lake City and Dell came to see me. **He** was on leave so we had a few dates and this was the beginning of our courtship.

In the army Dell was sent to school at Cal-Tech. He learned technical work on aircraft and to rebuild and to maintain and care for them. The planes in those days were very different and very much smaller than now. Dell loved it all. He was stationed in Glendale, Calif, while going to school. He progressed from P.F.C. to Corporal and was sent to Sacramento.

I went down on a vacation to be near him and became engaged, he sending me a diamond ring on my return home. When he had a three day leave I went to Reno and he came from California and we were married on July 31, 1943, by a bishop of the 2nd Ward in Reno. There wasn't much time for a honeymoon but we returned to Sacramento. Dell had gotten an apartment so we could live off the base.

As I have said before, Dell was very trustworthy. He served three years at Mather Field where he was promoted to Staff Sergeant. From there he was sent to Houston, Texas, to Ellington Field. We spent one year there from Nov. 1943 to Nov. 1944.

He was sent to Camp Kearns near Salt Lake City, Utah and I returned to Salt Lake City. We celebrated his birthday together. He was in Camp Kearns 17 days when he got his orders for overseas. He had to stay on the base the last two weeks.

He sailed on the Monterey, a converted luxury liner. He went to Brisbane, Australia and stayed a short time, then onto Beac Island, a small Island in the Burma group, next to an Island on the tip of the Phillipines called Semar. Next he went to Luzon, then to dark Field Manila, where he stayed. While there he came across his buddy Dean Christensen. That was a real thrill for Dell as he didn't know where his buddy was. He was there until near the end of World War 2, when he went to Okinawa. The air field was high above the ocean on cliffs where one could look far out to sea. Up to that time the airplanes were B 17 and B 24, then later B 29 the largest ships up until that time.

Dell was responsible for the maintenance and repairs of the planes. He was first a Crew Chief, than a Line Chief or Inspector of the repairs and maintenance. Dell was very cautious and particular and was never satisfied until he knew the planes were in perfect condition.

After the war was over and he was in the Utah National Guard he was considered the best in his job and when he said a plane was in good condition the pilots knew it was. This type of character has carried over his whole life both in civil and army life.

When he was still in Okinawa, he had enough points to be shipped home. If he came home by ship it could very well take three or four months, and he was not anxious to say but wanted to get home. He and his captain and crew decided to fly home on a B 24. While getting the plane ready a hurricane came on the island. It left much destruction in its wake. He saw the B 24 literally torn to pieces by the hurricane. Many of the men hid in caves or wherever they could find a place to protect themselves. But Dell stayed in his plane all through the hurricane trying to keep it from being destroyed.

New parts had to be gotten and it took Dell eighteen days to get the plane in good shape again. His captain as pilot and he, then flew to Honolulu where Dell made more repairs. He never saw much of the island but he was in a hurry to get home. He landed in San Francisco and from there went to Denver, Colorado, to be discharged. He telegraphed home at 2.00 o'clock in the morning. What a rejoicing for both of us on his return.

Being Dell he wanted to get back to work right away. He again went to work for Phares Herman who was building apartment houses in Brigham City. Dell and I went up there and Dell again started laying, sanding and polishing floors. We stayed up there all winter.

After returning to Salt Lake City, there was an opening in the Utah National Guard for an aircraft mechanic. He decided to apply for it and was accepted. He was the first aircraft mechanic the guard hired. The National Guard at that time was at Fort Douglas. Later it moved to the airport. It was a small installation then but has grown much since then. Dell worked as a Technical Sergeant. He was then promoted to Warrant Officer third grade, then to Chief Warrent Officer, third grade. He is still working for the guard and has helped to make many improvements there. The National Guard now has a number of helicopters besides planes. He started in working for them in March of 1947 and has worked there 27 years and he still has 2 or 3 years to work until retirement.

Dell has gone to many schools and seminars all over the country and has kept up with the latest information on aircraft repairs. He just returned from a school in Alabama. He has been to Puerto Rico to school, to Mississippi, to Virginia and many more too many to mention. In fact he has been to so many schools that he can't remember them all now.

He has always come out with high ratings of superior, excellent, highest rating etc. All this because he loves his work.

Dell was much loved and respected by all his commanding officers and pilots for whom he repaired their planes. They considered him tops in his knowledge of planes and they still do today.

We were married 7 years before we had our first child, then we had two, Beth and Robyn whom we adopted 4 1/2 months apart and there is just 4 1/2 months difference in their ages. Both were born premature. Robyn Lee was just 3 lbs. 8 ounces at birth, and only 17 inches tall. She was 6 weeks old when we brought her home. We hadn't told anyone that we had applied for a baby, and we thought it best to wait to tell them until we had a baby to show. The first place we took her was to Dell's parents. When we walked in with that tiny baby they were amazed and commented on the contrast between Big Dell and the tiny baby. After seven years it was a pleasing surprise.

It wasn't many months after that we had the opportunity to apply for another baby. This baby would be born when Robyn would be seven months old. Dell and I decided that was far enough apart for us to manage, so all arrangements were made. But Both didn't wait 9 months but was premature. She arrived on the 30. of July 1950, weighing 2 lbs. 6 oz. She was in the hospital for a while and she was 10 days old when we got her.

For the next two years we did nothing but take care of babies. Dell was magnificent about the whole thing. He was better than most men would be. He washed and hung clothes, washed and warmed bottles, and sometimes even fed them. That was a real job as it would take forty-five minutes or so to get the milk down the babies. Keeping them in diapers and clothes wasn't easy either. On New Years eve near midnight he was hanging up wet clothes when he remarked that if he had been told that he would celebrate the New Year that way he would not have believed it.

The first few years was hard but now they are grown and married and have children of their own.

After we had been married fourteen years we discovered we were going to have a child of our own. She was a girl. We named her Lola Dell after her grandmother, Coolbear and after Dell. She is sixteen now and is a happy lovely girl and Dell is very proud of her.

Now we had three girls. We needed a bigger home and we found one in Granger, and we moved into it.

Three months later we found we were going to have another baby. We wanted a boy as there was only one other boy in the family to carry on the Coolbear name and he was from another branch of the family. Well we got our boy. This made us very happy. We named him after his grandfather David William Coolbear. We did this purposely. He was such a good gentle boy. Grandfather was like that too. He is still much like his grandfather. He has a twinkle in his eye, and is mischievous yet such a sweet and gentle boy. We have taught our boy that he must get a good education and marry a good strong girl and have a large family mostly boys so to perpetuate the family name.

Besides our family we have taken into our home ten foster children. The first ones were babies from four months to two and one half years old. Later they were teen age girls who had problems. Some with very bad ones. This was a great expense for Dell and he had to help with them. He taught them the things they needed to learn and helped them with their problems just like they were his.

Without Dell's help I could not have done it. No one could have had a husband more cooperative and good natured about it all. He never complained but just dug down in his pocket to pay for doctor bills, dentist bills and all the things young people need.

He saw that they had fun too, and he was a pal and friend to them. It was not always smooth sailing. These girls were from broken homes. Then they were underprivileged

and untaught. A number of them stayed with us more than once. Even today they come to visit though they are married with homes of their own.

Lola plays the flute and belongs to a marching band. She has toured with them to Las Vegas, has gone to Canada and Europe, and many local places. In Europe they went to England, Scotland, France and Switzerland.

David plays the accordion and base horn. His teacher says he can easily learn to play any instrument he wishes.

We are very pleased with our family and our marriage and we have much to be thankful for.

1)13.9 Vyri Coolbear/Leroy Baker



I, Vyri Coolbear Baker was born on January 5, 1920, to Lola Almira Belnap Coolbear and David William Coolbear. I was given the name of Vyri.

God knew when he sent me upon this Earth that I would need many trials to make me strong. At the very beginning of life I was given a small handicap, but with it a beautiful blessing. For I was born with several birthmarks and an ugly growth over my right eye. My mother took me to many doctors to see if anything could be done. They shook their heads in vain, but one said he might be able to kill the growth so it wouldn't get any larger. I underwent many painful treatments that killed the growth but still left an ugly mark upon my face. Mother and Father didn't give up though, they took my name to the Temple where I was blessed with a promise that by the time I was old enough to be proud of my looks, the mark would be gone. The promise was answered. I grew up with the knowledge that no matter what would happen from then on, God would always be at my side.

I guess it was meant for me to swim in the "Stream of Life" by myself, for when I was 17 months old, God sent for my Mother to come home to Heaven. My two oldest sisters, Alpha and Adaline took care of me along with my older brothers and sisters, for I was the youngest of nine children. This was a real hardship for them, for they even had to take me along on their "dates." It couldn't have been much fun for I was becoming quite spoiled. This couldn't last, of course, for they had a life of their own. When I was five years old, both my older sisters were married.

From then on, I just grew up. I had to learn to care for myself. I was happy though. Haven't you heard of the "freedom of childhood"? Not many children have the true freedom that I had. I was free to wander over the hills and pastures that surrounded our home. I had only one law to obey. "Be home for the nine o'clock curfew."

I had a vivid imagination and a curious nature. My wanderings took me as far as the nearest mountains, but I was safe for God guided me when I became lost. He took care of me the times I went wading in the streams in the middle of the night, so no harm befell me. He helped me to get to shore when my raft sank in the middle of the lake and I was all alone and couldn't swim.

He saved me when I ate a lunch of caster beans and poisoned myself, for I recovered. He saved me again when I rolled down the roof of our house and held to a nail to keep from falling off. He was always there as the years followed. He saw me safely through one escapade after another. The only unhappiness I felt was the taunts from the other children about my dirty clothes and disfigured eye.

A life like this though, can't last forever. I needed to become a lady, for I was growing up fast. I was 14 when my Father remarried and I with my brother and two sisters went to live in our new "Step-Mother's" home. She gave me good food and made me lovely clothes. She taught me good manners and how to sew. It was too hard for her, for she was not young, nor was she in good health. At the age of 15, I went to live with my sister, Alpha.

In the three years that I stayed with Alien and Alpha, they taught me with patience and understanding, the things most girls learn in the process of just growing up

At the age of 16 I had many jobs to help me through high school. I did house work and baby sitting. I worked in the school cafeteria and book store. I worked in Kresses and in an ice cream parlor. After school I washed windows and desks.

At this time I was very popular with the young people and proud of my looks, for true to my blessing, the disfigurement upon my face had slowly disappeared.

Just before I graduated from high school, my Father sent me to Rolling Hills California to take a job as a "house maid" on Doctor Snow's estate. To finish my schooling, I had to send my last two months of school work back and forth through the mail. With the cooperation of my school teachers, I was able to graduate from high school.

I went back to Salt Lake City at the age of 18, to marry the boy from just two houses away from where I had lived. We had met at a Mutual dance at Whittier Ward. His name was LeRoy Edward Baker. He was a handsome young man of the age of 21. With clear blue eyes and dark curly hair. An expert dancer, and we loved to dance together. We carried this recreation all through our married life. Enjoying "Popular Ballroom," "Square and Round" dancing. While I was in California, Roy had courted me through the mail. He always called me "his lemon" for I had sent him a huge one through the mail and had told him I was the next one coming home. We were married in the Salt Lake Temple by Nicholes G. Smith on September 30th, 1938. At the time of our marriage my husband was a truck driver. He later became a diesel mechanic. I felt my marriage was the beginning of all the things I had been searching for during my youth.

During our first year of marriage we were blessed with a beautiful baby boy. He had black hair and hazel blue eyes. Of course, he was our pride and joy. We loved to watch his daily progress. Ronald loved to explore the neighborhood too, and kept me constantly running after him. He was to become my greatest help when my husband was away. He later became skilled in sports, enjoying his motorcycle, snowmobile, boating, water skiing, fishing and hunting. He became expert at archery and won many awards in this field. He was good in mechanics, cement work, and carpentry.

My husband and I bought the old family homestead from my Father. It seemed wonderful to have a home of our very own after having rented houses for 1 1/2 years. We spent most of our time repairing the place. My husband showed many skills in improving our home. For we did all our own work. Working side by side in all the things we did, for the thing my husband and I had most in common was our great love for our home.

Three years after our first baby, a second baby was born. She was lovely with blue eyes and the whitest hair you ever saw. We named her Virginia Vyrl. She followed me everywhere, helping me with the housework. She was a child one could always depend on. She took life very seriously. Virginia was very studious and loved to read and was blessed with many creative talents. She uses these creative talents to great advantage in her home and has become an artist in her own right.

Roy and I belonged to the American Motorcycle Club. We spent many hours riding in relay races, hill climbing, and mud runs, and traveled in large groups of riders, across the country roads. We even took our children along in a side car we fastened to the side of the motorcycle.

At this time our country was at war. My husband was called into the Army Infantry. It was a lonely time for my children and I. We kept ourselves busy working on our home while he was away. My husband had started to build rooms in our upstairs before he left. Because we needed the space, and to keep myself occupied, I decided to finish them myself. I put in walls, door frames, baseboards, laid linoleum, papered walls and painted woodwork. I learned to be a "Jack of All Trades." Ronald ran constant errands and held the boards in place for me to nail.

Finally, the day arrived, the war was over. After *Wt* years, my husband was back home safe and sound. Life went on as before, and we were again blessed with a baby boy we named Lawrence Blaine. He was a tiny baby with hazel eyes and brown hair, but he soon grew and became his Father's greatest helper in the many building projects we found in remodeling our home. He became a "Jack of All Trades", gaining much of his practice and skill by dismantling and reassembling such household items as the TV, Stereo, Freezer, etc., 'when mom and dad were out of the house.' He is especially accomplished in electronics, mechanics, and masonry work. During his service in the Army, he has won awards in riflémanship.

Fourteen months after Larry was born, we had a baby girl that we named Kathleen Mary. She was a beautiful, good natured baby with light brown hair and blue eyes. She has always been an independent, responsible person, adept in doing many things. She became very outstanding in her scholastic achievements. She has enjoyed an outstanding secretarial career, holding many responsible positions. Kathleen, too, has been blessed with many creative talents which she cultivates and uses to advantage in her home.

I spent many hours through the years teaching different types of dancing in the Mutual, Primary, and at home. I helped in the 'Stake, teaching the "All Girl Dancers" at the different wards for the Spring Festival. I taught the cub scouts and spent many hours making posters and scenery for Road Shows. I also spend time block teaching for the Relief Society and have sung in the choir.

At this time, Mother Baker came to live with us for six months before she was to pass away.

The children grew and my youngest was five when I decided to study Art. A talent God gave me from my birth. I studied under Lynn Fausett for four years. Learning the skills of making painting mediums, varnishes, and preparing masonite boards to paint on. From his wife I learned how to make, and wood carve, beautiful picture frames. She taught me to antique and gold leaf them.

I was able to teach classes in my home to begin with, both in painting and frame making. In time my classes grew until I had to rent a large room outside my home.

My husband was placed in as Superintendent of the Sunday School and I was given a job teaching the three year olds there. I found I could use my "art" in teaching the children. I learned to love them and taught them for five years.

When I had been painting 11 months, I won my first prize in a Utah State Art Show. I also sold my first painting. This was one of the biggest thrills I have had in my life. I now have paintings from coast to coast, and have received many awards. The most gratifying was when I won in a Peoples Choice Contest, 7 weeks in a row, running with three times as many votes as my nearest contender. A picture of my painting was in all the newspapers.

My Art led us into a new life. We traveled in our trailer, looking for scenes to paint. Seeing many beautiful and interesting places. My husband took pictures which I painted later.

We had many other hobbies such as raising tropical fish, birds, and plants. We spent time with our boys snowmobiling, water skiing, swimming, and boating. We always had cats and dogs, but we still found time to study music. I learned a little bit about playing the Guitar and piano.

I was called as "Work Director" for the Relief Society. I taught all kinds of sewing and crafts. I loved this work which lead me into many types of creative art.

My daughter Kathleen and I took classes in sculpture. This was successful for both of us. On my first three pieces of sculpture I won 1st prize, a Special Award, and the Grand Prize and the Silver Bowl Award. My daughter took the second prize. This took place at the State of Utah Garden Festival.

I had many Art Shows, the largest was held on the 4th floor of the Auerbach's Company Building. I had 30 paintings and 20 ceramics and sculpture on display.

Roy and I still gave as much time as we could to our home. This was still our biggest love. We had continued to remodel and decorate our home and yard all through our marriage, until we had made every inch through the house and yard beautiful.

During this time my children had been growing up into fine adults. Ronald after graduating from High School joined the Navy. He came home to marry Sherry Lee Monroe in the Logan Temple. In the course of their marriage they were blessed with six children; Dorris, John, David, Amiee, Jayson, and Brin.

Virginia graduated from High School and went to the University on a Scholarship. She later married Bruce 'N' Christensen in the Salt Lake Temple. They were blessed with four children: Boyce, Darren, Vyri, and Beaverly.

Lawrence graduated from High School and joined the Army. He was married to Virlee Colleen Frost in the Salt Lake Temple. They had one child that was given the name Bonniegay.

Kathleen graduated from High School with high honors and entered business school on a scholarship and graduated with an associate degree. She later married Dennis 'K' Riddle. To date they have been blessed with a boy they named Kevin.

I pray that God will always be with me and my family. In all we endeavor to do until the day when it is time to leave this Earth. I ask this in the name of Jesus Christ, Amen.

Vyri Coolbear Baker

2)1 William James Belnap/Eliza Ann Watts



2)1.1 William Oscar Belnap/Louisa May Parker



William Oscar Belnap was born Dec. 2, 1871, in South Weber, Davis County, Utah, located just West of Weber Canyon. He was the oldest of a family of 14 children, son of William James and Eliza Ann Watts Belnap.

His younger days were spent in South Weber. When he was 12 years old, his family moved to Hooper, Weber County, Utah. His father bought the ranch out in the north end of Hooper that was homestead by Rubin Belnap, an uncle of his and his father's brother.

He attended church meetings with his parents, and brother and sisters. As he grew older, he became interested in sports. He loved baseball, sleigh riding, swimming, fishing and horse back riding.

As the family grew up, their father and a few other men bought a well driving machine. It was operated with 4 teams of horses. There was a large seat in the center for a man to sit on, and going out from there in all four directions were long poles, so that a team of horses could be hitched to each pole.

As the horses traveled around in a circle, the pipe would be drilled into the ground about 100 feet to get good drinking water. They also operated a threshing machine the same way. William Oscar was called "Willie O", by every one, young and old, that knew him. He worked hard in the community, helping on all the committees for celebrations, and etc.

At the age of 21 years, he was married to Louisa May Parker in the Salt Lake City, L.D.S. Temple. They had 8 Children, twin boys and 6 girls, 5 girls of whom they raised. They were active in the church and community activities. "Willie O" always paid a full tithing, as well as his other obligations.

"Willie O" loved to swim, and spent a lot of time down at the river that was near the old ranch. During the summer months, the people of Hooper would have family outings at the old swimming hole. One day two families by the name of Carlton Wilson, and Wilmer Rigby went to the river for an outing. The young people all went wading, not knowing there was a deep hole near by. The Wilson family had a young girl with them by the name of Laura May Garner. She went out too far and dropped into the hole. She came up crying for help, but no one could swim. They tried to get to her, but she went down again and did not come up.

One of the men jumped on a horse and rode for help. "Willie O" was the first one he found so they hurried back to the river and "Willie O" jumped into the Water and found the body. Her clothes had caught on a limb in the hole and she could not come up again. He came up for air, and then tried again, this time bringing her body to shore.

"Willie O" was instrumental in getting the Flag Pole that still stands in the Hooper Park. The long pole was found floating in the Great Salt Lake. A Mr. Chadwick of North Ogden helped get the pole out of the lake and took it to his home. Later the people of Hooper bought it for a flag pole for the park. Mr. Elija Fielding took his team of horses and a long running gear, and "Willie O" and James R. Beus went with him. They

brought the pole back to the Beus home where it was sanded and painted and made ready to use. "Willie 0" was the one who erected the pole in the park where it stands today.

"Willie 0" was a High Priest and a devoted home teacher, as well as responding to other callings he had. He converted one family and their son went on a mission **as a** result of "Willie 0" faithful teaching.

This is just a short story of his life. Many more things could be told about him. **I am** proud to be his oldest daughter.

Anna Belnap Cottle

Louisa Mac Parker

Louisa May Parker was born 3 Mar 1877 in a little adobe house that stood where Leet Parker's house stands, across from Carl Powers.

She was baptized by her father when 8 years old. She like all other children had so much work to do around their home. Then in spare time she played with other children in the neighborhood. She only went as far as the 4th grade in school. Financial conditions would not permit.

When she was **married and sent her** family to school, she studied their lessons along with them.

She was married to William Oscar Belnap 12 Feb 1896 in the Salt Lake Temple. Her first babies were twin boys born 21 Aug 1896. Jay died 3 Sept 1896. Vay lived to 3 May 1897. After that they had six girls but no more boys. Anna May was the next child born 15 Jan 1898, then Fawn La Vern born 20 Aug 1899, then Louise born 27 Aug 1901. They lost Louise at the age of 6 years. Verna was born 1 June 1903.

One thing I forgot that was a high light in my mothers life. **At the age of** 17 she was chosen to be the Goddess of Liberty at the 4th of July parade.

Now back to her family. Elouise was born 22 Aug 1907, then Margaret born 28 July 1912. She had the eight children and only five lived.

My mother Louisa May Parker Belnap loved her fellow men. As much as she could she spent her time working among the sick. And as her family grew she always saw to it that they were to Primary and Sunday School. Then when they were older she would take them to Sacrament Meeting. We girls were taught to pray and to serve the Lord when ever we were called to work in the Church.

Mother always had a beautiful flower garden, and when there was any wedding during the summer months she always furnished the flowers.

Of later years she and her husband did a lot of traveling. She belonged to the Daughters of Pioneers, Camp V. She was sustained as Second Vice Captain 28 May 1942, and served two years. Her hobby was making beautiful quilts, and doll clothes. Every little girl in Hooper and also other places had new doll clothes.

Mother was bed fast for several months. She passed away 2 Jan 1963 just 6 weeks before they had been married 67 years.

There is much more that could be added to her history, but they asked that it be short.

They were honored to have my Fathers Grand Mother, Henrietta McBride Belnap live with them for awhile when she came back from Idaho. I do not know how old she was but she passed away soon after.

This was written by her daughter Anna May Belnap Cottle.

Belnap/1) Einora Coy; 2) Chloe Beus



2)1.3 Clarence Robert Belnap (unmarried)



Clarence Robert Belnap

Clarence Robert Belnap was born at Hooper, Weber Co., Utah 18 Feb. 1879. His mother never worried about him for he was so even tempered.

When he was just eighteen he went to work herding sheep on the winter range near Granger, Wyoming. Near Christmas time his mother received a letter wishing he could be home for Christmas. We are not to sure the day of his death but the 23 of Dec. sounds about right. The family received a telegram saying Clarence had been shot. He was shot early in the morning when the herder went to get his gun from the wagon. He had to lie nearly all day before the herder could get an outfit to take him to Granger to a Doctor, but late in the afternoon a raging snow storm came up and so they could not start for the railroad. That night Clearence felt well enough to eat his supper, but before morning he had died. When the parents received the telegram, his father and his brother who was sheriff went to Granger thinking there was foul-play. They arrived just before Clearence was placed on the train.

The investigation found it was an accident. The herder had made a box of rough timber placing some bedding in the bottom and throwing across the rough box a sheep herder quilt of many colors.

Clarence was dressed in Ogden and brought home Christmas day. **He was the 2nd** one to be buried in family cemetery plot about the 27 of Dec. 1898.

Oscar Cook**History of Etta Eliza Belnap Cook**

Written by Lib Belnap Black, Sister

Fifty four years ago, our oldest sister was taken from us by death leaving a daughter five and one half years of age and little son two years. I am writing this history of his mother for that son.

Etta Eliza Belnap, the fourth child and first daughter of William James and Eliza Ann Watts Belnap, was born at Hooper, Weber County, Utah, on the 14th day of July 1881. She was blessed and given her name by her father and baptized a member of the church at the age of eight years. She attended the public schools of Hooper and graduated from the eighth grade at the age of fourteen. It was quite an accomplishment to finish the eighth grade at that time. She looked very lovely in her white organdy dress made by her mother. The teacher was W. H. Walton. I was then eight years of age and I remember it well.

She studied Dramatics and Elocution under Professor Monech and became quite an accomplished actress taking part in most home talent plays given by the young men and women of the Hooper Ward.

She also took a course in pattern drafting, fitting, and dressmaking. She was an excellent seamstress and made me many beautiful dresses as well as sewing for the younger sisters of the family. She used this to good advantage the last few years of her life to help provide a living for her children.

About the year 1898 she went to Ogden, to work as a domestic, that was about the only work a young girl could find to do at that time. This was very much against her parents wishes. She worked in the home of a family by the name of Kunz or Kuntz. She had the care of their two children, Jack and Daisy. Whenever she had a day off she would spend it at home. She would tell us about the game she would play with the children. One in particular I recall. She would stand up in the corner of the room and play that she was a clock. The children had a large key and they would wind her up then she must tick, tock, tick, took, until she ran down and then they would wind her up again. This would go on as long as she was able to endure it. Her disposition was pleasant. She loved fun and excitement. She was a large well built and very attractive woman. She had many friends both girls and boys.

While working in Ogden she met a young man about six months her senior, Harvey Oscar Cook, the son of Joseph Harvey and Ellen Tripp Cook. They kept company for some time and fell in love. They were married the 12th of March 1900, and established a home in Ogden on 24th Street near Jefferson, where their first child a daughter was born and she was given the name of Ivel.

Harve as he was known to us, went to work for the Southern Pacific Railroad as a brakeman on a switch engine in the yards at Ogden. He worked himself up to freight brakeman on the road running between Ogden, Utah and Carlin, Nevada. He later was transferred to passenger service.

On the 9th of January 1905, their second child a son was born and given the name of Harvey Belnap Cook. At that time they were living at 22nd and Grant. Soon after his birth they were transferred to Wadsworth, Nevada, and the father ran east to Carlin, Nevada. The railroad shortened their line and by-passed Wadsworth and the houses and the people were moved by flat cars to Sparks, Nevada.

It now became necessary for Etta to go to work to help to provide for the family. She took a position as matron in the Hotel Sparks. It was owned by Chinese Tom Wong and Sam Leu. Tom operated the laundry in Reno and Sam was the cook at the hotel and he was some cook, he made the most delicious pies, I know because I spent about three months with them at that time. There was a saloon in connection with the hotel, for some reason it was closed. They moved their furniture into the saloon, the booths were used as bedrooms and the bar part was the living room. With the large mirror and the beautiful cut glass it was really something to behold.

Harvey was now about nine months old. Sam had grown very fond of the little boy and hoped, when he grew a little older, to take him on a trip to China. The little fellow had a walker and could travel at quite a speed from the kitchen through the swinging door across the large dining room and into the living quarters. What perturbed him most was that he could not climb the stairs to the rooms above in the walker, he could do it very well by crawling up the stairs however.

About this time I decided to go home, so Etta and the children went with me for what she thought was going to be a visit. However, Harve lost his job with the railroad and soon followed.

They rented an apartment in a large house on the northeast corner of 22nd and Washington Ave. Harve then went to work for the Ogden City Transit Line. This only lasted a short time. They moved into a smaller apartment in the same building and Etta sewed and did what ever work she could at home to help to provide for her family. It was now almost impossible for Harve to stay on a job for any length of time.

In September of 1906, Etta became very ill. After treatment by a doctor and good care by her mother, she was able to be brought to her former home in Hooper. Everything possible was done to help her get well. She lingered on in this condition until the last week in March when she seemed to take a change for the better, and was able to walk outside, something she had not done in months. We were all so encouraged and thought she was going to get well. She passed away in the evening of the first day of April, 1907. She was laid to rest in the Hooper cemetery with her brother and two sisters. The children continued to live with their grandparents until they were grown.

History of Harvey Oscar Cook

First part written by Harvey Belnap Cook

Harvey Oscar Cook was born 13 February 1881, in Salt Lake City, Salt Lake County, Utah. He was the second son of Joseph Harvey Cook and Ellen Augusta Tripp. There were six children: Antoinette Elizabeth Cook, Joseph William Cook, Harvey Oscar Cook, Phebe Hazel Cook, (Died a child of three years), Nellie June Cook, Lewis Bartlett Cook.

Little is known about his younger life. He spent a lot of time in Murray, Utah with his grandparents, William and Elizabeth Cook. He worked as a call boy and hackdriver before his marriage.

On 12 March 1900, he married Ella Eliza Belnap. There were two children, Ival a daughter, and a son Harvey Belnap Cook.

He worked for the Southern Pacific Railroad as a brakeman and lived in Sparks, Nevada. In September 1906, his wife became ill and came to stay with her parents in Hooper, Utah. Her parents were William James and Eliza Ann Belnap.

It was not long after his wife left Sparks, Nevada, that he was out of a job and he followed her to Hooper. He hauled milk to South Hooper to the cheese factory. (About where Edwards live). On April 1907 his wife died. He went back to work on the Railroad for a short time, but did not last too long. He worked for the Ogden Rapid Transit, (Street Car) **Co.**

The only memory I have of my dad is when he came out to Hooper and stayed a while. I can remember sleeping with him in what we called the north room. He left and drifted back to Colorado. He worked on different railroads and for a while was not heard from. He asked for a picture of my sister and I. I remember the picture as I still have a copy of one of them. He wrote home and said he had broken his leg, but was getting better and was going to come home for Christmas. He was found dead in his bed by his landlady December 26, 1913, in Pueblo, Colorado. He was buried in the Hooper Cemetery by the side of his wife.

Second Part Written by Lib Belnap Black a sister to Harvey O. Cook's wife.

Harvey Oscar Cook was born in Salt Lake City, Utah 13 February 1881. He had two brothers and two sisters. He was the 2nd son of Joseph Harvey and Ellen (Nellie) Tripp Cook. He spent a lot of his time as a youngster with his grandfather and grandmother Cook in Murray.

He worked as a call boy for the railroad, also a hack driver before his marriage. During his wife's illness he drove the milk wagon hauling milk and cream to the cheese factory operating in South Hooper, at that time.

After the death of his wife he went away to parts unknown and was not heard from for nearly seven years. A friend of the family saw him in Pueblo, Colorado, and told him about his children and asked him to write to them. He wrote several letters to the children and they answered. He said he wanted to come back and see them, but had been ill and wanted to get well and go to work so he could bring them something. This he never did as he was found dead in bed by his landlady. His body was brought to Hooper and laid by the side of his wife. The expenses were paid by Grandfather Belnap, and Great Grandfather Cook.

2)1.5 Henry Belnap/Ida Loveland



I was born at Hooper, Utah, February 13, 1883. The little one room cabin was situated on a 20-acre tract of land which father bought from a man named Mitchell. The cabin was located across the street south from the home of my grandmother, Henrietta McBride Belnap. Our family lived there until 1886, then moved one and a quarter miles north when father bought his brother Ruben's farm.

It was on this farm I spent many happy days. My parents, William James Belnap and Eliza Ann Watts Belnap, were honest, sincere and straight forward individuals who taught these principles to their children. Father often said: "If your word isn't any good, what good is your paper." When I borrowed \$3,900 to buy the ranch in Idaho, I offered him a note as security. He said: "Tear it up. If your word isn't any good, your paper won't be either." That was a lesson in life not to be forgotten, and a principle I have religiously followed.

I grew up much the same as other boys. At the age of six, I started to school at what was called the North School. The pupils walked in these days. I had a mile and a quarter to go. In the early spring the road was muddy, so father would get our horse, "Old Moll," and bring her to the house. We would get on and head for school. She was gentle and as many as could pile on could ride.

Miss Browning, from Ogden, was the teacher when I started. She marched us about the school yard in army style. John Hull had a short barreled 16-gauge shot gun which she let him carry in the march. It was a happy day for a proud boy when I had the privilege of carrying the gun. Miss Browning took sick soon after school started. She crossed the great divide, which made many of us feel sad and lonely.

Some of the larger boys thought they would pull April Fool on the teacher. They pretended to fight and even marked blood on their faces. When the bell rang, the teacher lined them up in front, took his willow, lifted it as if to strike, then said "April Fool." None of them smiled, but slowly came back to their seats. The "April Fool" had worked both ways.

When the North School opened, all grades were taught. Some of the students were as large as the teacher. When farm work started, the boys needed on the farm would stay home and help with the work.

An adobe school house was built in the town proper. Some called it the "Free School," while others said "Central School." The four upper grades attended the Central School while the North, West and South Schools taught the pupils in the lower grades.

When the teachers thought we were ready for promotion, we went up a grade. I finally was sent to the Central School where I plodded along for a few years. When William Walton came to teach, he took me by the arm to one side and said "Your father sent you here to learn. If you don't get it out by yourself, I'll have to get it out for you." I knew what he meant, so I went to work.

School days are happy days when one is doing good work. My last year was enjoyable. Four boys and four girls graduated from the grade School. Three of us attended High School and graduated.

During the growing-up process in my life, I worked on the farm with my brothers and sisters, and sometimes helped the neighbors. It wasn't long until I was in the field keeping my end up with the rest. My first wage was ten cents a day and the day was ten hours long. We were required to take lunch. Mother would always have something good. Hoeing corn, beets, tomatoes and potatoes was a boys work — and I had plenty of it. I worked for a Mr. Simpson thinning beets at ten cents a day. He said that we had done a good job and it was. Two weeks later the weeds were growing, so he changed his mind about good work. The next year he wanted me back to thin beets, but I didn't go. I told him that my work wasn't good last year, why spoil the field again.

The boys of the town had to make their own amusements. Play we did, but I liked baseball best. I would take old socks, unravel them wind the yarn into a ball, get some soft leather and cover it. Pads were also made. They boys would walk for miles to get to play.

They were always playing tricks on each other. After mutual, a boy was walking a girl home. Some big fellows followed him. They would let him walk with the girl, then

have him drop back and walk with them. He got very angry. Two of the big boys picked him up and dropped him off the Slough Bridge into the water. We left and came home.

Nate Baker went to see his lady friend. When he came into the street, he saw a ghost. He ran until he was out of breath, sat down on a log. The ghost sat on the other end and said "We've been going some." "Yes." Nate answered, "and as soon as I get my wind, we'll be going some more."

I went hunting, fishing, swimming, skating, sleigh riding, to parties, but never did dance much.

One more story that is too good to leave out: James Johnson had two cherry trees near his home. Some boys decided that they wanted a few to eat. Tommy took his coat off, got up the tree, and filled his hat. In the meantime, Mr. Johnson came out and stood under the tree. Tommy said: "Here, take my hat. It's full." Johnson took the hat, and Tom came down out of the tree, saw the owner, so ran and left his hat and coat. He never went back for them.

I graduated from the grade school in 1900 and worked for James R. Beus that summer. I earned \$90, paid \$10 tithing, bought a buggy from my brother Jim providing me with transportation to school in Ogden. I had made up my mind that I should attend the Weber Stake Academy.

One day, some tramps went North along the road, stopped at the well and grove of trees that were not too far from the house. They rested there until about 4 P.M., then moved on North, crossed the river and then to the railroad. About 4 A.M. my cousin John came to the house. He was all out of breath. His mother had sent him to get my father as her husband was away from home. John stated that someone was trying to get into the house. "He pounds on the door, then talks but we can't understand him."

My father went to investigate and found that a Chinaman from Salt Lake had been in Ogden visiting friends, had tipped the bottle a little too much. He left for Salt Lake City late that evening, lost his way and came to a dead-end street, and so went to the house for directions. Father brought him home and put him to bed for a short time, then fed his horse after breakfast and sent him on his way.

I enrolled in the Weber Stake Academy sometime after its opening date. There were no books to be had. After a couple or three days, I said to my teacher, David O. McKay, that I would go home and stay till the books came. He picked up his books and said "there. Henry, I don't need them." I had no excuse to leave school, and am now glad I didn't leave.

During my student years, I assisted in the beginning of intra-collegiate sports activities — basketball, track, etc., — and in 1904 the school held a track meet. I entered and won all first places. I still have the silver loving cup.

The school team played B.Y.U., L.D.S. and the B.Y.C. which was located at Logan. The last two games were played at Ogden. Each ran into an overtime period. Luck was on our side, and I succeeded in scoring the winning baskets. I graduated in June of 1905. (June 10, 1905).

I had been asked to fill a mission in the Netherlands for the L.D.S. church. On June 27th I left Ogden for Europe, and was gone about 2 1/2 years, returning home in 1908.

I met Thomas E. McKay on the street in Ogden, and we stopped and greeted each other. He said that he needed some teachers for the county schools, and that he would like to have me teach. Later I went to his office and went over the situation, then quit my job at the lumber yard and started school at the University of Utah. Sam Olson introduced me to some teachers from Idaho. I had seen the pictures of two, which my cousin John had with him as he passed through Holland to his mission in Germany, and had asked him which one was he going to marry. He said "neither." "Well," I said, "I'll go home

and marry this one." Subsequently I met her at the U. of U. and a year later did that very thing.

My first teaching was in Kaneshville, Utah. The next year I married Ida Loveland and moved to Millville, a town near Logan. There I taught school for three years, then bought a ranch in Idaho and moved to Almo June 20, 1912. All my money was spent, so we had to get along with the old machinery. It lasted for two years until I was able to buy new equipment.

I have had several warnings in my life which have taught me to listen to the promptings of the Holy Spirit. I was coming out of the mountains with a load of wood on the wagon and a drag of wood behind, which helped as a brake on the steep part of the mountain. A voice called to me, "You better look at your drag." I looked around to see who was talking as I did not see anyone, and prepared to drive on when I heard the same voice repeat the words. I got off the wagon and found one link of the chain gone, which let my drag loose, and perhaps would have meant death had I driven on.

I have tried to live reverently and humbly so that I would be entitled to the guidance of the Holy Spirit.

In 1913 I built the first Cove telephone line. It ran for nearly two miles along a barbed wire fence. Where I encountered a gate, I used black wire and poles to go over. Thomas Edwards, the first man to come to Almo to live, was on the other end of the line. We could talk back and forth at ease unless there was wet weather.

1913 I was put in to help Albert Tracy in the superintendency of the Sunday School. 1914 I became second counselor to Bishop Lorenzo Durfee. April 27, 1915, Raft River stake was organized, and I was chosen to be second counselor to President John A. Elison and labored with him for five years. Elison, Toyn, Ted King and myself built a flour mill at Almo. Ted King sold out to Toyn and Alison, who voted to move it to Malta, which they did. He fired the miller, thinking he knew how to make flour. It soon went broke, owing about \$30,000. Neither Toyn nor Elison had a dollar, so it was up to me to get them out of trouble. I entered suit against the bank. When the trial came up for hearing, the representative of the bank stated that they would settle for a deed to the property. The bank was given the deed and I went my way rejoicing with a loss of only \$5,000. In those days, \$5,000 was a lot of money, and I was glad it was no more and that I could face the world and still be on top.

I took up 320 acres of ground, and also bought 160 acres and rented some school land. All in all, with the help of the family, was working more than 2,000 acres of land.

My years in Almo, Idaho, were pleasant. The calves would grow while I slept. The forest range was not too good due to the lack of summer rains. We tried to build it up and make more feed, but the elements of nature were against us. The neighbors bought or rented pasture. They did everything they could in order to make the cattle business thrive. I liked ranch life, as it was much easier than working a farm.

My wife's health was not too good, and she wanted to get away from so much work and out of the snow. I told her that anytime she wanted to find a new home, I'd take her anywhere she decided to go. Wednesday morning we left for Salt Lake City. We were taken all over the city by real estate agents, but found nothing to suit. She remained in the city for ten days, then came back to the ranch carrying a little pasteboard house someone had designed and stated that she had bargained for 12 acres of ground in Indian Hills with a \$500 down payment. "If you don't want to lose the \$500, you'll have to pay the balance."

I moved the family to Salt Lake City the summer of 1947, and came to Salt Lake in the fall after selling the ranch. We built the house that she had planned, and moved into it in July of 1948. Her health was not too good, but she still kept the home up. We spent some time in Arizona, traveled to Canada twice to see a son, three trips to Portland, Oregon to visit a daughter, and one to Osburn, Idaho to visit another daughter. Honored by all

who knew her, manifesting absolute devotion to her maker, she quietly passed away March 9, 1953. No man could have asked for a better helpmate.

My friends and family held a 90th birthday anniversary celebration for me at my church in March of 1973. It was wonderful, surrounded by my family, to have so many attend, to greet Mends — both old and new. Some traveled many hundreds of miles, and everyone came with such good wishes that the occasion was a happy get-together for all. About 350 came to visit, and I deeply appreciated their thoughtfulness and expression of love and friendship.

In 1955 saw me in Europe for the second time. I toured southern Europe with twenty three others. From France, we traveled south to the Mediterranean, fast along its coast, then north to Berne, Switzerland. Here we spent some time. President David O. McKay was there to dedicate the temple, and we attended the services.

The gang visited the beauty spots of Switzerland, then continued on to Austria. The beer festive was held the day following our arrival. I stood in line for three hours watching the parade, which was a grand affair. They gave away free beer, and there were so many in line that some said "What's the use" and turned away.

We visited the last city in Germany that had bombs dropped on it. Most of the town was in shambles. From Viesbaden, we followed the Rhine River, stopping here and there, picking up knowledge of towns and old Universities. From Germany we visited Belgium, Holland, England, France, and then home we came.

In 1957 I went to Hawaii. During 1963 and 1964, two days before Thanksgiving, took my daughter Hortense (who was teaching school in Portland) on a visit through the Orient, Australia, New Zealand where her sister Dixie was living. We visited some of the islands, also Hawaii, then returned to Los Angeles where we separated, she going to Portland and I went to Mesa, Arizona, to work in the temple. I spent twenty winters at the work in Arizona and one at the temple in Hawaii.

In 1965 I visited Florida, Merida and Mexico City, Mexico, Guatamala and back to Mesa, Arizona. The next trip was through South America to see the ancient ruins. Why those peoples built as they did I may never know.

Have said very little about what I saw. The trips were well worth the price. Take them if you have time, and money. If you wish to know details, read what is written. I'd say more, but space in the book is limited so I'm told.

Ida Loveland Belnap

Ida Loveland Belnap, a spiritual leader, community leader, teacher and mother, was loved and admired by all who knew her. Her powers of discernment, example and spiritual experience were outstanding in her life.

She was born at Calls Fort, now known as Harper Ward, north of Brigham City, February 26, 1885. When she was three months old, her father, Don Carlos Loveland, moved his family to Albion, Idaho, where he settled in the Albion Valley or Marsh Basin as it was called in early history. She grew up on this ranch, helping with the work necessary to sustain a large family, with the exception of milking cows or tending cattle. She was afraid of them all her life, and never did learn to milk a cow.

She was a sedate, dignified young lady, reserved in all her actions. An illustration of her modesty happened in her late teens. Their family home in the town of Albion, Idaho, caught on fire yet she walked sedately down the street to where her father was and whispered in his ear that their home was on fire. "Fire, Fire!" her father yelled, and all rushed to put it out.

A school house was built near the ranch. It was at this place where her early education was obtained. In later years the Albion Normal School was established in the town. She

graduated from this school in 1905 and taught near her home, then went to Oakley, Idaho, where she taught in the Oakley Church Academy.

She excelled in speech and drama, having been trained under Maud May Babcock of the University of Utah. Many hours were spent using these talents to further the gospel in the church and elsewhere. Many pageants, plays, parades, poetry and eulogies were composed and presented under her direction.

While attending University of Utah summer school, she met Henry Belnap who had returned from a mission to Holland. There was no question in his mind whom he wanted for time and all eternity. His cousin had shown him a picture of her while on his mission, and he remarked "What a pretty girl. I'm going home and marry her."

At summer school they met often, went to parties together and visited on weekends. Salt Air was their favorite place. After summer was over their courtship was complicated by distance. It was an exchange of letters and visits that involved difficult traveling, such as riding a horse for eighteen miles, that convinced the young couple that they wanted to be married for time and all eternity.

Most of her married years were spent on a ranch at Aimo, Idaho. Her life was filled with happiness, sorrow, dedication to husband, children and friends, and church. She loved the outdoors — wild animals, birds and nature — especially liked to fish, and often would arise early and fish before breakfast or afternoons and evenings. She had a "magic touch" with the fishing pole, for she always got her limit while her husband and sons would try in vain to keep up with her.

Even though the ranch life was very hard and her body not too strong, she supported her husband in his endeavors to make a living. He had a desire to obtain more land so he built his family a little cabin in the shadow of the lone Castle of Rock not far from the ranch house. The cabin was shaded by aspen trees, surrounded by green grass where a bubbling spring supplied their water needs. Here they lived for three summers with four young children. One of the children, LeGrande, liked his home very much for on a short visit to Oakley during conference with his parents, he kept begging to go back to the "green spot."

She was always protective of her family, constantly in contact with her Heavenly Father asking that no harm interrupt her family. She always made work a party for them when she could, taking a picnic and making it a family outing when salt was taken to the cattle on top of the mountain. During haying time, those in the field looked forward to cookies and home-made root beer for a respite after working long hours in the hot sun. Canning and drying of fruit and needed preparation of food for winter was also pleasant because the whole family would work together and make it a pleasant experience.

By honoring her callings in the church, she served for forty-six years in the mutual. She traveled from Aimo to Malta in excess of 100,000 miles to teach seminary for eleven years. Her pay was in spiritual blessings, as many of her students still sought advice and sent letters expressing their love and devotion for her teaching and example that continued in their later lives.

She loved music, poetry and literature, and always encouraged her children and gave them opportunity to develop their own talents along their lives. But more important than that was the influence she left with students, children, grandchildren and posterity. She always lovingly encouraged righteous living, writing and quoting poetry, and sharing of others confidences. To some her personal experiences were treasured although brief in memory.

In August of 1919, she had a serious illness, and Dr. Ellis R. Shipp, Utah's first woman physician, whose name and portrait is in the Women's Hall of Fame, cancelled her speaking engagements and remained at her side.

The following is an excerpt from Ida Belnap's own journal.

When a little girl eight or nine years of age, I was playing with other children on the north side of my childhood home. It was in the afternoon of a clear sunny summer day when I was seized by a sudden impulse to leave the other children and go to the east of the house. Following the impression I went and was permitted to look upon an immortal being in the form of a child about ten or eleven years of age. She was dressed in a white flowing robe, hair loose and falling over her shoulders. Her feet were bare and the robe extended to her ankles. I can not recall but one or two other moments in my life when I was as supremely happy as at that time and I think it must have been a taste of the joys of heaven. I was not frightened but wanted to take the hand of the little child and to linger in her presence but as I reached toward her she vanished. The other children with whom I was playing were forgotten and I ran to my mother and with exclamations of happiness and joy told her of what I had seen. She, my mother, asked me to describe the way the child was dressed and to tell all I could about her which I did. My mother never doubted my seeing the described person as in later years when I was older she verified my statements. The thrill of that moment has never been erased from my memory and as the years of my childhood, young girlhood and mature life came upon me the memory of having seen such an angel kept me in paths of right. Ten years ago on the sixteenth of last October at the time I was thirty-six years of age — as I looked for the first, last and only time at the remains of my little eleven year old daughter as she lay in her little white casket an impression came and for one short moment I was again permitted to feel a divine and heavenly feeling and it was made known to me by a silent messenger that this body that lay in the casket was the one wherein the little spirit I had seen had dwelt. At that time it became clear to me that they were identical.

Up to two years before the death of this child, my life was one continual stream of happiness — school, friends, home ties, no sorrows, four years of teaching, two in the grades and two in church school academy, marriage and arrival of five children.

Hortense then the youngest would be two years old in June and in the winter of 1918-1919 influenza was raging almost everywhere. Many of our friends were sick and all around us was suffering and death.

Our family was extremely lucky, as we did not happen to take this dread disease. But a strange thing happened. One Sunday night when many of our people lay ill I dreamed I was at the home of a very dear friend — Mrs. Cloe Sanders, now a stake M.I.A. president. I sat down to her table which was bounteously spread with things to eat but just as we were going to partake of the food a telephone rang. (She had no phone in her house in reality). The message it appeared was for myself and was to the effect that a certain party who lived in the neighborhood had died. I placed the phone on the table, spoke to Mrs. Sanders and told her I would have to go. I went a few steps from her house when I felt weak and sick suddenly taken ill with flu. My lungs were choked and I felt every pang of influenza. I felt I could not make it home when suddenly a man appeared—one that I had seen in a dream once before. He said: "You are ill with flu, are you not?" I said I certainly am and then he said if you have faith enough you will not take it home to your children. At that I knelt down feeling depressed and weary and asked my father in heaven to rebuke the disease which he did. I arose to my feet whole and well. The man still stood there and he told me to look northward. I did and there was a large green meadow at the end of which was a beautiful white mansion. He said: "There is where you are going but before you get there you will need faith to pass through scenes ahead of you. Come with me."

We did not travel but just appeared a distance farther on the way toward the house. This time in a little old cabin. The man about whose death I had received the telephone message lay crouched in the corner dead. He was not taken care of and I looked at my guide and said, "Why this?" with tears in my eyes.

He looked at me, spoke emphatically saying, "Know ye not that in the last days men will lift up their voices, curse God and die?"

I was very much touched by what I had seen but had no time to say anything for he immediately said, "Now come again." We did not seem to travel but appeared together once more and a young man was on his knees looking toward heaven muttering curses on God. We stood watched him writhe in the agony of death when the guide again looked at me closely and said, "Know ye not that in the last days men will lift up their voices, curse God and die?" Then pointing toward my house which was not far away told me to prepare myself and have lots of faith for I would need it before I came to my journey's end.

In August of that year, 1919, I was suddenly attacked by acute pneumonia. I was at that time stake president of the Y.L.M.I.A. I was very, very ill for three days and the nearest doctor who lived thirty miles away was summoned. When he came he gave us no hope. I became unconscious on the morning of the fifth day and at this time Dr. Ellis R. Shipp who was giving lectures for some of our Idaho towns happened to come to our home. She immediately saw the condition, cancelled her lecture appointments and remained with me. It seemed she was sent of God for without her help and the faith and prayers of the people it would have been a hopeless case. While still unconscious a baby daughter was born. I remember looking and seeing it alive and then with a feeling of satisfaction settled back on the bed and knew no more for several days. The baby died in three hours and it was buried in the yard and I knew nothing of it.

This thing happened the night before I became unconscious:

Sister Florence Johns, the bishop's wife was with me and in the early evening I saw this beautiful vision. My bed, stood with the head to the south wall and when I would close my eyes it seemed to turn and I would be lying with my head to the east and a number of Beehive girls were encircling me. I could see words written around me just inside the circle. They read, "We have loved thee with an everlasting love." I was so happy but when I opened my eyes they left and when I closed them the same thing was repeated and I saw it several times.

Now from this night on until these girls held a fast prayer circle (three days) I did not know any thing but I was shown a better world, a much happier and more orderly place than anything I had ever seen before and it seemed I forgot entirely my children and duties here in life. One side I could handle and I wanted to go to that place but the other was heavy and held me back. As I looked toward the ones I knew here on earth I thought I love you but I want to go where everything seems so peaceful and orderly. There they would show me a dress that was white excepting a small row of brown french knots around the bottom of the sleeves and the neck. Then I would say, "If I go with these people my dress must be white." Then they would work on it a while longer and again bring it to me. It still had some brown trimmings on it. Thursday came and I asked for my children. Dr. Shipp had kept me away from everyone and she told my husband and others there that if the children came in I would certainly pass away as my life hung on a thread. Well, I kept asking for them and finally I saw a light and my husband stood in the light. I said, "Why do you keep my children from me?" Hortense is asleep but the others can come." This was the condition. The youngest was asleep. My husband then said to Dr. Shipp, "They must go in and so my four oldest children were allowed to come to my bedside. I told them to kneel and pray for mama she wanted to get well. The first time as I remember I had any desire to stay on earth. At the same time these children prayed the Beehive Girls offered their prayer and the testimony of Dr. Shipp was in five minutes she saw decided change and I regained my strength rapidly and though this was just the beginning of trials and struggles in my life I began to realize the significance of words of the messenger who in my dream told me I would need faith to pass through scenes ahead of me. I hope I shall always be able to see the light shine through the shadows and be of use to my dear ones.

Ida L. Belnap was an exceptional spiritual person, loving the Lord, laboring continuously that her children might enjoy the good things of life and to be worthy citizens of their own country. She desired to see them sustained by an unfaltering faith in God which could eventually make them heirs to exaltation in our Father's Kingdom.

2)1.6 Mary Ellen Belnap (unmarried)



Mary Ellen Belnap

Mary Ellen was born 2 Nov. 1884 at South Weber Utah. She was a very likeable and sweet child. She passed away Sept 15 1898 of heart trouble and was buried in the family plot at Hooper Utah.

2)1.7 John Austin Belnap/Effie Spaulding



History of John Austin Belnap and his wife, Effie Spaulding

Austin Belnap, known as John Austin, was born 9 May 1887 at Hooper, Utah. He was the son of William James Belnap and Eliza Ann Watts. His early years were spent in Hooper where he attended school, then Weber Academy. When he had attained sufficient education, he began teaching school in a nearby town. The next year he married Effie Spaulding on 22 Dec 1908. She also was born in Hooper on 31 March 1885, the daughter of Eli David and Eliza Ann Wadsworth Spaulding.

In 1911, when their first child, Thelma, was about two years old, they decided to move to Idaho. His cousin Eugene Belnap, who had married Effie's sister, Lenna, was already living in a community named Burton near Rexburg, Idaho. Austin obtained a job teaching school at Cedar Point. He taught school the rest of his life in southeastern Idaho, in the communities of Rexburg, Marysville and Parker.

In 1918 he and Effie purchased a farm in North Salem. He worked it in the summer months and taught school in Parker during the school term.

Austin had many talents. He was a gifted teacher, and had great influence on many people. He formed school bands and orchestras wherever he taught. He lead church choirs and sang in a male quartet. He enjoyed being in plays, especially in character parts.

Effie and Austin were the parents of six daughters, one of whom died in infancy. These daughters were Thelma, Mildred, Jean, Ruth, Veria and Beth. Effie devoted full time to the family when they were young. When she was living in Burton, she was a Primary teacher. Later she served as secretary of the Relief Society and Coordinator of the Junior Sunday School. After she retired she spent many hours doing Temple work.

Austin died on 28th of January in 1922 at Parker at the age of 34 years. He left his wife with five daughters, the oldest twelve, the youngest two years. The family then moved back to Burton, until the girls were in high school and college, when Effie obtained a job in Rexburg and moved there. Effie worked long hours to support her family. She was industrious and thrifty, managing her income wisely. She saw that all her children had at least two years of college.

Effie Spaulding Belnap passed away on the 9th of March 1969, at the age of 83. 2)1.8

Sarah Elizabeth Belnap/Heber Verrall Black



Sarah Elizabeth Belnap Black

I have been asked to write a brief history of my life for a family record.

I am the third daughter and the eighth child of William James Belnap and Eliza Ann Watts Belnap. Born the 3rd day of August 1889 at Hooper, Weber County, Utah.

I remember well my first school teacher, Mr. W. H. Walton, a native of Missouri. Having older brothers and sisters, I learned to read before entering school in a one room schoolhouse with eight grades. The teacher brought a little red chair to school, placed it on his desk, sat me in it and let me read to the pupils. Many years later when I met Mr. Walton again, he wanted to know if I could read as well as I used to. I finished eight grades at the Hooper school and some years later decided to make something of myself.

In 1910, I registered at the Weber Stake Academy, a church school, and spent the happiest year of my life.

In order to go on with my schooling and to help buy new clothes and books, and having an opportunity to care for two small children and help with the house, I went to Nevada.

On the morning of July 25th I left Ogden via Southern Pacific, arriving in Deeth, Nevada in the late afternoon. I was met by a fine looking gentleman about the age of my father and learned to like him immediately. He showed me around the town. About one city block from the depot we came to a new building with a sign in front that said DEETH MERCANTILE COMPANY. We went in and he introduced me to the clerk, saying "this is my son". My first impression was that I did not like him and hoped he did not live at the ranch. I was relieved when I found out he roomed and boarded in town.

I stayed at the ranch until September 1 and all thought of going to school had left my mind as I was now engaged to be married to the young Mr. Black. He visited my home in October to get acquainted with my family; a month later we were married at the County

Courthouse by Alvin Bluth, the County Clerk; then on to Salt Lake City for a two day honeymoon. Packed my belongings and left to make my home among strangers. Two weeks later I discovered I had married a mortal and not an angel.

The following September 16, 1912 my first child, a daughter, was born at Hooper, given a name and a blessing by my father. That daughter, Melba, lives near by and looks after our needs. Our other daughter, Doris, was born a year later at Deeth, Nevada. She is now Mrs. Philip E. Scott, and has one son, Stuart Lauren Scott.

Our son, William James Black, was born at Hooper, Utah on July 9, 1924. He now lives at Daly City, California with his wife, Joyce Lester Black; his daughter Tawni Charisse, at 10 years; and son Clayton Edward age 7.

I have been particularly interested in genealogy and have records of both families and hope they will be useful to my descendants.

My eyesight has failed me and I have a bad heart condition so I am now just biding my time.

Sarah Elizabeth Belnap Black

2)1.9 Iva Belnap/Charles Otis Wilson



Ivy Belnap Wilson

Ivy Belnap was born Jan 15 1891 at Hooper Utah, fourth daughter of William James and Eliza Ann Watts Belnap. She was a care free child and a teaser. If she broke a dish she would shrug her shoulders and say, "There is more where these came from." Grandma Watts stayed with the family about two weeks out of the month. Ivy would stand on her head on the bed, run her legs up the wall with her clothes all over her head. Grandma would say, "Come Doll, (that is what she called her daughter) and see what this child is doing."

She never had a real sickness and the children's disease went light with her.

There were beautiful surroundings. There was an 80 acre pasture with three man made pools fed by Artesian wells. The cattle drank from the water in the Summer, but the winter they made fine skating rinks. The river spread out on the marshes in the spring and the game birds, pelican and killdeer, made their nests. There were long patches of hay and long rows of Sugar beets to be thinned, and hoed by hand and everyone helped. Ivy was a good worker. There were trees around the house, there was fruit from the orchard and delicious grapes blue and white.

Ivy rarely missed a church meeting and most of the time she and her sister and brothers walked to church the two miles going to Sunday school in the morning and Sacra ment meeting at night.

She didn't have trouble learning the truth of the gospel and at 16 she was teaching a class. She taught a number of years until she went away to work. She found what she was teaching was true, and she knew it.

She had a good voice so she was asked to sing in the choir. She and her cousin Laura Stoddard walked together to the church house on a week night to practice. When they reached the lane coming home at night Laura went east a quarter of a mile and Ivy went north down the lane about the same distance. She ran all the rest of the way home.

Ivy received her schooling at Hooper and she took advantage of every opportunity to learn. She spent sometime in Burton Idaho with her brother John Austin Belnap and family who was a school teacher. They took part in many of the activities.

Some time later she went to Melville Utah near Logan where her brother Henry was teaching school. There she went to a private school taking elocution and she became quite successful in speaking, giving readings.

At this time her mother and father had taken four grandchildren to raise and she thought it was time she was earning her living. She found work at Scowcroft and Sons Co. in Ogden sewing overalls for men and boys. She was asked to represent the garment workers Union at a convention in Eureka Utah. Here she met Otis Wilson who was representing the printers Union from Salt Lake City. He came to see her, he spoke of marriage. She would say in a joking way, not to him however, "He is tired of eating in boarding houses." They were married on Nov 25, Thanksgiving day, 1916, at Hooper by Bishop James R. Bues. After a short honeymoon to Colorado where his sister and father lived, they made their home in Salt Lake City.

Their son William Graham was born Dec. 8 1918 at Salt Lake City delivered at home by a nurse who lived across the street. Sometime in 1919 she and her husband moved to Minneapolis Minn. where he managed a small town weekly newspaper.

At this same time Ivy became the champion marshmallow maker. She gave recipes to nearly all the women of the town.

Their next move was to Milwaukee Oregon, 1922, where her husband became editor and publisher of the Milwaukee Review, one of the oldest weekly papers in Oregon. About 1926 they moved to Portland, there he became a salesman and installer for the Intertype Corporation, selling and servicing typesetting machines throughout Washington, Oregon, and California.

About 1926 their daughter Grace Marie was born.

Ivy kept close contact with the church taking her two children. She was faithful because she had not lost her testimony of the truthfulness of the gospel.

Her husband bought a home on North Williams 7117 at Portland moving there in Aug 1935. Her husband worked on the New-Telegram and later operating a linotype machine for Metropolitan Printing Company.

Her husband and Ivy went to work at the Vancouver Washington shipyards in 1941. Ivy tells she was urged to walk to her locker to get an apple. While she was away a large cable fell and curled around her desk.

In 1946 her husband retired. They sold their home in Portland and moved to 258 NW Revere in Bend Oregon. Their small home they built was uniquely situated, by the deep gorge of the Deschutes river in a natural wooded area where Juniper grew and it was also in the city.

Ivy learned tailoring and was an expert in making suits and exquisite dresses. In fact she looked as if she had come out of a picture magazine.

She also had some training for her voice during the depression years. She sang often in church and funerals whenever there was a choir organized. She sang with the Relief Society chorus and she was chosen to go to Salt Lake City from the North West to sing in Conference.

It was here she worked a number of years in the Sunday School and then she held about every position in the Relief Society from the president to visiting teacher. When they were building their first chapel she baked many fruit cakes and sold them, then donated the money for the chapel.

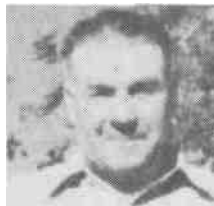
Her husband being retired she went to work for an exclusive store altering dresses in Bend until she was retiring age.

Ivy was so good to others. Giving her time and talent especially was she good to her mother and her younger sister Nell who had a handicap.

Her husband died in Oct 5 1967 and was buried at Hooper Oct 8 1967.

Ivy is now in her eighties living in her little home at Bend and like my sister said, "Just abiding her time." She can go home to her maker and I am sure he will say "Well done."

2)1.10 Alonzo Belnap/Edyth Peterson



Alonzo (Ion) Belnap

Alonzo Belnap was born in Hooper, Utah on May 19, 1893.

As a child he resembled the fair haired Little Lord Font Le Roy. He was quick tempered and had a way of conning others to help him. He had an old buggy which he would fill with hay, etc., for the farm animals then he would recruit all of the children, large and small, and they would push it to the pens and stalls.

He worked very hard on the farm along with the rest of the children.

Lon was also a baseball player and always played in right field. He played in that position while employed at the Shell Oil Refinery in Martinez.

During World War I, Lon was on duty in France as dispatcher, carrying information from the main base to the front lines via motorcycle, often times traveling at night without lights.

When the armistice was signed and the war over, he remained in France eighteen months longer, burying the dead. Consequently he returned and was very bitter.

After the war, his father purchased a ranch in Aimo, Idaho.

His father thought that Lon and his older brother Henry could work it together as it had the promise of being a rewarding cattle ranch. However the partnership was soon dissolved for various reasons and Lon left to work as a fireman on the railroad from Pocatello to Glenns Ferry. He also worked in the mines at Kellogg, Idaho for a short while prior to the railroad.

After seven years he became an engineer but the responsibility seemed too great for him and he moved to Martinez, California to work as a distiller for the Shell Oil Company.

He retired from the Company after 28 years of service. He liked to fish and hunt and spent considerable time enjoying these hobbies after his retirement.

He was married on July 2, 1927 to Edythe Peterson, a Hooper, Utah girl who had moved to California and was a clerk in a store in near by Antioch. They had no children.

On July 21, 1967 he died suddenly from a massive heart attack and was buried in Memory Gardens, Concord, near his brother Bert.

2)1.11 Hilma May Belnap/ John Jacob Martin



Hilma's Story

Hilma May was born 25 April 1895 at Hooper, Utah, daughter of William James and Eliza Ann Watts Belnap.

I remember her as stubborn and a strong willed child with the ability to carry through what ever she started. It was prominent when she was young and more so in years later. She didn't take to the gospel without question's but with the other girls it seemed a natural thing.

She was raised on the farm with plenty of beauty around but not rich in material things.

Hilma finished the grades at Hooper and then she graduated from Henager Business College in Ogden. She met and married John Martin of Provo Utah 26 Sept. 1914.

Their first child, a daughter, Francis, was born in Pocatello Idaho. When she was three or four years John enlisted in the Army and spent near two years in France. Hilma left her daughter with her mother, went to Washington D.C. and worked for the government as a typist until the Armistice was signed.

They came back and lived in Ogden. John was a sheet metal worker. Their son John **Jr.** was born in Ogden.

Looking for greener pastures they moved to Stockton California.

Hilma soon found that her husbands income was not enough to keep them, so she put the children in the nursery home and went to work at the Stockton Navel yard.

It was not long till one of her husbands lungs became bad, for he was exposed to poison gas in the war. He was in and out of the Veterans hospital.

One night Hilma was bringing the children home the car door came open and her son John fell out on the railroad tracks. He was unconscious for some time, and still has bad effects from the fall.

Francis married and had two boys and then she divorced her husband, so Hilma took her grandsons to raise. Year after year she went through the same experience taking them to the nursery every morning and getting them at night.

About this time her husband died in the Veterans hospital in San Francisco 16 July 1946.

She was paying for a home, supporting her grandsons and her son John because he couldn't work half the time.

She worked for the government until she retired at 65. Her son John had married, so she went to live with them to take care of the family, and let the married grandson live in her home.

She was helping and supporting others all her life. It seemed she had unusually good health for the responsibility she took.

It seemed suddenly she had a lump in her side and they found it to be cancer. After many weeks of pain and suffering she died at Stockton Feb 28 1970.

Hilma Mac (Belnap) Martin

Hilma Mae was the 11th child and 5th daughter born to Eliza Ann and William James Belnap — on April 25, 1895 at Hooper, Utah.

After graduating from local schools she attended Smith Business College at Ogden, Utah.

During World War I, she worked in Washington, D.C., and after the death of her husband John J. Martin, she went to work for the Veterans Administration in Stockton, California, where she worked until her retirement at the age of seventy in 1965.

She had two children; a daughter Francis Helen and a son John Albert.

Her daughter Francis by two marriages had three sons, Wayne, Ronald Walters and Roger Cardoza and a daughter Diane Lee Cardoza.

Her son John had three children, Rita, John and Larry.

Hilma's great grand children are — Alice, Angela and Jennifer, children of Wayne. Ronald W. son of Ronald Bruce Walters.

Hilma died on February 28, 1970 and was buried at Park View Cemetery, Stockton, with her husband.

2)1.12 Erma Belnap (died at youth)



Erma Belnap

Erma Belnap was born 18 Nov 1896 at Hooper Utah and died 3 Aug 1904. I was just 6 years and all I remember is she suffered so much before she died. I also remember the sadness of our family and she was the 3rd child in the family cemetery plot at Hooper.

OUR FIRST FRUITS AND FIRSTLINGS OF THE FLOCK

557 2)1.13 Nellie Belnap/Jessie Wentworth Lewis



2)1.14 Albert Belnap/1) Alice Kennedy; 2) Bettie Ray Gledwell



Albert Belnap

Albert or "Bert" as he was known, was the youngest son and the last of 14 children born to Eliza Ann and William James Belnap.

He was an adorable child and had such cute ways that everyone loved him.

When he went to school (age 6) his mother bought him some boots. When there were rain puddles on the school grounds he would run into them and stand in the water to keep the girls from kissing him.

He was full of fun and the best playmate.

He rode a pig named Jerry all over the farm. The pig had been tamed by squirting warm milk into his mouth when he was piglet.

He amused himself as a youngster by swinging on the derrick rope; climbing in the barn, taking duck eggs and putting them under setting hens. He also waded the shallow waters of the river to gather clams and fish by the hours.

During the winter months skating and bob-sledding kept him busy.

Bert didn't have to walk too far to school as the others before him did as the new brick school in Hooper was completed.

Bert attended primary and Sunday school and was baptized when he was eight years old.

He was an accomplished base ball player, playing at the catcher's position and Hooper seldom lost a game. This activity also was a part of his adult life. He played in the catcher's position for the Associated Oil while he was employed by that Oil Company.

His early ball playing was interrupted when he joined the Navy during World War I.

He was not quite eighteen when his father signed the papers allowing him to enlist. His mother was heart broken because she felt that he would never return.

As it turned out he never left the Americas. He was stationed for guard duty along the Panama Canal.

At the end of the war, he returned home; being very discontented he remained for a short time and then left for Oklahoma and the oil boom. Again his mother was heart broken since she had asked him to remain, run their farm and look after them in their old age. His father by then had suffered a stroke and could no longer work in the fields.

After a few years of roaming around the country, he came to Martinez, California where he went to work for the Associated Oil Company at Avon. After 28 years he was retired from the Company.

He was called in to Service during World War II.

After the war was over he married and settled in Pacheco. His first wife Alice (Kennedy) passed away. He married again to Betty (?) and moved to Pittsburgh, California. There were no children by either marriage. By that time he suffered from a heart condition and died in August — 1958.

He was buried in Memory Garden at Concord, California. Born at

Hooper, Utah — December (?) 1899.

2)2-1 Oliver Belnap/Mari



OUR FIRST FRUITS AND FIRSTLINGS OF THE FLOCK

559 2)2-1.1 Oliver Mead Belnap/Jael Lavern Hatch



Oliver Mead Belnap 1881-1967

Oliver Mead Belnap was born October 28, 1881 at Hooper, Weber County, Utah. A beautiful, fair skinned, blue eyed baby, he was the first child of Oliver and Margaret Ann Manning Belnap. He was baptized in Hooper on December 5, 1889 by his father and confirmed the same day by Oley Oleson. He was ordained to the Aaronic priesthood by his father on May 31, 1895 also at Hooper.

His mother was a small, gentle and very kind woman who taught Primary and supported her husband in his church callings, and with him, taught Mead and his three brothers and two sisters to love and cherish the gospel of Jesus Christ. Mead's father was a good man but because he was something of a dreamer, life was filled with hard work and seemingly fruitless sacrifice. The character of the man might be summed up in these words by his great granddaughter:

"Some men are born to dream
And 'till their lives are through They go
from scheme to scheme
Sure that *one* dream will come true.

And even though their dreams
May always come to naught, We can't
count them total failures
For at least the dream was sought."

Mary Ann Hale

Though life was hard and food scarce, there was faith and love and joy in their home. Then, when Mead was about thirteen, his beloved mother died. From then on life was not only hard but lonely. His father soon married again but, because of hardship beyond their ability to share and bear, it only lasted three years and ended in divorce.

In August 1898, Mead (now almost 17) left Hooper with his father, widowed Grandmother Belnap, brothers Lester (10), Wilford (772) and eldest sister Margaret (12V2) to join his brother Henry (15) on the place his father had previously taken out a homestead on in Moreland, Bingham County, Idaho. Little sister Hazel (5V2) was left with their Grandmother Manning in Hooper.

The primitive conditions of the tiny, two room log house and the hard work and cold proved to be too much for the grandmother's frail health and in November, she returned to Hooper. Little Wilford apparently went with her and lived with one of his aunts. Mead later said that they nearly starved that winter after their grandmother left them. Lester was taken in by Bishop W. T. England and Margaret by their father's cousin Laura Christensen. Mead and Henry hired out to various farmers in the area. Mead herded sheep and earned what money he could and his father collected it.

Their father tried to manage alone but couldn't and while in Salt Lake City in 1900, he met Anna Barbara Luenberger, who he married and, along with her widowed mother, brought to Moreland to live. She was a kind, gracious mother but Mead did not live at home very much.

Because Mead was a peace loving, obedient son, his father took advantage of him and his education was limited. He did manage to graduate from the eighth grade, along with Jael Hatch, Edward Benson, and Francella Grimmett, in 1902, in the first class to graduate from the Moreland school. He said that once, when he was herding sheep near Soda Springs, his boss wanted to take him back east and put him in school. He had earned enough money but as he was getting ready to go, his father came and collected the money and Mead stayed home.

Maybe it was a good thing though — his father's home was just across the fence from Joseph Wilson Hatch's home and Brother Hatch had a lovely daughter who was a very close friend of Mead's sister Margaret. In time the six foot, skinny, blond, big boned Mead saw the beauty of the tiny, dark haired Jael and, after keeping company for eight years, they were married in the Logan temple by Apostle Marriner W. Merrill on September 24, 1902, Mead having been ordained an elder by his father on September 6, 1902. The wedding took place just eleven days after Jael's seventeenth birthday. They stayed with her folks until the first of April 1903, when they moved into a 14' x 16', one room house they had built two blocks west of the school.

They didn't have much to start out with (a borrowed stove, a donated table and bed, some boxes for cupboards, a trunk and borrowed dishes from her mother.) One thing they did have was determination and courage, faith in the Lord and each other to give strength and encouragement to keep trying. Thus with his lovely Jael for a guardian angel, Mead began to make a name for himself.

He was honest and hard working and paid his debts and earned the respect which came to him. After their first son (Albert Mead) was born, they lined the house with adobes to make it warmer for winter and they bought a stove. The next year they had another boy (Lawrence Oliver) and they planted trees and worked hard to make their home comfortable. While he was working for the sugar company that fall, they rented a house in town to be close to work. They took in boarders (Moreland boys working at the sugar factory) and Jael cooked for them to help earn money to live on. She said that that fall she bought a sewing machine and a high chair. When the factory closed down they moved back to Moreland and dug a well.

Hazel was born in that little house in 1906 and Harold Elias in December of 1908. Then, in September 1909, they bought a farm from Mead's father just west of Moreland. Here the rest of their children were born: Grace, Ethel, Lavern, Ira Gilbert, Naoma, Oran Wilson, Wayne Wilford and Mary.

First there were two small rooms, then Mead added on one more. Then about 1916, he made the two small rooms into one large kitchen and added two large bedrooms. It was about this time when they bought a white top buggy and were really in style. Little by little, over years of hard work, saving and struggling to pay their way and feed and clothe a big family, their home was furnished. Especially memorable were four new double beds with mattresses, a player piano all enjoyed, and in about 1928 electricity and the marvels it brought including a pump, washer and electric flat iron. Prosperity had come but by then the five oldest children had left home.

The whole family always went to church. These parents never sent their children, they always took them. Mead was secretary of the Sunday School for twenty years and Jael worked in Relief Society and Sunday School. They both worked in genealogy. For many years, Mead did all the baptizing for the Moreland Ward in the summertime in the canal that ran past their home (the house served as a dressing place).

Mead went on a short term mission with Brother Nephi Foreman to the Thomas, Springfield and Pingree area in 1918. He was also a ward teacher and worked in other priesthood callings. He used to sing in the choir with his three older boys and his girls. The gospel of Jesus Christ was first in the hearts of these parents and they sent four of their sons on missions and always admonished their children to live the commandments if they hoped to succeed in life.

In the years immediately following their move to the farm, Mead worked with his father at several different mines. One, the Daisy Black, was somewhere out near Mackay. Mead had a horse called Button that would pull the oar carts and start the train cars full of oar to moving. He also worked building the American Falls and Peoples canals and on the roads through Moreland. He was a farmer and raised beets, potatoes, grain and hay and taught his children to work in the fields and where ever they were needed. The boys were allowed to work out for wages and the girls helped their dad with the crops. He was one of the best hay stackers in the country and took pride in doing a good job in any thing he under took.

He had a shop with an anvil and a forge where he did his own blacksmithing, building and fixing machinery. He built a milk cooler and a pump house laundry. He raised milk cows and ran a milk route with horses and wagon. He also raised chickens and sold eggs. They raised pigs and cured their own meat and canned what they didn't salt down in brine. Jael taught her girls to sew and can and cook and wash and clean. Mead built a storage cellar where they stored hundreds of quarts of fruit and vegetables every year and where they kept their meat and other perishables. They taught their children how to save and make the most of what they had. They firmly believed Franklin's advice to "Waste Not, Want Not".

Mead seldom took a vacation himself, but each summer he used to stay home and do the chores for two weeks while Jael took the children in a wagon to the hills. It was really camping out and a great experience.

At Christmas time there was usually a cedar tree and Jael made everyone new clothes. Each one was always remembered with something special like books or beads or (the small children) dolls or toys and with something useful. The most exciting Christmas, however, was the year that Baby Mary was born on Christmas day.

It was a great occasion when Mead and Jael bought their first car (in 1923 or 24). It was a Ford and it was too small so they traded it for a Studibaker (seven passenger). Jael learned to drive first and took the children down to the bottoms, now covered by the American Falls Reservoir, to visit her father.

A very important accomplishment in Mead's life was his duty as sexton of the More-land cemetery. He was the first sexton, appointed in 1914, and took care of the cemetery until his son Lawrence took it over in about 1948. Many a grave he dug for free and during the winter of the flu epidemic, he dug more than twenty graves six feet deep and the most pay he got was three or four dollars. Most of these were free because a whole family along with most of their relatives died. In 1938, electricity was installed on the cemetery and he and Jael planted grass and evergreen trees to beautify the place. At that time there were over 400 graves in the cemetery, most of them dug by Mead.

After nearly all their children had married and left home, Mead and Jael built a new house and lived in it until he was about 65 at which time they sold the farm to Lawrence and moved to the Moreland townsite. They lived there about a year when Jael died on November 11, 1948. After that, Mead built a house back of the one they had lived in and rented them both and spent most of his winters in Arizona, going to the temple with his cousin Henry. He and his cousin Henry also took several trips, one to Mexico and California, Washington D. C., the Palmyra pageant and to Seattle, Washington to the worlds fair. He always came home in the summers, however, and planted a huge garden in which he always tried a few exotic varieties of string beans or something. Most of this stuff he

gave away and the rest he had his daughter Hazel can for him. He stayed with her and with Lawrence quite a bit those last several years.

They were difficult years without his Jael and as his health began to fail. After an operation for a prostrate gland he developed diabetes and had to take shots and pills for the rest of his life. As if this wasn't enough he soon developed arteriosclerosis and was bothered by a rupture. In spite of these afflictions, however, he kept on the go, going to the temple and doing things until in 1964 when he finally got so bad that he was no longer able to take care of himself. His memory was failing and he could not remember if he had taken his medicine or not. Consequently, he was in a semi-diabetic coma state much of the time. At this time his children decided to buy a trailer house and park it on his daughter Grace's farm in Groveland, Bingham County, Idaho so that she could take care of him. He lived there until he died on December 20, 1967.

At this time, when the real world was becoming less and less meaningful, he was greatly comforted by the regular visits of those of his children who lived near enough, for they let him know that he was not utterly forgotten.

Grace's children, who were privileged to help care for him, came to know not only this good man who was their grandfather, but also another generation. For at the last, his memories were not of yesterday, but of another yesterday; of Hooper and a little boy running to visit Grandma Manning, of eating cornbread and molasses at Grandma Belnap's, of a beautiful, kind and gentle mother, and somehow strangely mixed all through these things, his lovely guardian angel Jael. It was a beautiful day when he could once again embrace them all.

Oliver Mead Belnap was a good and honest man. God bless his children that they may pattern their lives to be worthy of his name.

Autobiography of Jael Lavern Hatch

My Life Story

I was born Sunday 13 September 1885 at Neely-Ville, Onida Co., Idaho, 8 miles south of American Falls. My parents could not agree on what I should be named. Mother wanted me to be Sarah Lavern as she had heard Sarah was her own mother's name. Father wanted it to be Mary. To settle the argument they decided to let mother's foster father name the child. When the next letter came this is what he said, "call her Jael Lavern. You will find in Judges 4th Chapter 17 Verse, the name. Read about it then you will know why I ask this." This brought consternation to mother because she thought surely he would say Sarah, but she had told him to select a name so there was nothing else to do. This name has been a trial to me in my younger days and some times I have been tempted to have people call me Lavern and once I did for a week. When I was helping a woman cook for thrashers I was so afraid of being taunted about my name, but of late years I do not mind and when I was called to work in genealogy I rather gloried in my name.

I was the 1st child of Joseph Wilson Hatch and Mary Alzine Knapp (Smith) the adopted daughter of Elias Smith and Amy Jane King.

I was blessed by Bishop William Neely, Oct. 1885. Before I was a year old I had a sick spell and was pronounced dead but after being worked with for some time I revived. When I was about 1 year old we moved to our cattle ranch on the bottoms, 8 miles north of American Falls which was then the nearest town where groceries and other necessities were to be purchased. It was also a place where all the miners and cattlemen gathered to drink and spend their money as soon as they received it. It was here that my Uncle John Ross went very often as he was a drunkard and had many other vices. Here one night he acted to free with a bar girl and her sweetheart threw a heavy pitcher at him breaking his skull and a silver plate had to be put in his forehead causing a bad scar, but this never changed his actions.

I was very small for my age, and walked when I was 9 months old. I also cut my 1st teeth when I was 10 months old.

Our home was a long way from neighbors and built down under a high bluff. The house was a one log room with a dirt roof. Wild wheat grass grew all around the house and near was a clear spring of water. There was also many other springs, but not fit for drinking. It was passed the edge of the bluff that the main Indian trails ran, from our window, we could see at a certain place the Indians in single file going to hunt wild berries, or pine nuts in the mountains south of us. Many times I have climbed up the hill and hid to watch them pass and wondered how the squaws could stand to sit on the long poles that were tied on to the ponies and bump over the uneven ground. We had many friends belonging to these dusky people. Many times in times of danger have they come to our aid telling Father that such a man was on the warpath, and for him to keep out of the way until the Indians were more peaceable. The 1st winter that my parents spent on the ranch after I was born an Indian with his young squaw came and camped near the house. The husband or buck was given a job of helping feed the cattle. The young wife or squaw came in and became very much at home with mother, and they were soon able to understand each other. I think mother enjoyed the company as much as the Indians did as she was not used to solitude having lived in Salt Lake City all her life before coming to this far away place. Near Spring, the squaw gave birth to twin boys. Mother made little clothes for them and at the request of their mother named them Joseph and Hyrum after explaining about the Book of Mormon being translated by Joseph Smith. Many years later after I was a young lady I was in Blackfoot with my father when an Indian ran up to father shouting, "My Friend Hatch", it was this Indian. I do not remember much what he said but when we had to part he took off his gloves and gave them to father. Some time later father came home with an ill kept dog. Mother said, "Haven't we enough to feed without two dogs, but father said, he had met this Indian again and all he had was the dog so father must take him as to refuse to accept would be an insult.

When I was just a few months old, Mother got a black kitten, and as baby and kitten was the old living things in this far away home the kitten became very attached to me. When I was about two years old Mother made me a pink sunbonnet, and she says that when I would get out-doors and start to walk around in the tall wheat grass that cat would go before me, and it had grown so large that it's tail could be seen above the green tops of the grass. Then by looking close one could see the pink sun bonnet. Making bonnets seemed to be my mother's weakness for I never had a hat until I was thirteen years old, but some very pretty bonnets. It was about this time my parents went by team to Utah to visit and while mother remained in Bountiful canning and drying fruit Father took me and went to Provo to see his sister Emma and had my picture taken there. I still have the stockings that I wore on the trip.

My brother, Elias, was born 28 October 1887. They did not ask grandfather to name him as one try was enough. It might be Methuselah. So he was named after both grandfathers, Elias Ransom and was not very strong. If any things of interest happened in the next few years I have never been told about it. In February, 1890, another child was born. She was named Grace. The next spring after her birth Mother went to Salt Lake City to have her teeth extracted as she had suffered a long while with toothache. As Father, Mother, and Baby Grace went leaving Elias and myself with my father's cousin, Levi Wheeler and his wife, Lovisa. There was a deep spring hole where no one had ever touched bottom although it had been tried many times. Here fish had been planted and while mother was gone Levi and Lovisa went to see the fish with us kids. I got over-balanced and fell in but by quick work was rescued. I have seen a half-starved cow fall in this hole and sink out of sight, as quickly as though she had never been there, and no amount of probing with poles could we feel anything there. It seemed there was an underground stream below the surface as the fish planted there soon disappeared. Each Spring Father would take his sheep shears and go to the sheep herds in Nevada to shear sheep. He made very good wages at this as he was quick and not very tall. This made him well adapted to this kind of work.

The Spring Grace was two years old, Father had gone as was his custom leaving Mother with us children and a herd of cows to milk. So after he had left Grace started with an abscess on her throat. No way of getting a doctor and very little medicine Mother tried all the things she knew to relieve the suffering, but the nights passed same as the days with Mother putting on Poultices and walking the floor and all the other things one must do for a small child in such misery. Three days of hurrying through the chores and nights of continual work had mother tired all most out. One night after putting us children to bed she heard a soft footstep, and the door opened with a large Indian standing in the opening. He came in looked at mother, "What's the matter Mary?" She told him. Then he went to the wash bench, got a bar of soap, then to the cupboard and got a spoonful of sugar, making a salve of the soap and sugar, then bringing a chair took Grace in his arms and told mother to go to bed which she was glad to do. He put the salve on the abscess and rocked the little girl, who would rather be rocked by an Indian than a strange white woman or man. Soon she went to sleep. He laid her down by mother and covered her up and then left, but returned the next morning to see how she was. The abscess had broke and she soon recovered. This old Indian was named Cheneye, and I have sat on his lap and listened to the stories of how the white would treat the Indians and of the many times he had faced death in the many skirmishes with whites in the tribes he belonged to. Cheneye was blind, he said this was caused by staying under water three days while hiding just one eye being allowed to show as they were white men all around a small pond covered with lilly pads. He could not move or they would see him. Only at night he raised his head and ate the lilies for food. No one but an Indian could have stood this ordeal. This Indian was always welcome to our home and we children enjoyed his gifts at Christmas time which were a sack of pine nuts.

As we lived in wet swampy place, each Spring mosquitoes would get so bad we would have to move either to the mountains where we would spend about three months camping out. I always enjoyed this or else we moved to Neely-Ville and rented a house. (As we had sold our place there) where we children would have a very good time playing with other children. When I was about six years old on one of these spring moves we went to Rockland to visit Father's sister Sarah Ann before going to Neely-Ville to live. On our return as we were coming down a hill a saddle horse mother was leading pulled back and jerking mother out of the wagon bruising her up and completely tearing all the flesh from her right hand. This caused her very much pain and after we got to Neely-Ville a doctor took care of it, but it seemed that it got worse. The doctor finally told her that she would have to have her hand taken off. This made her feel very bad and also caused us children to feel very bad. One day an old man came to see her after being told that she was going next day to have her hand taken off. He asked her to wait and try something he would give her, which she was very glad to do. He brought a bar of castle soap and large piece of rosin. He washed the hand that was so decayed that mother fainted from the stench when they took the bandages off. After all the old flesh was washed off he put powdered rosin all over it and then greased the bandages that were put back on her hand. He did this for about a week, when it could be seen that new muscles and flesh were forming on the bones, but it was six months before she could use her hands. During this time there was a hired girl to take care of us, I remember I did not like her to comb my hair and father did not like her cooking but I do not remember her name.

When I was 7 years old we went to Neely-Ville to spend the summer, and I attended Primary for the first time. Here it was usual for the children to bear their testimonies and as I was new the teacher asked me if I did not want to bear mine. I got up and said "Oh, Shaw, I can't preach" and sat down. Elias was next and when he got up he said, "I'm afraid I'll just say what Jael did." It was this summer their was a cloud burst which flooded the town, and I remember of being on one of the creeks and seeing pigs, houses, tubs, and everything else imaginable going down the creek. No lives were lost.

When we went back to the ranch in the Fall, Mother tried to get Father to sell the ranch so we children could go to school and church organizations, but father being very stubborn would not although he got a very good offer from a man wanting the ranch. In the winter mother had a dream. She dreamed her foster father came to her and said you must move for your children's sakes. When she told father he said there was plenty of time and did not heed this promptly. If he had this next part of my history would never have been enacted. Early next spring a group of men came past our place driving cattle. Father and mother knew these men as they lived a few miles south of us, and wondered why cattle was being driven at this time of the year, as all the cattle had been driven to the foothills a month previous. Then the officer gave him the following information: A sheep man named Hugh Flemings had brought his band of sheep into the country and as cattle men and sheep men do not agree on the range there is always a feud between them. As this was the first sheep to graze on a strictly cattle range the cattlemen resented this man encroachment on their range and had made their threats to drive him off. But he was not easily frightened although he was alone with a small band of sheep, these particular men who drove the cattle back and out again were desperadoes and were going under false names. Coming back from some place back east thinking to hide off from the law. Coming to this out-of-the-way place which was inhabited in the most part by outlaws and men who were evading the law for some cause or other these two brothers were going under the name of McGatlines and they had driven a herd of cattle from the hills near to the sheep camp, then getting off from their horses, tied gunny sacks to their feet, then went to the edge of a low ravine and watched until the sheep herder came and situated himself on a low stone and began to whittle. The brothers shot him through the back, retracing their steps, burned the sacks, and then drove the cattle around to try and stamp out their movements, driving them back to the bottomlands up again and turning them loose. As it happened a friendly cow herder discovered the sheep wandering without a herder, went to the camp and found him with a bullet in his back. His pocket-knife in one hand and a stick in the other and his body sprawled face down near the stone. This started the law to work and the information gathered led to the conclusion given above. Now the officer knew from father's description of them to whom to look for, but no sooner had the officer arrested these men than other cattlemen began to try and kill him so that he could not testify against them at the trial. They had men stationed near our ranch and first time father went away from the house they followed him. This happened when a cow came up from the field that had a new calf. Father followed her back to find it. He had not gone far when the cow was lost track of as they were not many open spaces in the field, but willows, toolies and springs covered the marshy ground. He stopped and listened trying to detect which way she had gone or maybe hear the calf call to its mother when he heard a slight noise behind him turning he looked into a gun held by a man crouched with his gun aimed at him. Father dodged behind a bunch of willows and then began to play "hide-and-seek" which lasted for the most part of the fore-noon. He finally got out of the brush and started back toward the house as he had even been gone longer than necessary. Mother was worried and when she saw him coming went to meet him. As there was a drain ditch running along the fence line it was necessary for mother to hold to the fence. As she took each step she raised her hand and replaced it again on the fence. Father saw what he supposed to be a warning for him to go back, thinking about that mother had found about the trouble he was having and before mother had gone very far she looked up and saw father turn and run the other way. Puzzled at his actions she returned to the house and waited but night came and he did not return. The chores were done and mother took us children to the home of a man by the name of Wright, who lived about three miles from our ranch. This man was a Mormon and as father and mother were also of this faith a mutual likening had grown up between them. When we got to his home (he lived alone having no family) he sent us children in the house to find some cookies (he was a professional cook and candy maker) while he told mother that he was getting ready to come to her when she arrived. Father had come to his home and told his story, borrowing a horse and riding it to Pocatello, for

protection, going to the home of his sister, Rosetta Ross. They decided that the family should soon follow. We returned and of course we children were put to bed, while mother and Pony (as we children called him) worked all night getting things loaded in the wagon and packing things for removal which was to be a turning point in the lives of all the family. In the morning we left never to return to make our home there. Although no one knew it then for it was thought our intention was to stay away until the trial of the murderers were over. When we left we were as wealthy as the average cattleman of those days, which meant a small fortune if all we owned had been turned into cash. The first thing father did while he was in Pocatello was to rent a house and find a job on the section gang of the RR. Here he worked for a few months and I remember eating bakery bread for the first time. It was also strange for us to live where there were so many people. A man was hired to take care of our ranch as father was given to understand that it was not safe to return just yet. Another thing that was very impressive to me was a story told by father's cousin who lived near us on the bottoms. She said that she saw on the day that father left three men on horses leave the field going up on the bluff that surrounded our land, following the bluff around until they were opposite the line fence where they stopped and hid behind a bunch of willows that grew around a spring. This is what would have happened if mother had not gone to meet father. He would have come up the fence and been killed before he reached the house.

The year 1892, mother persuaded father that we had better seek a place where there were more opportunities for the children, or else he was still afraid to go back, anyway we started early in the spring and went up as far as the south fork of Snake River stopping when father got work helping the farmers when he could. In this way the summer was passed. If work was to be had the store was taken out of the wagon and a bowery built where house keeping was resumed until the work was finished. This loaded the wagon, and more. Our team was a gray horse named George and a bay named Dick. This team was all we ever retrieved from our stock that we owned because every hoof that was on the range was stolen and the man that was to take care of things was dishonest. So at the fall of 1892 we owned the land and a team of horses, and I believe one cow, but by this time to go back to the ranch was unthinkable as it had taken many years to build up the cattle business and as all was lost. There was no use to start over so after passing the most-fertile parts where land and water was plentiful Father came back as far as Blackfoot coming out on the west side of the Snake River where he got acquainted with C. E. Liljenquist, I. H. Allred and later Hans P. Christiansen. There was a branch of the Church. It was about this time that the trial of the murderers of the sheep herder came up and father and mother went to Pocatello to testify. We children were very scared thinking of the things that had almost happened but when they returned they said it was just a farce as the cattle men had bought the attorneys for both sides with the judge and jury also. That was all that was ever done and the men were free again, but sheep came in and no more killings were reported from this feud. As a child I wished to go back, as there was something about the solitude and wildness that I loved and even though I preferred the mountains to the cities.

The first year we lived in Bingham County we lived on a farm just about one fourth mile east of District No. 12, school house. There I went to school and learned to count matches with little 6 year olds. I was then eight and did not relish the smaller children as being my equal. My first teacher was May L. Scott. I only went here a short time or until 1893 when we moved to the Moreland Townsite. Being the first to build a house on the new townsite but not the first to finish it as our home, which consisted of one room cotton-wood log house did not have door, floor or windows. The first winter we lived in 1894, we rented a farm south of the Tanner farm this was then owned by a man named Spencer.

I helped bum the sage from this land as I was the oldest child, and a kind of tomboy. I did all that boy should do. This year I went again to No. 12 walking from the rented farm this was fun until the novelty wore off and at that would not have been so bad if the small girl of the Spencers who was called Girlie and was humored very much when we started

out. My brother, Elias, and I would have a five pound lard bucket with bread and butter sandwiches with maybe a little meat or fruit between. While Girlie would have a fancy little lunch bucket with pretty pictures on it and a lunch that fairly made us poor kids envious. We have never enjoyed oranges only at Christmas time but this little girl had them almost everyday and another dainty that she let me taste one day, a banana, but I had never eaten one or seen one so did not think much of it, but cake and oranges were different. I did tell mother about the lunch problem and she said we were too poor to have such things. We only went a month, then moved back to the townsite but I was allowed to go stay a month in the spring with the family of J. H. Allred, and when the last day of school was to be celebrated I had a recitation to say but no dress fit to go in and as the other girls were having new calico dresses I felt bad and did a lot of crying. Father and Mother came to the school exercises and brought me a white dress made from some sheeting mother saved to make sheets, for the bed. Mother was handy at making children dresses. This one had the prettiest and neatest tucks in the yoke with ruffles on the skirt. No one could have been prouder than I was of a dress. The meeting house was due south of where the Riverside Store now is, on the very banks of the river. Here we went to Sunday School and stayed to meeting. It was in this ward I was baptized 4 Sept. 1895 at the home of Ellen Wils on in an irrigation ditch running back of her house. There was Mattie, Hettie, and Arden and Lillie Parsons, Lillie and Sterling Allred and myself baptized by Isaac H. Allred. At this time there was fast days the first Thursday of the month. I was baptized on Wednesday and confirmed the next day by C. E. Liljenquist. This meeting house was later sold to Peter Hartrigson and moved to the townsite of Moreland and used as a dwelling being located where Lewis Robbins home now stands.

As we were so very poor we children only wore shoes on Sunday, and then it was a trial as our feet would burn and just as soon as meeting was out we would pull off our shoes and stockings and feel free again. Soon after I was baptized, mother was called to go to Salt Lake City to study Midwifery and grandmother Hatch came to stay with us. We only had one room and as we had wheat enough for flour for a year we stored the wheat in this room. This was done so that there was two rooms, the grain forming the partition but not having much room for either room. Father and Elias sleeping on the top of the grain sacks. Grandma and sister Grace and myself in mother's bed. This must have been very uncomfortable for grandma as was the other inconvenience of the home. I went to school this winter with Hyrum Grimmett as teacher in a log school and meeting house built on the townsite and as mother had taught me some I advanced from the first reader to the fourth this year putting me up with children near my own age. We had many spelling bees and I could spell very good so did not feel left out. I could also recite pretty good so had this privilege quite often as there was such a few all had to take part.

22 March 1896 Mother came from Salt Lake City, Utah. She came up with John Henry Smith who came to represent the President of the Church in organizing a ward on this townsite, which was organized 23 March 1896. John Henry Smith ate dinner at our house and grandma complained that we had so little to give him but he did not seem to mind. Grandma went home under the care of John V. England. On this journey the train became derailed throwing the passengers to the floor and the car tipped over. Grandma fell to the floor but when the car tipped she was caught. Her legs slipped under the carpet of the aisle. She was thus saved from severe injuries and when help arrived was pulled up and out without a scratch. This was when grandfather Hatch died.

Christmas Eve father asked me to stay up after the other children had gone to bed. I did, father went to a trunk getting a small sack of candy and three apples, put them in my hands and said, "Jael you will have to help being Santa Clause. Never again will I have the disappointment that came to me that night as Santa was as real to me as my parents and when I divided the small gifts, three apples and about six pieces of candy and put them in the empty stockings that were hanging on a chair, a joy went out of my heart, that has never returned and the world was never just the same. I have often thought of that experience and do not think it the proper thing to let little children be so deceived. Although there seems no way to remedy this practice.

Grandma made me a gray outing flannel dress with a tight waist and full skirt. I did not like it but it was all I had the last of the winter, my shoes were gone so I had to wear a pair of grandmother's. My feet were small about size 3 and grandma's were size 7 so my shoes turned up at the toes. This was a trial as I was getting to take pride in my looks. As soon as mother could, she made my sister and I new dresses and bonnets to match. They were made of light blue calico and we were very proud of them. Father owned a lot of stock in the People's Canal, more than he needed and a man by the name of Benjamin Cluff came into the town and offered some blankets and woolen material to trade for water stock. Father got enough material so that mother could make a suit for Elias. We girls each a cape and Father a suit. There were a lot more men and boys with home-made suits that year and they lasted for a long time because it was very good material. In Aug. 1896, father and Elias contracted typhoid fever and were very sick on my birthday 13 Sept. Mother bought a book of readings or recitals as they were called then and I was very happy. A few days later father had a set back and contracted pneumonia. I was sent to get Bro. Ahrm. Hatch and did not remember any more for 9 weeks as I was delirious all that time and was not able to go out doors until Christmas and then my legs would hardly hold me. Before my sickness I had beautiful long thick hair that was braided in two braids. I could sit on it but as every one knows when a fever leaves a stove hook made from a scrap of iron from the top of a wagon box bent to lift the lids

Before a crop of hay could be raised on our farm for want of water. The men of Moreland would work for a Mr. Whitten up 3 or 4 miles north of Blackfoot and then haul the hay in the winter. As I was the oldest, I was always taken on these cold trips to tramp the hay. These trips taxed the strength of the men and also the teams as the roads were not paved or even graveled, but just a raw road. When it was dry and dust would almost strangle you, and when wet, you would be knee deep in mud.

During one winter all had to be very careful about their expenditures. None of the settlers were very well off, but there was one family that was so proud they would not make their wants known. All they had to eat were rabbits and bread made without salt or baking powder. This lasted until one day the oldest girl asked me to come home for Sunday dinner. This was a little extra because an extra nice rabbit was roasting. Of course, I told mother what they had for dinner and mother arranged for them to have something else to eat.

The President of the Primary, Sister Rose Christainsen, took quite an interest in me, and taught me songs. I was also given parts in dialogues and recitations. These things are the bright spots in my none-to-bright childhood.

The year I was twelve years old, I had scarlet fever so did not get much schooling as it seemed that I contacted this fever in the fall.

I was beginning to think I was a young lady, but as the girls in our little community were either two years older or younger, I was rather left out and was very envious of the older girls. I spent most of my spare time playing ball with the boys of my younger brothers age, although this included Francella Grimmitt who was still younger than Elias.

After Abe Hatch moved here I did not feel so all alone as Docia was one year older than I. We became chums and have enjoyed many pleasant times. Then Oliver Belnap came with his family. His daughter Margaret, a little younger than I, became my unseparable companion even having our dresses made alike. We had a lot of fun — some things not very ladylike, such as tying a sleigh to a cow's tail and riding up and down the street.

It was about this time I had my first fellow or boy friend. His name was Victor England. If I treated him coldly, he was very devoted to me, but when I acted like I was fond of him, he would snub me. He was small of stature and not very good looking. I met him some thirty years later, and although he was with his wife and I with my husband, he put his arms around me and we kissed for old times sake.

When Oliver Belnap came with his family, there were four boys and a girl — Mead, Henry, Margaret, Lester, and Wilford. I was always a little jealous when Mead went with the other girls, but he never so much as looked at me until two years later. I guess he would not have then, but I was always with Margaret and so I was forced upon him once. His Father owned a little store across the road from our, home, and they lived across the fence from us. Mead, Henry, Margaret, and I had been to Blackfoot to get some food and as it was nearly supper time I was helping Margaret to get supper for the family. A large man, named Peter Hartingsen came in. He weighed over three hundred pounds, chewed tobacco (and was very unclean with this habit), and was always trying to kiss the girls. He asked for Brother Belnap or the boys and was told they were at the store but would soon be home. He said he was going to kiss Jael. I was standing near the stove. There was a stove hook made from a scrap of iron from the top of a wagon box bent to life the lids from the stove. As he started to cross the room, I picked up this iron and told him to stay where he was and if he came a step farther, I would hit him. At the same time, I took an old flat iron (the kind that have an iron handle) in my other hand. I suppose he did not think I would keep my promise as he started to come closer. I hit him with the iron and then raised the sad iron, but did not need to use it, as the stove hook had struck him across the nose, breaking it. The blood spurted up and soon covered his face. He flew in a rage cursing me and threatening what he would do to me, but I still stood with my weapon, the sad iron ready. Mead heard the loud talking and came in to see what the matter was and acted like he was not pleased with me for what I had done. This made me angry, so I started home, but Peter had gone to my father and told his side of the story. I met father and he told me I should have to ask Peter's forgiveness and going to take me right over there, but I had a very different idea and told father all about why I had hit him. When father heard my side of the story, he said I did just right. After this the girls were not annoyed by this old man. He was very cruel to his boys and as I went to dances with his son Harold, I learned things that if I had known before, I suppose I would not have had the fortitude to stand up for what I considered my rights. Thank the Lord I did though, as I gained a lot of friends by this act as all the girls were very afraid of him. Soon after this, Brother Belnap married a third wife, Annie Leuenberger, and Margaret went to live with Laura Christiansen. We had many new friends, but none so dear as we two.

When I was fifteen I had my first long dress and how proud I was. It was pink sateen. I was sixteen when I graduated from the 8th grade. In this class were William Christiansen, Oliver Lindsay, Edward Benson, Mead Belnap, Francella Grimmer, and myself. Only the last four took examinations. Soon after examinations my father took Small Pox so we were quarantined and there were no graduation exercises — just called to a meeting after Sunday School and given our certificates. The Superintendent of Schools was May L. Scott, the first teacher I had and her name is on my certificate so she was the beginning and the end as far as my schooling was concerned. There was no high school here then, and my parents were not able to send me away to school. I have a fair education and it is because I have read and studied at home, although I am not very good at arithmetic.

I took part in the Home dramatics put on by the ward committee for this purpose. I remember the first time I was in such a part although this was given by the primary and in the old log meeting house where there was no place for a curtain. There were Cedar boughs fixed up on the edges with a sheet for stage curtains. I had the part of an old deaf lady and Will Christiansen was a tramp who came asking for something to eat and I got everything he said mixed. Later I was a Negro mother in a play and was supposed to be pushed off a cliff by my daughter so that she could pass as a whiteman's daughter.

On the 12th of September, the Mutual's Annual day, there was always a program. On one of these programs, I had the part of an evil spirit tempting a girl. Margaret Belnap had the part of the good spirit in this play, and then at the last day she had to go to Hooper for something, I can't remember what, and as I knew her part I was asked to take her part too. Then I gave a recitation between the next play to be given and I had

a part in this too. This was a very busy night, but I did enjoy taking parts and decided I would be an actress, which shows how little we know about such things.

Mead Belnap had decided, I guess, that to get rid of me, he must take me to dances, so I began to feel like there was something to live for. He was a young man, six foot, very straight and blond. As I was dark, I admired his light hair and blue eyes. He must have cared for me too, because after keeping company for eight years, he asked me to marry him, which I did the 24th of September, 1902. We lived with my folks until the first of April, 1903, when we moved to our own home which was a lot two blocks west of the school house, now owned by Frank Grimmett. There we built a slope roof room, 14 x 16. We did not have a stove so W. P. Lindsay loaned us an old one of his. Brother Belnap gave us a bedstead and mattress the first mattress I have ever slept on as we had always had a straw tick at home. He also gave us a table which we still use in 1936. The rest of our furniture consisted of two coffee boxes for a cupboard and Mead's trunk with a large wooden box used to store our clothing. We had two big spoons, three plates, two chairs given us by my father, and five sets of cream sugar dishes, a large cake plate on a stand, two fruit bowls, but no other dishes. For some time I borrowed from mother when I baked bread, when I washed or ironed. I will remember when Mead came home one day bringing a drip and sad iron. This is the way we furnished our home — a little at a time.

My first baby was born 12 July 1903. This was a boy we named Albert Mead. He was dark complected. I went home to mother to be sick in the fall of 1903. We lined our house with adobes and sent to Sears Roebuck and Company for a stove. I tell you I was proud of that stove as it was a new thing then called a range, and I had never seen very many of them. I also sewed rags for a carpet and Mrs. James Wray wove them into a carpet. This covered half of the floor. On December 19, 1904 another baby boy was born. He was light like his father and we named him Lawrence Oliver.

I was Treasurer of the Sunday School and Librarian of the Y.L.M.I.A. but was released when on September 6, 1906 we had a little girl baby. She was very tiny and had dark eyes and black hair. We named her Hazel.

Before Hazel was born we had added another room to our home which gave us more room, and when she was one year old, we rented a house in Blackfoot and lived there while the sugar factory was crushing beets. I cooked for five Moreland boys that worked in the factory. Some worked nights and some days so our beds were always full. We got a sewing machine this fall and a high chair. The machine also came from Sears, Roebuck and Co.

It was while we were living here that my sister Grace married Philip Kirchgertner and also Mead's brother went on a mission to the Southern States, marrying Ver Ells-worth before leaving for his mission.

When the factory closed we came back to our little home. We bought a cow about this time. We carried our water a block for all uses which was a big job.

On October 17, 1908, my sister Grace gave birth to twin boys and died and also one of the babies. The children's names were Henry John and Philip Valentine. The first one died. This was the saddest hour of my life up to this time and the world never was the same. This was a very great trial to my mother as she was to become a mother as was I also. My baby was born 21 December 1908 and as the only doctor in Blackfoot had taken care of Grace, mother said she would not trust another girl to his care so she took care of me herself with the help of Margaret, who had married M. J. Benson. This baby weighed thirteen pounds and I never seemed to recover my strength afterwards and from then on have had a nervous backache, if I work too hard. Mother's baby was born 6 June 1909 and died at birth. Mother was also very sick, but she took Grace's baby and nursed him.

There was quite a stir about the desert and many eastern people came here thinking to make homes on the desert spending all they had in digging wells, fencing and building homes, so everything advanced in price. We sold our lot where we had dug a well, a small

barn, fruit trees, and berries with a nice lawn and flowers, also shade trees, for \$750.00, and bought the old farm of Lest Knights, then owned by Brother Belnap and moved down there in September, built a two room farm house, and sold our cows to drill a well which only went down eleven feet then struck lava. This well has never run dry and is very good water.

Here 19 January 1911 another baby was born, a light complected little girl weighing ten pounds. As I was very busy tending babies there is not much to write, but it was this winter my father and mother separated. This caused me to feel inferior to other people and such things leaves a stigma on the children that does not vanish with the years.

We bought our first white top and I felt as proud of this as I have of any auto we have ever owned.

In the fall of 1912 I had all my teeth extracted as I had been tortured by tooth ache since Hazel was born.

12 May 1913 another girl arrived. We named her Ethel. She weighed nine and a half pounds and had dark brown eyes, but her hair was not black. February 13, 1915, a little blue eyed curly headed girl was born. Her name was Lavern and she weighed ten pounds.

I was quite sick after her birth and the doctors said I should not have any more children and if I did I would not live to take care of them. I decided if I was going to die, I would just as soon die keeping the commandments of the Lord as die not keeping them. So August 3, 1916, the only white headed baby I have had was born — a little boy. As names were getting scarce it was decided to give him one Hatch and one Belnap name so he was called Ira Gilbert — the first for his third great grandfather on the Hatch side and second for his great grandfather on the Belnap side.

It was about this time we were well enough off to own a white top buggy and were up in society and felt like millionaires. This buggy was used until we had twelve children and had to stow them very tightly in when we went to Church and conferences.

26 October 1918, another little blue eyed girl came weighing about ten pounds. I don't remember anything important or otherwise during this period of time. We named her Naomie.

21 July 1920 another son with dark eyes weighing nine pounds came. He was given family names, Oran Wilson. He was born seventeen years after my first who was born July 12.

December 23, 1921 another dark little boy named Wayne Wilford was born. It was Joseph Smith's birthday and I hope he will try to follow his teachings. Christmas morning, 1923, a little girl, blue eyed, weighing nine pounds came whom we named Mary, as we had by now given up hoping to have twin girls for whom we were saving the names of Mary and Margaret. I was very sick after this birth and little Mary did not seem very strong although she grew, but as soon as the cold weather came the next fall, she seemed to fail and died in the doctor's office in Blackfoot 23 January 1925. Lawrence and I brought her home in a sleigh, and it was a long ride with the little dead body in my arms.

12 January 1924, my sister Lousiesea died at Butte, Montana, where mother and my sisters had gone to live. This was very sad as the disease was diphtheria and the casket was sealed in Butte and we did not see her in death.

September 1924, Hazel went in training in the L.D.S. Hospital at Idaho Falls and in December 1924, Albert went on a mission to the Northern States. His first field of labor was in Butte where he stayed that winter. After Louisiasa's death he was allowed to come home with the body, but only stayed a few days and then went back and contacted diphtheria. He was so ill that the President wanted to send for his father, but Albert would not consent to this. This was when Mary was so bad and died.

It was during this time that we reached the bottom in more ways than one. No money, sickness, and death is a very hard combination to over come. I don't think we have ever been so near giving up in despair as then. From that time on I was unable to do my house work, but with my girls we managed.

Lawrence was called to go to Germany on a mission before Albert returned in 1926, and they had their farewell and welcome home together, Lawrence leaving one week after Albert's return.

It was after Lawrence went Albert married Gladys William, 1 April 1927 a girl he had met in the mission field. In July 1927 I went to the hospital and underwent two operations which improved my health.

Lawrence returned from Germany September 1929, and Harold was called to the Eastern States Mission leaving 1 January 1930. Grace was married to Ezra Hale, 21 November 1929 in the Logan Temple. Hazel was also married on 23 November 1929 to Henry Person, then a nonmember of the Church. In 17 September 1930 Ethel married Asa V. Perkes in Logan Temple. Harold returned 1931 and married Evelyn Hatch 4 April 1934.

During this marrying and going on missions I attended the Temple for while the boys were in the mission home at Salt Lake and went with the girls and boys when they went to get married except Albert, and I was sick then.

I was chosen to work on the Sunshine committee in Relief Society in 1930 and worked for four years. Children came to our children and we were happy as a family when on Albert's birthday 12 July 1932 Lavern was called to the other world. Her loss was terrible to bear as she and I were very dear chums and no work in the Church or out that one had the other helped. I could never have made the success I did of my Relief Society work without her help. Many times when I had a party for some old lady planned she would go with me and take my place when it came to serving. This saved me from a spell of backache which I always had if I got too nervous and overworked. When the sunshine committee was given the responsibility of putting on a flower show and it was decided to have each district have a separate display Lavern drew a very nice poster for each district which helped to make the show a success.

Here I would like to give a short sketch of Lavern's life.

She was born on the farm in Moreland 13 February 1915. Her eyes were blue, curly blond hair that seemed to crawl out of the braids when her hair was braided, when running and playing she resembled a ripe dandelion as her hair fairly shone in the sun.

She was baptized 3 March 1923 and was very active in primary, and when old enough to join the mutual took an active part in the Beehive class. In school she was very quick to learn and was gifted in Art one of her drawings was printed in the Idaho Farmer.

Sewing was her past time and there was very few things she could not do well. As she grew older she took part in all the amusements of school and Church. At her death she was the assistant Secretary of the Sunday School. She learned to read music and the year before her death her teacher asked her to copy a piece of music. In copying she found a mistake and called this to the attention of her teacher whereupon he said how do you know. She explained it to him and he said come in my office after school. She did and he handed her a violin showed her how to hold it and said go home and play. She was very pleased and practiced every time she could. In a few weeks she was playing in the school orchestra. Her teacher had a violin which her father bought and a happier girl never lived. Everyone that heard her play said that she would be a great violinist, but the Lord ruled differently. She was given a patriarchal blessing by Orson Hickenlooper. She was sick only two weeks passing away on her oldest brother's birthday, 12 July 1932. On 12 July 1933 I went to the Temple and did her endowments. Soon after Lavern's death I was asked to be on the Ward Genealogical committee. Knowing that work was the best thing for me, I accepted. This was the beginning of a work that has given me more knowledge and a better appreciation of the Gospel than anything I ever did.

In 1933 I was called to work in the stake. My assignment was the head of the research. As I knew very little about the work I felt like I could not fill this responsibility but by prayer and study I have benefited myself if no one else.

I completed all the courses given by the Genealogical Society of Utah and have certificates for them. I am a life member of the Genealogical Society also the Daughters of Utah. One of the greatest thrills I have ever had was when I had my seven great grand parents sealed together as husbands and wives also couples sealed and about 400 children sealed to their parents.

In 1938 Ira Gilbert was called on a mission and went to the North Western States Mission. He was home only a short time when he joined the U.S. Army and was stationed at Fort Lewis Washington. His sweetheart Beulah Buchanan went out there and they were * married there. September 1941 Wayne joined the Mormon Battalion Marines and is some where in the Pacific. Ira is in Africa, 1944.

2)2-1.2 Henry William Belnap/Priscilla Cooper



Henry William Belnap

Born on July 29, 1883 in Hooper, Weber County, Utah, Henry William Belnap was the second of six children of Oliver Belnap and Margaret Ann Manning. He was named after his maternal grandfather, Henry William Manning; blessed and given his name by his paternal grandfather, Gilbert Belnap on Sept. 9, 1883.

Though they might not be considered pioneers, life was rugged and hard with few comforts. Each day exacted an honest accounting in physical labor for its rewards. And this was to be the lot — particularly of the father for the rest of his life. Material things were scarce, but Oliver saw to it that his children were taught the Gospel and had their ordinances performed. Henry was baptized by Israel Brown on Aug. 16, 1891 and confirmed the same day by Thomas J. Stevens (or Stephens) in the Ogden Fifth Ward. He was ordained a Deacon March 5, 1896 by James R. Beus in Moreland, Idaho. It was in Moreland, at the age of fifteen, that he received a Patriarchal blessing from O. N. Liljenquist, March 29, 1898, with counsel and promise that he was of the tribe of Ephraim. Henry was ordained a teacher March 6, 1904 by his father. It was on May 5, 1905 when Lorenzo R. Thomas ordained him an Elder.

Little is recorded about these early years. When Henry was four, his father departed on a mission to the Southern States. At eleven his frail mother was taken by death in 1894. Carefree, childhood days were quickly over as the children were cared for in one home or another, sometimes by Grandmother Belnap or Grandmother Manning, sometimes by their father and nearly always separated. Schooling was snatched in Ogden, Hooper or Moreland. There was some high school at Weber Stake Academy in Ogden. Sensing the need for education, Henry continued to study throughout his life.

In an attempt to bind his family together, Oliver married Emily Shurtliff in 1895. The next year, with his three sons, Henry, Mead and Lester, Emily's brother and two boys,

Oliver journeyed into Oneida County, Idaho to find a place to homestead. The journey was a difficult one by horse and wagon for five days through bitter cold weather. The group huddled in a cabin during a late cold spell and suffered greatly. At about age 15, Henry went to Moreland with his father and helped fence a tract of land, clear sagebrush, dig ditches, plant crops, and built a log cabin. Here he stayed while his father returned to Ogden to obtain a divorce from Emily.

By the time Oliver married his third wife, Anna Leuenberger, in 1901, Henry was eighteen. He had learned to care for himself, and never made his home with this new family. He and his brothers bought adjoining lands in Moreland and continued with farming. At one time, Henry applied for mining but was released from the Western Federation of Miners Dec. 26, 1906. About 1907, he went to Arimo, Idaho and worked for the Oregon Short Line Railroad at the gravel pits as a night watchman. There he became interested in steam locomotives. He began to study about them and qualified as a fireman on that railroad in 1913.

As early as 1908, Henry went to Logan, evidently enrolled in BYC by Feb. 1909, and while there met Priscilla Cooper, a telephone operator for the Mountain States Telephone Co. There began a friendship and correspondence which lasted five years before they were married in the Logan Temple Dec. 17, 1913. After becoming a locomotive fireman, Henry moved with his new bride to an apartment he had selected and 'hope she liked' in Pocatello. He worked between Pocatello and Mackay, Idaho. In Pocatello, a daughter, Thelda Rae, was born Feb. 12, 1916. He moved his family to Moreland intending to have them live on the farm where he could join them between 'runs'. In Moreland a second daughter, Margaret Ruth, was born Dec. 18, 1917 in a two room log house. A transfer found them in Lima, Beaverhead County, Montana by August 1920. It was here on August 17 that a third daughter, Priscilla Gene was born.

Early in 1921, they moved to Glens Ferry, Elmore County, Idaho where the railroad terminal between Pocatello and Huntington, Oregon was located. This became the most established home, for here they remained the rest of their lives. When an Independent Branch was formed in Glens Ferry in 1921, Henry became the Second Counselor in the Presidency. Priscilla had a similar position in the Relief Society. The Saints met in the school house and homes of the members in 1922, 1923. By February 1924 they were meeting in the basement of the new building.

Activity in the Church became the most important factor in Henry's life other than providing for the needs of his family. This included building a home. The first house was just two small rooms. In one of these rooms on Nov. 23, 1922, the first son, Paul Gilbert, was born. Before the second son, Frederick William, was born on Nov. 4, 1925, Henry had added three new rooms and a hallway to the home and placed it on a basement foundation.

In May 1926 Henry was certified to become an Engineer on the Oregon Short Line Railroad. On June 27, 1926 the Branch conference was held in the upstairs chapel of the new brick church. On Feb. 27, 1927, Henry was called as a Stake missionary of the Boise Stake. Growth permitted the organization of a Ward in 1929. Ward activities included Relief Society Presidency for Priscilla, with Henry serving on Scouting, Aaronic Priesthood and Genealogy Committees; in the Sunday School and Bishopric. A highlight of the Genealogical experience was taking eleven young people to the Logan Temple to do baptisms in 1937. He was a lifetime member of the Genealogical Society.

Upon the death of his father in 1929, Henry made the trip to St. George, Utah to help make the arrangements for his service there and for the service and burial in Ogden. Stepmother, Anna, was in California working at the time and only Olive was with her father at his death until Henry arrived.

Church services was not the only service this couple gave to their community. He served many years on the School Board and she, as a stalwart in the PTA, represented

them one year at their State convention. Henry ran unsuccessfully for the State legislature from Elmore County with the slogan:

"I own a farm and know the problems of a farmer, I am a Union man and know the problems of labor."

He did extensive research and wrote a history of his father in 1936. He served as Secretary and Treasurer of the Local Brotherhood of Locomotive Engineers for a number of years. On Nov. 1, 1938 he was presented with a Certificate of Loyalty from that organization.

The property in Glenns Ferry overlooked the Snake River. Henry's farming instinct carried over to beautify this spot with flowers, shrubs, fruit trees, and a vegetable garden. There were chickens and a cow some of the time. In 1937, they purchased the hillside down to the river's edge to raise trees and make a park. When an artesian mineral hot spring was produced, it became possible to build a swimming pool. Building projects also included a two-story apartment unit. His recreation was WORK — he took great pride in accomplishment.

He was ordained a High Priest Feb. 25, 1940 by Joseph L. Wirthlin and made First Counselor in the Bishopric in Glenns Ferry Ward.

Although on two occasions he had been in the engines when trains were on a collision course, he escaped injury. On May 6, 1942, he was oiling an engine, raised up and struck his head. He forgot about the incident until on May 17, 1942 in Sunday School, he became violently ill. Diagnosis of a blood clot, with subsequent treatment in Salt Lake, found him recuperating until October of that year when he was released to return to work. However, on Nov. 1, 1942, while in Shoshone, Idaho on a 'run' he became ill and lapsed into unconsciousness from which he never revived, passing away on Monday Nov. 2, 1942. He was brought back home in a caboose during the night so he died in Glenns Ferry where he was also buried on Nov. 5, 1942 in Glenn Rest Cemetery.

Priscilla Cooper Belnap

To the pioneer couple Frederick Guest Cooper and Charlotte Holmes Reader were born nine children: Elizabeth, James, Sarah Ellen, Salena, John, Charlotte, Phoebe, Priscilla and Annis. Priscilla was the eighth child in this family of seven girls and two boys, born on Nov. 24, 1883 in Wellsville, Cache County, Utah. She was blessed by Robert Leatham Jan. 3, 1884.

Until marriage, Priscilla's early life was spent in beautiful Cache Valley. She was baptized Nov. 5, 1891 by Richard Brenchley in Wellsville, Utah and confirmed the same day by Joseph B. Woodard (or Woodman or Woodward). She received her certificate of graduation from the Cache County Public Schools on June 6, 1901. Throughout her life she could recite difficult passages of classical poetry and had a hobby of collecting poetry. Of her childhood, she spoke of a humble, happy life, of good times making honey candy, picking chokecherries, walking to school on crusted snow over fence tops, and of the annual housecleaning which included spreading clean straw on the floors over which braided rugs were stretched. The old homestead with its hand pump, cool cellar, attic bedrooms, equipped with wash stands, basins and pitchers, the fruit orchard and the big willow tree, makes one appreciate the industry of those pioneers.

A tragic event marked her fourteenth year when her 21 year old brother, John, was killed. A train plowed through the depot at American Falls, Idaho as he sat in the station.

After formal schooling, she found employment in Logan as a telephone operator. Here she worked nearly ten years, became chief operator and made lifetime friends. On Dec. 12, 1906 her 69 year old father died. Just two months later, on Feb. 10, 1907 the grieving mother, at 59, followed him in death. It was near this time she met Henry William Belnap in Logan. They were married Dec. 13, 1917 in the Logan Temple.

Mention has been briefly made in Henry's life story of their family life in Glenns Ferry, Idaho. Railroad work kept Henry away at irregular hours and much of the attention given to the children's school, or achievements, was by Priscilla. They did enjoy a trip to Portland, Oregon together, to Utah, and a camping trip into Idaho.

Work-filled days for Priscilla included sewing, canning, caring for house and garden, milking the cow, and the compassionate service involved in Relief Society work. A death in the Ward often meant having the Priesthood build a casket with the sisters lining and covering the inside, preparing and dressing the body for burial, as well as comforting the grieving families.

There were fun filled moments, too, in Ward socials. Often, Priscilla conducted. She could entertain with poetry or humorous readings and had a twinkle in her dark brown eyes. Her testimony of the Gospel was firm. She taught Gospel Doctrine in the Sunday School. She researched and gave papers for PTA programs and gave encouragement to the children in school work.

Priscilla lived seventeen years after her husband died — the most difficult of her seventy-five years. The threatening clouds of war hung over the nation. Thelda and Margaret were married, Gene was a nurse in Salt Lake City, and Paul and Fred were still at home. Uncle Sam needed her sons before the peace of World War II was won. Paul, injured in training, spent his duty in the United States and came home. He worked and lived in Glenns Ferry until his marriage. Fred, just out of high school, was drafted into the army in 1944. One of the most difficult nights of her life was when she walked to the train in Glenns Ferry to see Fred off for the service. She walked home to an empty house. Fred never saw his home again, although before going overseas, he met his Mother in Ames, Iowa at the home of Margaret, to spend his last furlough. The news came that Fred had been killed by shrapnel on the island of Okinawa on June 13, 1945 and was buried in the 7th Division cemetery. He was reinterred in Glenns Ferry, March 31, 1949. Thelda came to live in Glenns Ferry while her husband, Bill, served in the Navy. She taught school in Glenns Ferry. Thelda's presence made the days more bearable. It helped, too, to have the swimming pool to care for and to know every 'kid' in town.

In 1936, Priscilla had a cataract removed from one eye. Later, a second operation was required on the other eye. An arthritic condition began to make moving about difficult, although without much pain, nor did she ever complain of headache. An independent nature made her cling to her home and care for herself until the last two years of her life. She suffered a broken hip, and thereafter had to be cared for. Thelda and Gene opened their homes Margaret, upon returning from two years in Thailand, prepared to relieve them and care for Priscilla in Corvallis, Oregon. Only two weeks after going to Oregon, she slept care for Priscilla in Corvallis, Oregon. Only two weeks after going to Oregon, she slept away peacefully on April 17, 1959. Her funeral and burial were in Glenns Ferry, Idaho on April 21, 1959. While the family was gathered to pray and close the casket, Thelda's prophetic words were fulfilled. On the way from Boise to Glenns Ferry, Thelda had said, "I don't think I can let her go". At the moment of the Amen, she suffered a fatal cerebral hemorrhage.

A poem from her scrapbook of poetry could summarize the life of this choice handmaiden of God.

Could we push ajar the gates of life
And stand within and all God's working see
We could interpret all this doubt and strife
And for each mystery find a key.
But not today, then be content poor heart,
God's plans like lilies pure and white unfold.
We must not tear the close shut leaves apart
Time will reveal the galaxies of gold.
And if by patient toil we reach the goal
Where tired feet with sandals loosed may rest
Where we can clearly see and understand,
I think we'll say, God knows the best.

2)2-1.3 Margaret Belnap/Mathias J. Benson



Margaret Belnap Benson

Granddaughter of Gilbert Belnap and Henrietta McBride

Daughter of Oliver Belnap and Margaret Ann Manning

A group of excited young women gathered around Margaret. All bubbling and full of questions. Margaret had been for another buggy ride with a very eligible bachelor named Mathias Julius Benson. To the question "What did you talk about?" Margaret replied "none of your business." So began a beautiful romance.

Margaret was the third of six children born to Oliver Belnap and Margaret Ann Manning. She was born 26 November, 1885 at Hooper, Weber County, Utah. She was blessed on 4 February 1886 by her grandfather, Gilbert Belnap. When she was eight years old she was baptized into the Church of Jesus Christ of Latter-day Saints by Joseph T. Johnson and confirmed by her father, Oliver Belnap.

Margaret spent her early childhood in Hooper and later in Ogden, Utah. When the Salt Lake Temple was dedicated in 1893 she attended with her father and brothers Lester and Mead. In April 1894, when she was in her ninth year, her mother died after a lingering illness. Margaret was then sent to live with her Uncle Frank and Aunt Bine Belnap. She also spent some time with Aunt Mary Robinson (her mother's sister) and with Grandmother Manning. During the summers of her eleventh and twelfth years her father took her and three brothers to Curlew Valley, Oneida County, Idaho. There they lived in rather destitute circumstances. In the winter they returned to Hooper to school.

It was while they were in Curlew Valley that Margaret killed her first cottontail rabbit with a cap and ball pistol. She was an excellent horseback rider, riding bareback. The story is told how she and her brother Lester were riding down a deep wash and they were caught in a cloudburst and literally "had to ride for their lives."

Margaret, her father and brothers moved to Moreland, Bingham County, Idaho in July of 1898. At Moreland her father "took Margaret at times to my cousin Mrs. Laura Christiansen where she could have the training of the gentle sex and which I afterwards found was a very wise thing to do."

Margaret was an emaculate housekeeper. She loved crochet and fine needle work and was an excellent cook. She had a rare sense of humor and was described as the life of the party. If anyone needed help, was sick or needed comforting, she was always on hand. She was active in church work, teaching in Sunday School, participating

in MIA activities, and an ardent Primary worker. She often drove the horse and buggy ten miles in a day to care for her duties.

At Moreland she completed the eighth grade in school. Her teacher in the eighth grade was Mathias Julius Benson. A few years later, when Margaret and Mathias started going together, Mathias was Stake Superintendent of the Sunday Schools in the Black-foot Stake. He was a rather shy, serious young man. It is said that Margaret first went with him on a dare. Mathias was born in a neighborhood called "Bleurme Lyng", Nylars Parish, Bornholm, Denmark, on 12 April 1877. He came with his parents to Plain City, Utah in 1886. In the spring of 1896, young Mathias moved with his father's family to Moreland, Idaho. Travel was by covered wagon.

Margaret and Mathias had decided to marry when Mathias received a call to go to Scandinavia on a mission. When he told Margaret of his call and asked her what she would like to do, she told him they would go ahead with their plans to marry and that she would take care of herself while he was away. They were married in the Salt Lake Temple on 12 April 1906. Five days later he left Margaret at Hooper and left for his mission. Margaret worked as a domestic and in a canning factory while Mathias was gone.

When Mathias returned from his mission in the summer of 1908 they moved into a three room "L" shaped log cabin, with a dirt roof, in Moreland, Idaho. There, in those humble walls, Margaret made a comfortable home. Mathias taught school and farmed. In that log cabin Margaret gave birth to her first two children. A boy, Marvin Mathias and a girl Leone.

They lived in the log cabin until the spring of 1918 when they sold out and moved to a 40 acre farm near Kimberly, Twin Falls County, Idaho. This farm, which they had purchased, had a nice four room frame home with french windows in the living room. A very welcome change from the log cabin. That fall Margaret gave birth to another baby girl named Thelma. They made the move to Kimberly by railroad. Mathias traveled with their farm equipment, furniture, cows, horses and other livestock in a railroad box car. Margaret traveled on a passenger train with her two oldest children.

In 1919 they decided to move to Boise, Ada County, Idaho. They moved in the fall and purchased a five acre tract near Boise. Mathias purchased an interest in a fuel and transfer business. Here they lived in a nice four room house with screened porch in front and back and a cellar underneath. Also they had a most modern convenience, a telephone. In the summer of 1922 they had the house wired for electricity. Here Margaret busied herself with taking care of her children, keeping house, canning fruits and vegetables, working in the Boise Ward Primary and just being a good neighbor. It was here on 19 September that her fourth child was born. This baby was named Ruth.

During the last few years of her life, Margaret was subject to severe headaches. On the night of 7 December 1922 she had one of those headaches. About four a.m. the next day she passed away. At this point we turn to the words of Mathias as he wrote them.

"I heard her get up and come out to the stove. I immediately got up and my first thought was to make up a fire as the room was getting somewhat cold, but she said 'oh hold my head a minute its just splitting.' I started to stroke her forehead but she said 'oh press on my temples' which were the last words she spoke. I stepped back of the chair and placed my hands over hers with which she was already pressing on her temples. I stood there just a moment when without warning or sign of any kind she slipped from my hands and fell face downward on the floor. I picked her up as quick as I could and dashed a part of a glass of water in her face thinking she had fainted but she just gasped a few times and it was all over. Whatever the cause she certainly was snatched from me without an opportunity of securing aid of any kind and though I cannot understand why she should be called away when she was needed here so much I am willing to leave

that in the hands of the Lord and try to be submissive to his will and in the meantime strive with all the powers I possess to make myself worthy of her trusting the Lord for strength to accomplish this. For my one great consolation is that she is mine for all eternity if I can make myself worthy of her. And though her spirit had fled yet she certainly looked pure and sweet to me, at least, as she lay clothed in her Temple robes." She was buried at Moreland.

Mathias also stated that he desired to live long enough to rear his family until they became self supporting. He lived to serve as a Bishops Counselor, counselor to two Stake Presidents and to become a Patriarch. He died 6 August 1948 and was laid to rest beside his beloved Margaret in the Moreland Cemetery, Bingham County, Idaho. He never married again.

2)2-1.4 Lester Belnap/Crystal Vere Ellsworth



"Horse Trader, Hog Buyer and Sunday School Teacher"

Lester Belnap, son of Oliver Belnap and Margaret Ann Manning Belnap, was born on July 25, 1888, in Hooper, Weber County, Utah. Oliver was serving a mission for the Church of Jesus Christ of Latter-day Saints at this time, and was somewhere in Virginia.

Lester was blessed on October 4, 1888 by Jessie Power at Hooper, Utah.

On April 18, 1894, Margaret Ann left this sphere of existence, leaving her husband, Oliver, and children, Oliver Mead, Henry William, Margaret, Lester, Wilford and Hazel, then only six months old, behind.

Grandfather Henry W. Manning and Grandmother Margaret Ann Manning took Lester, not yet six years old, and baby Hazel to live with them at Hooper. It was that Fall that Lester began his schooling. He spent the winters of 1894-1895 and 1895-1896 with his Grandmother Manning at Hooper. During the summer of 1896 he lived with his father in Curlew Valley. On October 18, 1896, Lester was baptized a member of the Church by his father, Oliver, in Curlew Valley, near Snowville, Utah, and was confirmed a member on October 25, 1896, also by his father, at Snowville. His father had married Emily Desire Shurtliff during this interval, but this marriage was soon terminated.

Lester spent the winter of 1896-1897 with his maternal grandparents and again went to school at Hooper.

In July of 1898, Oliver took his family to Idaho and settled at Moreland. His mother, Grandmother Henrietta McBride Belnap and children. Mead, Margaret, Wilford and Lester, settled on the Moreland townsite. Hazel stayed with Grandmother Manning. Soon after arriving at Moreland, Oliver obtained a farm there. Lester has resided in Moreland since this time.

On June 6, 1900, Oliver married Anna Leuenberger. They resided in Moreland for a number of years. To this union was born five sisters, Lillie Hale, now deceased, Henrietta McNeely, Alice Jacobsen, Flora Dotson, and Olive Moran, all of whom Lester loves, admires and respects.

Lester went to school at Moreland. One of his early teachers he remembers well was the late John Wray.

A great deal of Lester's time at Moreland was spent in association with the England family — John and Laura, and their sons and wives, Wm. T. and Eliza, John V. and Emma, Milo and Suzy. He worked on their ranches, tended their sheep in the hills East of Blackfoot, herded their cattle in the desert North and West of Moreland, hauled cedar for firewood from the treacherous lavas north of Moreland, hauled freight across the desert, through the Pahsimeroi Valley to the Patterson Mines. A turned saddle, rattlesnakes, frightened teams, mean horses and cattle — all were part of a day's work for this boy-man.

One tale, told in his own words, goes like this: - - -

"Five outfits were hauling freight and supplies to the Patterson Mine on the Pahsimeroi. Mead and I had 3500 lbs. of dynamite on one wagon, and on another 3000 lbs. We were camped for the night on the hill before descending into Tilden Flats. Brother Wilford (then about 11 years of age) and Earl Furniss were driving a commissary wagon of water and feed. They were camped with us. In the morning we decided to have them (Brother Wilford and Earl Furniss) trail along with the rest of the freight outfit until noon to give the horses the benefit of the rest of the water and feed. In the morning, when we pulled out the loaded wagons, we left Wilford and Earl to clean up the camp ground and to follow us, because they were travelling light. We had driven about a mile and a half down into the flats when we looked back and we saw that Wilford and Earl were having trouble with the team. One of the horses was attacked by a horse fly and she reared and threw her head and got her bridle off and they began to run away. I was on the rear wagon on the freight outfit and I looked back and saw them coming; and I called to the rest of the company to tell them the kids were having a run-away. We stopped all the outfits in the flat and waited for them to try to divert the run-away team from striking the load of dynamite, but we were unable to stop them or divert them. They struck the rear wagon, my load, one horse going each side of the loaded wagon. They rammed the wagon tongue of the run-away outfit through the back end-gate of the load of dynamite, clear through one box of dynamite and half way through the second one and broke the tongue. That way the horses came to a sudden stop. We patched up the tongue and Wilford and Earl returned home and we went on and delivered the dynamite to the Patterson Creek Mine and returned with a load of timber and derrick poles from Sawmill Canyon. Everybody was dad-gummed scared."

When Lester was 18 years of age, in the year 1906, he was called to take a five-months missionary course at the Ricks Academy at Rexburg. It was here that he met Crystal Vere Ellsworth, later to become his wife. Dad swears he had seen Mother several years before at a circus in Idaho Falls. Both were at the circus, and Mother surely had the long auburn curls that Dad remembered so well.

Lester's patriarchal blessing was given to him by Andrew P. Benson in October of 1907.

Lester and Vere were married October 30, 1907 in the Salt Lake Temple, the marriage being solemnized by John R. Winder, only six days before Lester left for his mission to the Southern States. He was set apart on November 6, 1907. Vere went back to Rexburg to finish her school.

Lester experienced many interesting and faith promoting incidents while on his mission which, twice-told have helped to encourage and strengthen the testimonies of his family. He was released in December of 1909.

About a year later the Lester Belnaps began their family. Karl Lester was born November 6, 1910 at Lewisville. Not long after Karl was born, Lester and Vere home-steaded 160 acres of dry farm north of Moreland. Later they bought a lot and built a house in Moreland where Vere Ellsworth, Garth Ronald and Helen were born. Still later,

in 1917, they bought the farm known as the Jordan Place. Boyd Brigham was born here. In 1918, Lester and Vere purchased 43 acres South and West of Moreland from the Benson brothers, M. J., Ed, and Andrew. There, Merle and Wallace and LaRue were born, and there they resided until May of 1950 when they moved into a new home built by Lester and his sons, about a half mile west, where, they were living at the present time.

While living on the Benson farm, in fact, during the winter of 1933, November through March, Lester served a second mission to the Southern States. This period of time I recall very well — the Christmas without Dad, the boys singing their way through their milking and feeding chores, letters from Dad, and to Dad. Never have we been so blessed. Never were a happier family. This was one more faith promoting incident in the life of Lester Belnap and his children.

Lester was always active in the Church. He was ordained an Elder on October 6, 1907 by Jonathan Hale, in the Blackfoot Stake; a seventy on October 13, 1907 by B. H. Roberts of the Council of Seventy, on December 16, 1929 he was set apart in the Council of Seventy by Rudger Clawson at Blackfoot. He was ordained a High Priest on August 27, 1939 by Stephen L. Richards, and set apart as a High Councilman at this time. On June 20, 1954, he was set apart as President of the High Priest's Quorum by Harold B. Lee, being released on June 19, 1960.

Lester has served as a Sunday School teacher in the Moreland Ward for 17 years without a break. He was Superintendent of the M.I.A. for 3 years, served for a time as Assistant Superintendent of the Sunday School, filled two two-year Stake missions, as well as other miscellaneous capacities in the Ward.

Lester served as Chairman of the Gilbert Belnap family organization for ten years. He was also very civic minded, serving as Chairman of the School Board at Moreland for 21 years, Deputy Sheriff of Bingham County for a time, and as Fish and Game Department checker at different intervals for several years.

His eight children will always affectionately remember him as a "screen door banger" and his 40 grandchildren and 7 great grandchildren as their "Gum Grandpa". He says that he has always been a "horse trader, hog buyer and Sunday School Teacher".

Compiled and written by Helen Belnap Hurt

The Life Story of Crystal Vere Ellsworth Belnap

I am the daughter of Brigham Henry and Helen Adelia Gibson Ellsworth. My father was the son of Elizabeth Young, the eldest daughter of Miriam Works Young, who was the daughter of Brigham Young.

I was born on the 11th day of December, 1888, at Lewisville, Fremont County, Idaho, the tenth of eleven children, four girls and seven boys. Our home was a two-room cottonwood log house with a dirt roof, with two windows and a door to each room. The floors were of common lumber and had to be scrubbed on hands and knees.

I didn't start to school until I was nearly eight years old. In the winter time we often went to school on a sled; just a hand sled, behind a horse ridden by the boys.

My brother, Curtis, and I were baptized on the 4th day of September, 1897 by Harry A. Bramwell in the canal that ran through the village.

The Spring that I should have been promoted from the Seventh Reader Class I was taken out of school to help my sister who had sickness (typhoid) in her home and I didn't pass my tests. The next Spring I was taken out of school again to help another sister who had sickness in her home, so I failed again. This thoroughly discouraged me and I got a job working in the hayfield loading and running derrickhorse. When school started that Fall I had resolved not to go to school anymore, but when they had the opening social for

the M.I.A., my brother Lovell and I came from Bybee to Lewisville for it and I met the new principal. He encouraged me to start to school, which I did the following Monday morning. With his help and understanding and a lot of "burning the midnight oil" I was able to complete my 7th grade work along with the 8th grade work. I was graduated from the 8th grade with eight others on the 7th of April, 1904. I didn't have the highest average, but was one of the four who did.

We started to school in the 9th grade the next Fall, but the class broke up and I went to Sugar City to work for Mrs. Stewart doing housework. I later worked at the Sugar Factory boarding house where my brother Claude was boarding while working at the Factory.

I had begun studying music when I was eight years old, practicing on an old Melodian which was the first reed instrument brought across the plains.

When summer came, I went to McCammon to meet my brother Lovell's fiancée, where I had a wonderful vacation. In the Fall I returned home and began making preparations to attend school at Ricks Academy in Rexburg. My brother, Claude, and I decided that if we rented a room or two and did our own cooking and housekeeping that the two of us could go to school almost as cheaply as one so we were fortunate to secure one large room and a hallway, which we divided into two rooms with a curtain through the center, with a folding bed on one side and a steel couch on the other side, and our kitchen equipment at the end, and we were very comfortably established and started to school late in September of 1906.

Polly Jacobs, a girl about my age and full of fun came from Salem to room with us.

I was chosen as Sunday School organist when I was fourteen years old, taking lessons during this period. Immediately after I entered school, I was given the job of Academy organist and Academy orchestra pianist, also accompanist to C. J. Engar, who was the school music director, and a number of soloists from the town as well as the school. I also had the privilege of playing with the school and community concert orchestra, which consisted of 32 members. Along with this experience, I continued my studies.

The money I received for playing in the orchestra helped greatly in defraying my school expenses. I also did a lot of sewing for others and took care of babies at night, and helped women with housework on Saturdays.

I loved to cook and to sew, and this was undoubtedly the reason I chose Domestic Science for my course of study. I made my own eighth grade graduation dress, my wedding dress, and my Domestic Science graduation dress, which I still have in my possession.

In November, I met Lester Belnap, who had come to Ricks to attend Missionary Class prior to going on a mission to the Southern States. After going together until late in February, we became engaged. Shortly after our engagement, Lester went to work for his uncle at Milo. I continued on to school until it closed in May.

We hadn't planned to get married until after Lester's return from his mission, but when he was interviewed by Bro. J. Golden Kimball, he was advised by Bro. Kimball to get married before he left, so we began preparing for the momentous event.

We left Moreland on the 25th of October, 1907, and went to Hooper where we visited with his people until the 29th. We went to Salt Lake City and were married on October 30 in the Salt Lake Temple at 2:00 p.m. I was so very thrilled and happy when Lester took me in his arms and called me his wife. One of my sweetest memories is of the first night of our marriage when we knelt together and offered our first family prayer, a practice we have followed ever since.

We went back to Hooper and stayed at Aunt Mary Robinson's and at Grandma Manning's until the 5th of November when Lester went to Salt Lake City. From there he continued on to his field of labor on the 6th of November, and I came home to my parents, who had moved to Rexburg so I could continue my schooling at Ricks.

Mother took four boarders and I helped her to cook and keep the house. I entered school on the 13th of November and found it very difficult to make up my lost work and keep up my day-by-day assignments, but I got along fine in everything but Algebra. The rest of the class kept one jump ahead of me all winter.

Again I was privileged to take over the organist job and to play in both orchestras, also to sing in a quintet and double mixed quartet with which we traveled to the nearby towns presenting programs. I also took part in the school operettas "Merry Milkmaids", "Chimes of Normandy", and "Sylvia", in which I played the role of "Sir Bertram DeLacy", the male lead.

I enjoyed my sewing very much and made a lovely faun colored albatross evening dress with pink palen velvet and pearl trimmings for Edith Erickson, one of the teachers; also a wisteria suit for Eliza Jensen, my Domestic Science teacher. They were really beautiful, and I received \$10.00 for making the dress and \$15.00 for the suit, which helped out a lot.

In my third year at school I learned to embroider and to do battenburg and drawn work as well as advanced dress making. In cooking we had practical training in meal planning, preparation and serving. We served dinners to faculty members, also special banquets and luncheons. Miss Eliza Jensen was our teacher and she was wonderful. She, being a spinster, and I, a missionary widow, we palled around together a lot and I often went as her partner to the faculty parties and banquets. This was a splendid opportunity for me to be in the company of and associated with the most refined and best educated people in the school and city.

During the first semester of my third year at Ricks, I worked for my board and room at the Henry Flamm, Sr. home. They were very kind to me and made me feel like one of the family. I shall always be grateful to dear old Bro. and Sister Flamm.

I was graduated from the Domestic Science Department of Ricks in May of 1909.

I spent the summer of 1909 in McCammon, teaching piano, helping my sister-in-law and putting up fruit, preparatory to setting up housekeeping when Lester came home.

I was offered the wonderful opportunity of being assistant Domestic Science teacher at Ricks, with a chance to take any subjects I could work in along with my teaching schedule, but I didn't have the vision to recognize my "big opportunity". All I thought of was settling down and making a home and having a family.

In the Fall, I returned to Lewisville and secured a job in a store, where I worked until Christmas Eve, when Lester came home.

We spent the next few days with my parents and brothers and sisters, then came to Moreland to visit with his family and friends.

After a few days, I returned to Lewisville to pack and get ready to move my belongings to Moreland. Then Lester came with a team and sleigh and we loaded my piano and sewing machine, an old cook stove, a table and cupboard of my mother's and my bedding and other belongings, and set out for Moreland. We stayed with the Sam Dial family in Shelley that night, and came on home the next day.

Early in October I went home to Mother's, where Karl was born on the 6th of November, 1910.

When the sugar campaign opened the September of 1911, we moved to Blackfoot, and Lester went to work at the Sugar factory for about three months. When we returned to Moreland, Lester and his father began building a home on a lot in Moreland. Shortly after moving into it, Vere was born, on the 25th day of March, 1912, with Mary A. Hatch in attendance.

In the Fall of 1913, we built another room on the north end of our house, and on the 4th of November Garth was born.

On March 1, 1916, another baby came to bless our home — Helen. It was such a joy to sew and embroider little garments for her, and to care for her.

On October 29, 1917, Boyd was born.

In 1917 we bought the Jordan Place, and in March 1918, we bought the Benson farm, where we built a home where we lived until 1950. Merle was born there on September 9, 1919, Wallace on January 17, 1922, and LaRue on the 21st of October, 1928. Then in 1950 we purchased the farm west of the old home place and built a new house on it.

I have held many positions in the church — organist, Relief Society Social Science teacher, chorister, primary teacher — whenever I was called.

In the Spring of 1949 I began teaching piano with only one pupil. Pupils increased in number one by one until I had a class of 32 in 1953. Four of my pupils are now acting as organists in the auxiliary organizations. Whatever success I have had in my teaching I owe to the blessings of my Heavenly Father. I have paid a full tithing on every dime I have received and the Lord has blessed me for it.

I still do a lot of sewing for myself and others, and enjoy life generally. 2)2-1.5

Wilford Belnap/Louise E. Oscarson



The History of My Parents

Wilford Belnap, son of Oliver Belnap and Margaret Ann Manning Belnap, was the fifth child of the first marriage of Oliver Belnap. The older children preceding him were Mead, Henry, Margaret, Lester, and following Dad's birth Hazel was born. Dad was born February 10, 1891, and represents a cross-section of not only Church culture, but North American culture that spreads between the two centuries. The struggle for survival, the subduing of the intermountain West, the literal establishment of new towns, the living in one room log cabins, clearing the land of its brush and trees and preparing the soil were all a part of his early life.

With the industrialization and mechanization of American life, the 20th Century brought a major exodus from the land to the cities and the various kinds of enterprise and employment and professions required therein. Dad was caught up in this movement. He sought under the freedom of the American system as extensive an education as he could possibly obtain. He chose education and educational administration. The achievement of this was done with great personal sacrifice, but nonetheless resulted in equally great compensation to the society in which he lives.

The fascinating transition from the culture in which very brilliant spirits, but those who came in to mortality with very limited educational opportunity, gave place within a single generation to those who availed themselves of extensive educational opportunity and hence proportionate productivity in their own way. The one pioneering venture of subduing lands and frontiers gave place to the establishment of a system of pioneering enterprises, governmental systems, professional advancement, and in general the making of a society capable of lifting and raising a rapidly increasing population to a high level and standard of life.

Dad was born in Ogden, Utah. He lived in Ogden for 3 1/2 years. Most of Gilbert's descendents did live in and about the Ogden area. His mother, Margaret Ann, died when Dad was about 3 1/2 years of age. She apparently died of a respiratory illness which resembles, according to family tradition, tuberculosis in all of its fulminating characteristics. Following the death of his mother, he lived with his grandmother, Henrietta, the second wife of Gilbert Belnap. Hazel, the younger sister, and Lester, the immediate older brother, lived with their Manning grandparents. Margaret lived with Uncle Francis, Mead with Isadore Stoddard, one of Oliver's sisters, and Henry lived with Uncle Will, also one of grandfather's brothers.

Within a year Oliver married Emily Shurtliff. When my father was about six years of age the family moved to Idaho and established, literally, the new frontier and town of Moreland, just outside of Blackfoot. In the interim my grandfather was divorced from Emily Shurtliff, a tragic problem which was necessitated because of severe illness. Father's grandmother, Henrietta, therefore traveled to Idaho and assisted with the family as they colonized the new area. She had to live under dire circumstances, even though she was very elderly. She had previously lived in a covered wagon and therein had given birth to two children, and once again had to live in a covered wagon in her old age until an adequate home was built in Moreland.

Prior to the move to Moreland, and while living with his grandmother in Hooper, Utah, in south Weber County, Dad was severely injured by a horse. He was kicked in the face, rendered unconscious, the laceration was extensive, and the suturing of that laceration was achieved without anesthesia. It left Dad with a facial scar which has bothered him more than it has others and in my opinion, as a professional person, it has not been a cosmetic problem. This, and other experiences, including the loss of his mother, two major moves, the domestic strife of a second marriage with its associated illness, led to considerable insecurity.

Fortunately, in the new one room school in Moreland, he had a sympathetic teacher. Fifteen children of varying ages in a single classroom would provoke insecurity for any first grader just starting school, but with his bright mind Dad was able to achieve the completion of the 8th grade at the usual time. During those elementary school years there was a third marriage of his father, Oliver, to Anna Leuenberger, and she, in turn, had a large family of girls.

After completion of the 8th grade, which was the standard education of the day, Dad moved from one venture to another, largely with his father, in developing various kinds of projects. The difficulty in the development of a frontier was often associated with many unsuccessful ventures and these seemed to be a plague and a trial to my grandfather. On one occasion he worked on a large canal building company which built extensive canals and levies throughout southern Idaho, largely as collateral water-carrying conduits from the Snake River in the Snake River Valley. While working with one of these crews, he almost lost his life in an accident in a wagon carrying dynamite. It is interesting to see on more than one occasion how his life was preserved rather miraculously in order to fulfill his mission and destiny. He hauled wagon goods, timber, and worked on the railroad, he worked as a farm laborer, and finally at the age of 18 purchased a farm with his older brother, Henry, and this proved to be a successful enterprise.

Motivation for education led him to Brigham Young Academy in Logan, Utah. He would "ride the rods," that is the undercarriage of boxcars on freight trains, in order to provide transportation to school and back home during the summer vacation. While at the B. Y. Academy he worked as a custodian in order to provide tuition and livelihood. He graduated at about age 21, with a similar degree to what we would consider an associate degree in junior college today. He then went on to Pocatello, Idaho, attending the teacher's college there, which eventually became the southern branch of Idaho State University. From there he obtained a teaching certificate. The following summer he worked for a fruit and vegetable market in Idaho Falls. During that time he was approached by the Board of Education of the small community of Lincoln, Idaho, just east of Idaho Falls. He was employed as a school teacher for the 5th and 6th grades and served in that capacity for a year. During that time Henry bought him out of his interest in the farm, which they had purchased together. The next year he taught at Basalt, Idaho, which is about halfway between Blackfoot and Idaho Falls. As he approached age 24 he taught in Moreland until he went into the Army in 1917. He enlisted at Fort Douglas, Utah, gained the rank of Sergeant within the phenomenally short period of 30 days. He was then transferred to Little Rock, Arkansas, where he spent six months and then on to Fort Sam Houston, Texas, where he attended Military Field Service school. He became a medical corpsman and rose, during his two years in the service, to the rank of M/Sgt. Most of his time was spent in criss-crossing the southern states. He did not see action in continental Europe. During his tours in the service, however, due to the abnormal circumstances and environment in which he had to work as a medical corpsman, his eyes were injured and this has been a plague to him all of his life.

On discharge from the service, he took more schooling at the University of Utah and obtained an administrative certificate. He then was employed by the Granite School District and after a year of teaching at a school in Holladay, was made principal of Hunter Junior High School in Salt Lake Valley. He worked there for a year and was replaced when he moved on to Bryant Junior High School the following year, by Harold B. Lee, who later became President of the Church of Jesus Christ of Latter-day Saints.

He met my mother on January 6, 1922, and predicted on their first acquaintance, that "they would take a long journey together." They were married on June 20, 1922. The first year of their marriage they lived with my mother's parents in Salt Lake City. Dad taught at Bryant Junior High School and Mother, who had previously taught in the central part of Utah, taught in the Salt Lake District. After a year of teaching and the first year of their marriage, they received an excellent appointment in Carbon County where Dad served as principal and Mother as a teacher in a school in the coal mining areas of Carbon County in the community of Latuda. There they taught school for the next two year period until Mother was expecting my birth. For those days they had an excellent income. To show their industrious enterprise they also served as custodians to the school they administrated and in which they taught. They lived in a small humble home of two rooms with outside plumbing. They needed to accumulate the various resources because it was necessary for Dad to help his father and several of the other children in the family due to the hard times of the period.

Mother's pregnancy with me was stressful. It was difficult in terms of nutrition, the water had to be brought by engine to the coal community where its modern buildings were supplied with fancy restrooms and toilet facilities, but with no water to supply the plumbing. They left Latuda after the third year of marriage, having totally shared in their financial success with the family in order to help provide the needs of my grandfather's very large family. During that period, as well as prior instances, they served in church capacities which were helpful in the various areas in which they resided. They were proportionately blessed for their efforts and the Lord gave them the opportunity in January 1924 of hearing Sister Preece speak in tongues in the Pioneer Stake House. This was in the pure Adamic language and the interpretation was given by Zina Young Card, the daughter of Brigham Young. Dad also had a second experience on another occasion

of listening to a person speak in tongues, but his was not genuine. There was no interpretation on that occasion, so he had a vivid contrasting witness of the two spiritual sources on each occasion.

I, Wilford Dean Belnap, was born in Salt Lake City on August 19, 1926. My mother experienced considerable illness during her pregnancy with me. This caused her to develop hyperthyroidism and this required that she undergo surgery when I was about a year of age. We will talk about this more in Mother's history. There was considerable financial difficulty during the next year. They did not know where they would get the money in order to pay for the surgery and hospitalization for my mother. Dad went to Lagoon with a raffle ticket for a car which was given to him by one of my mother's brothers and he won an automobile which brought the family approximately \$600 and miraculously provided the means for paying for the hospitalization and doctor's fees for Mom. She was given a blessing prior to this time in which she was promised that the way would be opened up for the money to come to them. During that period of time Dad shifted from education and educational administration to business enterprises. He was caught up in the spirit of the Roaring Twenties and sold stocks, investments, land, real estate developments, etc. With the crash of the 1929 and the beginning of the depression the family suffered great duress. Whereas he had previously had a high station in school administration, the only work he could obtain was teaching night school for very small wages. He worked in any kind of enterprise in which he could find employment, and during this period his health suffered a great deal.

Dad had always been strong, however, and had maintained good health throughout his life and this allowed him to bounce back as blessings and opportunities came his way. He had always been athletically inclined, having won many ribbons for his outstanding performances as an athlete at Brigham Young Academy. The privations of the depression were severe. The farm which my grandfather had purchased in St. George required financial assistance from Dad. Dad also had to purchase adjacent land in order to provide water. I remember that we were supplied in the Depression with turkeys and sorghum as a partial payment for the rental of this property to other individuals after the death of my grandfather. We had a struggle during the Depression and almost lost our home. I can remember going through the embarrassing situation with my Mother in having to go up and down the railroad tracks near our home looking for coal that had fallen off the coal cars so that we might have warmth. During this time Mother sacrificed a great deal for the health of her children and deprived herself from optimal nutrition. This led to additional impairment of health and along with the problem of hyperthyroidism, has given my mother ill health most of her life. They were, however, able to save sufficient money to purchase a home for us in the "avenues" area of Salt Lake City, and there I spent most of my childhood until maturity.

The sacrifice and the stresses of the Depression reached a point, as I mentioned earlier, where we almost lost our home. Dad had always paid his tithing and plead with the Lord in prayer one day for help and assistance as we were anticipating being thrown out of our home in the near future. We had literally no place to go and I can remember Dad's fervent prayer. Shortly after the prayer our neighbor to the south came with some bread. He was a baker by profession and not only did he supply us with enough food to maintain us through that trying time, but also provided us with his bake goods and equipment. These the folks sold and as a result were able to maintain payments on the home until Dad could take a Civil Service exam and become a Civil Servant with the Home Loaners Incorporation, predecessor of the Federal Housing Administration. Those times were trying for many people. He recalls sitting next to President Hugh B. Brown, who took the same Civil Service examination, and was hired at the same time as was my father by that governmental agency.

The folks made great sacrifices for their children that we might obtain as complete an education as possible. Their whole life was centered about the Church and their children. Family and God were certainly the centers of their lives. They have always been

active and have built strong and fervent testimonies of the Gospel into the lives of their children, as well as into their own lives. In their declining years it is interesting to observe the sanctification that has come into the marriage of my parents. They certainly are totally devoted one to another. They find, even though the infirmities of old age have been impairing, that they could obtain productive outlet in genealogical research, the development of a vast and extensive library of books, particularly Church literature, and have imparted to their children a knowledge of the Gospel of Jesus Christ that is totally encompassing. Their involvement with their children, grandchildren, and great-grandchildren has been a great blessing to their posterity and is with our great grandfather, Gilbert Belnap, so likewise with my grandfather and father. We see the same "ensample to them of their glories yet to come" and the continual expression of love and gratitude on the part of their posterity.

History of Ebba Lovisa Maria Oscarson Belnap

Ebba Lovisa Maria Oscarson Belnap was married to Wilford Belnap on June 20, 1922. She was the daughter of Hjalmar Theodore Oscarson and Tekla Lovisa Zetterland. Mom was born in Stockholm, Sweden on January 14, 1902. She attended her early school years in Stockholm. During the year while the family was waiting to emigrate to the United States after having joined the Church, she attended school in a rural suburb of Stockholm and had a most delightful time in that fascinating and breathtakingly beautiful countryside. She recalls with fond memory the family being exposed to the Gospel by her uncle, Emil Oscarson. The first exposure was at age 6. She was baptized when the family came into the Church and at the time she was 8 years of age. My grandfather Oscarson then went to the States to provide enough money for the family to emigrate. Sweden had just undergone a serious depression at the turn of the century and it was difficult for the Swedes to maintain an adequate income. They literally lived at the level of serfs. Once again her parental environment, as with the Belnap family line, was self sacrificing in favor of their children. They were able to provide sufficient means to emigrate from a most beautiful, green, and pastoral country to Salt Lake City. The vivid contrast was very difficult for the children. They had to live on the west side of Salt Lake City and there was great toil and poverty as the family established themselves in a new country.

The Gospel had been sweet to them during the first year in the Church. Mom was baptized by Elder Weed who was from Canada, and she was confirmed by an Elder Teudt. These elders, in addition to her uncle, brought great joy and solace to the family. With so many convert families, there was a great identification with those who brought them into the Gospel. The struggle not only with community and poverty in the new found area, but the unpleasant circumstances of the west side was a great trial. All of the family, however, weathered this and were faithful for the duration of their lives.

Mom recalls the struggle with language — the ridicule that was associated with being an immigrant with a broken accent, the poverty of the west side of Salt Lake, the difficult times that she had to work in order to provide help in the livelihood of herself and her family. It is interesting to see the struggle for education. It is also interesting to note the transition of the typical immigrant family who has come to the intermountain area and those who are first and second generation in the Church, by contrast. Mom, as well as her two brothers, achieved great success in life and extensive education. Church positions were remarkable for second generation converts. Mom was on the Stake Board of the MIA, and instrumental in developing the MIA home in Brighton. She also was called to the General Board at the same time she and Dad were moving to Latuda in Carbon County and hence could not accept the call. Her oldest brother became a Bishop, Stake President, and Mission President, as well as Regional Welfare Director. Her other brother, Eric, was successful not only in the company where he worked, but was highly esteemed for his major contributions to the community in which he resided and received many awards for his service. I mention this not out of conceit or arrogance, but merely to give a reflection of the fascinating influence of the Gospel of Jesus Christ in the development of the individual. All of this, of course, was fostered by the opportunities that only America

could allow. Certainly their European ancestry and our humble but choice beginnings in terms of our European lineage could not experience the same golden opportunities.

After completing high school at the L.D.S. High School, and obtaining a scholarship to the University of Utah, Mom went on to the three year educational certification program at the University at that time. She then taught school in Sigurd, Utah, met Dad and was married the following year.

Following her major illness in 1927, associated with thyroidectomy, she was told not to have additional children. The surgery was done under dire circumstances. Her blood pressure was well over 200, her pulse rate over 160 (her old hospital records are frightening to read). She nonetheless had obtained a blessing from the Priesthood promising her that she would be preserved and have another child. She made a commitment with the Lord that if He would preserve her to raise me, as well as to have any other children, that the Lord desired to bless them with, that she would consecrate herself fully to the Lord. She was preserved on that occasion and she has been miraculously preserved on other occasions from physical, evil, and bodily harm. Subsequent thereto my brother Hal Ross Belnap was born October 4, 1929. Mom has been able to raise her children to maturity, although her health has been poor all of her life. She has suffered great physical duress and illness, but the Lord has compensated her for her sacrifice by giving her a brilliance of spirit and as extensive a knowledge of the Gospel of Jesus Christ as I have known anywhere. The vast and remarkable library collection which she and Dad have, have been a source of interest to many, particularly those who have been interested in Church History and the Church educational system. As with Dad, her life is totally God and family centered, and I don't know of any couple who could be more loved by their posterity than are our parents, grandparents, and great-grandparents in our immediate family.

W. Dean Belnap is the author of this story on his parents and is the compiler of the entire volume.



W. Dean Belnap

2)2-1.6 Hazel Belnap/James Russell Lindsay**Biography of Hazel Belnap Lindsay**

Hazel Belnap Lindsay was born in Ogden, Weber County, Utah on Friday January 6, 1893, the thirteenth wedding anniversary of her parents, Margaret Ann Manning and Oliver Belnap. She was the sixth child and second girl of that family. Fifteen months following her birth, her mother died of Tuberculosis, leaving Hazel in the care of her grandmother, Margaret G. Manning, who lived in Hooper, Utah. She was the wife of Henry William Manning.

In Hooper, her grandmother feared that Hazel might have contracted Tuberculosis, so she kept her outside as much as possible, where she learned to love and care for the animals around the farm. Some were pets, such as a pet lamb, rooster, and pig. She didn't particularly like dolls, but preferred to play with cats because they were more alive. She would dress her cats in doll clothes and put them in bed to sleep. She also spent many hours on Old Dan, the horse, taking the cows to or from the pasture.

Her religious training began very early. After Primary each week, her grandmother asked her to repeat the stories she heard in Primary. When she couldn't repeat them, her grandmother knew she hadn't been listening. It taught her to listen. She soon learned many scriptures, such as The Beatitudes and Ten Commandments. While still five, a minister came to their home selling Bibles. Upon urging from her grandmother, she recited several of the little gems she knew and was given a New Testament and small book of Bible Gems from the minister.

She attended grade school in Hooper, graduating from the eighth grade in about 1908, the first class to graduate from the new Hooper School. School teachers remembered were: David Fowler, Samuel Biddulph, John Belnap, and Thomas R. Jones. Graduation proceedings were held in Ogden at the old Tabernacle in conjunction with all other elementary school graduations for Weber County Schools. Thomas E. McKay, brother of David O. McKay, was Superintendent of Schools.

In the fall of 1908, she began the ninth grade in Hooper, the first ninth grade held in Weber County. The class consisted of four girls and two boys.

On June 12, 1909, tragedy again entered Hazel's life. Her grandmother Manning was stricken with a cerebral hemorrhage and passed away at 10 p.m. She had fulfilled her promise, she had raised Hazel until she was old enough to take care of herself.

Hazel loved music. Her grandfather Manning purchased a One Hundred Music Lesson Piano course for her from the Columbia Conservatory of Music. They didn't have a piano, so she would go over to the neighbors to practice. Then in the fall of 1910, her grandfather gave up housekeeping and she moved to Moreland, Idaho on November 2 to live with her sister, Margaret and husband, Mathius J. Benson. There wasn't a piano available, so she lost the opportunity to pursue her music further.

In Idaho, she became acquainted with her brothers and sister, whom she had been separated from except for short visits during the foregoing part of her life. She made new friends and continued to be active in her church.

In 1912, her brother Wilford, offered to let her live with him in Logan, while he attended Brigham Young College, if she would keep house for him. Her brother Henry offered to loan her the money for school and clothes if she would pay it back when she got a job. Their offers were accepted and she graduated in 1914. She attended summer school in Pocatello and received her teachers certificate.

Hazel began her school teaching at a little country school near Aberdeen, Idaho, where she lived with Mr. and Mrs. Gottfried Ruff, a German couple, who couldn't speak any English. Even though Hazel had taken a year of German, she couldn't understand the dialect they used, so most of the conversation was through the children who did speak English.

After the school year, she returned to B.Y.C. for a 12-week summer school course so she could take the test for a second grade teacher's certificate. After she passed her tests, she was hired to teach school in Garfield, Idaho, about five miles west of Rigby for sixty-five dollars a month. She boarded with Mr. and Mrs. Freeman Hadlock.

While teaching in Garfield, she went to Moreland quite frequently to visit her family. She also looked forward to seeing Russel Lindsay, a young man who had impressed her with his religious attitude. He used to meet her or take her back to the train each time she came. Cars were scarce so the drive from Moreland was made by horse and buggy.

After teaching for two years at Garfield, Hazel agreed to stay the following summer and help the Hadlocks with their store for one hundred dollars. During one of her visits to Moreland that summer, on June 11 — her mother's birthday, Russel proposed to her and they planned for a December wedding.

In the meantime, Russel was drafted. He called Hazel and asked her to marry him right away. After sincere prayer, she called him back and said she was on her way home. They left by train for Salt Lake City, Utah, where they were married September 28, 1917 in the Salt Lake Temple by Joseph Fielding Smith. Following the wedding, they contacted Hyrum G. Smith, the Patriarch of the Church, who gave Hazel a special blessing. After that time there was no doubt in her mind that Russel would return home to her. A feeling of peace calmed her soul.

On Nov. 6, 1917, Russel departed for the service, a separation that would last fifteen months.

During his absence, she took a job at the store of her father-in-law, Warren Parks Lindsay, to keep books and help out as a clerk. So many people kept saying it is too bad you have to stay home and why should you marry someone you don't know is coming back, that Hazel left to teach summer school in the mountains 25 miles east of Idaho Falls. In September, she decided to go to Twin Falls to a business college. She sent for her half-sister, Lillie, to come and go to school with her, which she did.

On February 10, 1919, Russel's birthday, he was discharged from the Army and they set up housekeeping in the old rock house north of Moreland.

In February 1919, she was called to serve as the Second Counselor in the Moreland Ward Primary.

February 27, 1920, Rex, the first of five boys was born. Early in 1921, Russel's father purchased a farm in Cascade, Montana. Russel left to get things set up and in April sent for Hazel. They stayed three years in Montana, where Hazel served as First Counselor in the Relief Society. Due to the heavy mortgage previously placed on the ranch, Russel's father gave up the ranch and they moved back to Moreland where the remaining four boys were born on the 35-acre place Russel bought for them to live on.

In January 1933, tragedy visited again when their son, Don, passed away from causes unknown. An autopsy performed by two doctors showed he was full of blood from internal bleeding, but there was no apparent illness.

During the next few years, Hazel raised her family on the little farm they had. Often in the fall, the whole family would load up a trailer full of apples and sell them door to door in Pocatello.

Hazel continued to serve others in the best way she knew how, teaching and working in the church. In 1937, she was set apart as President of the Relief Society and held that position until 1944.

In 1944, Russel and his brother Ora, bought a farm in Blackfoot. They wanted to be in a position to do more for their family. Hazel continued to work in the church as she had in the past. Her love was the Relief Society.

Her boys were growing up — Rex went away to school, Var to the Navy then on a mission, Mark went on a mission and then in the service and Ben went into the Navy. Soon the family was grown, Hazel with her lifetime companion, accepted a mission call to the Northern California Mission, where they were honorably released after serving two years, March 1957 to March 1959.

Tragedy struck once again in Hazel's life when her oldest son Rex was killed in an automobile accident on November 7, 1967.

At this time, April 16, 1974, Hazel and Russel are grandparents to seventeen grandchildren and two-great-grandchildren. Their interest in life is still service, love of the Gospel and love for their fellowmen.

Biography of James Russel Lindsay

James Russel Lindsay was born February 10, 1893 in a small log cabin in Bear Lake County, near Montpelier, Idaho. He is the son of Warren Parks Lindsay and Susan Eveline Walker, the fourth child, second son in a family of six children.

At the age of two, Russel's father moved to Moreland, Idaho, where he was involved in the establishment of that townsite. This was to be home for Russel until he reached early manhood.

At the age of five, Russel's mother passed away on October 23, 1898. There were few memories of his mother. He did remember when he was about two, he was promised all of the rice he could eat if he would lie on a table and let the doctor take out his tonsils, using a wire loop.

About a year after the death of his mother, Russel's father married Selma C. Hartvigson. She was with them only a year, passing away on September 17, 1900. For the next few years his sisters Lola and Maud took care of the house and helped with raising the family.

As a young man he used to hook up the horses for his brother Jesse to go courting. When Jesse wasn't quite ready he would send Russel to pick up his girl while he finished curling his hair and getting ready.

It was Jesse's job to milk the cows. When Russel became old enough, Jesse offered to teach him and said Russel could milk them when he wasn't there. Russel learned and Jesse was never there.

On October 4, 1906, Russel's father married Annette Anderson who mothered and cared for Russel until he reached manhood.

At the age of fourteen, Russel took over the irrigating of their forty-acre farm and did the chores.

In the spring of 1907, Russel graduated from the eighth grade. That fall he attended Ricks Academy for most of the winter. While there, he was able to develop further his love for music by playing the violin and clarinet in the school orchestra. It was during this time that he asked a young lady friend, Hazel Behap, to write to him, which she did.

After he returned home from Ricks, Russel spent his time running his father's farm until he was drafted in 1917. During this time it was his opportunity to frequently pick up his girl friend, Hazel, at the train when she came home to visit her sister Margaret. On one such trip home in 1917 in June, he asked Hazel to marry him, during a buggy ride. She accepted and they planned for a December wedding.

In early September, Russel received notice he had been drafted and would be called into the army in the near future. He called Hazel and asked her if she would marry him before he had to leave. She said she would call him back. She soon did and was on her way to Moreland from Garfield, where she had been working for the Hadlocks that summer.

On September 27, 1917, Russel took his bride-to-be and boarded the train for Salt Lake City where they were to be married in the Salt Lake Temple. They were married on September 28, 1917 by Joseph Fielding Smith. Following their wedding they went to the Patriarch of the Church, Hyrum G. Smith, where Russel received his Patriarchal blessing, receiving the assurance that he would fulfill a rich and rewarding life.

On December 6, 1917, Russel boarded the train for Seattle, where he stayed but briefly and was sent to Waco, Texas where he received his Basic Training and served as a chauffeur in the 505th Aero Squadron.

While chauffeur he was often sent to the Canteen to buy articles for the squadron members. Many times, they gave him more money than it would require to make these purchases. It would surprise his superiors when he would come back and return the remaining money. He had established his mark in life — it is honesty.

He was discharged from the Army on his birthday, February 10, 1919, shortly after the Armistice was signed.

He returned to his bride after being separated 15 months and settled in the old rock house north of Moreland. He purchased furniture through his father's store to set up housekeeping. Here his first son Rex was born. There were four more boys followed.

In February 1921, Russel's father purchased a ranch in Cascade, Montana and asked Russel to run it. He left his young family in February and prepared a place for them to live. In April he sent for them and they were together again.

There wasn't a church when Russel first moved to Montana, but soon a few other members came. A Sunday School was organized where Russel served as first Counselor to George Barlow. After a year the mission President of the Northern States Mission organized a branch with George Barlow as President and Russel as first Counselor. Russel opened up his home for church services, where they were held about a year until a building could be rented in Cascade.

In 1924, Russel moved his family back to Moreland after his father had to give up the ranch when a clear title wasn't available.

Russel purchased the 35 acre McBride place just a block east of his father's house. Here he milked a few cows, raised chickens and pigs to sustain his family in their needs.

Shortly after returning home, Russel was called to be Elder's Quorum President, a position he held for about three years. In 1927 he was called to be ward clerk and served in that position for seventeen years until 1944.

He grieved with his wife, Hazel, at the passing of their second son Don Russel, on January 17, 1933.

In 1944, with the welfare of his family in mind, Russel and his brother, Ora bought a two-hundred-and-sixty acre farm near Blackfoot, where there would be more opportunity for the boys to do and have the things he felt they should.

In the Spring of 1944, farm work began with the family moving up as soon as school was out to help. The house was of early vintage but did have running water when it rained and air-conditioning when the wind blew. Both families stayed in that four-room house the first summer, with the boys sleeping out in the harness shed.

The next summer, Ora and Russel divided the place, with Ora building to the east and Russel building just south of the old house. He moved his family in that fall, even though the house wasn't completely finished.

The next few years were filled with service to the family and church, sending boys on missions, helping build a chapel, a temple and support other activities.

During the years, Russel earned the respect and love of his new neighbors and friends in Blackfoot. He refused to accept payment for straw, hay, or cattle above that he felt it was worth.

The time came he had looked forward to, he and his bride of nearly 40 years were called to a mission in the Northern California Mission. Here they were privileged to baptize twenty souls into the Church. So after serving from March 1957 to March 1959, they returned to the farm in Blackfoot.

Russel experienced the loss of his eldest boy Rex on November 7, 1967, in an automobile accident. This and the other loss of family has deepened their love for their children and grandchildren, taking deep interest in all they do and become.

Besides the mark of the man being honesty, his standard is service. Since moving to Blackfoot, he served on the Stake Genealogical Committee, and as High Priest secretary and Sunday School teacher.

He lives with a full love of Gospel and family at this writing, April 16, 1974, with his bride of fifty-seven years on their farm in Blackfoot, busy in the church and doing what they can to help their family and fellowmen.

2)2-2 Oliver Belnap/Emily Desire Shurtliff



OUR FIRST FRUITS AND FIRSTLINGS OF THE FLOCK 2)2-2.1 Isadora Jane

Belnap/1) Loyd Townly; 2) Isaac Thompson



2)2-3 Oliver Belnap/Anna Barbara Leuenberger



2)2-3.1 Lillie Anna Belnap/Orvin Melrose Hale



I was born in the small pioneer town of Moreland, Bingham County, Idaho in a three room log house, which was located on a 2 1/2 acre plot. The house had a dirt roof, which was common practice in those days, which leaked when it rained and the water was caught in pans. Several years later this roof was replaced with a shingle roof. My birthdate was 11 October 1902.

My Father was Oliver Belnap and my Mother was Anna Barbara Leuenberger, who was the third wife. I was the first child of five girls. We lived next door to Mary Hatch, who was the Mid-wife for the community, and delivered many babies, including all of Mother's girls. In her old age she went to Blackfoot with me before a Notary Public and signed my affidavit for a delayed birth certificate.

I was blessed by Andrew C. Jensen, Jr. in the Moreland Ward 7 Dec. 1902. I clearly remember my baptism. Violet England and I were baptized by Chris J. Christiansen on March 4, 1911 in the bathtub of their home and Brother Andrew P. Benson confirmed me March 5, 1911.

My father and mother were very religious people, my mother having been a convert to the church from Switzerland. Both of my grandmothers and one grandfather were also converts. We were taught to pray, taking our turn both in prayer and blessing the food, and I well remember the book of Bible stories we enjoyed and the stories and songs father entertained us with. He loved to sing and entertain his family and friends. We were taught to take our religion seriously and attend meetings regularly so that we might know the real values of life were to be found.

We lived in days when money was very scarce, so we lived in the most economical fashion. We raised much of our own food, such as vegetables and fruits. We also had our own cow and chickens. We ate very little meat, and were happy to have what we did. Father and Mother were excellent gardeners and Mother always planted spinach in the fall so we could be eating spinach when other people were just planting theirs.

I commenced school at the age of six years, with Mary Bankhead, a neighbor as the first school teacher. When I was a child I was always quite small for my age, but seemingly had good health, though I had the usual run of childrens diseases — Measles the first year of school, Scarlet Fever the third year and later Whooping Cough. I was like other children and enjoyed playing the games of the times — hopscotch, guinea, baseball, basketball, some volleyball. In summer we made play houses and played school. Though I was rather backward and bashful about taking part before the public, I liked to sing, but I was 14 before I did any in public.

Father filed on a dry farm in Crystal, Bannock County, Idaho, moving there in the spring of 1912, leaving me with Grandmother to help care for the lots in Moreland. When school closed I thinned beets, using some of the money for clothes for myself and sisters. When I was twelve years old I came to Pocatello to live with my brother Henry and his wife Priscilla. We came down on a gasoline train, the first of its kind used. It was the first train ride I remember, since I was but one and a half years of age when Mother took me to Salt Lake City on a visit to see Aunt Katie, her only sister, and her old Swiss friends. I stayed with Henry two winters, attending the Lincoln and then the Emerson schools. Priscilla and I read books together aloud to pass the time away while Henry was out on the road.

In the fall of 1916, having proved up on the dry farm, the family moved back to Moreland. Father's health was poor, and Mother not very well either. I was fourteen then, old enough to begin Mutual, go to choir practice, and dances. I enjoyed that school year immensely. At the close of the year I graduated from the 8th grade. Although our examinations tied, Harry Jacobson was made valedictorian and I gave the class prognostication and sang a solo, and gave an encore number. Miss Brady and Brother Anderson taught me to sing, and it was my first solo.

In the fall of 1917 the family moved to St. George, Utah, arriving there in November. It was very hard for us down there. All food stuffs and clothing was very high priced, and hay was \$40.00 a ton. I had commenced high school in Moreland, so entered the Dixie College as soon as possible. It proved to be one of the most profitable years of my life. I enjoyed chorus and Theology more than anything else. Because of my study of Theology (The Book of Mormon) my interest in the Gospel was kindled and my knowledge and Testimony began to grow from that time on. I joined the college chorus under the direction of Professor McAllister, and that one privilege was worth everything else. It is still the outstanding musical event of my memory. We presented the opera "Priscilla" in the St. George Opera House and also in Hurricane.

During the summer of 1918 father was able to secure a farm in Washington and did some freighting to earn a little cash, but there was not sufficient to send me to school another winter. Then Hazel wrote that if I would come to Kimberly, Idaho where she was staying with Margaret while Russel was in the army, we would both go to Twin Falls to Business College. Hazel and her cousins, Veda Robison and La Verne Newmann, and I shared housekeeping rooms together and attended Gregg Business College. School was closed part of the time because of the Influenza Epidemic. Russel returned home in February 1919 and Hazel returned with him to Moreland to begin housekeeping. I continued school only about three more weeks, staying with Margaret and walking the five miles from Kimberly to Twin Falls and back every day. Then Hazel got me a job in Lindsay's store in Moreland, where during the summer I saved enough money to go to school the next winter. I certainly enjoyed that year. Was chosen president of the class.

The first time I remember meeting Orvin was at the birthday party of Gladys England on October 20, 1919. We were mutually attracted to each other from that time on. The next summer I worked in the store. Hazel and Russel were moving to Montana so I decided to go home. During the summer of 1920 my efforts to obtain a position as a stenographer were unsuccessful. In St. George I helped write up the delinquent tax lists at the Court House. Later, I started housework, but in January 1921 my cousin, Lillie Ganglmayer, telegraphed me to come to Salt Lake at once. She had a job for me at the National Copper Bank where she worked. I worked there nearly a year before the financial reverses came after the war and I was laid off.

June 1921 brought a two weeks vacation and Wilford and I went to St. George in his old Ford. The apricots were ripe and I had my first experience picking ripe apricots and then bottled many quarts for Mother, who was working in St. George.

On October 20, 1921 I was married to Orvin Melrose Hale of Groveland, Idaho in the Salt Lake Temple. About November the financial reverse following the war began and I was laid off my job so soon went to Groveland to live. We stayed with Orvin's parents during the winter, but in the spring we rented a piece of ground with a one room house. We had a team of young horses and a cow which Orvin's father had given us. We raised about twenty acres of potatoes and sold enough at harvest time to pay for digging etc. The rest were stored all winter, sorted twice, and sold for 25¢ per hundred. When Orvin commenced hauling wood from the lavas to sell or trade, we went to stay with his folks.

Our baby Dolores was born 29 January 1923, weighing about five pounds. For about two weeks we had a terrible struggle to feed her, but finally she overcame her weakness and premature birth. Soon after this Orvin obtained work at the Smelter in Garfield, Utah, but hearing there was opportunity for work in Pocatello, I telephoned him to come and he obtained work there for the Union Pacific Railroad. We moved to Pocatello in May and Orvin's parents went to Garfield for a visit, where his mother's ill health proved fatal. She was hurried July 26 on her fiftieth birthday in Groveland. Orvin's brother Ferrin and his father lived with us then for some time, until the latter was married again.

In the spring of 1924 Delores took suddenly ill and died April 29 after five days of sickness. That fall I was very ill, the climax coming about Christmas time, and my recovery was very very slow. Then is when I learned what it means to have a wonderful friend. We had rented the front half of our house to Bessie and Matt Fifield, and she helped us so much that I can never repay her.

Olive had stayed with us that winter, and Flora had stayed with Hazel. When school was out the three of us started for St. George, stopping in Salt Lake to June Conference. I felt the need for instruction in M.I.A. work, as I was serving as a Counselor to Sister Lillian Wilker. This was very opportune, as I became president in the fall of 1925. While in St. George, Father, Mother, and I went to the Temple as often as Father's health permitted. I had the privilege of performing about twenty endowments and 97 baptisms.

On November 6, 1927 Orvin Jr. was born, passing away the same day. My life was in great danger at that time, but the Lord saw fit to spare it again, the second time, for I knew not what. After Christmas because of the information I received in nutrition from a book Mother sent from California, I began to enjoy a degree of health I had not known for many years. In 1935, however, I was seriously ill again, and recovery very slow and discouraging. It was the first time in my married life that Mother was able to be with me. After many months I finally became well enough to do my work again.

On October 1, 1927 we bought a home from our friends the Ivies at 138 Roosevelt Avenue, and later bought two acres of ground north on the Yellowstone Highway, where we built a basement and moved in October 1, 1936. Later we built a brick veneer home on this foundation.

(Comments by Flora B. Dotson)

Lillie passed away on March 11, 1957 after having suffered a stroke on March 4th which left her paralyzed and speechless. She had been promised in her Patriarchal Blessing that she would live as long as she had a desire to live. In this condition she no longer had that desire. When one realized the amount of service she performed in the church besides helping her husband as Ward Clerk it is easy to see why the Lord spared her life. Her entire thought was to serve the Lord and her fellowmen. She helped so many people that as she lay in the hospital the nurses said they had never seen so many people come to inquire about a patient.

Lillie had a beautiful, clear soprano voice. She took vocal lessons for about a year under Mrs. Harrison and spent about two years taking piano lessons from Sister Matilda Ellsworth. This was during the years from about 1928 to 1930. She sang at many funerals and used her musical talent in many ways.

She performed many endowments, and I have had many people say "Lillie helped me to get started at Genealogy." I continue to be amazed at the work she accomplished in Genealogy. She made many trips to the Salt Lake Genealogical Library. She had to take the train at 2:45 A.M. In order that Orvin's sleep would not be disturbed in taking her to the train she would have him take her to the depot before he went to bed and would sleep on the couch in the Women's Lounge until train time. The last six months of her life she worked incessantly to complete the history of the 8th Ward. I have recently learned that this was thrown into the waste basket and destroyed by some thoughtless person when the 8th ward was divided.

Orvin Melrose Hale

Orvin Melrose Hale was born April 27, 1900 at Perry, Mound Valley, Idaho. Mound Valley was later changed to Gentile Valley and is now called Gem Valley in Bannock County. He was a son of Aroet Clinton Hale and Elizabeth Alferetta Seamons. His father and his father's brother, Edgar D. Hale married sisters. The brothers bought farms in

Mound Valley adjoining each other and farmed and raised sheep. In 1905 during a depression they lost everything and moved to Groveland, Bingham County, Idaho. The two families lived on small acreages across the road from each other, and the children went to school in a four room, two story school house across the street from each family. Each family built a two room house, carried their water from a well they drilled on Aroet's place, had no modern facilities, and worked hard running their acreages and hiring out with their teams and hand labor.

On Sunday everyone went to church a short distance away. It was a large room which served as a Chapel, and by drawing curtains length and crosswise was converted into class rooms for Sunday School, and then used, of course, for all social affairs and dances.

About 1909 the two brothers took up homesteads about 12 miles north of Groveland near the lavas. The land was covered with high sage brush and by fire and hard work they cleared it. Here, again, the farms joined each other, and both families were like one big happy family. From then on the summers were spent on the dry farms and the winters in Groveland so that the children could attend school. They had milk cows and did all their farm work with horses or by hand. Orvin, along with the other boys of the families did the work of a man, milking cows, driving teams, doing harrowing, plowing, etc. from the time they were six years of age. The boys had to stay on the farm until it froze up in the fall, then had to work hard in school to catch up with their classes and then study ahead of their classes in the spring so they could take their tests in early April so that they could go back to the farm.

The sale price of grain was very low, so the going was rough to get money to take care of the necessities. The winters were very cold, sometimes 40 degrees below zero, and the snow was deep. People traveled in sleighs in the winter and buggies or wagons in summer. In 1921 when hundreds of acres of grain were just coming into head a horde of grass hoppers came from the west in the Tabor area, across about 10 miles of lavas, and in three weeks about 5000 acres of grain in the area was reduced to very short stubble. Again both families lost everything, including the land, because they couldn't pay the taxes. In 1923 both families moved to Pocatello where all who could worked in the railroad shops.

As a boy Orvin liked to play basket ball, baseball, fishing, and hunting rock chucks, and riding horses. For recreation in later years he enjoyed going to horse shows and riding and hiking through the mountains.

Orvin had three brothers — Elmer, Delos, and Ferrin A. and a sister Katie, who married Horas Andrew Elison. His parents also adopted a baby boy called Zenith, and raised him. His mother died 23 July 1923 and his father married Martha Eliese Olson on 16 September 1924. To this union was born a half sister, Norma, who married Clyde Under. His brother, Delos, died 28 March 1921 at age 19. Orvin helped keep his brothers Elmer and Ferrin on missions, but never had the opportunity to go himself.

He married Lillie Anna Belnap 20 October, 1921 in the Salt Lake Temple. They lived in Groveland for a year or two, where a daughter, Delores, was born to them 29 January 1923. They moved to Pocatello along with the rest of the two Hale families in the fall of 1923. Orvin worked first as a Boilermaker Helper and then as a Boilermaker. They lived in a small house on Tart Avenue, and here their little daughter died 22 April 1924. During the winter of 1924 Olive, Lillie's sister lived with them. Lillie became very ill during that winter. At times Orvin's father and brothers also lived with them. Orvin was a very kind person, and offered a home to Lillie's sisters at different times. Alice stayed with them part of the time, and I lived with them during the summer of 1927 and from June 1929 till June 1932.

I talked to Mr. Rulon B. Teeple, who was Orvin's General Foreman at the Railroad Shops, and also in later years became the High Councilman in charge of the High Priests when Orvin was High Priest Group Leader. He said that Orvin was exceptionally good at his trade and that he could take a blue print and cut out a big piece of sheet metal and

make anything they needed. The Railroad built a large \$750,000 Car Wheel Shop, and Orvin did nearly all the fabricating and welding for this structure.

Orvin was a very clean person. Although his work at the railroad was a very dirty job and his work clothes became black with smoke and soot, he never brought any of that dirt home with him, as many other men did. He always showered and changed clothes, and when work clothes were brought home to be washed they were turned wrong side out and carefully tied in a bundle. He was careful and meticulous about everything he did.

On October 1, 1927 they bought a home at 138 Roosevelt Avenue. Here a son, Orvin Melrose, Jr., was born 6 November 1927 and died the same day. On 2 March 1935 another son was stillborn. They sold the home on Roosevelt Avenue to us in October 1936 and moved to an acreage they had bought on Yellowstone Avenue. Orvin loved children and children loved him. When Joyce, our oldest daughter, was small Lillie and Orvin and Carl and I were very closely associated, and people used to say Joyce had two fathers and two mothers. I stayed with them a short time when we moved back to Pocatello from Salt Lake when Joyce was 1 1/2 until we could find a place to live. Carl worked as a lineman and lived in an outfit car on the railroad.

Orvin and Lillie worked hard on the acreage on Yellowstone Avenue. It was hard clay land, but he made it productive and built a nice home there. They always had a nice garden, which they shared with us, and I helped Lillie pick and can vegetables and raspberries. We worked and played together and went on picnics up in the hills. When our baby died Orvin gave us a place in his plot in Groveland to bury him, and the three little graves of their children and our baby were together. He made little cement stones for all the graves, and on Memorial Day we would go there together. Orvin also gave us room in his plot where Carl and I can be buried beside them and our baby. Orvin never felt like writing a history of his life because he said there would be no descendants who would be interested in it.

During the year of 1952 Orvin was very ill. We despaired of his life, but gradually he regained his strength. He had trouble with his back, also and at one time underwent an operation for a ruptured disc. He endured much pain a great deal of the time, but never complained. He always said, "Nobody wants to hear your troubles", so when asked how he was he would always say "Fine."

Lillie died March 11, 1957 after having suffered a stroke on March 4, and left him very lonely. He worked the shift from 4:00 P.M. till midnight so he would have the morning hours to do his work at home and look after his business. A year or so after Lillie died Orvin had to have an operation for hernia. I have seen the unwavering courage and faith of this good man as we wept together over the passing of our loved one, his wife, and my beloved sister. Orvin had given a home to my mother in the latter years of her life, and was very kind to her. Although she visited her other children at times, this was always home to her. Mother passed away on October 30, 1956, so to lose both Mother and Lillie within six month's time was a double blow to him.

On 9 September 1960 he married Lucy Crouch Cox, widow of LeRoy Cox. Lucy's family was also from Moreland. Her mother and our mother were both from Switzerland and had been closely associated. Lucy was about my age and we went to high school together. She said Lillie seemed almost like a sister to her, and she has been almost like a sister to me. She was a good wife to Orvin and helped to make his life happier. Her children were grown, and Orvin enjoyed her grand children. He retired from the Railroad on July 31, 1965 but did not retire from work. He spent many many hours working on the Stake Farm.

He was appointed Ward Clerk of the Fifth Ward Pocatello Stake sometime before 1938 and when the 8th ward was formed from part of the Fourth and Fifth Wards he was set apart as Ward Clerk of that ward November 15, 1942 by Henry W. Henderson

(Bk. 64902 Pg. 516 Historical Record Pocatello Stake filed under East Pocatello). He served in the 5th and 8th wards under Bishop Jared O. Anderson, and in the 8th under Bishops Oel Hess and Alton Alexander.

He was Secretary of the High Priests of North Pocatello Stake before his marriage to Lucy in 1960. Later he served as Ward High Priests Secretary, High Priest Group Leader, and Class Leader of High Priests in the 27th Ward of North Pocatello Stake. He was ward secretary until about four months before his death on May 17, 1974. For many years he and Lucy went to the temple about once a week. For 4Y2 years he and Lucy visited 19 families each month of High Priests and widows of High Priests as Home Teachers. They helped the widows. He was given an outstanding merit award for 100% Home Teaching for over 15 years.

2)2-3.2 Henrietta Belnap/1) Alfred A. Ruby; 2) Harry McNeely; 3) John N. Boothe



Life History of Henrietta Belnap Ruby McNeely Boothe

I was born Feb. 6, 1905 at Moreland, Idaho, to Oliver Belnap and Anna Barbara Leuenberger, the number 2 child of Anna. I was blessed March 5, 1905 by Charles E. Liljenquist and named for my grandmother, Henrietta McBride, number 2 wife of Gilbert Belnap.

My early childhood was spent in Moreland surrounded by the love of my parents and grandmother, Anna Maria Leuenberger. A log house sheltered us.

Grandmother never did learn much English. She with Mother and another daughter, Katie, were Swiss converts to the church. As we children learned to talk, we learned the Swiss dialect along with English. We quite often put both languages into one sentence.

I was baptized May 3, 1913 in the American Falls canal by Bro. Niels Christensen and confirmed May 4, 1913 by my father.

In the early spring of 1914 Father homesteaded at Crystal, Idaho, in Power County, and moved Mother, Alice, Flora, and Olive out there in a covered wagon. Grandmother went to Salt Lake City to the home of her daughter, Katie Ganglmayer, her husband Martin, and children Lillie, Shblon, and Edwin. My sister Lillie stayed with our brother Henry and his wife Priscilla in Pocatello, and I stayed with my brother Lester and his wife Vere in Moreland to finish the school year. Father took me to Crystal in May, by wagon. It was an adventure for me as we camped out one night. We came near mountains. I have had a love affair with mountains ever since. Alice and I attended school in two different one-room school houses at Crystal, walking a mile or more in good weather, and depending on Father or a neighbor to take us in bad weather — by sleigh when snow was deep. The schoolhouse served as church and for social gatherings.

Woodticks infested the vegetation in Crystal, and they would get on our bodies and in our hair. Mother stripped us nightly to pick off woodticks. A drop of turpentine would make them let go. I think each had a turn at Rocky Mountain fever, carried by the ticks. Father was very ill with it and never entirely regained his health.

He sold the Crystal farm and in November 1917 moved to St. George, Utah — household goods, horses, wagon by freight to Lund, Utah. The family went in a seven-passenger Chandler car. That was another adventure. I finished the Eighth grade in St. George that winter. In the summer of 1918 Father bought part of the old Bastian farm east of Washington, Utah, some six miles from St. George. We all worked hard on the farm, and Mother worked in St. George to earn money for expenses. I also worked in St. George to earn money so I could go to school. I attended Dixie Normal College which was high school and Junior college combined, and operated by the L.D.S. Church then. It is now Dixie College.

One year I spent in Salt Lake City and attended West High. I worked in a home for my board and room and a small wage. I did the same in St. George where I lived with the A. B. Andrus family several winters, and out of that grew a lifelong friendship with the family. Mrs. Andrus, know as "Zill," called me her "Other girl".

June 16, 1923 I married Alfred Alonzo Ruby of Washington, Utah, son of Alfred Amasa and Lodema Chidester Ruby. We were very happy in the seven years we had together. In the Washington Ward I served as secretary of the Primary and as a Bee Hive leader in MIA. Alfred and I had no children, but took care of his nephew, Dean Roberts, for four years. Alfred died March 30, 1930, one year after the death of my father. Alfred was a veteran of WWI. He built a home for his parents in Washington.

I left Washington and went to Salt Lake City. Mother, Alice and Olive were there. I remember attending April conference — the one hundredth anniversary of the founding of the church. I received my patriarchal blessing from Patriarch Hyrum G. Smith in 1930.

I married Harry McNeely August 11, 1931 in Salt Lake City. He was born Mar. 11, 1888 at Bolivar, Missouri, to Alice McNeely. He was educated in Missouri and also taught at a business school at Chilicothe, Mo. Later he worked for a newspaper in Boise Idaho, and then went to Bingham Canyon where he first worked in the mines, then became bookkeeper at the Bingham Mercantile Co. He brought his mother to Bingham after his honorable discharge from the service in W.W.I, and took care of her and bought a home for her. He had also bought two apartment units. We lived in a five room apartment of one. Harry was very kind and considerate of his mother, and he treated my mother, and any of my family who visited, the same way. He didn't belong to the church, but would attend with me. Harry's mother died January 8, 1940.

I enjoyed the ward in Bingham. I served as Sunday School teacher, Relief Society visiting teacher, also Theology and Literature leader, and later as secretary of Relief Society. I was also a "Singing Mother."

While we made our home in Bingham, three sons were born to us: Harry Denis April 10, 1935. Richard Charles November 15, 1936, and Thomas Alan Nov. 21, 1944. All four at St. Marks Hospital in Salt Lake City. Dr. Russell G. Frazier was the physician for all three and took care of our ills.

In 1938 I began taking art lessons in Salt Lake City at the government sponsored Art Center. I rode the Bingham bus the 26 miles leaving my children in the capable care of a neighbor who would tend them for a dollar a day. I had always liked art classes in school, but had never painted in oils, so these classes were my opportunity. It has been a great source of pleasure and one of some income during the years.

Richard had some spells of Asthma, especially with colds. We and the doctor thought he might be better off in a warmer and sunnier climate. In the winter we would see the sun r/2 hours if it came out at all over the canyon. We decided to move to St. George. We found a home there, and in August 1951 made the move. Harry found a buyer for his property in Bingham, but had the privilege of using one small apartment. He wanted to work at his job until retirement age. He visited us in St. George as often as he could.

Harry was baptized into the Church of Jesus Christ of Latter-day Saints Feb. 5, 1950, and had advanced in the priesthood to the office of elder. November 28, 1951, we went to the St. George temple and were sealed for time and all eternity following Harry's endowment. (I had been endowed December 17, 1930). Denis, a priest, baptized Thomas Alan in the temple that day and he was also confirmed by Frank R. Bates. We had all the boys sealed to us November 28, 1951.

In early February Harry called me from Bingham and told me he was entering the St. Marks hospital for a removal of a growth in his lower bowel. He seemed quite cheerful and unconcerned and thought he would be back at work in two weeks. I called his surgeon, Dr. H. Reichman in Salt Lake City. He told me that the growth was malignant that they would try to build Harry up, and that the surgery would not be performed for a week or more. That gave me time to get over my own cold and find someone to stay with the boys. My old friend, Zill Andrus, now a widow, came to my rescue. I had helped her with her family years before; now she was helping me.

I found a motel room near the hospital so I could spend as much time as possible with Harry. His operation was very serious. He had a colostomy with a new bowel opening in his side. It was a shock to a man who had hardly ever been ill to find himself in this condition. He was very miserable and they gave him drugs for the pain.

In two weeks or so Dr. Reichman said he could be cared for outside the hospital. Since I had the boys in St. George I decided to try to charter a private airplane to take Harry there, I went home to get supplies ready to care for him and was able to get Royce Knight of Cedar city to pick up Tom and me in St. George, fly to Salt Lake, and bring Harry back. It was the only method of travel for a man in his condition. He lay on a padded stretcher, back of the seats. That was bad enough. Our good friends, Bill and Hilda Allmark, brought him from the hospital to the airport in Salt Lake, and our dear neighbors Vera and Eddie Christian, in St. George, brought us home from the airport. This was Tom's first plane ride. He and his Daddy were happy to see each other. Now I had all my responsibilities under one roof. It was March first, the day Harry had planned to retire and move to St. George, but this was not the way he planned it.

Dr. Wilford Reichman, brother of Harry's surgeon, practiced in St. George and made house calls to look after Harry. In spite of care by May the opening in his side was closing up, and it was necessary to take him back to Salt Lake for surgery again. This time he was at the L.D.S. Hospital. Dr. H. Reichman made a new opening in the transverse colon. Harry seemed to be recovering all right.

Mother's Day 1953 my mother and sister Lillie came to visit us at the hospital. Harry was cheerful and had high hopes of being well enough to go to Blackfoot near the end of May to see Denis graduate from high school.

Next morning I got an early call at my room near the hospital. Harry was completely confused and non-cooperative. I was appalled at the change in him. He wanted to leave and said they had given him an old newspaper (it was the latest). He didn't know why he was there, and showed in many ways that something had happened to his mind. The Doctor said he had suffered a slight stroke.

He adjusted well enough so that I could leave him at the hospital while I went to Blackfoot to Denis's graduation. Then Denis and I came to Salt Lake in the Chevrolet that Harry had bought for Denis to use, and we all went home to St. George. Harry needed lots of care, and I was glad to have Denis home to help me. I needed him to lift his father in and out of the bath tub and to drive the car. I had taken some driving lessons but didn't have my license.

Denis had planned to work for the Utah Parks Co., but Dick took the job instead for the summer.

Harry got stronger and was able to walk around town and to church, but his mind was never the same again. Later his physical condition deteriorated, too. In late May, 1955, he went into a coma. Dr. Reichman thought he was leaving us, but he rallied after administration and was able to go to Richards graduation from Seminary, which Harry had very much desired to do. Dr. Reichman, who was also stake president, was amazed when we walked into the stake tabernacle.

In June, 1955 Denis was called to the Texas-Louisiana Mission. Harry and I had wanted him to fill a mission, but I knew that Harry's malignancy was spreading and that he had little chance of surviving for two years more.

I had my driver's license by this time, so I took Denis to the bus, but returned home with mixed feelings that June night. Harry was able to get around that summer but tired easily, and by November he spent more time lying down or in bed. When he suddenly had a hemorrhage from his bowel opening, I called Dr. Reichman. He was able to stop the bleeding. I followed him to the door, and he told me it would just be a matter of time as the cancer had affected the liver and other vitals, and all we could do was to make Harry as comfortable as possible.

I asked Bishop Robert E. Cox to bring a companion and administer to Harry. He asked for the bishop particularly. In the blessing Bishop Cox promised that Harry would live until his son returned home. I went to the door with them and told them what Dr. Reichman had said. Bishop Cox replied, "I was frightened when I said it, but I was impressed to make him that promise".

It wasn't many days until I had to put Harry in the hospital. He was getting so he couldn't get out of bed or help himself much, and he needed a lot of medication, I couldn't lift and handle him. One Sunday evening his breathing became labored and uneven, and it seemed he was going. Dr. Reichman was at the hospital and ordered adrenaline. I thought, "Why doesn't he just let him go; he has suffered so much?" Harry rallied again, and Tuesday evening came. I received a telephone call at the hospital. It was Denis and he was home. Now President Reichman had requested that Denis be allowed to come home to see his father, but Bishop Cox didn't know that, and President Reichman was not aware of the promise Bishop Cox had pronounced. This incident is a testimony to me of the power and discernment of the Priesthood. The next day Harry was conscious, and he and Denis were able to visit. On Thursday morning, Thanksgiving, November 24, 1955, Harry died. I was with him. I'm sure it was a Thanksgiving Day for him to be relieved of pain. He was buried Nov. 26 in the St. George Cemetery.

Denis returned to Texas to complete an honorable mission. Richard was called to the Southern States mission and left the day after Denis came home June 1957. They had one day together.

Denis entered B.Y.U., majoring in history. He decided on a teaching career, and he received a bachelor's degree in 1959. Richard also attended B.Y.U. when he came back from his mission. He received his bachelor's degree in 1961. They each found a partner for eternity at the "Y". Denis married Carolyn Ruth Whitaker, daughter of Fred Duke and Ruth Martineau Whitaker, in the St. George temple June 13, 1959. They have a home in Idaho Falls, where Denis teaches in junior high. They have six lovely children. Denis and Carolyn are both very active in the church.

Richard married Nola Joan Croft, daughter of Noel Harris and Burdetta King Croft, in the Idaho Falls temple June 6, 1961. They left soon afterward for Atlanta, Georgia, where Richard pursued his studies in city planning at Georgia Tech. They lived in Atlanta about five years. Richard was employed by the State of Georgia. Both he and Joan were active in the ward there and enjoyed the mission spirit. They returned to the West and have a home in the Granger area. They have four children. Richard is employed by the Salt Lake County Planning Division. They are active in their ward and Stake. Richard is ward clerk.

In the summer of 1961 I rented my home in St. George and moved to Blackfoot, Idaho to be near some of my family. I moved some of my furniture with a U-Haul trailer attached to my Chev., driving alone. Hazel and Russell had Tom at their home on the farm for a while. They were in the Blackfoot Fourth Ward, so I rented an apartment in that ward. The change of climate was rough on me, in the winter. I had never driven in snow or on slick roads.

Before leaving St. George I went on a tour to the 1961 Rose Parade in Pasadena, I met a very nice widower, J. Neff Boothe of Preston, Idaho. We were on the same bus, both taking pictures at the parade. We corresponded after the tour. He came to Blackfoot to take me dancing in Pocatello with the Golden Age Club. We went on some fishing trips and generally enjoyed each other's company. I sold my St. George home August 1, 1962. We were married in the Logan Temple for time October 3, 1962 with many friends and relatives present.

John Neff Boothe was born November 30, 1898, in Brigham City, Utah to John Neff and Fannie Priscilla Wilde Boothe. He started teaching school when he was 19 at Mink Creek, Idaho. He went back to school and obtained his Master's degree in English, and was head of the English department at Preston High School when we were married. He retired in 1964. He was assistant Stake Clerk. He has always been active in the church, and has served in many stake and ward offices. He filled a mission in the Eastern Stakes from November 1951 to August 1953. He has held offices in the Idaho Education Association and has been active in civic affairs. He served as head of the flower department of the Franklin County Fair Board for 17 years. He enjoys his garden, raises beautiful flowers and vegetables. He is also an expert on arranging flowers.

Neff has been a father and grandfather to my family. They all hold him in high regard. He encouraged Tom in his school work and his grades came up. He also advised him and encouraged him to live the gospel as a father would. In turn, I enjoy his family.

In August 1963 Tom decided to join the Air Force. He served four years, one in Viet Nam. He was trained in hydraulics, servicing airplanes braking systems, I think.

In October 1964 Neff and I were called to the Southern States mission for six months. He was made branch president on our arrival in Anderson, S. C. I helped in Relief Society, Primary, and M.I.A. It was a wonderful experience. We really loved those people. Neffs assignment was to put the church program in order. We tried to find people on the church records and visited many families. My father, my brother Lester, and my son Richard had also served in this mission, Southern States.

Christmas 1964, Richard, Joan and David, their baby, came to Anderson **from** Atlanta to be with us; and Tom, who was stationed at Peterson Field near Colorado Springs, was able to fly out to join us. It was so good to have them.

We left the mission in May 1965, after visiting the Great Smokies. We drove home on a northerly route after visiting in Atlanta a day or so. We were on the Blue Ridge Parkway for a short distance, went through Cumberland Gap, on north through Iowa, a corner of Minnesota, into South Dakota to the Bad Lands and Black Hills Memorial, through Wyoming into Idaho on Route 26. I remember how thrilled I was to see the Tetons again, standing out snow covered, but all visible.

On December 6, 1966 we were set apart as temple officiators in the Logan Temple where Neff is still serving. I was released in 1972 because of increasing difficulty with arthritis. I still go to do endowments.

I manage to serve as a Relief Society teacher in which capacity I have served a total of 42 years. I manage my housework, cooking, and laundry, and am still able to do my beloved art work (oil painting) which has been a source of pleasure to me, and has brought me some income. I began oil painting in 1939. I also do work in water color and pastel. I try my hand at poetry, and have had two poems published.

Thomas Alan married Twila Dora Stegelmeier of Ashton, a daughter of Louis and Dora Jensen Stegelmeier January 26, 1969. They had met as students at Idaho State University.

After his release from the Air Force in 1968 Tom attended I.S.U. where he got additional training in airplane mechanics. He is employed at Hill Air Force Base in Ogden. While at the University, he became active in the church again and was ordained an elder. He and Twila were sealed for time and eternity in the Idaho Falls temple January 26, 1971. They had no children but were able to adopt a beautiful one year old boy in 1972. His name is Jonathan Alan. On the day of the final adoption in July, 1973, they had him sealed to them in the Logan Temple. He is very special to his grandparents, too. Tom and Twila have a home in Ogden and are active in their ward.

I appreciate having all my children within a day's drive. I am happy that they are active in the church and are bringing up their families, using the home evening program and all the church organizations.

I have so much to be thankful for in spite of the pain I suffer from arthritis. Medication does help that. We have good friends and neighbors, we live in a beautiful valley, and within a block of our ward and stake house. I feel the Lord has been good to me in so many ways.

2)2-3.3 Alice Pearl Belnap/Norman Jacobson



Biography of Alice Pearl Belnap Jacobson'

Born Oct. 24, 1907, at Moreland, Bingham County, Idaho, the daughter of Oliver Belnap and Anna Barbara Leunberger.

Attended school in Moreland and Crystal, Idaho, until the family moved to St. George and Washington, Utah. Graduated from the 8th grade in Washington, and attended 9th grade at Dixie Normal College, St George for one semester. Missed four years of school at this time, and then attended 9th grade at Irving Jr. High School in Pocatello, Idaho, and 10th grade at Pocatello High School. Left school to take a secretarial course at Efficiency Business College, Los Angeles.

She supported herself while going to school by working in homes for board and room and some money, and by summer work.

Worked as secretary for the Nickerson Machinery Company and the Paris Wholesale Millinery Company in Salt Lake City, and later on, the Singleton Novelty Company in Salt Lake. It was during the depression, and between secretarial jobs she worked at W. T. Grant Co. in Salt Lake, and cafes in Logan and Salt Lake, and anything else she could get as part time work.

She married Norman Le Roy Jacobson in the Salt Lake Temple, Oct 2, 1934. She raised his two sons by Iva Ruth Bartee, Lyle D., born Oct 1, 1931, and David Bartee born

Jan. 27, 1934. She also raised three children of her own, Norma Allene, (Satterlee, Casey) born Nov. 22, 1935, Wayne Allan, born Dec. 27, 1940, and Dale Russel, born Aug. 29, 1944.

She helped Norman in his various business ventures, working as needed.

Church Activity: *Sunday School* — Teacher of Kindergarten and of Gospel Doctrine classes, Secretary, Chorister, Organist, Jr. Sunday School Coordinator, and Jr. S. S. Organist. *Primary*: Teacher of Guides, First Counselor in the Ward Presidency, Music Director. *YLMIA*: Pres. of Ward Gleaner Class, Vice-President of Stake Gleaners, Ensign Stake, Stake Jr. Girl Leader, Los Angeles Stake, Ward Gleaner Leader, Bee Hive teacher, Ward YLMIA President, Activity Counselor, Age-Group Counselor, Chorister, and Drama Director. *Relief Society*: First Counselor in the Ward Presidency, Secretary (4 times) Theology-Spiritual Living Teacher, 10 years, Social Science-Social Relations Teacher, 3 years, Literature-Cultural Refinement teacher, 2 years, Organist, one year. She has also served as the Ward Chorister and Ward Organist, and been a Visiting Teacher since 1937. Was a Den Mother for the Cub Scouts for four years.

Her Hobbies are Music, Reading, Crocheting and Gardening.

Biography of Norman Le Roy Jacobson

Born in Salt Lake City, Utah, July 18, 1903, son of Saron Meredith Jacobson and Ada Melissa Jensen. Grew up in Brigham City, Utah and Penrose, Utah. Was a member of the Penrose Ward, which was later disbanded.

Attended Brigham City Elementary School and had one year at Brigham City High School.

Moved to California in 1923, and settled in Home Gardens, now known as Southgate where he lived until 1935. He was the first Sunday School Superintendent of Home Gardens Ward, and the first missionary sent out from that Ward. Served in the Northern States Mission, in Iowa and Illinois, under the presidency of John H. Taylor from 1925 to 1927.

Enlisted in the regular army after he returned from his mission, and was stationed in Hawaii for a year, when he was discharged.

He went to work for Emsco Derrick and Equipment Company in 1929, where he was employed until 1946, when he went into the Real Estate and Insurance business. While still working in the steel mill, he opened a feed store in Southgate to supplement his income. He developed it into a prosperous business, which he sold in 1935. He then invested in two ice delivery routes and a sub-station for Standard Ice Co. He continued to operate an ice house, at different locations until 1950, as a sideline.

He expanded his real estate operations to include sub-divisions, building houses and a store and office buildings. Eventually bought a resort on Lake Havasu, together with two partners. This became his primary business interest, which he finally sold in 1966 when he retired.

He married Iva Ruth Bartee in the Salt Lake Temple, May 22, 1929. Two sons were born to them, Lyie D., Oct. 1, 1931, and David Bartee, Jan. 27, 1934. Iva died of complications following childbirth Jan. 30, 1934.

He married Alice Pearl Belnap, Oct. 2, 1934, in the Salt Lake Temple. They have three children, Norma Alleen (Satterlee, Casey), born Nov. 22, 1935, Wayne Allan, Dec. 27, 1940, and Dale Russel, Aug. 29, 1944.

All four of the boys filled honorable missions. Lyie, Central States, David, North Central States, Wayne, Denmark, and Dale, Austria.

He was a member of the Montebello High School District School Board for four years, including one year as President of the Board, 1949 to 1953.

Places of residence besides Brigham City and Southgate were Los Angeles, Bell Gardens, Pico-Rivera, Parker Dan and Oceanside, in California, and his present home in St. George, Utah.

His Church activity began as Pres. of the Deacon's Quorum. He was Stake M-Man President in the original Los Angeles Stake. Other positions: Gospel Doctrine Teacher, MIA Supt., Sunday School Supt. (twice), Bishop of the Grant Ward, So. Los Angeles Stake, April 13, 1941 to 1946; Whittier 4th Ward, East Los Angeles, Aug. 21, 1955 to April, 1959; and Oceanside Ward, Palomar Stake, May 15, 1967 to June 1968; First Counselor in the Stake High Priest's Presidency, East Los Angeles Stake; First Counselor in the Whittier Stake Presidency, April 26, 1959 to Nov. 1963; High Counselor, Palomar Stake; ordained Temple worker, Los Angeles Temple.

Since his retirement, he has spent most of his time working in the Temple, and has completed 2433 endowments.

2)2-3.4 Flora Belnap/Carl C. Dotson



Life History of Flora Belnap

I, Flora Belnap, daughter of Oliver and Anna Barbara Leuenberger Belnap was born October 24, 1910 in Moreland Bingham County, Idaho in a log house. I started school in Moreland but in the fall of 1917 my parents moved to St. George, Utah and I finished the second grade there. The next fall we moved to Washington, about five miles east of St. George, and the next years of schooling were spent there until I finished the eighth grade. I stayed with my sister Hazel Lindsay in Moreland for the next three years and attended Moreland High School. In September of 1927 my sister Alice and I went to Los Angeles where we worked for our board and room in separate homes and attended Efficiency Business College part time. When Father died on March 30, 1929 we returned to St. George and then to Idaho. I stayed with my sister Lillie while I completed my business course at Gate City Business College and obtained employment as a stenographer in the Livestock Credit Corporation in Pocatello, where I worked three years.

On February 10, 1932 I was married to Carl Christopher Dotson, son of Alfred Christopher and Ida Crook (given name) Hobby Dotson, in the Salt Lake Temple. Four children were born to us:

- (1) Joyce, born 23 Nov., 1932 at Salt Lake City, Utah married 10 March 1950 to Garland Calvin Tonks in the Idaho Falls Temple
- (2) Renee, born 19 Sept., 1935 at Pocatello, Idaho, married Marion Kay Smith in the Salt Lake Temple
- (3) Brian Garner, born 3 Sept., 1940 at Pocatello, Idaho, married (1) Marlene (Leavy) White
(2) Elena Mary Ann (Tulcas) Wood Divorced from both
- (4) Carl C. Jr., born 29 June 1945 at Pocatello, Idaho died same day

Life was quite a struggle in the early days of our marriage, but not so different from what we had always known. We managed to make ends meet by picking and canning vegetables and fruit on shares, making over clothing for the children, and doing what-

ever work happened to be available. In February of 1936 my husband began working for the Union Pacific Railroad and things began to get better financially. He had been working as a lineman for Western Union Telegraph Company but was laid off due to the depression. We lived in Salt Lake for a year or so but moved back to Pocatello in the spring of 1934.

The first years of my married life were spent in caring for my family. Business activities in addition to my work in the Livestock Credit Corporation included three years as a Secretary in the Tendoy Council Boy Scouts of America from January 3, 1949 to December of 1951. During the four summers of 1954 to 1957 inclusive we managed a family owned concession stand in Ross Park near the swimming pool. In 1959 and 1960 we bought rental property and I became a painter and paper hanger. This was often hard and dirty work, but I was able to be at home when Carl had his days off and we could be together. The physical exercise was good for me, and there was no rushing to meet a dead line every day.

The Church positions I have held include the following:

Apr. 20, 1930 to June 1932 — Secretary Fifth Ward Sunday School, Pocatello Stake Spring 1931 — Part time scribe for Patriarch Alonzo Hyde. This was a wonderful experience.

1934-1935 — M.I.A. Senior Class Leader Fifth Ward, Pocatello Stake 1936-1939 — Cradle Roll Teacher Fifth Ward, Pocatello Stake 1942-1944 — Primary Guide Leader Fifth Ward, Pocatello Stake 9 Dec. 1945 to 14 Aug. 1949 — Stake Primary Secretary, West Pocatello Stake 1949 to Dec. 1, 1951 — Stake Missionary, West Pocatello Stake 16 Sept. 1951 to 26 Sept. 1954 — Second Counselor Relief Society, First Ward, West

Pocatello Stake

26 Sept. 1954 to Nov. 4, 1956 — Relief Society President, First Ward, West Pocatello Stake 10 Nov. 1957 to 10 Jan. 1970 — Relief Society Magazine Representative, First Ward, West

Pocatello Stake

At May Stake Conference 1959 the name of West Pocatello Stake was changed back to Pocatello, the name of the original Stake, but given to East Pocatello Stake when the Pocatello Stake was divided at May Conference 1945. When other stakes were formed it was thought best to give the Pocatello Stake name back to the original

stake. 12 Mar. 1967 — Set apart as Library Aide in Pocatello Regional Branch Genealogical Library (which position I still hold). 3 Oct. 1971 to 3 Mar. 1974 — Teacher Topic Message Leader, 11th Ward Relief Society,

Pocatello Stake (we live in the same house but ward boundary lines were changed) 3 Sept. 1972 — Teacher of Genealogical Class, 11th Ward, Pocatello Stake (which

position I still hold) 1936 to present — Visiting Teacher in Relief Society. Singing in Ward Choir wherever we lived.

Other activities include serving as 3rd Vice-President of the Belnap Family Organization during 1963 and 1964. I enjoyed this opportunity to get better acquainted with my cousins and learn more about my family.

When Brian was eight to ten years old I served as a Cub Scout Den Mother before Cub Scouts were sponsored by the L.D.S. Church.

My hobbies have been sewing, raising flowers, homemaking, and gardening. After my sister Lillie died in 1957 I was appointed in her place as genealogist for the Oliver Belnap Family. I started to learn what I should do to be a genealogist, as up to that time my knowledge of genealogical research was very limited. My brother, Oliver Mead Belnap, brought me the two big books that he and his wife had compiled and performed temple work for on the Mead Family. I started studying these and also did some work on the Richmond Family. I have done a great deal of background research on both of

these lines, including searching the Logan Temple Records for sealings and the Temple Index Bureau, correspondence with Eva Mead Firestone, writing letters, looking at microfilms, gathering original documents, trying to prove what information we have is correct and what is not correct. The task is not yet finished, but I suppose research never is. I hope to live a long time yet and be able to do more.

I have been working with Gerald L. Christiansen, genealogist for the McBride Family Organization, who is doing a very thorough research job on the McBrides in New York.

I have verified the information on the sheets for the direct lines on my Mother's family lines and found a few errors, which shows that no matter how careful one tries to be, humans make mistakes. I have found new information on two of her grandmother lines which extend the lines several generations if the connecting links can be verified.

My husband and I have made three research trips to the South through Louisiana, Mississippi, Alabama, Georgia, South Carolina, North Carolina, and Tennessee gathering information on his family lines. When his Mother broke her hip in January of 1959 I cared for her, and during the time we spent at home I talked to her about her family. The way was opened for us to obtain a great deal of information, which helped to cheer us and pass away many hours that otherwise would have been monotonous. She never walked again and at present time has just passed her 97th birthday. I took turns with my sister-in-law caring for her for seven years, when it became necessary to put her in a nursing home.

My husband worked for Union Pacific Railroad, which enabled me to ride the trains on a pass, and I made many trips to the Genealogical Society Library in Salt Lake to obtain genealogical information before they stopped running the passenger trains. I rode the last train home, after spending a week at the library. My husband retired July 13, 1971 and since that time we have continued to make frequent trips to Salt Lake to the library and have worked together as Library Aides in the Pocatello Regional Genealogical Library four hours every two weeks. Since I was called to teach the Genealogical Class in our ward I have tried to help others with their research.

In our travels we have been in thirty two states, Washington D. C., and Canada. Our fun trips have included a trip to Portland, Seattle and Van Couver Island, a trip to Catalina Island with my sister Alice and her children and our children, trips to Yellow-stone Park, Craters of the Moon, Stanley Basin Area, Sun Valley Area, and many short trips in Idaho. In June of 1956 when Renee finished school at B.Y.U. we took Brian with us to get her and drove up Provo Canyon behind Mt. Timponogos and camped over night. Next morning we climbed up the mountain as far as we could till we came to snow banks. Next night we camped in American Fork Canyon and climbed up to Timponogos Cave next day. In 1961 we visited my sister Olive in Chico, California and returned by way of Lake Tahoe and Virginia City, Nevada.

When Brian was in the Navy Carl and I made trips to San Diego in the fall of 1959, to Washington D. C. in 1960 and went on to Philadelphia and New York, and in 1963 went to Bainbridge, Maryland to see him. In 1966 we went on a trip with my sisters Alice and Henrietta and their husbands to the Wind River Mountains in Wyoming, stayed in Jackson Hole overnight, drove through Yellowstone Park and into Montana and went to Cardston, Canada, and came back over the Going To The Sun Hiway and through Glacier National Park. It was in October and the colored leaves made the scenery more beautiful. In 1972 Carl and I went on a ride for 36 hours on a freight boat as guests of Captain Marvin Pace, President of the Pace Society of America, from Greenville, Mississippi up the Mississippi River to the mouth of the White River, and up that river through the locks into the Arkansas River, where they left empty barges and picked up full ones loaded with timber. It was a beautiful and interesting trip and the food was delicious. We spent two months on our trip in 1972 doing research, visiting our grandson stationed in Beaufort, South Carolina, visiting Carthage and Nauvoo in Illinois and also going to

the Court House in Pike County, Illinois where my great grandfather James McBride died but did not find anything. We went to Independence, Missouri and attended the Reunion of The Pace Society of America in St. Louis. Carl traces his lineage to Richard Pace, who saved Jamestown, the first colony in Virginia, from the Massacre of 1622. We have made many friends through our genealogical research. Carl has been a Vice-President of the Pace Society since 1970 when we went to Raleigh, North Carolina for the Reunion and were given a key to the city by the Mayor for traveling the farthest to the reunion.

One of the interesting experiences we have encountered in our travels was in 1960 when we got off the train in Pulaski, Tennessee about midnight to find the station locked and no lights or signs of life any where till we heard a dog bark in the distance and someone turned on a light. We took our suitcases and started walking up the road in that direction and came to a hiway. As we were walking along a police car came by and the patrolman inquired who we were and where we were going. It was half a mile to town, so after inquiring if we were man and wife he took us to town and found us a place to stay. We went to the Court House next morning to look for wills, and also found some distant relatives there who were very kind to us and invited us to dinner and took us around to cemeteries, points of interest, and the area where the Dotsons used to own land. As a coincidence when driving through Pulaski eight years later from our 1968 research trip we stopped for dinner at a restaurant and met one of these same persons there.

Another interesting incident was when we decided to go to Camden, Arkansas in hopes of finding another distant relative. When we located him, he said, "I have an old letter that I just got to thinking about yesterday and took to my office this morning and made Xerox copies." He did not know we were coming, but he had a letter ready to hand to us. The letter contained the proof we needed and had been searching for several years.

On our first trip to Yellowstone Park in 1949 we had some car trouble and had to have a wrecker tow us from Tower Falls to Mammoth. They pulled us backward and later hooked another car on to the front of ours, so we got to see Yellowstone Park both forward and backward.

The trip I remember the best was when I was about twelve years old and I went with my Father in a wagon to the Sawmill on top of Mt. Trumbull, Arizona to get a load of lumber. It took us a week to make the trip and we had many experiences which were new and sometimes frightening to me. We slept out on the ground and the first night out we were on top of a mountain. I awakened in the night and the sky was over cast and great flashes of lightning streaked through the sky followed by deafening claps of thunder. I could hear Father chopping near by. He was chopping down a tree to make a pole which he put up against another tree. Over this pole we spread a canvas and covered all of our belongings. We lay cramped under this covering till morning, while the rain came down in torrents. When daylight came we saw where lightning had struck a tree not far from where we had camped. Father always stopped and offered prayer before undertaking anything dangerous. On our return trip, with lumber loaded high on the wagon, he stopped at the top of the mountain and offered a prayer for our safe descent. It was very steep and the road was rough and rocky. The brake consisted of blocks of wood fastened to a pole that went under the wagon with another pole standing upright attached to it. At the top of this pole was a pulley through which a rope was threaded. When the rope pulled tight it pulled the blocks of wood against the hind wheels. My job was to pull the brake rope and I braced my feet to hold it and wrapped it around a post, as it was all Father could do to watch the road and guide the team. Night was coming on and we wanted to reach the spring at the foot of the mountain to camp. About half way down the wheel caught on a rock at the side of the dug way, and try as we would we could not get it loose. There was nothing to do but unhitch the horses and ride them down to the spring and wait until daylight. On coming back to

the wagon the following morning we found that the brake block had come out, and if the wheel had not caught on the rock as it did we would have plunged down the mountain powerless to help ourselves. I feel that the Lord took this means of answering our prayer and saving us from possible injury or death.

We had made the trip safely as far as the Virgin River just south of St. George, but as we started to cross the river, which was not very deep but spread out wide and there was quick sand in the bottom, one of our horses balked and wouldn't pull the heavy load through the sand. The wagon started sinking down. Fortunately a man came along with a big team of horses and hitched on to our wagon. How those horses did pull to get that wagon rolling again.

Life History of Carl Christopher Dotson

I was born in Ackerman, Choctaw County, Mississippi October 13, 1904, son of Alfred Christopher and Ida Crook Hobby Dotson, in a one room log cabin six miles east of Ackerman near the branch line of the I.C.R.R. that runs from Durant, Mississippi to Aberdeen Mississippi. Ackerman is the county seat of Choctaw County.

The first fourteen years of my life were spent there. We lived about one hundred yards from the home of my Grandfather Henry Petty Dotson and Grandma Mahaly Adeline Weeks Dotson. Their home was a large double house with a hall way between. My Uncle Burkett Garner Dotson and Aunt Lena Bagwell Dotson lived in the other half of the big house. They had no children but took care of Grandpa and Grandma Dotson from the time I can remember till their death. Grandpa was eighty six and Grandma was eighty eight. They were born in Tennessee.

Living in the country as we did, I had no near neighbors, but had two Negro families that lived near by and worked for us, so my playmates were Negro children, except on week ends we would go stay Saturday night and Sunday with my cousins, the Snows, Weeks, or Hunts, or they came to stay with us.

I had a sister Daisy Wilma born 29 October 1901. We had our pictures taken when we were small and were beautiful children.

The Dotson families were the only Mormon families in that part of the state at that time, so we had many Missionaries come by and stay with us a day or more as they were going from place to place. Sometimes we would have six or more at one time. I was not baptized on my eighth birthday, as there were no Elders there at that time. The first of November, 1912 Elders John M. Sorensen and Irvin L. Whatcott came and I was baptized on the third of November. The weather was cold. A small stream ran near our home, so they put a dam across it and heated a large pot of water several times to put into it so it wasn't too bad to get baptized in. Elder Sorensen baptized me and I was confirmed by Elder Irvin L. Whatcott.

The Dotson name was originally spelled Dodson. I don't know why it was changed. Both Grandpa Dotson and Uncle Burkett were school teachers, and very well educated for the era in which they lived.

I learned to hunt almost as soon as I could hold a double barrel shot gun, which I had to use. I hunted Rabbits, Squirrels, and Quail.

My first year in school was in a one room school at County line, about a mile east of where we lived. It was closed next year. From the second grade through seventh I went to another school called Mt. Airy. It was a large one room building and we had to walk about two and a half miles. There was timber all around near this school, and the thick brush was used for our toilets — girls on one side of the building and boys on the other — not very good in rainy bad weather. Our drinking water was carried in buckets from a good spring at the bottom of a big hill right near the school. The boys took turns carrying the water we had to drink.

Mother had a guitar which her mother gave her several years before she and Father were married. Soon as I was old enough to learn to sing Mother taught me how to play the Guitar. I have it now but seldom use it.

We lived near a Methodist church called Mt. Airy and attended some of their services. Also near us was a Baptist Church called Bethlehem, where some of our relatives are buried. As the Dotson family were Baptists we went there more often. I learned to sing with the Choir there.

Sleeping with some cousins one time I caught the Itch, and all the family got it. What a mess we had, smearing ourselves with sulphur and grease, to get rid of it.

Dad and Uncle Burkett had their separate lands but everything else was together. They had a Syrup Mill and made molasses for all the neighbors around that part of the country. I learned to make Syrup as well as anyone. They had a threshing machine — the only one in that part of the country — and they traveled around threshing for those that had grain to thresh. Next was added a grist mill to grind corn into meal. It was run by a gasoline engine. I could grind meal as well as anyone and Saturdays was the day for making meal, also the time to go to town to sell our produce and get supplies.

By the time I was 15 years old, girls were becoming more attractive to me and Mama could see it. As she wanted me to marry a Latter-day Saint girl, she and Dad decided they would sell all their property and move to where there were Mormon girls. Mother's half brother, Lewis M. Hall, had moved from Alabama to Salina, Utah a year earlier and they liked it there, so we decided to go there. We moved in the fall of 1919 on the train. As it was so much colder there than we had been used to, and property was so high in price we couldn't buy a home, we went to Arizona in the fall of 1920. We found a place to live a few miles out of Mesa on a cotton farm and picked cotton for a month or longer, but land was more expensive there than in Utah, so we couldn't buy there. Dad knew some people in a Mormon colony in East Texas, and that part of the country was almost the same as we had left in Mississippi, so the last of October we moved to Kelsey, Upshur County, Texas, six miles west of Gilmer. We stayed with Papa's friend Thomas McKnight for a week or so, found a small farm of forty acres and bought it for \$800.00. It was about a mile north of the school and the church.

The school was a two story four room brick building, built by the L.D.S. Church. Teachers were called as Missionaries. I was in high school by this time, and a forty piece brass band was organized. I played the baritone horn. This was the only band in that part of the state. We had a fine Missionary instructor, and did real well. There was a dance hall and stage for plays here at Kelsey and three or four of us boys played for dances almost every Saturday night. I used the Guitar, Banjo, and fiddled some. On the stage we put on one or two plays each year, and, of course, I was in them. We fellows also played for dances in different places around the country almost every month. The group was Heber Jones, J. C. and Byron Wade, and Leo Case and I.

I had the Mumps and Typhoid Fever during these years. I had played basketball the night I came down with the Mumps and was real sick. I was a first rate basketball player all through High School, and was District Champion with the Shot Put.

I finished High School and started to ramble around some. One trip I took I shall never forget. I bummed my way on a freight and passenger train whenever I could, so this time I decided to go back to Mississippi where we used to live. I had ridden on the back of the engine of a passenger train from Marshall, Texas to Monroe, Louisiana and got left there, so I decided to go out on the highway and thumb a ride, but I was dirty and no one would stop for me, so I walked on. The road and the railroad were right next to each other. I walked about five miles where there was a sign said "detour, road washed out, 15 miles around." That was too far for me to walk and it was late in the afternoon, so I decided to go down the railroad tracks as I didn't think it would be very far to the next town. I walked and walked. By then I was coming to swampy country and heavy timber on each side of the track. The sun had gone down and it started to get dark. The

Hoot Owls started hooting, and lots of wild hogs came up out of the brush near me, and now and then a Panther would let out a cry. All I could see was a short distance down the railroad tracks. I was scared good, and I sure made tracks down the road. I walked till ten o'clock that night before I got out of that swamp. I came to where there was a store on the dirt road. I was hungry but I didn't have any money. A Jap family ran the store and I couldn't understand them, and being half scared to death anyway, all I could think about was getting out of there. Finally a car came down the road and I flagged him down and told him my plight, so he, let me ride with him some distance — I don't know how far as I went to sleep as soon as we got started. He put me out at some small town at the railroad depot and a freight train soon came by and I crawled on it and rode it to the west bank of the Mississippi River. Just as it was getting daylight a river boat came up to the docks and they shoved a number of railroad cars on the boat, and as they did I climbed up on top of a car and was soon on my way across the river and landed in Vicksburg. I soon got out of that town and on my way to Ackerman. When I arrived I found that Uncle Burkett Dotson was in town, but when I found him I was so dirty and black from all that trip he didn't know me when I spoke to him. I stayed about a week with Uncle Burkett and Aunt Lena, and as Uncle Burkett had to go to Jackson he took me with him and bought me a train ticket back home. By now I was a first class HOBBO.

After this time I worked at various jobs for a while, went back to school for six months college work, worked with the missionaries for a while in Dallas, Texas, and finally hired out again to Western Union Telegraph Company. I worked for them in Nephi, Utah and Green River, Utah and on the line between Salt Lake City and Pocatello. Helped build the line through Bear River Canyon on the side of the mountain. I had a cousin, Bishop James A. Quinn, who lived in Pocatello, Idaho. I visited with him several times, and as I was getting old enough to be married, he introduced me to a young lady, Miss Flora Belnap, who they thought would be a good prospect, and I visited her almost every week end. I finally got up courage enough to buy a diamond ring from Anderson Jewelry Company in Ogden, took it with me one week end the day after her birthday in 1930, and asked her if she would marry me, and when she said yes I gave her the ring. She had a debt to pay for furniture she had bought for her Mother so we waited till February 10, 1932 to be married. I took a week of vacation for the occasion and spent most of it in Salt Lake City where we rented a small apartment on 5th East and 6th South near her Mother's place. My work was such that I never could be home very much, so I took a leave of absence from my job and went back to Texas to look for a home, but when I got back there things didn't look good to me so I soon returned to Pocatello and my wife. She worked till June to finish paying off her debt and was laid off because she was married.

The depression time had hit us and I was layed off in June also. We loaded all our belongings in an old Model T Ford car without a top and moved to Salt Lake City to live with her Mother, and her two unmarried sisters Alice and Olive. I got a few days extra work now and then for Western Union and what other work I could get and also some as a lineman for Union Pacific Railroad. The day after our baby girl was born November 23, 1932 I was called to Wyoming to work for Western Union. I worked a while and was layed off, came home and blessed our baby 5th of March 1933 in the First Ward, Liberty Stake. Went back to Wyoming for a while then transferred to American Falls, Idaho but was layed off in a few months and then later called to El Paso, Texas where I worked the following summer. Flora went to Idaho and stayed with her sister Hazel and picked and canned vegetables on shares. I came back to Salt Lake in the fall and worked near Brigham City. In the spring of 1934 I was stationed near Pocatello and moved my family there. I was soon layed off again and worked at odd jobs for a time and then got work at Kraft Cheese Company and started selling Watkins Products from door to door. I did very well at this side line job.

When our second baby, Renee, was born 19 September 1935 we were living in a rented house at 110 McKinley Street. Orvin and Lillie Hale made us a proposition to

buy their house at 138 Roosevelt Avenue, which we bought for \$1,000.00 We paid for the house, built on to it, and traded it for a down payment on a home at 132 South Johnson where we moved the day before Thanksgiving in 1948. I had had my application in for a job at the railroad since I had been layed off from Western Union, so in February 1936 I was called for a job as watchman in the Pocatello yards. I worked at this job for four years and was cut off, so I transferred to the freight house as a Trucker. In 1942 I transferred jobs on the railroad from Special Service Department to Clerks for a year or more, then transferred to the Train Service as a Brakeman. I also qualified as a Baggage man on the passenger trains. In 1949 I was promoted to Conductor and worked this position for some time. Now and again I would take a baggage job for a while and worked this position for five years from Pocatello to Salt Lake City, then to Butte and back to Pocatello. I would have all day in Salt Lake twice a week and spent much time in the Genealogical Library doing research on my ancestors.

While working as a passenger brakeman I received an Honorable Award from the Federation for Railway Progress — a \$25.00 War Bond and also a personal thank you letter from the president of the Union Pacific Railroad, Mr. A. E. Stoddard, one from General Manager of the Northwest District, and Superintendent of the Idaho Division. I worked as a passenger conductor for a while before the passenger trains were discontinued. Once when they were short of men during the Christmas rush I worked a double shift traveling through Pocatello from Huntington, Oregon to Green River, Wyoming. I am the only conductor in Pocatello to ever run through a terminal.

I retired from the railroad on July 13, 1971 and in September of that year I went to a clock repair school in Kansas City, Missouri and learned to repair all kinds of clocks. I graduated and went to work in Wally Johnson's Time Shop at 113 North Main Street, Pocatello. On January 1, 1974 I moved my clock repair business to the basement of our home.

I always liked to hunt and fish, but for several years fishing is all that I did, as I have no shotgun.

I was ordained a Teacher in the Aaronic Priesthood by Thomas H. McKnight on June 13, 1921. (Was never a Deacon or a Priest.) Kelsey Branch, Central States Mission.

I was ordained an Elder on June 22, 1925 by my father, Alfred Christopher Dotson. I received a Patriarchal Blessing September 9, 1927 by Hyrum G. Smith.

On 25 October 1942 I was set apart as President of the Fifth Quorum of Elders, Pocatello Stake by President Richard H. Wells, and served in this capacity for some time but on account of my irregular hours of working for the railroad I was unable to attend meetings. On 21 January 1944 I was called as a Stake Missionary, served a year and a half and was released. I served other Stake Missions as follows:

June 24, 1945 to 1949.

Oct. 7, 1946 Ordained a Seventy by Joseph F. Men-ill.

Called again as missionary in 1949 and served with Flora as my companion to

December 1, 1951.

Called again March 15, 1954 and again June 4, 1956. Released

January 14, 1957. Ordained a High Priest April 20, 1969 by Dean

M. Lloyd.

While working as a passenger conductor I got acquainted with many people who worked for the railroad. One of my friends, Mr. Fleteher died, and his widow would ride the trains a lot and I got acquainted with her and got her interested in the L.D.S. church and on December 5, 1970 Flora and I went to Nampa, Idaho and I baptized her and she was confirmed the next day. On March 10, 1972 we had the privilege of going with her to the Idaho Falls Temple.

In the fall of 1969 I was set apart as Ward Representative for Church Magazines in the First Ward, Pocatello Stake and when the boundary line of the wards were changed I was given this position in the Eleventh Ward in 1972. In the First ward I was also a checker of genealogical sheets to be sent to the Genealogical Society for clearing and filing. In 1972 I was asked to serve as Pocatello Stake Representative for the Regional Genealogical Library here at Pocatello and on March 31st, 1974 was set apart for that position by Stake President Merrill Gee. I have also served as a Library Aide in the Regional Library since September 1972.

During the summer of 1932 when we were in Salt Lake I sang in the Tabernacle Choir.

On September 3, 1940 we had a son born to us, Brian Garner Dotson. I was so happy to have a son. On the 29th of June 1945 we had another son born, but fate was not our lot. He only lived a few minutes. He is buried in the Groveland cemetery, Bingham County, Idaho in the plot Orvin M. Hale owned.

I forgot to mention that on the eighth day of November 1938 I was elected Constable in Bannock County Alameda No. 1.

2)2-3.5 Olive Marie Belnap/William L. Moran



Autobiography of Olive Marie Belnap Moran

The twelfth and youngest child of Oliver Belnap, I was born June 5, 1913 in the log house which he built in Moreland, Idaho. The midwife who four times before had attended my mother, Anna, in this cabin, assisted once more. I may have been named for my father, for Uncle Hyrum's daughter, Olive, or for both.

When the family moved to Crystal I was a baby, when we moved to St. George I was four, and then five when we settled on the Washington farm. I attended elementary school in Washington, Utah, except for seventh grade, when I lived with my sister, Lillie, and her husband, Orvin, in Pocatello. The years on the Washington farm seem mostly happy to me in spite of the hardships. Some of my best memories of that time are of family life; the coolness and the taste of grapes under the vines; and, north of the farm, the sandstone hills layered in shades of pink and pale orange against the blue Pine Valley Mountain.

Eighth grade finished, I went with Father, who at 70 hoped to accumulate something to leave his wife and young, unmarried daughters by homesteading 160 acres of grazing land near Mt. Trumbull, Arizona. Mother helped us move, then went to Los Angeles to work to support us, and to help care for her critically ill mother.

We lived on the homestead barely the required time to "prove up" when Father became ill, met Mother in St. George, and stayed there for medical care. I lived with friends and finished my school year in Mt. Trumbull. I recall clearly still from those days a lonely, three mile walk over crisp snow on the cattle range, from my living place near school, to be home with father for Christmas, and my delight at finding my sister, Henrietta and her husband, Alfred, there; my joy in my spirited little riding horse; and the awesome

sweep and color of the land as we looked from Trumbull Mountain out over the Grand Canyon and its great tributaries.

The next year, when Mother had returned to Los Angeles, Father and I lived in a small adobe house in St. George and I attended high school. I was the only family member with him when he died in March, 1929. In July Mother and I moved to Salt Lake City, where brother Wilford and his wife, Louise, helped us, even though they, too, were struggling financially through the depression. Mother and I got domestic work together at first, then I went to school and graduated with the last class of the old Salt Lake L.D.S. High School before it closed.

It was satisfying to find our Arizona years worth while: the homestead made the down payment on a boarding house that Mother and Alice set up at 69 0 Street. Part of the time I lived with them, but mostly I worked in other homes for my board and room.

Four years of full-time domestic work followed high school; then I enrolled at the University of Utah. It was still depression time so I worked eight hours of twenty-four and attended school; but for two happy summers I worked in Yellowstone Park. At college I was primarily interested in creative writing and psychology; however, I graduated with a major in English and Education and a minor in French, and taught for a time in the Fillmore, Utah, high school.

In December, 1939, William L. Moran and I were married in Salt Lake City. He attended the U. of U. and in the summer was bee inspector for the county and then the state. We saw most of the beautiful state of Utah on his bee inspection trips. I worked, successively, in the public library, in a small arms plant, as a civilian employee for the army, and as a reporter for the Salt Lake Tribune. (By law, married women could not teach in Utah then.) We moved to Los Angeles where Bill attended two years of graduate school at U.S.C., and I worked as office secretary for the Southern California Society for Mental Hygiene, and wrote articles for their monthly publication. Later I worked for Los Angeles State College.

Bill and I adopted Nancy Evelyn Moran when she was six weeks old — she was born on May 21, 1953 in Los Angeles. She was, and is, an exuberant and active human being. She attended elementary school in Chico, California, junior high and high school in Piedmont, and has had two years at the University of California at Berkeley.

The League of Women Voters caught my interest; I was a director of a branch in Los Angeles for two years and worked in many other offices and projects for the organization there, in Chico and here in Piedmont. In Chico I also joined the Association of University Women and worked in several of their projects.

I supported my husband in his work as a District Director for Children's Home Society by entertaining staff members in our home, working with the Minority Adoption Committee, attending fund raising and other events, and, in Chico, writing publicity for the organization.

A family project for three years has been running a honey booth, with lots of young volunteer helpers, at an enormous Renaissance Fair in this area.

Autobiography of William L. Moran

(husband of Olive M. Belnap Moran)

I was born in Salt Lake City October 13, 1908, the youngest of six children. My parents were not members of the L.D.S. faith. My father came to this country alone as a boy of fourteen and by the time I was born he had built up a large contracting business in both Salt Lake and Ogden.

While my father was of Catholic background, he believed in supporting worthwhile activities in the community and he contributed to the building fund of the Eleventh Ward in Salt Lake City as well as to those of the Cathedral and the Holy Cross Hospital, and he encouraged his four sons to attend social activities at the Ward.

My mother was ill during most of my early childhood and died when I was eight years old. I was christened Catholic, but seldom attended church. A family housekeeper who was an L.D.S. convert from Germany but who deviated from many of the Church policies, gave me my first introduction to Mormonism which in her mind was not too different from Lutheranism. I became seriously interested as an adolescent during an illness which kept me out of school for several years, and I became a member during this time. I filled much of my time during my convalescence from a bone infection with church activity, teaching and learning in Sunday School, MIA and Seminary Classes.

I attended L.D.S. Business College in 1929 where I first met Olive Belnap. Eight years later I became reacquainted with her at the University of Utah and we were married in 1939 by Dr. Lowell L. Bennion at the L.D.S. Institute of Religion, in Salt Lake City. We have one daughter, Nancy, born in 1953.

I received my B.S. degree in sociology and psychology at the U. of U., and my M.S.W. at U.S.C. in Los Angeles. I practiced social work in several child welfare agencies and for the past sixteen years I served as an administrator for Children's Home Society, a private adoption and children's agency, first in Chico, California, and then in the San Francisco Bay Area.

Since my retirement in September, 1973, my interests center in bee raising, work with youth, group psychotherapy and creative writing.

2)3 Francis Marion Belnap/Lillis Subina Robinson



2)3.1 Francis Eugene Belnap/1) Lenna Spaulding; 2) Edith M. Hoffine



Brief History of Francis Eugene Belnap and wives Lenna May Spaulding — Edith Mariah Jensen

Francis Eugene Belnap was born June 20, 1880 at Hooper, Weber Co., Utah on the shore of the great Salt Lake. I was the first child of Francis Marion and Lillis Subina Robinson Belnap. When two years old I went railroading with my parents. My mother

said my favorite pastime was playing with horned toads and that I furnished a lot of nourishment for woodticks.

My first school was much different than the schools of today — one large room with one entrance, a large pot-bellied stove in the center of the room, a bucket of water with a long-handled dipper for all to drink from. The ages of the students ranged from six to nineteen years.

The first home I recall was a two room log home with a dirt roof. When it rained outside it also rained inside and rain was caught in pans and buckets placed on the beds to keep them dry.

As a daring young boy I had a brush with death several times. Once my faithful dog saved me from an enraged bull by hanging on the bull's nose until it turned. Another time I was riding a pony that jumped a four-pole fence leaving me unconscious on the ground. On another occasion, my life was saved when I was pulled from the deep waters of the Weber River.

I came up through the grade schools at Hooper, Utah. I attended Weber Normal College at Ogden, Utah. It was here I met David O. McKay, then a teacher at the college. I later took music courses in harmony and composition under Squires Coop at the University of Utah, band and orchestra under Professor Ernest Nichols of Weber College and also vocal training. At an early age I manifested an interest in music, learning to sing with my parents, who made it possible for me to take violin lessons at the age of nine years. A seventh grade teacher taught me to sing.

In 1903 I was called to serve in the Northern States Mission with headquarters in Chicago. I was released from my mission July 10, 1905. Upon returning home I taught school in Hooper and farmed. I belonged to the Hooper band known as Fred's Band. I was twenty-seven years of age at this time and I felt it was time to think of a home, wife, and family.

Lenna May Spaulding

I married the girl with the blond golden curls, Lenna May Spaulding, 29 January, 1908, in the Salt Lake Temple. She was the tenth child of eleven children born to Eli David Spaulding and Eliza Ann Wadsworth. She was born March 13, 1882 in Hooper, Utah, where she spent all of her childhood. She was active in school and church; she loved to dance, sing, and give readings. She took elocution lessons.

Even when young, Lenna was interested in others, visiting all mothers with new babies. Being an expert teamstress, she preferred driving two horses on her buggy. In her home she happily entertained her friends.

Our first home was in Hooper, but in 1910 we moved to a small farm which we bought in Burton, Idaho, where I taught school. For a short time we lived in Idaho Falls where I sold insurance. Here we adopted our son, Jack, and moved back to Burton.

In 1917 we bought a farm in Piano, Idaho and I taught school in Parker for three years. Then I attended Ricks College for one year and Lenna kept boarders during this time. It was while we lived in Piano that our daughter Bonnie came to live with us.

Next we bought a larger farm in Edmunds and I served as Bishop of the Piano Ward. Lenna served as Primary President, having worked in the Primary most of her life. Formerly I had been Sunday School Supt., MIA President, stake missionary and choir leaders.

For many years we were closely associated with Austin and Effie Belnap and their daughters, and after Austin's death their home was always open to the girls who spent vacations with them. They were second parents to them even when the girls were

grown. But I was a father to all who needed me and was a genial host to anyone who came at mealtime was invited to share our meal. Lenna made superb pies and bread which was often eaten warm with honey and home-made butter. Guests were entertained with good humor, laughing, singing, and banjo playing. They enjoyed reading and discussions about the gospel. Many enjoyed staying in our home.

In 1932 Lenna and I moved to Idaho Falls and operated an advertising agency for a number of years, except for a brief period during World War II, when I worked at a naval base in Utah. In Idaho Falls I also was called to supervise the Church Welfare Program.

For many years Lenna suffered from asthma attacks. They became acute and affected her heart. She passed away October 6, 1942, at the age of 60.

Words cannot express the shock, grief, and sorrow that had entered my life. My sweetheart, my darling, and companion who had stood at my side through good times and bad, with always a smile, a cheery word of encouragement, and a helping hand was gone. Dear God, help me to bear this heavy load.

Jack, my son, was married and had a little family and was in the Armed Forces. Bonnie was married and had a little family and expecting another child. She came and stayed a month with me, which did help so much. Then she went home to prepare for the new baby.

After Bonnie went home I decided to go down to Hooper, Utah. My father passed away fifteen years ago and mother lived alone. She was getting up in years, in fact 82 years, she needed me and I needed her.

I found work at the Navy Base in Clearfield, Utah, working there for several months. In May, 1943, I returned to Idaho Falls to check my property.

While I was in Idaho Falls, Edith and I were married.

Edith Mariah Jensen

I, Edith Mariah Jensen, daughter of Alma Jensen and Lovina Mariah Cox, was born the 13th of April 1891, Fairview, Sanpete Co., Utah. In the spring of 1893, my father and family moved to Kingston, Piute Co., Utah. I attended school here. I was baptized August 6, 1899.

My mother passed away September 19, 1899 and was buried at Kingston, Utah. Two years later father married again. In May 1902, we moved to Idaho reaching Blackfoot in July, making our home in Groveland, northwest of Blackfoot. I attended the local schools.

On December 19, 1907, I married Warren Alexander Hofhine, son of Alexander Weatherby Hofhine and Lois Amber McCrary, and we made our home in Groverland, Idaho.

Our first son, Orion Alma, was born February 23, 1910. In 1913, we moved to Lewisville, Idaho. Our second son was born August 27, 1913, little Warren LaVel, he looked more like a little girl with long curly hair than a boy. In the fall of 1914, we moved to Lincoln, Idaho where my husband worked at the sugar factory. In the spring of 1916, we came to Idaho Falls making our home on 14th Street.

At this time the terrible World War I was being fought in Europe. There was a shortage of bandages and surgical dressings for our boys in the armed forces. I spent many hours at the Red Cross Center making gauze bandages and dressings to be shipped overseas.

In 1920, we filed on a homestead at Hamer, Idaho and remained there until we made final proof. It was here that our little girl Leia Lovina was born April 1, 1924.

We were very happy with our two boys and our dear baby girl. In the Fall of 1924, we returned to Idaho Falls to put the boys in school. While here in Idaho Falls on May 14, 1926, our little daughter became very ill and passed away. This was a terribly sad experience for all of us.

Being so upset over this sad experience, I trained for a Beautician and set up shop in my home from January 1927 to May 1943, enjoying my work very much as I had a very choice clientele. Lenna was one of my choice patrons.

Another sad experience darkened our home, my husband, Warren, passed away suddenly on the 6th of November, 1938. Bur. in Rose Hill Cemetery, Idaho Falls, Ida.

I was a member of the American Legion Auxiliary and served as Chaplain with Mrs. Gudren Hisgen as President from September 8, 1940 until September 1941. Mrs. Hisgen was a very lovely lady, I enjoyed my work and my association with her. She was a good Latter-day Saint and also a beautician. We had very much in common.

On May 22, 1943, I married Francis E. Belnap in the Logan Temple.

Edith and I moved to Hooper, Utah to care for my invalid mother. She was very patient and kind. It was a joy to care for her. She passed away January 2, 1946.

In 1948, we returned to Idaho Falls. Soon after our return home, we were chosen and set apart as officiators in the Idaho Falls Temple the 9th of June 1950. What a wonderful privilege to serve in the house of the Lord. For you will never be closer to your Heavenly Father while you live on this earth than when you are serving in His Holy House.

May 23, 1943 Edith and I moved to Hooper, to care for my mother, I bought the old homestead, which was at one time, my grandmother Henrietta McBride Belnap's home.

In about 1900 my father bought this plot of ground. He and mother lived here many years.

It is now my home, it consists of four acre of very fertile soil, artesian well, five room house and out buildings, orchard, grapes and berries, a choice spot.

We pumped water from the well into the house, built a bathroom, making it a little more convenient.

The Hooper ward was divided, and they were looking for a building plot, their choice was two acres of my land. I sold them one acre and gave them one acre making two acres for the church building lot.

The church built a beautiful chapel (Hooper Second Ward) which will be a land mark for future generations to come.

We loved it here but, we couldn't live here and Idaho Falls, and keep up both places at the same time, so we sold the remaining two acres to my Brother George Ellis Belnap, keeping the Belnap title.

We returned to Idaho Falls and settled down to our Church work, in which we have been active all our lives.

On the 12th of June, we were released from our duties at the Temple to fill a mission in the Southwest Indian Mission to labor with father Lehi's children. While in school I wrote my thesis, "The American Indian". We were interviewed by Apostle Delbert L. Stapley. We entered the Mission Home in Salt Lake City June 16, 1952. There were 164 missionaries in our class, eight of which were assigned to the Southwest Indian Mission. The Missionary Tour through the Salt Lake Temple with Elder Lynn McKinley as our guide is one of our treasured memories. On the morning of June 25, 1952, Edith and I

were set apart by Apostle Richard L. Evans and sent to the mission home in Galiup, New Mexico. Here we received a hearty welcome by President and Sister Golden R. Buchanan and were assigned to labor with the Navajo Indians at Sanders, Arizona. We labored here for ten months, then were transferred to Zuni, New Mexico. These people have better living conditions and better education. After six months here we were transferred to Toadlena, New Mexico. Here I was appointed District President and we labored again with the Navajos. Another transfer took us to Shiprock, N.M. We learned to love these people very much. We had many happy experiences and many heartaches. On June 28, 1954, we were released from our mission. With sadness in our hearts and tears in our eyes we bid our beloved Lamanite brothers and sisters goodbye. We arrived home July 3, 1954.

We were reappointed Temple Officiators July 30, 1954. In 1955 I was appointed Baptismal Supervisor; Edith was called to assist and to distribute the clothing for the proxies and officiators. Because of my ill health, we were released April 12, 1960. Our Temple work and our mission were truly the highlights of our life's work in the Church.

Two months after Brother Belnap's release from the Temple, a group of students from Star Valley invited him to give the address at their Seminary graduation. He counseled them to solve their problems in the future by using faith, love, and kindness — qualities which characterized his own life. My husband's vision became a little dimmer each day but he never gave up. He was the High Priest Group Leader, head of Adult Aaronic school, appointed November 6, 1960, Ward Teacher and sang in the choir.

One morning in 1963, he called me from the kitchen and said, "Edith, I have lost my vision, I cannot see." This was a staggering blow, only the Lord knew the anguish of his heart. He had always been a great reader of the scriptures, church books and magazines. He was always striving to learn more, to do more.

In his brief personal record he writes of some of the achievements which he prized most of all. He says, "Although I never went so very far in any one of the fields there are some achievements that I prize most of all. The first and most important is a knowledge of the truth, though brief, and the testimony of its divinity. This has given me more joy, more help in trials, and a sense of security than all else. The second — from my youth, I wanted to be able to preach the gospel and sing the songs of Zion. Well, here is the answer too. Even yet, if I could see I could sing any song or any part in our song books, and so far as my ability to preach, I have never been able to satisfy myself."

My husband continued to serve the Lord. With the help of the members of the Priesthood he went to the Temple; in 1965 he did 93 endowments, the last one was December 19, 1965. On the 4th of January 1966, he passed away. At his request, his Adult Aaronic Class were his pallbearers.

He was laid to rest 8 January 1966 beside his beloved wife, Lenna, in Fielding Memorial Cemetery, Idaho Falls, Idaho.

He leaves a posterity of a son, Jack Kenneth Belnap, a daughter, Bonnie Ruth Belnap Christopherson, 12 grandchildren and 13 great-grandchildren.

Brother Belnap loved his children, and they loved him. One of his wonderful virtues was his love for people. He was happy when he was serving the Lord and sharing his talents with his fellow men.

And now at the age of 83 years, I, too, am serving the Lord in a small way as Relief Society Visiting Teacher and doing Endowment work at the Temple.

The time is far spent, I will soon return home.

F.E. and E.M. Belnap Veria

Belnap Lusk (niece)

Belnap (died in infancy)

Gilbert Roy Belnap

Gilbert Roy Belnap, the second child of Francis Marion and Lillis S. Robinson Belnap, was born January 11, 1882 at Hooper, Utah. He was just a few weeks old when he caught a cold which developed into pneumonia and he died as a result Feb. 24, 1882.

This was a very sad occasion for his parents but they should all be together now in the Spirit World.

2)3.3 John Marion Belnap/Zina Hattie Taylor



John Marion Belnap

John Marion Belnap, the third child of Francis Marion and Lillis S. Robinson Belnap, was born Sept. 1, 1883 at Hooper, Utah. John remembers his first home with a dirt roof and floor, a cloth ceiling and Logs used for the walls.

He remembers attending the North and Central schools with one teacher teaching several grades in the same room. He graduated from Hooper Central School May 12, 1899. He attended Weber Academy from 1904-1906 and played basketball for the school team. He graduated from Weber Academy in 1906 with qualifications to teach school. His teaching assignment took him to Oakley, Idaho where he taught for one year and was called to serve a mission in Germany from 1907-1910.

After returning from his mission to Germany he returned to teaching school at Oakley, Idaho for two years during which time he met Zina Hattie Taylor who was teaching at the same school. His acquaintance with Zina developed into a courtship and he married her Aug. 21, 1912 in the Salt Lake Temple. After a short honeymoon they established their home at Hooper, Utah where he taught school for one year. He taught school at Kanesville the next year and then one year at Taylor.

While serving his mission in Germany he witnessed much suffering and want for food. These conditions continued on his mind, and he decided to obtain a farm so that his family would always have food to eat regardless of economic conditions. He purchased a 30 acre farm with a home and later obtained 20 acres from his Uncle Gilbert. He also purchased a 200 acre pasture, then 10 acres more of Farm land. He continued to farm this land until 1963.

During his lifetime he has held many church positions including President of YMMIA, Ward Clerk, High Counselor, Stake High Priest President, Home Teacher and others.

He and others formed the Weber Central Dairy and he was President of Hooper Farm Bureau two terms of office. He assisted in organizing the Hooper Tomato Day annual celebration.

He and his wife are the parents of six sons and one daughter. They are listed in order of birth, Wendell T. Belnap, Mrs. Thelborn James (Verness) Stanford, M. Kimball Belnap, Glen T. Belnap, Max G. Belnap, John LeClair Belnap, Parley L. Belnap.

He enjoyed reading and was very interested in historical events and his memory of events stays fresh and vivid in his mind. On many occasions friends would write for information and he would search out the facts and willingly give detailed accounts of events long forgotten by others.

During times of sorrow and special occasions he would write verses **and** poetry for his friends to gladden their hearts and lift their spirits.

Even at the age of 90 a friend of the writer asked what was his life's work and how did he acquire such skill in the choice of words he uses in conversation. The answer to his query no doubt would be from his insatiable desire in reading good books and continuous study and living of the Gospel of Jesus Christ.

He has acquired during his lifetime many verses and sayings which are very special to him. Some of these he has committed to memory and it is amazing how many of his favorites he can still give from memory.

On May 1, 1974 he has 26 grandchildren and 17 great-grandchildren, and 1 great-great grandchild.

Zina Hattie Taylor Belnap

A sketch of the life of Zina Hattie Taylor Belnap written by her daughter, Verness B. Stanford, Feb. 1974.

Zina Hattie Taylor Belnap was born October 9, 1890 in American Fork, Utah at the home of Emily Paxman. Her parents were Zachariah Shadrack Taylor and Lucy Plamer *Taylor*. (Although her mother's maiden name was Taylor, there was no relationship in their family lines.) Her father's family came from Mt. Airy, Surry Co; North Carolina and her mother's family came from Bristol Somerset England.

When Zina was born she had so much dark hair many people came to see the baby with dark hair that came almost to her shoulders.

At the age of one month, mother and baby moved to Goshen, Utah where Zina stayed with her grandmother, Louisa Gwyther Taylor, while her mother taught school.

Zina received her elementary education at Goshen. It was there she taught Primary and was recording secretary for the Sunday School. She attended Brigham Young University from 1907 to 1911 and graduated from High School and Domestic Arts in June 1911.

After graduating she accepted an assignment to teach school in St. Johns, Arizona for the church school there. Two weeks before she was to leave for Arizona she was notified that due to the lack of funds they would have to dispense with the sewing and cooking classes there. A few days later she was given the opportunity to teach English and Sewing at the Cassia Stake Academy at Oakley, Idaho, which she accepted.

The day she arrived at Oakley Idaho she met John Marion Belnap who had stopped to visit there on his way to his teaching assignment in Taylor, Idaho. The Principle at Cassia Stake Academy was short one teacher. After contacting the school board at Taylor Idaho he was able to get John M. Belnap a release which left him free to accept the teaching position at Oakley, Idaho.

Both Zina H. Taylor and John M. Belnap were brought together on many occasions where they served on the Stake Sunday School Board as well as the school faculty, and before the year was over they set the date of August 21, 1912 to be married. They were married on that date in the Salt Lake Temple.

Barbara Leunberger.

Attended school in Moreland and Crystal, Idaho, until the family moved to St. George and Washington, Utah. Graduated from the 8th Grade in Washington, and attended the 9th grade at Dixie Normal College, St. George for one semester. Missed four years of school at this time, and then attended 9th grade at Irving Jr. High School in Pocatello, Idaho, and 10th grade at Pocatello High School. Left school to take a secretarial course at Efficiency Business College, Los Angeles.

She supported herself while going to school by working in homes for board and room and some money, and by summer work.

Worked as secretary for the Nickerson Machinery Company and the Paris Wholesale Millinery Company in Salt Lake City, and later on, the Singleton Novelty Company in Salt Lake. It was during the depression, and between secretarial jobs she worked at W. T. Grant Co. in Salt Lake, and cafes in Logan and Salt Lake, and anything else she could get as part time work.

She married Norman Le Roy Jacobson in the Salt Lake Temple, Oct 2, 1934. She raised his two sons by Iva Ruth Bartee, Lyie D., Born Oct. 1, 1931, and David Bartee, born

After purchasing the farm and home of John I. Ohison, they made their home in Hooper on the farm where they lived all their married life.

Zina was the mother of seven children, six boys and one girl. One baby died at the age of five months with pneumonia.

In 1912 and 1913 she taught a Sunday School Class with Hazel Wadsworth in the Hooper Ward. Later she served as first Counselor to Daisy Jones in the Primary. The church house was quite a distance from her home and when the weather permitted she walked to church pushing two children in the baby buggy to fulfill her responsibilities.

She was appointed Visiting Teacher Message leader in the Hooper Ward Relief Society about October 1941 and was a faithful Relief Society Visiting Teacher. She was sustained Theology Leader in the Relief Society and held this position about 12 years.

Zina was of religious nature and was a devoted wife and mother. She had a special talent for story telling and by this method taught her children lessons in morals and behavior which they always looked forward to.

Because of her sweet disposition and her ability to see only the good in others she was a joy to her family and all who knew her.

Zina Hattie Taylor Belnap passed away 22 May 1964 in Ogden, Utah at the age of 73 years and was layed to rest in the Hooper Cemetery.

2)3.4 Lillis Myrtle Belnap/Arthur Lee Naisbitt



History of Lillis Myrtle Belnap and Arthur Lee Naisbitt

Myrtle Belnap, the first daughter and fourth child of Francis Marion Belnap and Lillis Subina Robinson, was born January 9, 1886 in the small town of Hooper, Utah. Being the oldest girl in a farm family which eventually numbered 11 children, brought many responsibilities and a great deal of work. Grandmother Belnap was not too strong so most of the household chores fell on Myrtle's shoulders — the next girl did not come along for 10 years. Myrtle cooked, sewed and cleaned house for the family and helped in the garden, as well as taking care of grandmother when she was ill. She became an expert seamstress and was especially adept at making underwear and aprons from feed sacks. She also became an excellent cook. Her life was spent in service to others. cook. Her life was spent in service to others.

She loved all animals and one of her greatest pleasures was riding a spirited horse. She enjoyed just watching horses, particularly as they raced at our July 4th and 24th celebrations which we attended in Hooper for many years there.

Her greatest love however, was school and "book-learning." How she begged for an education beyond that which was immediately available. She literally walked miles each day to obtain the education she had. Unfortunately, she was desperately needed at home and her father just did not believe it was necessary for a girl to have the advanced educa-

tion she desired. Never did she lose this love of learning however, and continued to read and study in her spare moments until she died.

Arthur Lee Naisbitt was the fifth child of Henry William Naisbitt and Catherine Hagell — one of eight children. His father and mother both migrated from England as converts to the Mormon church. Catherine Hagell crossed the plains with the handcart pioneers and Henry W. Naisbitt came a few years later. They met and were married in the Endowment House in Salt Lake City, Utah on April 13, 1867. She was his third wife and he later married two others and was sealed to at least two more.

When polygamy was outlawed, he was ordered to give up all but the first. This he refused to do and as a result of his firm belief that he was honorably and legally married to all of them, he served two terms in prison. He later moved each wife into a separate home with their choice of location. Catherine Hagell Naisbitt chose to settle in Hooper, Utah and here she raised her children. So Lee's boyhood was spent in a polygamous family which evidently was one of the happier ones. He called the other wives of his father "Aunt" but their children were his brothers and sisters. He recalled with pleasure his boyhood days.

We know so little of his life before marriage — he was a cowboy on a large ranch in Arizona for a time and he farmed when back in Hooper.

Arthur Lee and Lillis Myrtle, being raised in Hooper, Utah became friends and this friendship later ripened into love. Her parents, however, were not too quick to give their consent, feeling that Lee was somewhat of a "playboy" and not too settled. After much persuasion, consent was given and they were married in the Salt Lake Temple April 11, 1906. They settled on about a 30-acre farm in Hooper and it was here that Myrtle Eloise, Harold Arthur, Raymon, and Marion were born.

Although Lee was born and raised on the farm, he never was too enthused about farm life. He felt there were easier ways to make a good living. Myrtle, also born and raised on the farm was more content there and she felt that this was her life. She dearly loved the Church and was always very active in taking part. She loved music and used her beautiful voice singing with the choir. She was deeply religious and her convictions were implanted into her children. Lee was more easy going and while he was sure of the truthfulness of the church, he was content to be a listener instead of taking too active part.

At one time, a rough sort of fellow helped Lee with the farm work and was asked to stay to dinner. It was the usual thing for the family to kneel in prayer before dinner and Lee would call on someone to do this. Because of the visitor's presence, this time he would not do so. Myrtle took the lead and explained to their guest. The family knelt and she called on someone to pray. Needless to say, a major argument ensued after the visitor left, but she refused to part with her ideals. Throughout her life, she never wavered from these ideals.

In 1913 Lee decided he had enough of farm-life and the family moved to Salt Lake City. Lee was employed with Utah Light & Traction Company as a conductor on the street cars. About four years after this move Frank Hagell was born.

It was about this time that Myrtle and some of the older children had a wonderful religious experience. They had gone to Sacrament Meeting in the Eleventh Ward. While there, the speaker spoke in tongues. Later, Myrtle explained what happened. "Small children were fussing and crying, some older talking and playing, when all of a sudden, there came over the congregation a complete hush. There was the sound of rustling winds and a feeling which I am unable to describe. Then the speaker spoke in tongues, which I did not understand. The speaker then collapsed. Afterwards, someone from the audience arose and gave the interpretation, which was a testimony of the truthfulness of the Church." She very seldom spoke of this incident, feeling that it was too sacred.

Lee's brother Lawrence loaned his mandolin to Myrtle and told her to keep it until he wanted it again. She learned to play it very well and she would play and sing in her beautiful voice to Lee and the children who would sit on the floor surrounding her chair. What happiness she brought into their lives. Their favorite song was "After the Ball" and tears were shed because a young man had judged his sweetheart unjustly and destroyed both of their lives. Years later the mandolin was returned to Lawrence and he later gave it to Raymon as a keepsake.

Darlene inherited her mother's lovely voice and musical ability and has brightened the lives of the people in her church and community for many years by singing, conducting, arranging special programs, etc.

Myrtle's life was never an easy one. Lee lost his job on the cars and from then on income was uncertain. She had such great strength and fortitude and never despaired — at least in front of her children. There were serious problems which she had to face but if there were arguments or disagreements with Lee, they were always in private.

Until the children grew older, they never realized that they didn't have everything. Her skills she learned as a second mother to her brothers and sisters now proved of great value. Her home was always a "house of order" with the children performing their assigned tasks. It was always "homey" and often filled with the smells of her delicious home-made bread, a pot of navy beans on the stove with a little salt pork or ham, and the tantalizing smells of fresh apple pie or cinnamon rolls. The food problem was helped out at intervals by produce and meat from the farm of Myrtle's parents. Because she made the children's clothes so expertly, they always looked well — even though they might have only one or two everyday outfits and just one for Sunday.

Darlene was born in 1922 and she and Frank brought much happiness to the whole family, and especially to Eloise and Marion who each now had a younger brother and sister to dote on and look after.

Myrtle was always close to the Lord and he gave her comfort in her sorrows and strength to bear up under her problems. One morning she came to the breakfast table and said her sister Laverne had passed away during the night. She was asked by the family how she knew, as there had been no phone calls at all. She said she had seen her with her mother standing over her trying to call her back. Within the hour, a phone call was received advising of her passing. Another time, Raymon lay near death for six months having contracted pneumonia and English and German measles. Through her faith and prayers as well as those of the father and children and priesthood, he completely recovered.

Not having much luck at keeping employment, Lee decided to venture into the Egg and Poultry business. It turned out to be profitable and all went well for the family until his partner skipped out one night, taking everything with him. This was a catastrophe to the family. Lee worked night and day to recuperate his losses but it was too much for him alone so Myrtle pitched in and did a man's work again — as she had on the farm — along with her household duties. The boys helped as much as possible after school hours but the struggle was constant and hard on everyone.

Life had its bright spots even then. Frequently, the whole family would get together and play "Pit" or "Rook." The good times they had as a family were sometimes absolutely hilarious with everyone laughing and talking at once. Then Raymon put together a crystal set radio and we loved taking turns with earphones and hearing the magic of music and words come through the air. They were all together then, but it wasn't long until Eloise was married to Wynn Hansen and Harold was on a mission in Germany.

As a result of continued hard work Myrtle suffered a severe heart attack and the doctors confined her to her bed and gave her six months to live. Lee and the family couldn't imagine life without Mother and they all did their best to cooperate in any way

they could. Lee made the delicious home-made bread which was still being baked in the same large, shining, clean, black coal stove they had always used. He even became proficient at ironing his and the boys' long-sleeved shirts with irons heated on the stove. The children helped in the house and did the cooking and made a little money at odd jobs after school hours.

Myrtle decided after a couple of weeks that she was not going to stay in bed and die — she could conquer this thing. So she began walking a few steps each day until finally she could take care of herself. How wise she was; and so she extended the six months the doctors had given her into fifteen fruitful years. She had to take digitalis the rest of her life, however, and her physically active days were over.

Lee and Myrtle love their beloved and beautiful daughter, Eloise, in September of 1931. Eloise had lost one baby in still birth and the second pregnancy resulted in her death. It seemed so unjust to all of us that this lovely life should be taken just as her dreams of becoming a mother were about to be fulfilled. But Myrtle never lost faith in a loving Heavenly Father and she strengthen her husband and her family. What she didn't know was that her daughter, lying wide awake with her own sad thoughts at night, could hear her mother crying softly over her great loss — when she thought her grief would not affect other members of the family. So she had grieved quietly and alone after the loss of a beloved brother and sister.

Having been inactive in the Church except for attendance at Sacrament meeting, Eloise's death was more difficult for Lee to accept, but with the help of his wife and an understanding Bishopric things gradually became brighter. Lee began to realize more and more the importance of the Church and finally became secretary of the Elder's Quorum. Later he was ordained a Seventy and fulfilled a Stake Mission, and still later he was ordained a High Priest.

In spite of Myrtle's poor health, she went to work as a seamstress to supplement the family income and keep two sons on a mission. Myrtle especially, but Lee, too, in a quiet, unassuming way, tried to teach their children a love of God and a desire to follow his commandments. When Marion was about nine years old she was sent to the corner grocery store and unknowingly brought home five cents too much in change. Her mother had her return it to the groceryman immediately — a lesson Marion never forgot.

Myrtle never seemed to find it necessary to raise her voice in anger even when disciplining the children — no matter how serious or maddening the circumstances might be. There were rare occasions when she left the punishment up to Lee, feeling that a stronger authority was needed and the children respected this authority. The fun and humor he contributed to the family's daily life was more appreciated.

The children married and left home — Harold to Washington D. C. where he completed his college education and distinguished himself as Chief, Overseas Requirements Branch, Military Planning Division, from December 1941 to September 1945 in World War II. He received the Legion of Merit Medal for "exceptionally meritorious service. He initiated, developed and executed Overseas Requirements Tables which greatly enhanced the well-balanced flow of supplies overseas." This was a proud and never-to-be-forgotten day in the lives of his father and mother.

Myrtle's love for music was passed on to most of her children and when funds were available she had them take music lessons. Somewhere along the way a Victrola was acquired and the children still at home could listen to the great Caruso and to beautiful violin concertos which were her favorites. When the family at long last were able to purchase a "marvelous" Studebaker touring car with isinglass side curtains, they all sang together on their trips to and from Hooper and on the most memorable trips of their lives — to Yellowstone National Park. When the children were young the family always did things together — family picnics, games at home, and attending every July 4th and 24th celebration in Hooper. (These occasions were highlights in our lives

when we met with relatives and friends in the excitement of a celebration. Wish we could turn back the many pages of life and experience this thrill again.)

Frank decided to seek his fortune in San Francisco and later married there. He had suffered real privation in struggling for his independence, but finally became, at a young age, an important executive in the Scott Sheet Metal Company.

Only Raymon and Darlene were at home now and Raymon, who had served an honorable mission in California and had worked and saved for some time to finance this great experience in his life, had just returned home. At this time Lee was working at a coal yard — work that was much too hard for him but he would do anything to support his family. One night, walking home from work — as he always did to save money — he was struck by a taxi cab. He was severely injured and it was months before he was able to successfully get around again. Ray married about two years later and Darlene married in 1941.

Lee and Myrtle were living alone but their family was always uppermost in their minds and Myrtle was on call whenever she was needed and then Myrtle's mother became ill she went to Hooper and cared for her until her death. She aided Darlene when her husband Grant contracted polio and with her babies, and helped Marion with her babies and through a bout with pneumonia. She honored and loved her mother so much and had created this same loving, mother-daughter relationship with her own daughters.

Lee and Myrtle's last years together were peaceful and free from want. They had an upstairs apartment in Raymon's home in Salt Lake, close to their ward house. Both were active in church and Myrtle taught in Relief Society until she became ill and left us on April 14, 1947. Our beautiful, but never-to-be-forgotten mother, whose whole life was devoted in service to her fellow man, had gone to be with her loved ones in their heavenly homes. Mother was the guiding light in her home. Lee was always there when needed but he felt Myrtle could do a much better job than he in raising the children. But I, Marion, would like to conclude the story of my father's life.

Dad never remarried. He was content to live his very active life with his friends and family. He and mother loved dancing and had attended dances regularly until she was unable to go anymore because of her health. His love of dancing and his love of just being with people returned after mother's death and his life became very full and active again.

After mother's death he lived in Salt Lake — sometimes with Raymon and sometimes alone — and spent the winters with me in California. After a few years he lived in California and spent the summers in Utah and as time went on it was only an occasional trip to Utah and a few trips to visit Harold and Helen in Falls Church, Virginia. He loved to fly back there but was always glad to return home again.

He attended the dances of the Senior Citizen's group at least once a week and some times twice until 80 years old. He joined full-heartedly in their other activities and was much in demand at private parties. Until he was eighty years old, he drove his car and only stopped driving because of failing eyesight.

In all the years Dad lived with me, he never spoke an unkind or cross word to me. He wouldn't allow me to perform a task that he felt he could or should do. Here, as he did at the homes of all his children, he worked in the yard, weeding, pruning, and raking. The farm never quite left Dad's soul. His courtesy was constant and his humor never failing. For the first time, I became really acquainted with my father and our love for each other became a strong bond which nothing could break.

How he loved all of his children and what great pride he had for every single one. He never tired of talking about them and at Christmas time he was so anxious to get something to please them. His thoughts were never far from his family and their welfare.

I had just been out of the hospital for a week after having heart surgery when Dad had to have surgery. Afterwards, he needed nursing care which I not only couldn't

provide, but was physically unable to perform. It became necessary for him to go into a nursing home and we both shed many tears over this. We spent all of the time possible with each other and our hours together are pleasant memories.

He never complained he always laughed and joked, nearly always said he "felt fine" even when he didn't. On rare occasions when I asked how he was he would reply, "Well, I don't think I'll climb that mountain out there today." His hearing was almost gone, he could see nothing but light and dark, but he "felt fine." This was when I came to truly know my father — his strength and courage, the same fortitude my mother had displayed, his loving kindness, and until the end, his irrepressible, blessed sense of humor.

On one of his talkative days, he had confided to the orderly that his father had seven wives. I had no sooner walked into the home when the orderly rushed up to me and told me of this wild tale Dad had told him and how the whole hospital was having fun about it. Now they knew he was losing his mind. Imagine their surprise when they found out it was true!

Dad had a stroke Christmas Eve in 1972 and died New Year's Day 1973.

I'm grateful to my Heavenly Father for the privilege of having my father with me for so long and getting to know and love him so deeply.

Our parents left us no worldly wealth, but they gave to us reasonably healthy bodies and sound minds. They gave us the strength to face misfortune and sorrow and the courage to prevail. They bound us together with their love — a love that still ties us closely together even though we live miles apart. And they implanted in our hearts a love of God. Could one ask for more?

2)3.5 Parley William Belnap



Parley William Belnap, the fifth child of Francis Marion and Lillis S. Robinson Belnap, was born June 2, 1888 at Hooper, Utah.

He received his education in Hooper Schools. He was very devoted to church activities and was interested in personal achievement and advancement. He was in charge of Fred's Band that had their own uniforms and played together for many years. He also sang in the Ward Choir.

He got typhoid fever and was sick for an extended period. The after effects of this illness lingered for years.

He worked for the associated Salt Co. and the railroad. His work for the railroad took him to Wyoming. While working in Wyoming; he was painting the inside of a railroad car and got lead poisoning. This lead-poisoning deteriorated his health until it was necessary for him to go to California to a sanitarium to be cured.

While in Calif, he was active in his Church and did Missionary work. He died from this lead-poisoning March 5, 1911.

OUR FIRST FRUITS AND FIRSTLINGS OF THE FLOCK

631 2)3.6 George Ellis Belnap/Mabel Hall



George Ellis Belnap

I'm proud to say I was born of goodly parents, who were active members of the Lord's church throughout their lives, and in their later years did much genealogical research and work for the dead. They were parents of (11) children, and sent four sons on missions for the dear Lord's Church. They lived on a 125 acre farm (1889) in Hooper, Utah and all the family were taught how to work for a livelihood. My mother told me that when I was about six weeks old, I had a bad case of whooping cough, and in caring for me through this illness, they spent about two weeks without taking off their shoes.

She also told the story of when I was a little toddler, some of the neighbors pigs caught my dress and was dragging me off, and she rescued me by beating them off with her broom. I guess she thought I was too young to be feeding pigs. These events were beyond my recollection.

In those early days little boys wore dresses the same as little girls, and when they got safely past the diaper stage they were put in knee pants.

We had some strict teachers in school especially in the primary grades — if we misspelled a word or words we were penalized by having to stay after school hours and write the misspelled word or words a given number of times to strengthen our memory. Well I guess it paid off, for when I was in the fourth grade the North School had a spelling match with the higher grades, fifth to eighth grades included. They all lined up around the room and when one misspelled a word they took to their seat. Of course, they were obligated to use our grade words, and we beat the higher grades, and to my great surprise I just happened to be the last standing in the match.

I had one teacher that liked to sing and this pleased the students very much. He taught us a song that included all the presidents of the U.S. to that time in it — to the tune of "Yankee-Doodle." He also liked to play baseball with us and sometimes over ran the recess period a little. He used to like to sing to us the song titled "The Wild Man of Borneo." My last teacher in the county grade schools was Thomas R. Jones of Kaneshville, Utah, a man of great ability and due respect to all, who had necessary reserve and tact in administration of his teaching responsibilities. Well I tried to be a good student and give proper respect and attention to the teacher. I, in return was shown respect and honor by being chosen to give the Valedictory speech at a commencement program held in the old Weber Academy building at Ogden, for all the 8th grade graduates of Weber Co. I don't know how I did, but I can still see my mothers face of deep concern as she sat a few rows down from front.

I worked with my father on the farm, also Star Canning Co. in seasons of peas and tomatoes canning. Also worked one summer at Uncle Heber Robinsons saw mill up Peterson Creek in Morgan Co. Utah. I worked at off-bearing lumber from the saw and stacking it; later, drove a team of young horses, dragging logs down the drag trail. It was while working here that a fellow by name of Mart Welch and myself, "played bear" on our drag trail road builder by name of Bill Campbell. He was usually late coming

into camp. So we went up the trail and got behind *some* thick bushes and waited for him — I did the bear growl and Mart jumped partly through the brush with buffalo robe over his head. Well the poor man took of frantically yelling help for Gods sake, here's a bear! Well the way he traveled into camp was not slow. When he arrived at camp and was able to catch up on his breath, he wanted to take the rifle and go back up the trail in search of the bear. Of course Uncle Heber talked him out of the idea, foreknowing a little about it. When he learned that it was all for fun, he failed to see the joke and was very glum for days. So I decided it was not always too good to be playing bear.

Being very interested in music, I took voice training with Prof. Elihu Call, and sang in some of his recitals. Sang in the Hooper ward choir when R. H. Cox was the director. He had a very good ward choir at that time — practice was held every Thursday evening. After his service Antone Christensen, a member of the Bishopric asked me to be the director of the choir. However, being rather young my folks thought I should wait a while, "a little longer until my little wings were stronger".

My brother got a forest permit to get out a car of timber at Island Park just this side of Yellowstone Park, and he asked my cousin Austin and I to go along with him which we did. He took a team and wagon loaded with supplies for the horses and us to last about two weeks time, to load a flat car with timber, poles of mostly 3 to 6 inches in diameter, to fit a 40 foot car, which had to have upright pegs and supports on each side to about 6 feet high, and after being loaded had to be cross bound to meet specifications for shipping. It was quite a bit of work getting out the poles and hauling and loading the car, but we had quite a little fun. We camped near a creek and had plenty of trout to eat while there. We all liked to sing and we did a lot of this journeying up and back. When we were going up we bunked on a mans haystack somewhere in Ashton, and started singing before retiring. The man of the place came out and said there's a party here, and he ask us to come in and sing for them, so we did. After returning to my brothers home the work of unloading this car of poles and hauling them from Rex-burg to Burton. Then the work of building barns and sheds and corrals using poles and logs as were needed.

Around the Christmas holiday season I went back up to Burton, Idaho territory, and during the holiday season played the trombone in a dance orchestra for several evenings of dances. In the orchestra was a charming young lady who played the piano, by name of Mabel Hall, who somehow drew some of my attention during my visit there, even went out on dates a few times with her, and I began to wonder if she might be taking a little liking to me.

Well, I went back home to Hooper town and we carried on a bit of correspondence for a time, and finally came up with a post date at the Logan Temple for May 13, 1914. No one seemed to object and no one seemed to back down, so to make a long story shorter, I brought the little lady to the wilds of Hooper to live on a farm with a poor insignificant farmer boy.

After finishing out the year on my fathers farm, we rented a 30 acre farm of my brother-in-law, Lee Naisbitt. During this year 1915 on his place our crops consisted of grain and beets on a crop share basis. After the grain crop was matured, the irrigation water faded out, and the beet crop was left to the mercy of the season. Owing to the outlook of irrigation, we decided to go to Idaho and turned the beet prospect over to another party. We arrived in Idaho August 29, 1915 and worked in beet harvest for a Japanese man who had quite a large acreage in beets. However, before passing on in events I must not overlook an important event on March 12, 1915, with the assistance of a good lady, Sister Martha Read, a little girl came to our house, and we called her Thora Hall Belnap, a short time later she was named and blest by her Grandfather, Francis Marion Belnap.

I was called to the position of, and set apart as one of the seven presidents of seventy, of the 167th quorum of seventy, and was also the song leader of the group. Also,

sometime during the time we lived there was a member of the Belnap-Garner quartet, consisting of my brother Eugene, cousin Austin Belnap, Ray Garner and myself. We sang at many occasions, funerals, socials, patriotic meetings, rally's, even earned enough money to buy me a suit of clothes, by singing for campaigners. Sang in most of the towns above the forks of the Snake River — Burton, Independence, Archer, Lyman, Piano, Rexburg, Salem, Sugar City, New Dale, St. Anthony and up to Ashton. Composed a song while associated with Burton, entitled "Come Join The M.I.A.", arranged for male voices, and it was sang by sixteen male voices at an opening social for the M.I.A.

We moved to Rigby area for a year and rented a farm from a man named Henry Lee. We raised good crops on this farm, but all the family worked real hard to make a go of it, owing to quite a high rent. When I was loading the last load of beets, the man gave me a written note ordering me to vacate the property. This seemed a little hasty since we were to share the fall feed in the fields after harvest. I learned from some of the good neighbors in the area that this man had stripped every renter that came along of about everything the renter had in personal property. His scheme was to order renters out early and then attach their personal property before they could raise the rent money. Well, I beat him to the draw, I went to the Sugar Co. at Sugar City and they advanced to me the money on the beet crop to finish paying what I owed him. Then I just took my own time moving after the snow got a foot or so deep and covered the feed in the fields. He had some land plowed when we went on the place that he was to receive credit for, so this remained to be measured after harvest, so he was to furnish a man, and I was to furnish one to help do the job right, which I was very glad for. Things went along fine until we came to quite a large tract of land that he claimed to have plowed, the one side or end being along diagonal strip at that end and also the top end contained quite a strip that he could not reach, having plowed with 2 teams, one on lead of the other. Well he insisted on including a rod or so of land on either end that I plowed and I positively objected to including it. Being somewhat irritated over a lot of other things he tried to force upon us — I took occasion to tell him what "A dirty crooked son of a gun he was". He immediately came at me with quite a long good sized stick of wood he was carrying. As he rushed at me and lifted his weapon, it was my cue to enter, and the cunning Landlord found himself on the ground with some of his teeth mixed up. Well the measuring was over for that afternoon, but before the evening, I was visited by the Jefferson Co. sheriff with a warrant against me for assault and battery. So I went to Rigby with M. Sheriff. It was about closing time when we arrived at Rigby, but luckily some one went by bail in time to keep me from sleeping in the klink.

While living there my father and mother came to see us, and we attended a sacrament along with them at Piano ward while they were visiting with their son F. E. Belnap. My father was called on to speak in the meeting, and in the course of his testimony he related an experience his father had with Joseph Smith the Prophet — wherein the Prophet asked him to attend a meeting the mobacrats were holding at Nauvoo, 111. My grandfather disguised himself to some extent and went to their meeting. The Prophet before hand promised him he would be protected, and to his surprise they put him in secretary of the meeting. Very soon after the meeting was over he made his get away with the minutes. Leaving the house and going through the front gate, a person stood by with a white horse, and said to him "take this horse", on which he immediately mounted and rode away with good speed for some distance and stopped at a tavern. Soon two men came into the tavern and one said "here's the man that got away with our minutes which they attempted to recover. One came at Grandfather with a drawn knife raised in a striking position, in which he caught the mans wrist and succeeded in recovering the knife from him, and attempted to wait on the aggressor with the same weapon, and to his surprise a person suddenly appeared between them and held up his hands and said "don't do it". Well he was successful in getting out of the place from his pursuers and the person just outside said "here's your horse", so he mounted and sped away and was not over-taken and went safely to his home. The next day he related his experience to • the Prophet. The Prophet ask grandfather, "do you know who it was who supplied you

with the horse", and he answered "no". The Prophet said "it was an angel, and also the same one who protected him from attacking his pursuers".

From 1929 to the spring of 1933 while we lived there the depression of our U.S. country was really bad. Farm products were very low, fat pork 2Vs to 3V2 cents per pound, beef 3 to 4 cents, hay and grain also very cheap. Money was hard to get. At this time many people burned sage brush for fuel. I remember on one occasion, Lowell and I went out into the lava desert one afternoon with team and bobsled with hay rack on sleigh for a load of sage. We were late in the evening getting back home, the wind from S.W. had got up quite strong and drifted the road in a bit. The next morning the wind changed and came from the North, the temperature in this Robert area dropped to -39 degrees below zero. A cold period to bring in the sage brush fuel, and pump water for the cattle and horses.

On Dec. 15, 1932, my father at Hooper, Ut. passed away. He had developed enlargement of the heart and suffered intense pain with it. I came down from Roberts, Ida. and arrived the evening before his death. The next morning he signed some property deeds, and soon after passed away. He had been a hard working man all his life. He was about 5 feet 8 inches in height, and stout built. He was buried in Hooper Cemetery.

After his passing my mother and some of her sons suggested I come back and possess some of the property left in the name of my mother. Lorenzo, a son before his passing obtained 40 acres on the east side of this 125 acre tract. I decided to come back and negotiate for the remainder of the ranch. At this time there was only about 12 acres of the remaining 125 acres that was cultivated land, remainder, rough terrain with sagebrush, grease-wood and salt-grass.

On April 1, 1933, I left Roberts, Ida., on a wagon drawn by a team of horses. Snow was still on the ground and some of the roads were quite drifted. We used an extra team of horses to help pull the wagon up to the main highway. It took five days to make the journey to Hooper.

Following arrival at Hooper, I spent two weeks or more working with John plowing, preparing land and planting crops on his place and on some of the property I had acquired. The team of horses I drove from Roberts to Hooper became very tender footed, and just previous to my driving them back to Roberts I had to put shoes on them, which is quite a tough job for anyone not used to horse shoeing.

It was really a great reunion to be back together again in Hooper. The youngsters had worked hard on the old farm caring for the crops, thinning and hoeing beets, and irrigating the place, and keeping stray cattle from eating up the crops, that were intruding on our territory from the pastures on the North and West. The same year our tenth child, Gary was born. The following year after spring crops were planted, we began breaking more land of the rough pasture land of the place. In the course of two or three years, the land on the North side of the place in Section 6 and some ten or twelve acres on the West in Section 1.5N.R.3 West had been plowed up excepting the swales and channels running through it. There were ditches too in the redeeming process that had to be constructed, including some levees that had to be built, possibly a half mile or more of levees had to be built to convey water to some of the land. Also spent ten years or more, with some of the larger boys scraping and leveling to make it easier to irrigate. Some of the newly broken up land was planted to certified grimm alfalfa, and for a few years sold certified seed, by taking it to Utah Crop Improvement Association to have it processed, cleaned and tagged and sold, certified seed. Later used land for diversified crops hay, grain, potatoes, tomatoes, peas, and one year grew corn on part of the acreage. One year had over 200 tons of beets.

During the years 1944 and 1945 when second great world conflict of war was on, I worked for the Utah General Supply Depot during the late fall and winter months. Most of the time as a checker on supplies being shipped, the later part as a foreman over Italian and German prisoners which they used mostly in keeping the warehouses

cleaned up, as well as loading and unloading different supplies. I think most of them preferred being prisoners, than soldiers as they were fed quite well and also gave small wages for their labor. I could speak a bit of German, having had a year in the study of this language at Ricks Academy about 30 years previous. Some of them could also understand and speak a bit of English. Like most people there were good ones among them. It was in the early part of 1945 that I completed and published "America The Promised Land" and had it copyrighted (1945). This song having a basic text from the Bible (Isaiah 29: 7-8: 2: 1-4) and the Book of Mormon (Nephi 2: 10), where, in short says "God will fortify Zion against all other nations". This of course should give them an idea what these other nations were up against. I gave them a few copies — they said some of their group were musicians, and afterward learned they liked the song very well. However, there was an rather begruntled German fellow that watched the newspaper closely for the war news each day. One day when things looked, by the news, very unfavorable for the Germans, I heard him say, "wait til Hitler gets his secret weapon going". Well, I guess it was a good thing he never got it working. I also gave them some gospel tracts and Book of Mormon to read. I was friendly to them and they seemed to work very well for me.

In 1946 I took up an agency for selling insurance, which included lines pertaining to Life, Health and Accident, Dread Disease, Fire, Theft, and Auto Insurance. Of course, this was an extra part time job, aside from fanning. The commissions derived from this work helped to reduce the premiums for our own insurance protection. Through this agency I was able to acquire protection for the home, automobiles, and the remaining children at home, Mabel and myself. I continued this agency until August 1963, when we were called to the Northern California Mission.

In 1949 our oldest son Lowell graduated from the U.S.U. at Logan, Ut. majoring as Soil Specialist. Soon after he was employed in the forest service. Then met a young lady in S.L.C., Miss Mary LaRae Bills. They were married in October of the same year. He was assigned a position in forestry at Missoula, Montana. Later he and his wife went out one Sat. afternoon with a group of Saints, on a toboggan party. After riding a few trips on the toboggan, his wife retired to their car, and he took one more ride, this time the toboggan ran off course and unexpectedly ran over a steep embankment. Lowell on the front end got the impact of the whole load, was hospitalized and never regained consciousness — died within 3 days, Jan 31, 1950. A terrible blow for us and his wife. He was a wonderful good son.

We continued operating the farm from 1933 on. About the year 1950 through 1951, I leased a piece of land from Virgil Stoddard at a very small rental fee. In the season of 1951 had quite an acreage of beets on this land and other land. It was the same year that the Hooper 2nd Ward Chapel was completed, and was dedicated by David O. McKay in December, 1951. As a matter of history, while the building was being built, in 1951 I prepared a song for the dedication occasion; no one asked me to do it, but after writing it, I mailed a copy to each of the Bishopric of Hooper 2nd Ward, and after some of them took a copy to notable musicians of the country, including Dr. Mitchell of B.Y.U., they decided to have it sung at the dedication, and gave me the authority to select a group of singers and prepare to sing it. So we had about 60 people male and female sing it as I led it and Mabel was the accompanist. It was a real success and Brother McKay asked for a copy to put in his scrapbook. This song "Dedication Anthem" has been sung to fifteen dedicatorial services of chapels. Different ward choirs who have sang it have enjoyed it very much. During the year this Hooper 2nd Ward chapel was dedicated, it was a very prosperous year for us. Before this building was thought of being built, my mother told me of a dream she had: "Dreamed as she looked out of her little kitchen window to the North end of her property, seen a large building, and in between this large building and from where she gazed, a great number of white birds." Well, from the description she gave I truly think she was given the privilege of foreseeing this chapel. It was also before any other building was built to the north of her on her original lot.

While in this mission we developed a pretty good fair sized chorus, and put on programs, speaking and singing in many wards in Ogden and other places. Also sang at one stake conference with our group. During this mission term we sang some of my own compositions occasionally. I also wrote a hymn song, "Sing Praise Ye Nations", which we sang a few times. Also wrote a message and tribute to the Lamanites, titled, "Ye Sons and Daughters of Father Lehi".

It was also in 1957, that I published my song, "Memories of Mother". It was sort of induced by Elma who at the time was leading the South Ogden Stake Relief Society Sisters, and they were to sing at a stake conference that was coming up on Mothers Day, and she wanted to have them sing this song, so I decided to publish it. And as a tribute to them, added a verse "Mothers of Zion", optional to the song. Well they did a marvelous job with it as I listened to 143 singing mothers present it. (Reference — Relief Society Magazine in an issue following Mothers Day 1957). It was also some time during the time of this mission, when our own family of sons and daughters put on some sacred song programs in different wards. One time at Lake Town, by Bear Lake, and at one of the wards at North Ogden. Another time, I don't recall the date at Rexburg 7th, and one time some years back in Hooper 1st. Its a great thing to bring a family together by putting on programs.

At this writing, 1968, the children have been all married and have homes of their own, but two young men who left us early in life — Lowell, Jan 31, 1951, age 32, and Gary, Dec. 26, 1957, age 24. No doubt, they are doing missionary work in the spirit world for our predecessors and others to try to bring them salvation through the great plan of redemption instituted anew by our Lord and Savior, in this great last gospel dispensation.

In the year 1963 Mabel and I received missionary calls to the Northern California Mission. We went to the L.D.S. Mission home in S.L.C. Aug 12, 1963, and left there Aug. 19, 1963, and arrived in Owyhee, Nevada about 5 P.M. the same day.

Sister Belnap and I were very busy people out there with all the assignments we had. We held Priesthood meeting on Sundays at 9:30 A.M., Sunday School at 10:30 A.M. and Sacrament Meeting at 11:30 A.M., Primary Mondays at 3:30 P.M. and Relief Society, Tuesday, and M.I.A. Tuesday evenings 7:30 P.M. The Relief Society Sisters were probably most faithful and devoted, they liked to make quilts on work days and have lunch together, as I looked after the place and was a sort of baby tender for the youngsters. In our stay there from Aug 19, 1963 to Mar 29, 1965 the Sisters made up 43 quilts, had bazaars, and rummage sales which helped considerably on financing the branch.

On Sunday just a day before leaving Owyhee we attended to our church duties, had fast meeting that day, and Sister Belnap and I sang "Beautiful Valley Owyhee", in sacrament meeting, I had just finished putting it together the evening before. That evening they gave us a short testimonial, in which Brother Richard P. Webster and I sang, "Beautiful Valley Owyhee". There were a few Lamanites present on this occasion and some desired to have a copy of this song when it became available, — they seemed to like it. After publication there were about 50 copies distributed among this people, some sold and some given complimentary.

On the first day of April 1965 we were transferred to California, and were due to report at Stockton to be directed from there. We were assigned to re-open the mission in the lone Branch district, and found lodging at a small apartment owned by a widow, Mrs. Fitzgerald, a short distance east of Jackson, Calif., where we lived until our release. We attended church Sundays at the lone Branch, town of lone. We were given the assignment of leading the singing for Priesthood Meeting. Sister Belnap was the accompanist.

In missionary work we kept up a steady pursuit in trying to find out the people who would like to know the truth about the Restored Church of Jesus Christ. At Plymouth

we met four real fine persons, ladies, that came together in one lady's home. We took them through the lesson discussions very unopposed throughout the course and they treated us with the greatest respect, but it was so near to the time of our release that we did not get the opportunity of baptizing them. We were successful in having three baptisms just prior too leaving. Two Lamanite women, Sister Snooks and her daughter Sister Fillmore, and Sister McCurdy, of Sutter Creek, the Lamanite women were from Pine Grove. A sad occasion for us just shortly after these Lamanite women were baptized, was the death of Sister Snooks son Johnie, a grown young man who met his fate in a car accident. The funeral was held at Pine Grove in a chapel of another church, but President Lawrence Galli of the L.D.S. lone Branch conducted the service, another Sister Nelda Poison, sang a solo, and a lady from the Community Church sang a solo, and Sister Poison and I sang "Sometime We'll Understand" and Sister Belnap did the playing, and two of our missionaries gave talks. The internment was in the Pine Grove Cemetery.

Soon after, we prepared to leave for home as our release from the mission was coming up on August 16, 1965. We packed our car and a U-Hall trailer and left on the morning of Aug. 16, 1965. We traveled on Highway 88 which goes over Carson Pass and into Carson City, Nevada and ended the days journey in the evening at the home of Delmar and Sharon White at Eiko, Nevada — very close friends of ours when we were at Owyhee, Nevada.

The following evening found us at our own home in Hooper, Utah, (Aug. 17, 1965) two days short of 2 years from the day we left Salt Lake City, Aug 19, 1963. We arrived home a bit sooner than our family expected and they were fixing up the inside of the house and furnishings to give us a little surprise. We really feel very grateful to our family for what they have done for us, including contributions to us while we were in the mission.

Since our return we have been taking care of the old farm to quite an extent, such as irrigating, mowing hay, raking hay, baling hay, feeding cattle at the farm, and repairing some of the machinery.

I sincerely hope that at least some of my history, past or present may help to influence the lives of our descendants or others who may like to read it, and inspire them to stay on the straight and narrow — the only perfect Way.

Autobiography of Mabel Hall Belnap

I was born November 24, 1895, at Wellsville, Utah. Daughter of Hyrum Williamson and Margaret Ann Hill Hall. I was the oldest of four children. When a babe my parents moved to a small farming community at Burton, Idaho.

At ten years of age my parents bought an organ, and I was privileged of taking music lessons. I took great interest in music. At fourteen years of age, I was organist for the church youth organization MIA, and later was Sunday School and Ward organist for the church.

I attended school at Burton and graduated from the eighth grade. I was not privileged to attend high school, but after completing the eighth grade, I was privileged to continue ninth grade studies because of the interest of my teacher. Being an outstanding student, I was made school librarian. I also loved dramatics, and participated in a school play "Meg the Mountain Waif in which I played the leading role. I was the leading lady in several other plays. I would just finish one play and was given a part in another play. This took place all during the winter months.

My school teacher was Francis Eugene Belnap. He had a handsome brother Ellis from Hooper, Utah, who lived with him while attending Ricks Academy. When I met him, I was very favorably impressed. Ellis was a fine singer and a fine trombone player. I loved to play the piano and was called upon to accompany him. We also played

in a dance band together. After meeting Ellis, no other young man could hold my interest, at least not for long. He came to see me at Christmas and some other special occasions. Being apart sometimes makes the heart grow fonder for someone else but not for me. He was the one and only. When I was eighteen years of age, we were married in the Logan L.D.S. Temple on May 13, 1914. Ellis brought me to Hooper to live. The art of playing the piano brought much happiness into my life; it brought romance; it helped financially; it brought endless enjoyment to my parents, brother and sisters and to my church. It helped me to cultivate wonderful friendship with wonderful people.

Ellis worked with his father for over a year. It was in Hooper our first baby Thora was born. After nearly all the crops were harvested and water was scarce, we went to Burton and Ellis got a job in the beets to help meet some of the bills accumulated. Later we purchased a farm. It was in Burton that Elma, Lowell, Vola, Lola, LaGrande, Veloy, Linden, and Darwin were born. It was also in Burton we continued our musical abilities. I was M.I.A. organist, and my husband was musical director for the church. We also played for dances which helped financially, each earning one dollar an hour. I was counselor in Primary and later the President of the Primary. I was also Relief Society chorister. Many times I held two church positions at once.

Probably the biggest thrill of our musical careers was directing and accompanying the operetta, "A Virginian Romance" with orchestral accompaniment. It was staged several times in nearby towns. We shall never forget the lovely comments given us of its presentation. We had a very good ward choir that sang at sacrament meetings on Sunday. Together we put on cantatas at Christmas and at Easter time. At an opening social of MIA in this same ward, we trained a 16 voice male chorus to sing "Come Join the M.I.A.," written and arranged by my husband, G. Ellis Belnap. After living 12 years in Burton we moved to Rigby, Idaho, where we rented a farm for one year. We were again active in musical circles. The following year we moved to Roberts, Idaho, on another farm. At Roberts, Idaho I was church organist, and my husband was director. I taught piano lessons to help out. While living here, we faced a terrible depression. We had to use sage brush for fuel and coal oil lamps for light. The washing for my large family was scrubbed on the board.

In 1933 we moved to Hooper, Utah, where we continued to farm. It was here our last three of our twelve children were born: Gary Devar, Audrey Eileen, and Francis Alvin. Five of my children were born at home. The last two were born at the Dee Hospital in Ogden.

When all the family was at home, I mixed and baked 10 loaves of bread each day. I made butter and bottled six or seven hundred quarts of fruit a year. I always referred to my family as my jewels. They have always shown great respect for their father and me and for each other. Each was willing to share. No one seemed jealous of another's accomplishments, but congratulated each other wholeheartedly. The family has always been athletically minded. All seven sons participated in a basketball team with all the daughters cheering. Two family teams challenged them to games. The Belnap Brothers won both games and the proceeds turned over to a building fund for a new chapel. We always tried to support our family in athletic activities and church projects. Four sons served in the Army. This was a trying experience, realizing the great dangers of war. The oldest son Lowell was in the service for over three years. LaGrande, Veloy, and Linden each served two years. All the family were privileged to live until after they were married, but tragedy struck and Lowell was killed in a toboggan accident at the age of thirty-one. Seven years later in 1957, Gary, age twenty-four, died suddenly the day after Christmas. The passing of our two wonderful sons was almost more than we could bear.

When all the children were enrolled in school, I found it necessary to find part time employment to help take care of their needs. World War II was in process, and help was needed at the Labor Camp cooking for Mexican Nationals. I worked for two summer seasons. Later I worked at the tent factory as a supervisor. After completing

my work there I was contacted by the Administrator of the County Infirmary at Roy, Utah. I accepted a job as assistant cook. Subsequently, I assumed responsibility of head cook. During that time a new hospital was built, The Weber Memorial Hospital.

While working at the Hospital, my husband and I served a two year term on the Ogden Regional Mission and were assigned to labor among the Indians in this area. My husband was called to be chorister, and I was accompanist. Many songs were presented at different wards within thirteen stakes in this area. We were later called on a full time mission to California serving two years. We served nineteen months in Owyhee, Nevada, a part of the Northern California Mission. Our work was among the Indians of the Duck Valley Reservation. While on our mission, we celebrated our 50th Wedding Anniversary. Most of the family made the trip to Nevada to celebrate with us, and a program was presented by our family in our honor. It was a lovely event with many Indian friends joining with the family in this celebration. The later five months were spent in Jackson, California. Before we returned from our mission, our children remodeled and redecorated the interior of our home. All the family worked together, all sharing the expenses and sharing luxuries we had never before enjoyed. I shed tears of gratefulness for such a wonderful project my children had accomplished. It was one of the happiest occasions for the children to be together again in service of love.

My husband has been a loving and faithful companion. His tenderness toward me has not only been expressed by his physical support and care of me, but frequently and tenderly through music and poetry. Often we sing together at night around the piano. We find time from our work to remain active in church and community.

I was alternate Mother of the Year of Weber County for the year 1968. We were also honored as Sweethearts of Rodeo on the 24th day of July, 1971. I give credit for my accomplishments to the support of my husband and family. I especially love the social gatherings with my family, my sons and daughters, sons-in-law and daughters-in-law, and at present we have 48 grandchildren and 36 great grandchildren. Games are organized and programs presented with all children participating. My family is my valued treasure.

2)3.7 Orson Victor Belnap/1) Mary Myrtle Farr 2) Cora Christensen



Brief History of Orson Victor Belnap

I was born November 14, 1893 at Hooper, Utah, the son of Francis M. and Lilis Subina Robinson Belnap.

In my early youth I would sometimes run slowly the entire distance of 1 1/2 miles after having driven our cows to or from the pasture. This training gave me a desire to run foot races. In my later years while a sophomore in high school, I out ran a man in a mile race who had won his big "Y" at the Brigham Young University. Later, when on a mission for the L.D.S. Church, I could outrun all the Elders in the Western States Mission in the 100 yard dash.

When I first began my education at the age of six and until I was nine, I attended school in the old Hooper North School, a one-room building for all grades. For the fifth and sixth grades, I went to school in the old, adobe Relief Society Hall and the seventh grade in the old, Central School. But for the 8th and 9th grades, I attended at our new school house at Hooper. This truly seemed like a palace to me. From here, I went to the Oakley, Idaho L.D.S. Academy where my brother, John, was an instructor. I remained here but one year and concluded my high school at Weber Academy in Ogden, Utah from which I graduated in 1913. I then helped my father on the family farm; also helping my brother, Gene, on his farms at Burton and Plaino, both in Idaho.

I filled a mission in the Western States L.D.S. Mission of the Church of Jesus Christ of Latter-day Saints from 1916 to 1919 for a period of 28 months. The Mission headquarters were in Denver, Colorado. While on my mission, I was appointed to preside over the Englewood Branch of the Denver conference and then, as our mission president called the office to be, as Bishop of the Pueblo Branch in Colorado. Both of these places are now L.D.S. Wards and Stakes.

While serving on my mission, I met Mary Myrtle Farr, a girl from Ogden, Utah who later became my wife. She was born March 10, 1896 in Ogden to Enoch Farr, Jr. and Mary Nelson Farr. She was educated in the old Dee School which still stands today and which is located just east of Washington Ave. on 20th Street, in Ogden. The school was built on a hillside down which she would coast on a hand sleigh in the winter.

She had a special talent in piano and organ playing of which she made a special study instead of attending high school. Her parents wanted her to have the best opportunity possible to develop this talent. They obtained the services of Squire Coop, known as the best piano tutor of his time in the Ogden area. She studied under this man for a long time and became truly expert herself.

She was especially popular at dances, very pretty, and had many boy and girl friends.

She attended church at the 7th Ward in Ogden. She lived with her parents and family at 511 Seventeenth Street in Ogden. Because of the frequent winds that blew westerly from the mouth of Ogden Canyon, this street was sometimes known as "Wind Lane".

She was called on a Mission to the Western States Mission of the L.D.S. Church in 1917, where I was already serving. While in the mission field she was the constant accompanist for all music solos, duets, and congregations.

When I came home from my mission she had already returned after serving a little less than two years because of a health condition. I soon got in touch with her and we were married in the Salt Lake temple December 18, 1919. She and I were blessed with four lovely children, Keith, LaVon, Wayne, and Ronald.

We always kept a fine piano in our home where she could keep up with her music. She loved to play the piano while her children sang, and in later years, after our children married, she enjoyed having frequent family gatherings at birthday time and at holidays. As a wife and mother she was very devoted.

Soon after Myrtle and I were married, I qualified myself for a principal's job in the Weber County Schools by taking extensive training at the University of Utah and at Brigham Young University as well as at Utah State University in Logan. I kept my job as principal for five years after which I was offered a position in the Salt Lake City Schools, which I accepted.

My wife and I, with our little family which then consisted of our two children, Keith and LaVon, moved to Salt Lake City. We were also blessed with two other sons after moving to Salt Lake, Wayne and Ronald.

It has always been my sincere desire to be true to the Gospel of Jesus Christ. I started as a Deacon, holding a position in the quorum. I have been a Stake Sunday School Superintendent and also served as a board member of a Stake Sunday School in the

Ogden District. After moving to Salt Lake City, I served as a Stake Teacher Trainer, a Ward Teacher Trainer, assistant to the High Council and nearly always as a teacher in some class. I also filled another mission, a Stake mission, during which I presided over our Ward district. I also held a position as superintendent of the Miller Ward Sunday School and also as president of the M.I.A. in a ward of the same Stake.

I worked 45 years in the field of Education, in perfect health, having never been absent except to attend funerals.

My wife, Mary Myrtle Fan", the mother of our four lovely children, passed away on November 22, 1963.

Some months after Myrtle died, I renewed my acquaintance with Cora C. Powers, who had been widowed about eight years previous, and on June 15, 1964 she became my second wife in the Salt Lake Temple.

Cora was born at Hooper, Utah on December 29th, 1897, a daughter of Antone C. and Elizabeth Ann Bond Christensen.

She attended the old Hooper North School for the first two years of her school life. From here, she went to the new Hooper School. At that time, the new school taught up to and including the 9th grade. Because of the illness of her mother, Cora discontinued school in the 9th grade, her older sisters all being married.

She was very active in the L.D.S. Church, having come from a religious family. Her father filled eight missions in the Southern States and was called the "St. Paul of the South". She taught in the Sunday School while in her teens and early 20's for six years. During this time she became engaged to Harold Powers to whom she was married Feb. 28, 1917 in the Salt Lake Temple. They gave birth to four fine sons, Emerson, Wiley, Vernon and Lyie. Vernon was killed in action during World War Two at Iwo Jima.

Cora kept active in the Church whenever possible. She served on the Ward Hall Committee. She later taught again in the Sunday School and then the Mia Maids in Mutual for eight years.

Her husband, Harold, passed away March 26, 1956. She still wanted to help her Church in its program to do good to others and so took into her home, at different intervals, five Indian girls, providing for their home and paying for their schooling. She did this over a period of seven years.

She had been a widow for eight years at the time I married her. This union renewed a friendship that began when she was four years of age and I was nearly eight at which time our parents were neighbors.

She has always been known for her fine singing voice, and has frequently performed as soloist at Church meetings and in choral groups.

After having been married to Cora for almost a year I was smitten with aneurysms in both legs. These developed blood clots and it became necessary to amputate both legs in order to save my life.

Cora has been an angel of mercy to me. Without her loving care, I never could have survived my present status. Because of continued complications in my left leg, I had to undergo several operations and it eventually became necessary to remove it at the hip.

I feel very deeply that the Lord has always blessed me. I have good health and I have a dear, sweet, devoted wife for whom I pray the blessings of the Lord will always be with. Although I am spending my life now in bed and in a wheelchair, I am happy.

Orson Victor Belnap

Paul Powers



Christel Fern Belnap Fowers

I was born July 16, 1896, in Hooper, Weber County, Utah, the eighth child of Francis Marian Belnap and Lillis Subina Robinson Belnap. I was baptized in a canal September 4, 1904. I was married March 17, 1915, to Joseph Paul Powers, in the Salt Lake Temple.

I had the wonderful privilege of studying music, and taking piano lessons, when I was twelve years old. This brought much joy into my life. I still love and appreciate good music. I still sing with the Relief Society Singing Mothers Chorus.

I have lived to see great changes take place, from horse and buggy days, to the landing and exploring on the moon. I have done big all day washings on a wash board, to an automatic washer, that I don't even get my hands wet in the process. From driving in a buggy with a horse pulling it, to flying in an airplane. Also driving my own automobile.

I have always loved and worked in the Church. And was able to work in some positions in the Church by the support I received from my husband and family.

The first part of my church activities, was with music. I was called to be organist in the Sunday School, and to sing in the Ward Choir when I was twelve years old. The Ward Organist passed away at that time, and he was a very accomplished musician, but there was no one prepared to take his place. I was a poor substitute for that position. I held that position for six years.

Then I went into Relief Society activities. I was called to be director of the Ward Relief Society Chorus, then I was called to this same position in the Weber Stake Relief Society. I and Mary Parker as organist, organized the first Singing Mothers Chorus in the Weber Stake. We had a group of nearly 100 voices. We also helped them make the first uniform, white blouses.

In 1939, I was called to be President of the Hooper Ward Relief Society. In 1942, our stake was divided, and I was called to be Stake Relief Society President of the new Lake View Stake. This position I held for ten years.

In 1952, I was released, then I had the wonderful experience of teaching. I was called to be a Sunday School teacher, to teach the 18 year old young people of the ward. I formed many lasting friendships, with those young men and woman, that will last into eternity.

I was Gleaner Leader in the Ward, and later the Gleaner Leader in the Lake View Stake, Mutual Improvement Association. This was such a wonderful experience.

I was Visiting Teacher Topic Leader, Literature Teacher, and also Social Science Teacher in the Relief Society. Now I enjoy doing Temple Work, very much. I was Secretary of the Relief Society at the Weber Memorial Hospital for eight years. And I am also a member of The Daughters of the Utah Pioneers.

I am the Mother of nine children, Pauline Williams, Earl Belnap Powers, Virginia Becraft, Beth Montgomery, Morgan Bert Powers, Charlene Gilbert, Charles DeLoy Powers, Don Allan Powers, and Robert Blaine Powers.

Four adult sons have passed away. Earl died with Rheumatic Fever, Bert died in an automobile accident, and DeLoy with a heart attack. Don Allan was killed by the accidental firing of the cannon, on a jet bomber, while serving with the U.S. Navy, at El Central, California. This has been insurmountable sorrow to us.

I have been a widow for twenty-one years. I am thankful I was born **in** this wonderful dispensation. I am grateful for my noble heritage.

Joseph Paul Fowers

Joseph Paul Powers, was born July 7, 1894, in Hooper, Weber County, Utah. He was the last child of a family of eleven children. His father was George Henry Powers, and his mother was Laura Johanna Swendson Powers.

He was a hard working, efficient farmer all of his life. He enjoyed the farm work very much, and the farm animals, and took special care of them. He would never eat his meals until all the animals were fed and cared for. We used to tease him and tell him that he couldn't go to bed until he had told the cows goodnight. He owned a dairy herd, and was in the Grade "A" dairy business for many years.

He was active in the Church and attended to his meetings and responsibilities faithfully. He was one of the Seven Presidents of the 141st Quorum of Seventies for many years. He was also interested in dramatics. And was drama leader in the Mutual Improvement Association, directing many of the ward plays and dramas. He was gifted with a very special talent in the make-up department, and he enjoyed very much making up the different characters the plays called for. He became very efficient in that field.

When the Hooper First Ward was divided, he was chosen Chairman of the Building Committee, to erect a new Chapel for the Hooper Second Ward. We were all so very proud of him, as he sat on the stand with President David O. McKay, and listened as he dedicated this completed building, to God.

He enjoyed sports, and attended most all of the ball games in the County. He participated in the civic affairs of the town and county. And he assisted many times in the preparations of the Hooper Celebration of the Hooper Tomato Days. He enjoyed going to the Temple and doing endowment work for the dead.

He had a serious heart attack, which restricted a lot of his hard work and activities, and caused him a lot of worry and concern in his later life.

He was the father of nine children, Pauline Williams, Earl Belnap Powers, Virginia Powers Becraft, Both Belnap Fowers Montgomery, Morgan Bert Powers, Charlene Powers Gilbert, Charles DeLoy Fowers, Don Allan Powers, and Robert Blaine Powers. Earl and Bert, both adult sons preceded him in death. Don Allan was killed accidentally, three years after his death, while serving with the U.S. Navy, at El Central California. Charles DeLoy died of heart failure Aug. 7, 1966.

Joseph Paul Fowers, died June 4, 1953 at the age of 49, **of a heart attack. He was** found lying dead, in the farm fields that he loved so much.

He was married to Cristel Fern Belnap Fowers, March 17, 1915.



Laverne Belnap

Laverne Belnap, was born Feb. 21, 1899. She was the 9th child of Francis Marian Belnap and Lillis Subina Robinson Belnap.

She was baptized May 8, 1907.

She was of a very loving disposition, and kind to every one, there-by fulfilling a promise given to her in her Patriarchal Blessing, that she would be a peace-maker.

She received her education in the Weber County Schools. She also attended the Utah State Agriculture College in Logan, Utah. She lived on campus with several other girls, batching it. They laughed about eating gravy sandwiches, also bean sandwiches. She taught school for one year at Roy Elementary, many times walking the distance of seven miles to the Roy School.

When she was a small girl, we were all riding in the wagon, hanging our heads and arms over the side of the wagon. Laverne fell out of the wagon, the back wheel passing over her abdomen. I can see my Father now, as he carried her, walking the floor with her in his arms, many hours of the night. As she grew older she developed very poor health. Our parents always felt it was the result of the injury she received when she fell out of the wagon.

She was always active in the church, singing in the Ward Choir. She was President of the Young Women's Mutual Improvement Association, and a Primary teacher.

She never married, although she had several opportunities. She seemed to choose to remain single.

Her poor health increased, and she passed away Feb. 1, 1922, at the age of 23. She lived a full rich life, and was loved by all who knew her.

Her endowment work was done for her by her mother, March 15, 1922, in the Salt Lake Temple.

2)3.10 Lorenzo Belnap/Vera Marie Wilcox



Lorenzo Belnap

I was born in Hooper, Weber county, Utah, July 22, 1902. I was the seventh son and tenth child of a family of eleven children born to Francis Marion Belnap and Lillis Subina Robinson. My schooling was obtained in the Hooper grade school and the Hooper High school, which was completed at the age of 17.

Farming was basically my vocation, but for four years I was a mail carrier on the Hooper Star route, from 1932 to 1936. In 1938 I was employed by the Weber School District as a Bus Driver, which employment continued until I retired in 1967 after 29 years of service. During World War Two, I worked as a supervisor of warehousing at the Hill Air Base, in Ogden, Utah.

February 16, 1926, I was called on a mission to the Northern States, for the L.D.S. Church, with headquarters at Chicago, 111., returning home February 1928. In March 1928 I was sustained as a Sunday School worker in the Hooper Ward Sunday School, and for 31 years I was continuously associated with the Sunday School organization in various positions consisting of chorister, teacher, assistant ward superintendent, assistant stake superintendent, and stake superintendent of the Lakeview Stake High Council.

In the years 1945 and 1946, I was elected to the House of Representatives of the State of Utah, from the Fifth Legislative District of Weber County. I was always active in civic and community affairs, taking part in dramatics, the 'Old Home Town' quartette, played in, and was president of the Hooper Brass Band, played in a dance band for 20 years, sang in, and was director of the ward choir, was president of the Y.M.M.I.A., Explorer Scout leader, president of the Hooper Farm Bureau and director in the Weber County Farm Bureau. Was instrumental in obtaining natural gas and city water for the towns of Kaneshville and Hooper, Utah. I have been active in the Belnap Family Organization, serving as president for two years.

On September 12, 1928, I married Vera Marie Wilcox in the Salt Lake Temple. The following children were born to us: Marilyn Jessie, Nadine, Joyce and Don Lorenzo Belnap. Nadine passed away March 27, 1936 at the age of five years.

I sold my farm in 1967 and retired, and plan on doing some of the many things Vera and I have never had time to do.

Lorenzo Belnap passed away July 28, 1968. He loved to teach the gospel and was very happy when he received an appointment to teach L.D.S. Seminary in Palm Dale, California, but never lived to realize his dream.

He was a kind, considerate, unselfish husband and father. He dearly loved his children and grandchildren, and was loved in return. His happiest moments were with his family. Few men have worked harder, or longer in supporting their family. He was an excellent farmer, planning ahead and trying new methods to improve his farm and crops. He was thrifty and never borrowed money except for machinery or other necessities.

He was very devoted to the Church, and was never too busy to help whenever he was needed. He responded freely to Financial calls from the Church for Building Projects and other assignments.

He was a real gentlemen, always striving for high ideals and strong moral character. He disliked anything vulgar or degrading in word or action. His pleasant, understanding personality endeared him to many.

Vera Marie Wilcox Belnap

I was born on July 25, 1905 at Montpelier, Bear Lake County, Idaho. I was the fourth child in a family of six children born to Joseph Colsen and Clara Luella Humpherys Wilcox.

In 1913 our family moved to Clearfield, Davis County, Utah. We lived there until 1927 when we moved to Hooper, Weber County, Utah.

I started dating Lorenzo Belnap after he returned from his mission and married him on September 12, 1928 in the Salt Lake Temple. We were the parents of the following children: Mrs. Eldon (Marilyn) Heslop, Mrs. Roland (Joyce) Truex, Nadine Belnap and Don Lorenzo Belnap.

I have always been active in church work. For eighteen years I held the following positions in the Young Women's Mutual Improvement Association: Secretary, Bee Hive and Mia Maid teacher, Ward activity counselor. Stake Bee Keeper and Ward Laurel leader.

I served as a Sunday School teacher.

I was Relief Society Visiting Teacher Message Leader in both the ward and stake capacity; also a visiting teacher in the ward. I gave the lessons on Homemaking Day for several years.

I really loved working with the young people and through the years I have made many dear friends.

2)3.11 Voletta Belnap/John Ray Blanch



History of Voletta Belnap Blanch

Daughter of Francis Marion Belnap and Lillis Subina Robinson

In the peaceful little pioneer village of Hooper, Utah, lived Francis M. Belnap, and his good wife Lillis S. Robinson. They are the good parents of seven sons and four daughters. I, Voletta, am the youngest of eleven children, born September 18, 1905, at Hooper, Utah. With gratitude in my heart I thank my Heavenly Father for permitting me to be born to one of the sweetest mothers and the kindest father. I'm glad they wanted eleven children so I could have the privilege of receiving a body, and the opportunity of filling my second estate here in mortality.

I was given my unusual name as a request of my oldest brother Gene, who was serving a mission at the time of my birth. He had seen a play and was greatly impressed with the leading lady. She was such a lovely person that he wanted Mother to give me this name. so on the 3rd of December, 1905, I received a Father's blessing, and given the name of Voletta.

I was a great lover of animals. My pets were very dear to me. I could never stand to see one abused, and have written interesting and heart-warming stories about my animal friends and pet parakeet. As a young child I lived in a world of fantasy and fairyland, almost grieving because the birds didn't light on my shoulders and hands as they did in the story books. I realized this joy with my bird. It may seem foolish to include stories such as this, but they were included in the lives of great men who took the time to render assistance to a trapped animal or a bird in a thicket.

We had many home evenings together as a family. Often we'd gather around our lovely organ and sing fun songs; also songs of praise to the "Most High". The boys had band instruments, so naturally I developed a love for music. Many hours were spent in

pleasurable practice, especially at dishwashing time (at least until I heard the dishpan being hung in its usual place in the pantry).

I was baptized into the Church of Jesus Christ of Latter-day Saints on October 24, 1913, by Charles G. Parker, and confirmed by H. C. Jacobs the same day.

Father was very strict with his girls. He wanted them to grow up to be fine ladies. Their place was in the house, and not out doing men's work. But as I was the last born, many of the family were married or away on missions, so I was privileged to do many things my older sisters were never allowed to do. I learned how to milk cows, feed them and also the horses. I became the "torn boy" of the family, as well as the "cowgirl". I learned to ride at a very early age. I remember what a thrill it was to race the horse through the pastures and sloughs as well. I was thrown only once — from the back of old Becky, our mule, and that was my own fault. In looking back of those days, I am sure the good Lord appointed a guardian angel to watch over me.

In addition to being Father's cowgirl, I did many things to help out on the farm, such as thinning, hoeing, and topping beets. Once in the late Fall, during beet harvesting time, I came home with frozen feet. Father also had an orchard with all kinds of fruit and berries. Mother gave me a one-pound lard bucket which was often filled with delicious fruits or berries and devoured by me at my leisure. Life on the farm is ideal for children.

I was taught at an early age to love this beautiful world God had created for us to enjoy, and to be devoted to His teachings of the Gospel of Jesus Christ, and the importance of being in attendance at Sunday School, Primary, religion class, etc. I was called to my first position in the Church in the Hooper Ward Primary as a teacher on December 9, 1920. I also assisted as chorister and organist, sometimes playing and leading at the same time, which wasn't easy. My girl friend, Cleone Beus and I, taught the first and second groups. There were fifty or fifty-five children enrolled. I was released from this position on November 15, 1926, with a total of six years service.

Music became my world. I was a member of the Hooper choir, with George Manning as director. Ethel B. Johnston and I played Hawaiian guitar duets, often singing with the instruments. (Our guitars accompanied us on many dates.)

My courtship began during horse and buggy days, until the Model T's were invented. I met my intended husband as I was walking home from Church in the year of 1924. He asked me to hold his watch. (He didn't say how long.) So I kept the watch and he had to return for it. Therefore, a watch ticked off our romance. On the 24th of November, 1926, I was married to John Ray Blanch in the Salt Lake Temple. We moved to West Weber, Utah, to begin a new life and make a new home.

I met two young married ladies, Irene G. Hansen and Lila F. Hancock, who also played guitars. We played for many occasions. Irene became my dear life-long friend. I also sang in a trio with two other ladies, Zeima Hancock and Alta Gibson, and we were frequently in popular demand.

I was called to work in the West Weber Ward Primary in 1928, and served until March 8, 1932. On October 6, 1932, I was called to the position of organist on the North Weber Stake Primary Board and released in 1935. I was called again to work in the West Weber Ward from 1936 to 1939.

After marriage my health was very poor, and I was a constant drain on my husband's pocketbook. I was in and out of the hospital many times. As a result of these trips to the hospital for surgery, I gained a strong testimony and a knowledge of a Divine Being. The first time while under the influence of anesthesia, I saw thousands of people seated row upon row, which appeared to be on a great mountain. In the center and on the very top was a golden throne, surrounded by a halo of brilliant light. I was impressed it was the throne of God. This is a small part of what I saw.

During the second surgery a personage stood by my left shoulder. It was not a nurse or doctor. He was clothed in white. I was shown the terrible things that are to take place

in the last days, and I saw them like they were being flashed on a moving-picture screen. Most of this knowledge was taken from me, but I very distinctly remember seeing the pyramids of Egypt, and the heads of the sphinx carved upon them. At the close of the surgery the personage said to me, "And all these things shall transpire before the people of the world will acknowledge there is a God." These are only two of a number of very spiritual happenings in my life. They are true, and I will not deny it. My patriarchal blessing states that I would foresee things to happen in the future, also that I would be a strong and powerful influence over friends and relatives and be an influential teacher.

On the 10th of October, 1939, I was sustained as chorister in the West Weber Ward Relief Society, and released from this position in 1942. I served as organist from the 12th of October 1943, to the 20th of October, 1953. At this time I was called to serve as organist on the North Weber Stake Board Relief Society. This position was a big challenge to me, and very enjoyable. Many privileges, opportunities, and blessings came to me while holding this position. On four or five occasions we sang at Relief Society General Conference, and a concert under the direction of Dr. Florence Jepperson Madison (Relief Society General Board Chorister). She was rated as second to none, and demanded perfection in her choruses. Dr. Frank Madison, her husband, was another great musician and was always by her side assisting her. I witnessed weeping throughout the congregation and General Authorities of the Church as the singing mothers sang one of her beautiful compositions. A nationally-known woman of a national woman's organization remarked: "Surely the windows of Heaven will open as you sing this beautiful number." This was such a wonderful occasion to feel the spirit of the Lord so strongly. All singing mothers were in tears.

I experienced so many lovely things in this calling. My chorister asked me to conduct a song in stake conference. She chose the two nicest numbers and assigned me "America". I was insulted but she didn't know it. I made up my mind "America" would be sung as it never had been sung before. The Belnap "ire" was burning within. I went home, rearranged the song, wrote an obligate, wrote the introductions and interludes, and added the verse part of "God Bless America" sung as a solo. The singers thought something was really wrong with me until they learned it. The final presentation went over splendidly. I made the singers live every word. Compliments were so numerous. I returned home with a severe headache, and I remembered a bishop making the remark that one could become drunken with praise, and I felt I had reached this point.

It has been my good fortune to receive chorister, organist and vocal instruction from J. Clair Anderson, Dorothy West, Janice Johansen, Lester Hinchcliff, Wayne Devereau, Dr. Durham (General Music Committee), Richard P. Condie, Dr. Frank Madison, and our beloved Dr. Florence Jepperson Madison.

In the year of 1961 we sold our farm, pulled up stakes, and moved to Ogden, Utah. Our boys didn't want to farm, and the task became too difficult for one man. I did what I could. It was my task to care for the garden, drive the tractor to plow ditches, to bail hay and drive the truck to load it, and assist in putting it in the barn.

We moved into the Mound Fort Ward, and I became involved in the Primary as Inservice leader. I was released September 7, 1969. I was chorister in the Mutual Improvement Association and acted as both chorister and organist in the Sunday School, organist in the Relief Society, and a visiting teacher. I served as chorister in the Fan- West Stake Relief Society for about three years. I put on one singing mother's concert and wrote the script for the occasion, assisted by Ogalina Berret. One musical number was my own composition, as well as a poem used in the concert. The poem was written for another important occasion, but fit in perfectly with the concert theme.

While still living in West Weber the 100th anniversary of the organization of the ward was celebrated. It was for this occasion the above mentioned poem was written and put to the music of the Fred Waring arrangement of the "Battle Hymn of the

Republic." We used piano and organ accompaniment, and a group of ladies sang it. We were requested many times to sing this number in different wards. People began asking for the words so they could sing the song, but this I refused. However, I did give the poem to a lady from the Ogden 10th ward to publish in her book she was writing, with a promise I could use my own poem at my will, and receive credit for it in her book. Occasions such as this were my crowning glory.

Life was not always so wonderful. I have had many reverses, sorrows, and heartaches, which would make good human-interest stories. I almost gave my life attempting to have children when all hopes had vanished. We adopted a beautiful baby boy that had previously been shown to me in a dream. He was born July 30, 1935. We will have him for time and eternity. We also have a foster son that we love dearly. Our adopted son is Roger Thair Blanch. Our foster son is Conrad E. Byrd, born May 25, 1938. They are grown and married. Roger has two lovely children, Brenda and Gregory R. We have been foster parents for about fifteen children of all ages. Roger is in business for himself, and Conrad E. is making a career in the service of his Country.

At present in this year of 1974, I am organist in Mound Fort Ward Sunday School, organist in Relief Society, and a visiting teacher. My hobbies are crocheting, embroidering, and ball-point painting. Since retirement we've done a little traveling, and have spent the last few winters in the "Valley of the Sun" in Mesa, Arizona.

While my achievements and accomplishments cannot be compared to the great contributions and services rendered by many others, I can truthfully say I have given freely of the few talents God has blessed me with. It has been my life and my joy to assist in doing the Lord's work in the Church of Jesus Christ of Latter-day Saints.

If you can't be a pine on the top of a hill,
 Be a shrub in the valley below,
 But be the best little shrub at the side of the rill,
 Be a bush, if you can't be a tree.
 If you can't be a tree — be a bit of the grass
 Some highway to happier make.
 If you can't be a muskie, then just be a bass
 But the liveliest bass in the lake.
 We can't all be captains, there's got to be crew
 There's something for all of us here.
 There's big work to do, and there's lesser do
 But the work we must do is the near.
 If you can't be a highway, then just be a trail,
 If you can't be the sun, be a star.
 It isn't by size that we win, or we fail —
 It's being the "best" of whatever we are.

— Author Unknown

History of John Ray Blanch — Husband of Voletta Belnap Blanch

John was born in a little town situated seven miles west of Ogden, Utah; which was bordered on the north by the Ogden-Weber Rivers, and the Southern Pacific railroad on the south.

His father, Joseph Blanch, was born in H. Jaring, Amp. Denmark, on the 11th of June 1870, and came here with his mother and grandparents. They joined the Church in the same year and came to Utah in 1871 — two years after the completion of the railroad.

His mother, Laura May Etherington, was born June 2, 1873. She was of English descent, and had lived in this small farming community of West Weber all her life. It was here Joseph and Laura met and married on January 20, 1896, in Ogden, Utah.

They later received their endowments on September 15, 1916, in the Salt Lake Temple. Laura was very ambitious, a good cook, and had a pleasant disposition.

One warm, sunny day in March two of their four children went to school without coats. A cold and late winter storm developed, and Joseph went for his children. His daughter's braided hair was in icicles. It was on this cold and blustery day of March 11, 1906, that John Ray Blanch chose to make his entry into the world. He was a healthy and robust child, and his only serious illness was a siege of pneumonia during his infancy. He was blessed May 6, by George F. Hunter. He was baptized on July 5, 1914, by William A. McFarland, and confirmed by George A. Heslop on the same day.

On September 15, 1916, when John was ten years old, he went with his parents, four brothers and four sisters to the Salt Lake Temple, and was sealed to them for time and eternity. This was his first train ride.

He was raised on the farm and was taught how to work, and work hard. He is blessed with almost perfect health and is very strong. He could accomplish a lot of work in a day. The family was well provided for. At the age of eleven years he was practically doing a man's work. His father rented a farm and John received his full share of profits from this enterprise. He was one of the first young men in the town to own a car.

His sports consisted of skating in the wintertime, usually accompanied by his pet dog. He would cling to the dog, and the animal would pull him along on the ice. He had a pony which he rode to basketball games, but hooked the horse to the buggy when he wanted to go in a more dignified manner. Another sport was swimming in the river.

The rest of his ordinations to the Priesthood are as follows: He was ordained a Deacon on March 2, 1919, by Henry Penman; a Teacher on February 4, 1923, by David W. Hancock; a Priest on January 3, 1926, by Henry Penman; and an Elder on the 12th of October, 1926, by Thomas M. Irvine.

John was taught the principles of the Gospel and was active in the LDS Church. He was assistant secretary of the West Weber Ward Sunday School, North Weber Stake (now changed to Weber North). The secretary stopped coming and all responsibility was placed upon him. At this time there were fourteen wards in the stake, and the Grouse Creek Branch across the Great Salt Lake. He was the only male secretary of the group, which was embarrassing to him. He held this position until after his marriage.

In 1924 he met Voletta Belnap at Hooper, Utah, and on November 24, 1926, they were married in the Salt Lake Temple. A short time after their marriage he became inactive.

Their first home was the little red schoolhouse owned by his father, Joseph, and was located one-half mile north of the railroad tracks on the west side of the road. The building still stands and has been remodeled. He later bought the Charlton farm. He was a good farmer and took great pride in seeing that the horses, dairy cows and beef cattle were well fed.

Many interesting experiences took place at the river bottoms, such as a coyote and the family dog trying to make friends. Often deer would follow the river down from the mountains, and of course there were always a few porcupines and skunks to make life more interesting. There were exciting things, such as watching two funnel clouds approaching as we were putting up hay in the barn. In those days the hay was loaded on a huge fork and drawn up in the barn by a horse hooked on to a long metal cable. When the force of the wind hit, the horse became very frightened and was lunging forward almost out of control. We hurriedly got the situation under control. The horses were put in the barn. When we went to the house a large boxelder tree had been uprooted and had crushed a portion of the porch and chimney.

Another dangerous situation is when a man has to be out in a field of green grain, irrigating during a violent electrical storm, carrying a metal shovel.

John helplessly stood by and witnessed the terrible accident and death of his father who was driving spirited horses on the hay rake. The animals became frightened and ran over the rough field, throwing him beneath the rake.

Two of John's brothers received doctoral degrees in Agricultural Economics, and filled missions. Another brother also filled a mission, but John chose to remain on the farm. He attended school at West Weber. He has a brilliant mind and would have been an excellent scholar.

In the year of 1929-1930 was the depression. Everyone was affected by this — including the J. R. Blanch family, who lost nearly all of their money when the Ogden State Bank closed its doors. Some of our finances were regained as soon as the bank was able to repay.

In March of 1961, the farm was sold and we moved to Ogden, Utah, where we now reside. Here he assisted H. Ray Hill in enlarging the Mill Creek Trailer Village.

Although John has been inactive, he has rendered many, many kind services for his family, his wife's family, and for many friends with very little reimbursement. It is proper to mention some of these kind deeds. Three or four trips were made to South Dakota and Iowa, plus many joy rides for an elderly neighbor. Several trips to Idaho Falls were made to bring his brother-in-law and wife down to Utah for special occasions. Friends and relatives have been on many long joy rides and dinners at his expense. For one brother-in-law, who has suffered many serious illnesses, there has been no end to the services rendered.

In conclusion, this thought comes to mind, and I quote the Master: "Except ye have charity, ye are none of mine."

2)4 Isadora Estella Belnap/John Francis Stoddard



2)4.1 Mae
Dial

Lucetta Stoddard/Samuel



2)4.2 **John Francis Stoddard** (died in infancy)

2)4.3 **Charles August Stoddard/Nola Gertrude Melton**



2)4.4 **Henrietta Mabel Stoddard/Alexander H. Patterson**



Mac Lucetta Stoddard

Mae Lucetta Stoddard was born 26 December 1877 at Hooper, Weber Co., Utah to John Francis Stoddard and Isadora Estella Belnap. She was the oldest of their twelve children. She commenced her schooling at the North School in Hooper in September 1886 and in the family record reported, "school concluded in 1893". When she was sixteen she married Samuel Dial in the Salt Lake End. H, 10 January 1894. She was greatly missed and loved at home because her brother Oliver Lee, age 3 was heard to say "Sam Dial can't have any more of our girls."

Farm life wasn't easy, frequent moves and a large family to care for was not easy but they were well prepared for it and the ventures ahead. They improved the lands, sold it and moved to larger acres. Flickering kerosene lamps, and a tub and scrubbing board were about the only conveniences that early days afforded, she greatly appreciated them. Then as years went by, she knew the convenience of a gas light hung from the ceiling and a push-pull type of washing machine that made Monday's chores less tiring for a mother. After many years of ironing with the old iron handled black sad iron, which was heated on top of the faithful kitchen range, she had the sheer pleasure and enjoyment of owning a gas flat-iron.

Mae had beautiful blonde hair, was tall and stately and on special occasions would make it more beautiful by putting the hand curlers in the front of the range over the hot coals or in the top of the lamp chimney and then curl it around the face. Louie is much like her mother in appearance and says, "It has always made me feel good to have people say to me, 'You look more like your mother than any of the girls.' " I look at the picture of my Great Grandmother, my Grandmother, my Mother, and at my own daughters and can see a family resemblance. I am proud of my heritage and I know my Mother was also proud of her Mother.

As a very small child, Mae made her first trip to Idaho with her parents in a white-top buggy. After another trip to Idaho in June 1901, and a return to Willard for a short time, Sam's family moved to Idaho permanently in 1906 after having lived here twice before.

Her grandfather, Gilbert Belnap was sent to the Salmon River Mission in Idaho, 16 May 1855 by Brigham Young, to help establish Fort Lemhi and his name appears on the marker erected to those heroic pioneers at that place. He was commissioned by Brigham Young as 1st Lieutenant of Co. B. of a Battalion of Calvary of Weber Military District.

Mae paid tithing in kind with eggs and butter, in her early years in Idaho. She worked in the primary as a counselor to Docia Melville about 1908 to 1911. Later she was counselor in the Relief Society, Shelley 1st ward about 1912.

Mother enjoyed good health, excepting the usual illnesses that accompany the bringing forth of 16 children, until the time the last child was born and then the Dr. found she had an impairment of the heart and her health deteriorated quite rapidly thereafter. She had an attack in the evening and early the following morning while she was being elevated to receive medication by her dear friend Rose Elsey, she passed away 4 March 1921. She was a kind loving Mother and never neglected her family. Her kind and loving disposition and the care she gave her sixteen children, 8 boys and 8 girls, eleven of whom grew to maturity, will assure her a Mother's crown of Glory in the Great Beyond. It is said that Mae had a heart big enough to encompass the lives of her own and still have room left over for any other child in need of love or comfort. The two were loved by what they said and by the things they did and how they did them. Mae was slow to anger seldom chiding but quietly going about the numerous tasks that have to be done. She always had delicious home-made ice cream and creamy hot vanilla cakes. She was truly, sweet, patient, kind and long-suffering and was called before she had the opportunity of reaping the full harvest of love and devotion which she deserved. Well she knew and exemplified, "Life is not measured in years or the ticking of the clock but in heart throbs and in service to God's children." Her measure though small was full. She was blessed with a stable stalwart and devoted husband, so true and deep was his love for her, his sweetheart that many lonely years as a widower did not cause him to seek comfort in another companion. Kindly, yet firmly, they taught their children obedience and industry to pattern their life.

Sudden Death of Mrs. Samuel Dial

The people of Shelley were shocked on Friday morning when they heard that Mrs. Samuel Dial, whom they supposed was well had died early that morning. She was taken ill very suddenly and had been suffering for some time past with an affliction of the heart, but no one thought it would prove fatal.

At the time of her death Mr. Dial was in Utah on business and was notified by tele graph. At the time of the attack the doctor was called and his treatment seemed to relieve, but Mrs. Dial died a few hours after she was stricken.

This is a very sad death as the mother leaves eleven children to miss her loving care and guiding hand. She was the mother of sixteen children, five of whom preceded her to the great beyond. Mrs. Dial was born in Hooper, Utah, forty-three years ago. She was the daughter of Mr. and Mrs. J. F. Stoddard. She married Samuel Dial Jan. 10, 1894.

At the time of her death one of her sons was laboring as a missionary for the L.D.S. church and is still there as it was thought best that he complete his missionary labors before coming home.

She leaves a loving and devoted husband, **six girls and five boys, besides quite a** number of relatives to mourn her loss.

Very impressive funeral services were held in the Second ward church on Sunday afternoon. The place of worship was taxed to its capacity to accommodate the relatives

and friends who wished to show their respect for the deceased by their presence at the services, in fact many had to wait on the outside of the church as they could not gain admittance.

The Second ward Bishopric took charge of the services. Impressive and appropriate remarks were made by Bishop John E. Kelley of the Second ward. Bishop F. M. Davis of the First ward, first counselor Bennett of the First ward. President Warren J. Mallory of the Stake Presidency and Bishop Charles E. Dinwoodey of Idaho Falls. All spoke in a way that was felt by everyone present. Mrs. Dial was one of God's choicest and noble women and had filled the mission she was sent on the earth to perform. The speakers dwelt on the splendid qualities of Mrs. Dial while in life and her salvation was assured through the redeeming power of the Savior of mankind who gave his life for the redemption of the world. They gave words of sympathy and comfort to the bereaved husband and children.

A very large number of vehicles followed the remains to the city cemetery where the grave was dedicated and some singing furnished by members of the First and Second wards, who rendered the selections in a very feeling manner.

Samuel Dial and the dear children have the sympathy of this entire community who will be willing at all times to put that sympathy into action in case it is needed in helping the husband to bear this very hard blow.

2)4.5 Walter Bert Stoddard/Stella E. Jorgensen



Experiences in the Life of Walter B. Stoddard

(as told by a nephew, Darrell Stoddard, and others as we stood near his small home and huge quonset hut filled with huge yellow banana squash, hubbard, and acorn squash, very sweet)

Darrell would often go and stay with Uncle Walt and listen to his stories. Uncle Walt's son, John, was 8 years old, he loved to ride horses and wanted some spurs, he got him some and this one special day Uncle Walt didn't want John to ride; but John did, and as he was riding the horse bolted and John fell forward off the horse and hit his head on something hard. It paralyzed half his body. John was very intelligent and had a keen scientific mind. Uncle Walt took care of John. It was 1934 when he moved down on the river with John. They lived the first two years on the Green River bottoms in a tent and sometimes the weather would be 40 degrees below zero. But he cared for his son the best he could.

One time when Darrell was visiting Uncle Walt, a kind neighbor brought over a fresh loaf of whole wheat bread. They had fresh sliced tomatoes, new fresh milk and the fresh bread. Uncle Walt expressed how grateful he and John would have been if they could have had a meal like that when they first moved down on the river. Food was scarce and he always said he was a better farmer than a housekeeper.

As Walt would care for his only son, John, he had been very sick, he was 23 years old and his speech was so Walt couldn't understand him. The last three hours of John's

life, his speech was clear and very good. They talked things over and John told his father, "Mother came for me Daddy, I surely hate to leave you alone, it is really hard for me to go but mother and another lady came for me." Uncle Walt assured John it was just fine and that he knew who the other lady was. Although he never told John, Uncle Walt believed the other lady was his first sweetheart who had died and had been sealed to him with Stella standing as proxy.

Walt's first love was his church, his family and fishing. He lived alone over 39 years, Aunt Stella had lost 4 or 5 babies and really appreciated John when he was born. She had to be in bed most of the time she was carrying him and went to Ogden to the hospital when he was born for special care.

Uncle Walt had 332 acres of land by the Green River and the government wanted it. He had very little money and the government thought they could obtain the land for very little money, while land all around it was selling for a large amount of money. A nephew, Darrell Stoddard, interceded and helped take it to court and got a better price.

Uncle Walt had 40 acres on the Leota Hill and gave it to the Church for the missionaries. When he was forced to leave his land on the river, he leased the 40 acres back from the Church and bought the 40 acres adjoining it for his cattle and garden.

His friend and Walt tried to see who could catch the biggest fish or grow the biggest squash. The neighbor caught the biggest fish but Walt grew the biggest squash, over 3 feet long and was really huge. He built a nice large \$6,000 quonset hut. He kept his faithful tractor, pickup and camper in it and filled the rest with hay and tons of squash he gathered to feed his six pure black angus cattle. He lived in a nice trailer, but it was too cold to live in the winter so he built a small one room hut, just large enough for his personal things and big enough for him to live in.

He had over \$2,400 in the bank, and had made out a will, enough for burial expenses.

Walt's home down by the river bottom burned and then he lived in a tent until he could get another house built.

A kind, watchful neighbor had noticed Walt had been complaining of his arms going numb, would rub his arms a lot and was not feeling well. He never wanted to be a burden on anyone or be in a rest home. He wanted to die on the job. He had gathered his squash and had worked his fields, and was spreading manure, when something went wrong. His wheels locked and had slid on the spreader for awhile, he noticed it, got off the tractor and tried to unwedge it, but couldn't. So he backed up a little way and got off, and was found at dusk by Lyie Ekiund who called his brother-in-law, Calvin Jorgensen. The tractor was still running and he was slumped against the wheel as though he had a heart attack . . . busy always.

2)4.6 Isadora Estella Stoddard/Arnold Christenson



2)4.8 Oliver Lee Stoddard/1) Susan M. Loveland; 2) Norene Fowles; 3) Flora E. Widdison; 4) Pearl Bankhead**Oliver Lee Stoddard**

Oliver Lee Stoddard was born July 14, 1890 in Hooper, Utah, to John Francis and Isadora Estella Belnap Stoddard. He was the eighth of twelve children. His youth was spent in the family home in Hooper.

As a young man he enjoyed baseball. He wasn't regularly a pitcher but in one game they had him pitch. He didn't throw curve balls but he threw straight pitches so fast that they couldn't swing in time to hit them and he won the game with his fast pitch. At one time he was chosen to represent Hooper as the best all around athlete and spent several days in Salt Lake City at the Deseret Gym at an athletic meet. He could throw a baseball from the house and hit the barn, a distance of better than 100 yards.

Another of his loves was singing. He sang in many operettas, and sang in a Hooper male quartet from the time he was a young man for most of his life. He filled a mission to the Northwestern States where he sang with Melvin J. Ballard.

One of his lifelong friends was Orson Cottle. They had many good times together and it is said that they used to holler to one another from their homes which were two and a half miles apart. Orson said that Lee had such a good grip that he could chin himself by pinching a board with his fingertips and thumbs. Orson also said that Lee was the champion when it came to turning you down on a broomstick. He said you would have to get a pipe wrench to turn the handle then Lee would grip it by turning his thumbs under and parallel to the broomstick.

In 1916 Lee married Myrtle Loveland. They had met each other while both of them were on missions in the Northwestern States. When they went to Logan to get married the County clerk had died and they had quite a time getting a marriage license. Right after they were married they went to Widstoe, Utah to homestead. Myrtle had a little money and bought a piano. Even though she couldn't play a note or carry a tune they hauled her piano to Widstoe in a wagon. They were very happy and both worked very hard, but the altitude was too high and the crops would freeze before they could be harvested. They had one son, Don Orson. In the winter of 1919 they went to Logan to visit Myrtle's mother. All three of them contracted the flu. Myrtle passed away and Lee and Don and also Myrtle's mother were too ill to attend her graveside services.

In 1921 Lee married Norene Fowles. They had no children and she passed away in 1931.

In 1935 he married Flora Elizabeth Widdison Hansen who had come to Hooper from Idaho with her two young sons, Robert and Denzil. They had a happy homelife and one day during the depression when times were hard and they didn't have much Bob was

walking from the barn to the house singing "Life is Full of Joy". Lee and Flora had two sons, Hal and Ken.

Some of Hal's favorite memories of his Dad include the times when Hal was young and his Dad worked with a team of horses and a wagon. The farmers in Hooper used to haul their beets to Wilson and one neighbor said that Lee hauled the biggest loads he had ever seen. He also used to haul loads of salt up from the lake. He lived during the change from horses to tractors and worked a great deal with both. He liked a good team of horses.

In 1961 Lee and Flora served a mission in the Eastern Atlantic States. While they were there Lee was afflicted with Tic Douloureux, a very painful condition of the facial nerves. He took treatments for this in West Virginia and after they returned he had surgery to sever the nerves that were causing this pain.

Flora passed away in 1965. In 1967 he married Pearl Williamson and moved to Hyrum, Utah. They had 18 happy months together, then on April 1, 1969 he died of a heart attack while working in his garden.

He is remembered by those of us who loved him as a strong but gentle man, who worked hard, enjoyed life and loved his family and the church.

2)4.9 Laura Elma Stoddard/Leslie H. Wadsworth



2)4.10 Alta Fern Stoddard/Orson J. Davis



2)4.11 George West Stoddard/Ruby Powers





Earl Seymour Stoddard

Earl Seymour Stoddard, the twelfth and youngest child of John F. Stoddard and Isadora Estella Belnap, was born Feb. 22, 1901 in Hooper, Utah. He attended Hooper School and graduated from the eighth grade as was the custom at that time. His early life was centered around a large family and the usual farming chores.

As he grew up, riding a motorcycle became a favorite pastime. He also enjoyed hunting and trapping. Besides working with his father on the farm, he had various jobs. Some of these were: working on the irrigation and drainage ditches, working at the canning factories, and for other farmers.

In the summer of 1924 he met Helen Froerer. It took him two years to persuade her to become his wife. She finally consented and they were married Sept. 7, 1926 in Pocatello, Idaho.

They made their home in Hooper with Earl's parents who were then quite elderly. Four children were born while they were living in Hooper. They were Lynn F., Ane Oline, Ray Dean, and Darrell Jay.

When Ane Oline was a baby, Earl's mother became critically ill and required almost constant nursing. Years before she had sustained an injury to her left arm. This arm became afflicted with carcinoma of the bone. She was extremely ill for months, being bed ridden the last six months. She passed away Jan. 3, 1931. His father died of a stroke during the extremely hard winter of Feb. 12, 1933.

During the depression years Earl supplemented the family income by trapping and hunting. He was gone for two or three months at a time during the winter. This time was spent in a tent on Hog Up Mountain, North of the Great Salt Lake with his brother Walter and his nephew, Edgar Bert Stoddard.

While camping on Hog Up Mountains one Christmas Eve a sheep herder asked him to go to Kelton to meet a train for supplies. He assured Earl that there would be plenty of food and a place to keep warm there. Earl drove a team and wagon from dawn until dusk to reach the Kelton station. When he arrived there were no provisions and all of the windows in the station were broken out. Not only were there no provisions, but there was no wood or any way to build a fire. Realizing that sleeping in the extreme cold might be fatal, he walked the floor the entire night to keep warm.

The supplies did not arrive the next day either, so he hitched up the team and returned back to camp. He reached there after dark and found a pot of beans bubbling on the fire. He later said that this was the best Christmas dinner he ever ate.

Earl sold his home in Hooper in 1939 and moved to West Ogden where he and Bill Green operated a feed store, a service station, and a hamburger stand. This business did not prove profitable. He later moved to Ogden and started to work for the Weber County Fire Dept. He was employed there as a fireman for twenty-two years.

Earl was always interested in the out of doors. During the time he spent roaming the hills he developed an interest in collecting Indian relics. He made frequent trips to Fremont Island in the Great Salt Lake with his cousin Charles Stoddard who ran sheep there. While on the island Earl discovered the remnants of an ancient Indian culture. The artifacts he collected in this vicinity were unique, in that they represented the only artifacts of this type found anywhere. At the time that Earl was collecting materials from Fremont Island, he had as a guest the director of archaeology from the Smithsonian Institute in Washington, D.C. This man made a trip to the island with Earl and dated the find at 13,000 to 16,000 years old. An article on this was written up in the American Antiquity Journal of January 1954. Many archaeologists from different states have come to see Earl's collection, but they only shake their heads, as his collection is like nothing they have ever seen before.

Another of Earl's interests has been his marksmanship and target practice. He became very proficient at this. He was a member of the winning 1948 trap shooting team, and is the only survivor of that group.

At the present time Earl is living at 529 29th street with his wife, Helen. He is the last survivor of the children of John and Isadora Stoddard.

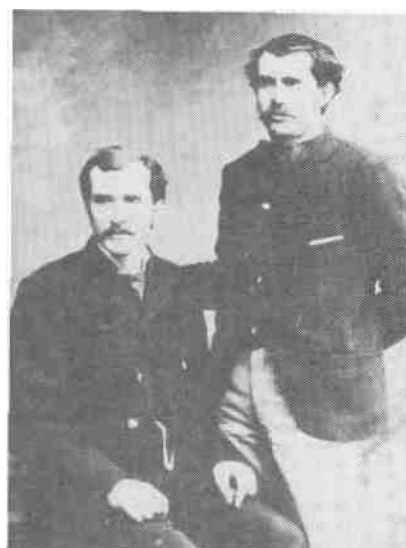
His posterity besides his four children are 27 grandchildren and two great-grandchildren.

First Missionaries to leave Hooper, Utah (April 1873)



Seated — Levi B. Hammon [1]5], **Levi Hammon**,
Wm. Childs

Standing — **JOB. D. Stone**, **Gilbert R. Belnap**
[1]1], **W. J. Belnap** [2]1]



HERITAGE WITH HONOR

Joseph [1]4] and Hyrum [1]6] Belnap.
1882 prior to leaving on a mission to
Tennessee.

Epilogue

FAMILY EXALTATION

It is an honor and a privilege for your compilers to present to the Gilbert Belnap family organization this record of our kindred loved ones. Our thoughts and sentiments regarding the important work of priesthood genealogy and family exaltation is of concern not only to those who have passed on before, but for us the living.

As we attend our family reunions it recalls to our minds the words of the Prophet Joseph Smith and the Lord found in the 113th Section of the Doctrine and Covenants. The Prophet Joseph devotes the entire section to a series of questions regarding the writings of the Prophet Isaiah and the Lord, in turn, answers these questions. The Prophet Joseph asked, "What is meant by the command in Isaiah in the 52nd chapter, 1st verse, which saith, Put on thy strength, O Zion. And what people had Isaiah reference to?" The Lord answers that he had reference to those whom God should call in the last days who should hold the power of the priesthood to bring again Zion and the redemption of Israel. And to put on her strength is to put on the authority of the priesthood which she, Zion, has a right to by lineage.

Certainly this large lineage to which we belong represents the strength of Zion for we know we have a right to the priesthood by the choice lineage to which we belong. What a choice heritage we have! I am certain that Gilbert Belnap and his antecedents, as well as his descendants who have passed on to the other side of the veil can look upon our lineage in the light with which the Prophet Joseph Smith viewed his own particular lineage. He said, in reference to his own father, and referred to the role that each and every one of us have as fathers in the kingdom, "When we see the role of the ancient patriarchs from Adam on down and the restoration of that line of authority in this dispensation, we get a glimpse of each of our roles in being patriarchs unto our own families. For the Kingdom of God is organized after family lines and people after death will be organized into family capacities. The resurrection from the dead restores man to the life with all of his bodily mental powers and faculties and consequently associates him with family, friends, and kindred as one of the necessary links of the chain which connects the great and royal family of heaven and earth in one eternal bond of kindred affection and association. The order of God's government, both in time and in eternity is patriarchal — that is, it is fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fullest will hold lawful jurisdiction over his own children and over all the families that sprang from them to all generations forever and ever."

We certainly look with gratitude to our fathers, grandfathers, and so on back to Gilbert Belnap and beyond, for the choice heritage with which they have endowed us, with the opportunity of belonging to a choice lineage, a choice genealogy, which extends in both directions of time, past as well as future. The heritage which they have left us must in turn be passed on to our children.

The Prophet Joseph Smith, expanding on this principle of priesthood heritage in reference to our posterity tells us in the 86th Section of the Doctrine and Covenants, "Therefore thus saith the Lord unto you with whom the priesthood has continued through the lineage of your fathers, for you are lawful heirs according to the flesh and have been hid from the world with Christ in God. (This means, according to latter-day interpretation reserved for this period of time and the dispensation to which we belong.) Therefore your life and your priesthood hath remained and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

What a choice assignment we have in the Belnap family organization and yes, what a sacred commitment has been given us by the Lord that we perpetuate this priesthood through our particular lineage until the Savior comes a second time.

But we have a vast throng of spirits on our many "grandmother" or collateral lines who have proceeded our original convert, Gilbert Belnap. We also have some who are descendents of Gilbert who have lost their way and it is our obligation within the family organization to keep in touch that they might feel not only a kinship with us as a family, but an affinity to the Gospel of Jesus Christ. President Brigham Young gives us insight in terms of our responsibility pertaining to those of our lineage. "Joseph then showed me the pattern and how they were in the beginning. This I cannot describe, but I saw, and I saw where the priesthood had been taken from the earth and how each family must be joined together that there would be a perfect chain from Father Adam to his latest posterity." Each of us in the Belnap family organization as priesthood bearers and wives have been given the sacred assignment by the Lord of seeing that there is an inseparable link of the present generation back to the earliest ancestor and that we provide for future posterity similar blessings as a result of our faithfulness.

The eternal nature of the kinship that we enjoy within the Belnap family organization can be likened very much to the experience of the Prophet Joseph Smith and his own family. He said on one occasion, "And again blessed of the Lord is my father and also my mother and my brothers and sisters, for they shall find redemption in the house of the Lord. And their offspring shall be a joy and a blessing and comfort to them. And blessed is my father, for the hand of the Lord shall be over him, for he shall see the afflictions of his children pass away and when his head is fully ripe he shall behold himself as an olive tree bowed down with much fruit. He shall stand in the midst of his posterity and when he is old and bowed down with years, he shall be called a Prince over them and shall be numbered among those that hold the right of patriarchal priesthood, for he shall assemble together his posterity like unto Adam and the assembly shall be an example to him of his glory yet to come."

As the Lord has told us, "My work and my glory is to bring to pass the immortality and the eternal life of man." So is the glory of an individual directly proportionate to how many of his family number themselves in a lineage or posterity that can be accepted into the celestial realms. Although the great and atoning sacrifice of Jesus Christ has brought about universal salvation, we are told by the Christ

that our exaltation is directly dependent upon our ability to duplicate his role of saviorship, or in other words, proportionate to our willingness to share with each other not only the temporal, but the spiritual blessings of life in eternity. Our exaltive glory increases proportionately to the number of those whom we gather about us as family and kin. Great, therefore, is the responsibility to pass from generation to generation the role of the patriarchal family order. The Lord told Abraham in the Pearl of Great Price, "Behold, I will lead thee by My hand and I will take thee to put upon thee My name, even the priesthood of thy father, and My power shall be over thee as it was with Noah, so shall it be with thee. Through thy ministry My name, shall be known in the earth forever, for I am thy God." And in response to this charge and challenge that was given him by the Lord, Abraham went on to tell us, "I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same and to possess a greater knowledge and desiring to receive instructions I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed."

"The priesthood was conferred upon me from the fathers," Abraham continued. "It came down from the fathers from the beginning of time, yea even from the beginning or from before the foundations of the earth to the present time, even the right of the firstborn on the first man who was Adam, our first father through the fathers unto me."

And so, being children of Abraham, all of us continue to perpetuate the right of the priesthood which he received. And this is the meaning of the Dispensation of the gospel of Abraham which was restored to the Prophet Joseph Smith by Moses in the Kirtland Temple on April 3, 1836. The power of the priesthood whereby we, as the united family of Israel, descendants of Abraham, heirs to the priesthood, bring about sufficient accumulative sustaining power so that Jesus Christ can consummate his work here in mortality.

Enlarging on the role of Israel in this latter day period of its history, Apostle Orson Whitney has stated, "The House of Israel was divinely established for a definite purpose. It was to give the God of Israel, who became the world's redeemer, a proper lineage through which to come and a worthy medium whereby to promote his beneficent designs toward the human family. The Church of Jesus Christ of Latter Day Saints is an Israelitish institution, working and organizing its lineal descent from Joseph of old through Ephraim, God's firstborn, the earliest branch of the Israelitish tree to bear fruit in modern times."

Giving a more definitive explanation of its purpose, President David O. McKay said regarding the House of Israel, "The House of Israel has been concentrated over the many centuries since the time of Christ preponderantly in the countries of Northern Europe. The vast majority of Saints who have accepted the Gospel up to this point have come from the concentrations of the blood of Israel in the countries of Northern Europe. These areas have been the fountain from which the blood of Israel has gathered here in the tops of the mountains to construct temples and to bring to all of our loved ones, both here in mortality as well as to those who have departed to the other side of the veil, the full exaltive blessings of the priesthood. We have been privileged to place the seals of the Melchizedek Priesthood upon the House of Israel, binding us together for time and eternity. The vast majority of our ancestors, from the present day back to the time of the Magna Carta, are willing and ready to accept the Gospel of Jesus Christ. Those individuals were willing to come here into mortality knowing full well that the Gospel would not be present upon the earth, conscious of their sacrifice to endow us with a religious and political heritage that eventually culminated in the Restoration of the Gospel

of Jesus Christ in the year 1830." President McKay went on to state, "Many choice spirits came into the lineage's that we know now as the House of Israel, and into the lineage's that joined the Church, and has resulted in vast posterity" — a vast posterity of righteous members such as we have in the Belnap family.

We covenanted with those of our ancestral lines that if they would sacrifice by coming here in mortality at a time when the Gospel was not present so that we might be privileged to enjoy the heritage that we now have, as soon as was physically possible we would do this work for them so as to no longer retard their eternal progression. It is with pleasure that those of us who represent you in your family organization and who have been directed to compile this book can state with great joy that those individuals whose names we have accumulated and that have passed on beyond the veil have had their work done for them. We therefore feel that we can present this document as one of a series of "Books of Remembrance" before the Lord and before you as a family and pray that it is "worthy of all acceptance."

We have a responsibility, not only to those whose records are contained in this volume, not only to our direct ancestral lines, which now in many cases extend back into the early centuries of European and British history, but likewise to their collateral descendants as well.

It appears that all of the Belnaps (Belknaps) in America stem from one common immigrant ancestor, Abraham Belknap. He was a choice person among many choice peoples. He resided in the Parish of Southbridgeworth in Hartfordshire, England. We have since come to learn that most of the Pilgrim fathers and those affiliated with them in later companies came from the localities in and about where he resided. What a vast posterity Abraham now has in America, I am certain he looks to us (our family being one of many choice and privileged families of the House of Israel) to bring exaltive blessings of the Gospel to all of his posterity. Not only must we be energetically applied to extracting the names of all those who were the ancestry of the wives of our direct Belnap line and to extract all names of Belnaps by surname and by direct relationship in Great Britain, but similarly those descendants of Abraham Belknap here in America. The task may seem monumental, but I am certain with the combined cooperation, prayer, and fasting of those within the family organization, that the Lord will provide the ways and means whereby we may be blessed to accomplish this work.

If some of you find difficulty in joining us in this most worthy effort, we would admonish you to reflect upon the words of President John Taylor, as he recalls, "I remember Joseph Smith speaking to me upwards of 30 years ago. Says he, 'Brother Taylor, you have received the Holy Ghost. Now follow the teachings and instructions. You have received your annointings of the Spirit of the Lord, and that Spirit will lead you into all truth and bring things past your remembrance and will show you many things to come. Sometimes it may lead you in a manner that may be contrary of most of your judgement, as it has with this great principle of exaltation for your kindred dead. Never mind, follow its teachings and if you do so, by and by it will become in you a principle of personal revelation.' "

Those of us who have tasted the joyous fruits of involvement in "vicarious saviorship on Mount Zion" would like to share our testimony with you that we know that this work is true; that it has made the veil thin, and that it has given us a conscious awareness of the great joy that can only come by realizing one

has done for others that which they cannot do for themselves, as the Savior has done for us that which we could not do for ourselves.

For those who read this volume, we have expanded in further detail the Appendix of this book the scriptural and doctrinal concepts that substantiate our position. We would invite you to read it.

May the Lord's blessings be with each and every one of you, and collectively with all of us as a family organization, that we might continue the unity we have enjoyed in the past, and expand to even greater heights of patriarchal kinship, affection, and relationship. May we share together the blessings of eternal life, is our humble prayer in the name of Jesus Christ, Amen.

Appendix

Constitution And By-Laws of the Gilbert Belnap Family Organization August 29,1964 with amendments Aug. 1966 and Nov. 16,1974

ARTICLE I The name of this Organization shall be "BELNAP FAMILY ORGANIZATION."

ARTICLE II

The purpose and object for which this organization has been establishes is to perpetuate the names and achievements of the men and women who bear the name of Belnap and create a spirit of fellowship among their posterity.

This shall be done by;

1. Preserving old landmarks, collecting relics, establishing a library of historical and genealogical matter, securing unprinted manuscripts, and photographs.
2. Unifying all genealogical, historical and biographical research attendant to the compiling of an acceptable family record.
3. Having all of the necessary temple ordinances performed in behalf of all his dead relatives.
4. Pooling the resources and efforts of the members of his family so that the history and genealogy of his ancestors may be passed on to all his descendants.
5. Maintaining family unity through a bi-annual family reunion.

ARTICLE III

Any person may be eligible for membership in this Family Organization who is a descendant of Gilbert Belnap and the husband or wife of each of these descendants. Persons under sixteen shall be registered as Junior Members. Junior Members are not permitted to vote nor hold office, and are exempt from payments of any dues.

Any person who is eligible may become a member of this Organization by complying with the following rules;

1. By presenting a request for membership with the Secretary of the Organization, which request is to be accompanied by the following items;
 - a. A pedigree chart showing his lineage from Gilbert Belnap b. A family group sheet of the applicant's own immediate family properly compiled.
2. Payment of **the** annual dues, which shall be made on or before the day of the reunion.

ARTICLE IV

The members of each of the following families, Gilbert, Reuben, Joseph, Martha, Hyrum, Augustus, Vinson, Amasa, Mary, Adaline, Lola, William, Oliver, Francis, Isadora, shall be encouraged to organize member family organizations and appoint one member to serve on the Board of Directors of this organization for a period of two years. The members of the above families shall appoint a new director every two years or when ever a vacancy occurs.

ARTICLE V

The officers of this organization shall consist of a president, three or more vice-presidents, and a secretary and/or treasurer. The office of president and vice-president shall be elected at the bi-annual reunion of the organization and their term of office shall begin as outlined in the by-laws. The term of office shall be for two years or until their successors are elected or appointed. All officers shall be eligible for re-election only as specified in the by-laws. The office of secretary and/or treasurer, family historian, genealogist and family representative shall be appointed by the presidency. It is recommended that the family historian, genealogist and family representative not be changed frequently unless compelling reasons justify the family to take such action. Therefore, the officers of the organization shall appoint members to fill these positions as necessary.

The President, Vice-Presidents and Secretary-Treasurer shall constitute the officers and it shall be their duty as a committee to represent the Organization during the interval and between reunions, to carry out its resolutions, to recommend the time and place of the reunion and the annual board of directors meetings, to fill vacancies, appoint the genealogist and family representative, appoint committees and to perform such other work as may be delegated to them by the Organization. To publish books, print pictures, publish records as they deem necessary, to publish and distribute an annual family newsletter to all members of the Organization.

The officers shall meet at least three times during the year and be diligent in the duties of fulfilling the purpose and objective for which this Organization was established.

ARTICLE VI

All records, Photos, books, supplies, etc. purchased, donated or accumulated by the Belnap Family Organization, shall become the property of said Organization. Inventory of all items and records shall be properly marked, indexed and maintained. Records and histories shall be available and subject to the call of the President for review at all times.

ARTICLE VII

The officers shall have the authority to appoint an executive secretary when necessary and to set a fee for such secretary and to be ratified by the Board of Directors.

ARTICLE VIII

The family officers shall have the authority to enlarge upon the necessary committees as may become necessary from time to time as the Organization grows or as it becomes advisable to conform to the suggested organization as set forth by the L.D.S. Church.

ARTICLE IX

The Articles and subsequent Amendments of the Constitution of this Organization may be amended by a majority vote present at the bi-annual reunion.

By-Laws

SECTION I: The Board of Directors may add other families bearing the Belnap name or any derived spelling of this name than those specified under Article IV by a majority vote of the Board of Directors. The Board of Directors shall meet annually at a time and place so designated by the President of the Family Organization. They shall hear and approve the President's annual report and the financial report of the Treasurer. The Board of Directors shall determine the time and place for the bi-annual Belnap Family Organization reunion. The Board of Directors shall be empowered to set the membership fee. Each member of the Board of Directors shall be responsible to his immediate family organization to see that correct names and addresses of each member and that research, historical, genealogical information and changes in each family by birth, marriage and death is reported and sent to the Third Vice-President of said Organization.

SECTION II: In the event of the death, illness or resignation of an officer, the Board of Directors shall appoint a new officer to the unexpired term.

SECTION III: The President shall be responsible for all the achievements and activities of the Belnap Family Organization. He shall preside over and conduct all meetings of said Organization. He shall direct all activities of said Organization.

SECTION IV: All meetings of the officers and Board of Directors shall be subject to the call of the President. Any three directors may call a Meeting by giving written notice to the Secretary thirty days before said meeting shall convene. The Secretary shall notify all officers and directors of said meeting.

SECTION V: The First Vice-president shall assist the President as needed and shall serve as Chairman of the Research and Genealogical Committee.

SECTION VI: The officers shall appoint a Research and Genealogical Committee to consist of a family genealogist and others to serve as the officers shall deem necessary, but in no event less than four members. The First Vice-president shall be chairman of this committee and shall call and preside over all committee meetings. This Committee shall be responsible for the following;

- See that the family research is being done and encourage all members to participate.

- Coordinate all research and temple work and assign lines of research where needed.

- See that we are receiving information from the family lines on research.

- See that the information received is being distributed and the family is being informed as to what research and who is doing the research.

- See that the information received is being recorded in a permanent record and that information for the members is being compiled and published.

SECTION VII: The Second Vice-president shall assist the President as needed and shall be directly responsible for the following activities;

- Work with each family organization to see that they are fully organized.

- Contact each family representative and have dates of all reunions for the coming year.

- Coordinate all family reunions so we don't have conflicting dates and places.

- Work with each family for their cooperation and assistance for the bi-annual Belnap Family Organization reunion.

- Plan the bi-annual family reunion, take charge of the program, activities and handle all publicity connected with same.

- Encourage families to hold reunions.

- Organize a committee to help when needed and serve as chairman.

SECTION VIII: The Third Vice-president shall assist the President as needed and shall be directly responsible for the following activities;

- Work with each family organization to see that they are fully organized. Keep the families informed as to all activities of the Belnap Family Organization. Assist in encouraging that research work, and changes in the membership are reported to the Secretary or Research and Genealogical Committee.

Encourage the family organizations to become active in accomplishing the purpose and goals for which this Organization was established.

Organize a committee to help when needed and serve as Chairman.

SECTION IX: The Third Vice-President shall notify each family representative when temple work is to be done. Said information is to be received from the Research and Genealogical Committee.

SECTION X: The Secretary-Treasurer shall keep an accounting of all funds received and disbursed. Handle the collection of funds from the individual members and family organizations. Maintain an accurate and up-to-date list of all members of the Gilbert Belnap Family Organization. Maintain the minutes of all meetings of the officers and reunions. Maintain a record of all temple work being performed and research accomplished (numbers only.) Shall mail information, letters, announcements, notices, etc. Work with the Historian in maintaining an historical record of the members of said Family Organization.

SECTION XI: The officers shall appoint an Historian to work under the direction of the Secretary-Treasurer for preserving the historical information of the members and children of the Gilbert Belnap Family.

SECTION XII: It shall be the duty of the Family Genealogist to receive all work and correspondence and information from the research libraries. The Family Genealogist shall become the Family Representative for the L.D.S. Temple and pedigree information. Said name and address to be on record in Salt Lake City.

SECTION XIII: All Organization expenses must be approved by a majority vote of the officers.

SECTION XIV: The family officers shall constitute the nominating committee for the selection of candidates to be placed on the ballot at the bi-annual reunion and obtain the consent of each nominee.

SECTION XV: The President of the Belnap Family Organization shall not be permitted to remain in office for more than one term at a time; but may become a candidate for election to succeed himself, but for not more than three successive terms.

SECTION XVI: The incumbents first, second and third vice-president shall be the only eligible candidates for office of President of the Belnap Family Organization. The incumbent vice-presidents may be candidates to succeed themselves as vice-presidents. Not for more than three successive terms.

SECTION XVII: The Secretary shall not be permitted to remain in office for more than terms.

SECTION XVIII: The nominating committee shall recommend one or more names for the offices of First, Second, Third Vice-Presidents and Secretary-Treasurer. These names so recommended by the nominating committee and those eligible for office of President shall be printed on a ballot in alphabetical order for the office so designated. Balloting for the family officers shall be done at the bi-annual reunion during one of the regular conducted meetings. Balloting shall be in secret and the ballots turned over to the President and Secretary for tabulating. Results of the election shall be given immediately and the new officers shall be installed at the close of the final meeting of the reunion.

SECTION XIX: The new officers of said Organization shall take office when installed and shall meet and select the committees and family genealogist no later than thirty days after the date they are elected.

SECTION XX: The By-laws of the Belnap Family Organization may be amended, altered or added to by a majority vote of the members voting at the bi-annual reunion.

APPENDIX
Officers of the Belnap Family Organization

October 5,1904

Chairman — G. R. Belnap

July 1,1939

Chairman — W. O. Belnap

The first formal election of officers was held at this reunion under the direction of Arias G. Belnap. The following were elected:

President — William O. Belnap

1st Vice President — Mary B. Lowe

2nd Vice President — Henry H. Belnap

Secretary-Treasurer — Joseph H. Belnap (he had previously been taking care

of money collected — \$1.00 per family)

Historian — Marion B. Kerr

The Board of Directors consisted of one member from each family of each child of Gilbert Belnap. Those appointed were:

Mead Belnap Arias G.

Belnap Alpha C.

Crow A. R. Belnap

Annie Flitton Emory

Belnap AdalineB.

Child Zeruah L.

Thomson

Rose James Belnap

Henry Belnap Rosel

Belnap Amasa

Hammon Charles

Stoddard John Belnap

Lovel Belnap

October 8,1939

At a meeting of the Board of Directors the following were **elected**:

Researcher & Genealogist — Mr. and Mrs. Mead Belnap

Recorder — Delia A. Belnap

Temple Committee Chairman — Emory Belnap

April 8,1940

A meeting was held to appoint a temporary secretary-treasurer to finish the term of Joseph H. Belnap, deceased. His daughter, Jean B. Platt, was put in.

August 31,1940

At the reunion all previous officers were elected to remain the same and Jean B. Platt was elected as Secretary-Treasurer.

August 30,1941

Lillian B. Belnap is listed as "acting" secretary-treasurer. No explanation.

August 26,1946

Officers reorganized as follows:

President — Lester Belnap 1st

V.P. — Volney B. Belnap

2nd V.P. — Lee Stoddard Sec-
Treas. — Delia A. Belnap .
Historian — Marion B. Kerr

A new board of directors was appointed:

Ruben — Ruben Belnap, Jr. Lola— Alpha C. Crow Joseph — Leonard B.
Ross William — William O. Belnap Martha Jane — D. Glen Hammond
Oliver — Wilford Belnap Hyrum — Lois F. Belnap Francis — F. Eugene
Belnap Vinson — Lovel Belnap Isadora — West Stoddard Amasa —
Rose Belnap Gilbert R. — Gilbert Marriott Adaline—Zeruah L.
Thomson Augustus—Earl Belnap Mary — Mary Lowe

September 11,1948

At the reunion it was voted to retain all officers.

August 12,1950

All present officers retained.

May 17,1952

At a business meeting held by the officers, Gilbert Marriott was appointed as Genealogist for the Family.

August 23,1952

All officers retained.

August 21,1954

All officers retained.

August 18,1956

An election of officers was held at the reunion and the following took office:

President — Elmer D. Belnap 1st
V.P. — Aaron B. Ross 2nd V.P. —
Garth Belnap Secretary — Alpha C.
Crovy Treasurer — Arias G. Belnap
Historian — Marion B. Kerr

The board of directors are as follows:

Ruben — Ethel B. Barner Martha
Jane — Ethel McEntire Augustus —
Ezra L. Belnap Gilbert R. — Gilbert
Marriott Adaline — Zeruah
Thomson Oliver — Lester Belnap
Hyrum — Volney Belnap

August 23,1958

All officers remained the same with the following added:

Genealogist — Gilbert Marriott Research
Specialist — Delia A. Belnap Asst.
Genealogist — Zeruah L. Thomson

August 19, 1960

At the reunion the following took office:

President — Volney B. Belnap 1st

V.P. — Aaron B. Ross 2nd V.P. —

Wilford Belnap Secretary — Alpha C.

Crow Treasurer — Arias G. Belnap

Historian — Marion B. Ken-**August**

25, 1962

At the reunion the following were elected:

President — Gordon L. Belnap 1st

V.P. — Lorenzo Belnap 2nd V.P.

— Max G. Belnap 3rd V.P. —

Flora B. Dotson Sec-Treas. —

Artella T. Luthy Historian —

Marion B. Kerr

Family Representatives were chosen as follows:

Gilbert R. — Maude B. Kimball Mary — Jewl L. Van Orden Ruben —

(None) Lola — Alpha C. Crow Martha Jane — Ethel B. McEntire

William — (None) Hyrum — Knight B. Kerr Oliver — Vere Belnap

Augustus — Augustus R. Belnap Francis — Voletta Blanch Vinson —

Vinson K. Belnap Isadora — Jennie Cobbley Amasa — Edith M. Ward

Joseph — Amos Belnap Adaline — Zeruah Thomson

August 22, 1964

At the reunion elections resulted in:

President — Lorenzo Belnap 1st V.P.

— Ronald F. Belnap 2nd V.P. — Keith

Belnap (Idaho) 3rd V.P. — Flora B.

Dotson Secretary — LaRue B. Willis

Treasurer — Artella Luthy

Changes in the Family Representatives:

Augustus — Earl R. Belnap Reuben —

Adaline B. Child Vinson — Richard D.

Belnap William — Henry Belnap

Joseph — Dr. Howard K. Belnap

Isadora — O. Lee Stoddard The rest

remained the same.

August 20, 1966 — Reunion

President — Delia A. Belnap 1st V.P.

— J. Francis Belnap 2nd V.P. — H.

Austin Belnap 3rd V.P. — Gordon L.

Belnap Secretary — Coelin R.

Holbrook

APPENDIX

Treasurer — Artella Luthy
Historian — Marion B. Kerr

July 20,1968 — Reunion

President — H. Austin Belnap
1st V.P. — Gordon L. Belnap
2nd V.P. — Richard D. Belnap
3rd V.P. — Evelyn B. Galloway
Historian — Helene K. Smith
Treasurer — Wendell T. Belnap
Secretary — None (acting — Joy M. Belnap)
Editor of the CRIER — Gordon L. Belnap
Family Representative change:
Isadora — Jen A. Patterson

June 27,1970 — Reunion

President — Gordon L. Belnap 1st V.P. —
Richard D. Belnap 2nd V.P. — Evelyn B.
Galloway 3rd V.P. — J. Francis Belnap
Secretary — Joy M. Belnap Treasurer —
Wendell T. Belnap Historian — Helene K.
Smith Genealogist — Delia A. Belnap Editor
of CRIER — Gordon L. Belnap

August 19,1972 — Reunion

President — Richard D. Belnap 1st V.P. —
Dr. W. Dean Belnap 2nd V.P. — Dr. Knight
B. Kerr 3rd V.P. — Max G. Belnap Secretary
— Joy M. Belnap Treasurer — Wendell T.
Belnap Historian — Helene K. Smith
Genealogist — Delia A. Belnap Editor of
CRIER — Gordon L. Belnap

In 1973 the following changes took place in the Family Representatives:

Amasa — Edith M. Ward Augustus —
Vaughn L. Belnap Francis — Voletta
Blanch Gilbert R. — Gilbert Marriott
Hyrum — Knight B. Kerr Isadora — Hal
Stoddard Joseph — Dr. Howard K. Belnap
Lola — Alpha C. Crow

Martha Jane — Dian M. Roberts Mary
— Fern Palmer Adaline — Zeruah L.
Thomson Oliver — H. Lynn Belnap
Reuben — Evelyn B. Galloway Vinson
— Richard D. Belnap William —
Kenneth Lee Belnap

June 29,1974 — Reunion

President — Dr. W. Dean Belnap
 1st V.P. — Dr. Knight B. Kerr
 2nd V.P. — Max G. Belnap
 3rd V.P. — LeGrande L. Belnap
 Historian — Helene K. Smith
 Secretary — Joy M. Belnap
 Treasurer — Acting, Joy M. Belnap (Wendell passed away 27 Jan 1974)
 Genealogist — Delia A. Belnap
 Editor of CRIER — Gordon L. Belnap
 Family Representatives remained the same.

Gilbert Belnap

1860 — Appointed Prosecuting Attorney on November 26, 1860 for the City of Ogden. 1862 —
 Elected Sheriff in August 1862 and sworn in November 5, 1862. (Weber County) 1864 —
 Reelected Sheriff in August 1864. Sworn in February 5, 1866. 1866 — Reelected Sheriff in August
 1866. Sworn in February 7, 1867.

 1869 — Sworn in as Sheriff January 1869.
 1870 — Elected Selectman for Weber County on August 4, 1870.
 1870 — Awarded mail contract on June 13,1870 to commence July 1,1870 to June 30,1871
 between Ogden City by Alma to Hooper.
 1870 — August 1, 1870 elected Trustee for the Hooperville Irrigating Company.
 1871 — Awarded mail contract on March 30, 1871 to commence July 1, 1871 to June 30, 1874
 between Ogden City and Hooper.
 1872 — Elected a Delegate to the Convention for the purpose of framing a Constitution and taking
 preparatory steps for the admission of Utah into the Union as a State. (Letter of
 February 7,1872)
 1872 — March 6, 1872 appointed Census Taker for Weber County.
 1872 — Granted mail contract between Salt Lake City and Bingham Canyon March 15,1872.
 1873 — August 4, 1873 elected as Selectman for Weber County.
 1874 — Letter of May 17, 1874 giving notice of a meeting to promulgate United Order.
 1874 — Called on Mission to United States.
 1876 — December 30, 1876 appointed as Assessor and Collector for Weber County.

APPENDIX

675 (Transcription of a deed signed by Samuel Belknap)

TO ALL PEOPLE to whome these Presents shall come, GREETING, KNOW YE, That I Samuel Belknap of Somers in ye County of hampshire & provence of the Massachusetts Bay in New England solemnly Do for and in Consideration of the Sum of forteene pounds Currant Money, of the Province aforesaid, to me in hand paid before the Ensealing hereof by Ebenezer Jons of Somers *aforesaid?* the Receipt whereof I do hereby acknowledge and myself folly Satisfyed, Contented and Paid, HAVE Given, Granted, Bargained, Sold, Aliened, Released, Conveyed and Confirmed and by these Presents, do Freely, Clearly and Absolutely Give, Grant, Bargain, Sell, Aliene, Release, Convey & Confirm unto the said Ebenezer Jones his Heirs and Assigns for ever one _____

_____tract
of Land Cituate lying & being in ye Township of Somers Containing by Estimatio five acres & one half of land by mesuer (measure?) Buted and boundry as followeth beginning at a Stake & heap of stons the Northeast Corner bounds of ten acres of land which ye S. A. Belknap bought of Joseph Fisk of Somers as it is buted and bounded upon (record?) from thence Running South fifty Rods to a Stake and heape of Stones the Southeast Corner bounds of Sam 1 Belknap land from thence bounding South upon land of mostly wood running west 17 Rods & an half from thence bounding west upon Sam L. Belknaps land running north fifty Rods from thence bounding North upon common lands & running East Seventeen Rods and an half to the first mentioned bounds_____

TO HAVE AND TO HOLD the before Granted Premises with the Appurtenances and Privileges thereto belonging or in any ways apertaining to him ye s(ai)D Ebenezer Jones his Heirs and Assigns forever to his and their own proper Use, Benefit and Behoof for ever more. And the said Sam 1 Belknap his Heirs, Executors and Administrators do Covenant Promise and Grant unto and with the said Ebenezer Jones his Heirs and Assigns for ever, That before and until the Ensealing hereof, I am the True, Sole, Proper & Lawful Owner and Possessor of the before granted Premises with the Appurtenances. And have in myself good Right, full Power and lawful Authority to Give, Grant, Bargain, Sell, Aliene, Release, Convey and Confirm the same as aforesaid; and that Free and Clear, and Freely and Clearly Executed, Acquitted and Discharged of and from all former and other Gifts, Grants, Bargains, Sales, Leases, Mortgages, Wills, Intails, Joyntures, Dowries, Thirds, Executions, and Incumbrances whatsoever. And furthermore, I the said Sam 1 Belknap Covenant, Promise and Engage the before Granted Premises with the Appurtenances unto the said Ebenezer Jones his Heirs and Assigns for ever to Warrant, Secure and Defend against the Lawful Claims or Demands of any Person or Persons whatsoever. In witness whereof I have hereunto set my hand and seal this twentieth day of May —1735 Synod sealed and delivered in_____ (signed) Sam 1 Belknap

(seal)

Daniel Chandler Jonathan

anfield

(SECOND PAGE)

Hampshire Ss May 20th 1735 Samuel Belknap subscriber to the within Written Instrument acknowledged the same to be his act and Deed

Coram (signed) John Pynehon Just pac

Hampshr Ss Springfd. May 20th. 1735. Rec d and Recorded in the Records of Deeds for Said County Lib o 91 Folio 320_____

(signed) John Pynehon Reg t (registrant ?)

(LAST PAGE)

Ebenezer Jones

Deed

The following is the wording of the apprenticeship indenture pertaining to Gilbert Belnap entered into 13 day of January, 1832 between his father Rosel Belnap and William C Moore. The original Document is in the Possession of Marion Belnap Kerr: Dated December 6, 1966

This Indenture Made at Whitby in the Home District And province of upper Canada this thirteenth Day of January in the year of our Lord one thousand Eight hundred and thirty two. *Witnesseth* that Gilbert Bellnap Son of Roswell belnap of the township of Whitby aforesaid——

Aged ten years and twenty one days by and with the consent of the said Roswell Belnap his father both of his own free and voluntary will place himself and bound himself Apprentice unto William C. Moore of the aforesaid township of Whitby wheelwright and waggon Making to learn the art, trade, mystery or occupation of a wheelwright and waggon maker he the said William C. Moore now useth and with him as an apprentice to dwell continue and serve from the Day of the date of these presents unto the full end and term of nine years and two hundred and forty four Days from thence next ensuing and fully to be complete and And ended during all which term of nine years two hundred and forty four Days. the said the said Apprentice has said master well faithfully Shall serve his secrets keep his powerful Commander. * rereadily obey, hark to his said master he shall not do nor wilfully suffer it to be Done by others, the goods of his master he shall not embezzel or wast nor lend them without his Consent to any at

dice or any other unlawful game he shall not play taverns or any houses, he shall not frequent matremoney he shall contract from the service of his said master. he shall not at Any time Depart or absent himself without his said masters leave Obey All things as A good and faithful Apprentice shall and will demean and behave himself toward his said master and his during the said tenure ——And the said master in Consideration of the Said Covenants and agreements of the said Apprentice and his father to be by them kept performed and fulfilled said Apprecentage in the said trade mystery or occupation of wheelwright and waggon maker which he now useth with all things thereunto belonging Shall and will teach instruct on case to be nice and sufficiently taught and instructed after the best way and manner he can and shall and will also allow unto his said Apprentice meat drink washing mending and lodging and Apperel both linen and woollen; and all other necessities fit and Convinient for such an Apprentice in sickness and in health during the term aforesaid and that he will treat the said Apprentice kindly and also the said master shall and will during the aforesaid term the said Apprentice to some good inglish school a sufficient time to acquire a * of reading writing spelling and arithmetick as far as the rule of the tense likewise that he

* shall and will at the expiration of the said term of time of nine years and two hundred and forty four days allow and give to the said Apprentice one good sute of every Day and one suit of holiday (torn out)* a set of tools suitabel and Sufficent to work at the said trade and fifty pounds currency (torn out).

* : in witness; wheareof the said parties to these presents have hereunto set theare hands * and seals the Day and year first above written.

sined and sealed in the presence f)

John McGrigor
SAMts Hatts**

'
/

his Gilbert X
Belnap mark Rosel
Belnap William C.
Moore

*either unable to decipher the word or it was torn from the sheet and blank spaces either missing or cannot be deciphered.

** The name of the second signer of the document as a witness looks like that shown but may not be correct.

*——dashes are as shown on the document.

Note: The document was carefully gone over with a magnifying glass by Marion B. Kerr, her son Knight and Arias G. Belnap and this is as near accurate as they could determine.

**Pioneer Recollections Of Gilbert Belnap's Homes,
(dictated by Hyrum Belnap to his daughter Flora)**

Uncle Gilbert said he remembered when the family lived on 23rd St., Ogden, Utah, on the north side of the street between Grant and Lincoln Ave. before Hyrum was born. (Hyrum Belnap Born Mar. 24, 1858.)

At the birth of Hyrum they lived on the South side of 26th St., between Grand and Lincoln. Later they moved to their farm, one block below Wall Ave. on the north side of 24th St. There Gilbert Belnap ran the ferry boat or skiff across the river, (Weber) which carried passengers across, serving instead of a bridge. Later on, his sons Gilbert Rosel Belnap and Reuben Belnap operated it.

Hyrum Belnap recalls a spring, just east of the Second Ward Meeting House on the northeast corner of 26th and Grant called Belnap spring. (2nd Ward still uses the spring to water the grass.)

Hyrum first attended Church in the Council House, later attended services in the Tabernacle. His mother would walk barefooted, from their 24th street home, till she reached a log, within a short distance of the Tabernacle then she would sit down and put on her shoes and stockings. (Father said to save her shoe leather and she wanted to appear well in Church.) Hyrum went barefooted until he was ten years old. The seats in the Tabernacle were a step formation, on which boards were placed.

The family moved to Hooper in 1869. There were no trees, only sagebrush, rabbit-brush and rabbits and hares. Their first home in Hooper (then called Musk Rat) was a government wagon box with rounding bow. The box was about 3 ft. high on the side with a cover, which tied at the ends. The family slept in a wagon box at night. A couple of large rocks were laid a short distance apart. On each side two pieces of iron were hammered in the ground. On the top of these another piece of iron was laid. From this their kettle hung.

Gilbert built a log house 12 ft. square with a dirt roof and flags and rushes for rafters. Afterwards he built a larger one, and the first one was used for a chicken coop. About 50 ft. from the granary a new log house was built. It was one and one half stories high. It had two rooms on the first floor and two rooms on the second floor. This house was built from hewn logs. Later a kitchen was built, also a bedroom on the eastside. The granary was built partly underground. In the underground room their potatoes were stored for the winter.

In 1880 he built an adobe house about the same size. The grandchildren remember Gilbert Belnap had a pond about 14 x 20 ft. filled with fish. He had many beehives near a large apple tree orchard of about 200 trees, a large Lucerne field, pigs, cows, chickens and geese. Which were stripped of their feathers by Aunt Mary and Addie at various times. The feathers were used for beds and pillows. At first Gilbert Belnap used wild hay and planted corn field.

Hyrum remembers that the family had wooden chairs, with seats made of strips of rawhide, interwoven together. Over their fireplace their meals were cooked in a bake kettle, suspended over the fireplace. In their earlier homes, grandfather and grandmother slept in the beds and the children on the floor. The family had a wooden cradle, also a trundle bed which was shoved under the larger bed during the day time. In the larger home his sister, Martha Jane, slept on some planks laid over the ceiling joists. In the summer the boys slept on the dirt roof of the two roomed house.

Farmington July 28, 1857 Brother Brigham Yong

Sir Brother Gilbert Belnap

wished a recommend from me to you of the purpose of getting another woman and I can recommend him as a faithful Elder

FS Smith

(Typed exactly as the original) Gilbert was
appointed 1st Lt. of Calvary.

Later company commander under Major Lot Smith with whom he formerly served in the Nauvoo Legion. Horses were fast wild mustangs captured on desert by Delta, Utah. They aided and harassed Johnston's Army from Laramie to Ft. Bridger — destroyed most of supplies and wagons without killing a man. Successful in keeping Johnston out of valley that summer — took supplies to them at Ft. Bridger in mid winter to keep them alive. Gilberts brother Thomas came west with Johnston's Army to find his brother Gilbert.

**Brigham Young governor of The
Territory of Utah**

To all to whom these Presents shall come:

KNOW YE, that G. Belnap having been duly elected to the office of First-lieutenant of Company B, of Battalion of Cavalry, of Weber Military District, I, BRIGHAM YOUNG, GOVERNOR, for and on behalf of the people of said Territory, DO COMMISSION him First Lieutenant of Company B, of Battalion of Cavalry, of Weber Military District; of the NAUVOO LEGION, and of the Militia of the Territory of Utah; to take rank from the 22nd day of October 1853, being the time of his election to office.

He is therefore, promptly and diligently to discharge the duties of said office, by doing and performing all things thereunto belonging; and I do strictly require all officers and soldiers under command to be obedient to his orders; and he is to obey all such orders and directions, as he shall receive from time to time, from the Commander-in-Chief, or his superior officer.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Seal of said Territory to be affixed at Great Salt Lake City, this ninth day of March AD one thousand eight hundred and Fifty-five, and of the Independence of the United States of America the Seventy-ninth.

BY THE GOVERNOR

Brigham Young

A. W. Babbitt

Secretary

APPENDIX

679 Gilbert Belnap and the Transcontinental Railroad

The other night (March 7, 1869) an article appeared in the newspaper of the Ogden Standard Examiner (Ogden, Utah) about the coming of the continental railroad. It told about the Union Pacific rails reaching Ogden, about five blocks away from the old Tithing Office in downtown Ogden. The Union Pacific coming from the East and the Central Pacific racing eastward from the West.

When the Union Pacific reached Ogden they erected a stand and held a typical Western celebration. On this stand the paper listed the names of numerous prominent people who helped on this project; among this list was Gilbert Belnap.

This called to mind an event Gilbert Belnap participated in, in these early days. It became necessary just before 1869 to get the payroll to the railroad workers. It was to be taken from Salt Lake City, Utah, to Wells, Nevada.

Who was to take it? There were no railroads, no automobiles, no airplanes. The fastest way, and perhaps the surest, was to take it by horseback.

The sheriff of Salt Lake was called in and he suggested they get Sheriff Gilbert Belnap of Ogden. This they did.

Sheriff Belnap disguised himself as an old miner. The large sum of money was placed in gunny sacks tied to his horse, and in his disguise he left for Nevada. This trip would take him through some very wild and desert country.

The coming of the railroad and the migration westward of gold seekers also brought many undesirable characters who would never hesitate to rob, steal or shoot. Therefore it was a hazardous undertaking.

These bandits also knew payrolls had to be sent out and were always on the lookout to waylay anyone that might appear to be a carrier.

The first night Gilbert got to K's Ward, now known as Kaysville (Davis County, Utah). When it was getting dark he rode about half a mile from the main trail or road and camped for the night. He tied his horse to his blanket so if the horse got frightened it would wake him up.

Before dark a group of robbers had passed, and during the night they passed him a couple of more times. They didn't pay any attention to him as they thought he was an old miner.

At the coming of daylight he was on his way again. He had to seek water holes and live off the land. Sometimes he would meet up with hardy surveying groups and once in a while those rough characters who were out to rob. He kept his disguise up and could swagger with the best of them. He was always in great danger of being detected and of surviving in the desert country. But Gilbert was true to his trust and made the journey and delivered the money in safety.

-Volney B. Belnap, Grandson (Son of Hyrum
Belnap & Anna C. Bluth)

Gilbert Belnap had three sons who worked on the railroad as it was being built through Weber Canyon: Gilbert R., 21 years old; Reuben, 17 years old; and Joseph, 15 years old. The exact dates they worked are not known, but the track was laid to Devil's Gate, Weber Canyon by June 11, 1868, and to the mouth of Weber Canyon by July 22, 1868. Because of the difficult terrain and the spring floods in the canyon, the track was not laid into Ogden until March 8, 1869.

Reuben Belnap records that the first year he earned \$100 and gave \$50 of it to his father. The first new suit he ever owned he bought with the money earned working on this railroad job.

When the trail came to Ogden a big celebration was to be held. The Belnap family was there. Everyone was dressed in their best and the girls in white dresses. The town of Ogden was very different then. There was a slough in the business district of town.

The young boys went down the track to meet the train, among them were Hyrum Belnap, age 11, and his brother, Amasa, age 3. When the steaming, puffing train appeared they ran for their lives, except Amasa who stood frozen to the ground. No amount of screaming from the other boys could move him. The train kept coming, steaming and puffing. For a few seconds Amasa could not be seen for the steam from the train. They just knew Amasa was killed. When the train passed and the steam cleared away, Amasa was still standing there about two feet outside the train rails.

More excitement was seen when the train reached its destination, Ogden. The adults were in their places watching the steaming, puffing, bell-ringing monster coming down the track. The terrified children took off through the slough. What do you suppose happened when the Belnaps saw those beautiful white dresses after they had been through the slough?

(These stories were told by Hyrum Belnap.)

"Champions, All"

In the fall of 1850 Gilbert Belnap and family arrived in the Salt Lake Valley and were directed to settle in Ogden, Utah, which they did.

Gilbert Belnap obtained work from Captain James Brown who lived at the old Good-year Fort which he had purchased from Goodyear some time before.

While working for Brown, Belnap was appointed Ogden City Marshal by the common council of that City, which office he held for some time.

A company of men from Missouri arrived at the Fort after the ferry had been tied up for the night and prevailed upon Brown to take them across the river by offering extra money, whereupon Brown recalled some of the workers and the men and wagons were taken across the river.

The captain refused to pay and, amidst curses and threats, drove on as far as Ogden River where the company camped for the night.

A complaint was signed and Belnap was sent to collect or bring the captain into court. While still cursing the Mormons and walking back and forth by the side of the pony, Belnap reached down and took him by the coat collar and headed the pony for the court house located on 24th Street.

The curious boys and girls, living along Washington, took up the chase while the mothers, screeching to high heaven, "Come back", followed. The captain paid all charges **or** costs and was released.

In the early days of settlement, Brigham City joined with Ogden City in a 4th of July celebration which was held at the Hot Springs north of Ogden City. Chester Love-land and Gilbert Belnap were picked for a wrestling match. Belnap won the honors. The old-timers also stated that in the high jump event, Belnap cleared the bar at the six-foot level.

Many of Gilbert's traits have been passed on to his ancestors. In the early days of Hooper, Francis M. Belnap was chosen by the town boys to match Joe Hogge, a much larger man, of West Weber in a rough and tumble, no holds barred, and was to go till one **or** the other cried "enough". The fight was long and furious. Francis carried the day.

The Hooper baseball team, made up partly of Belnap boys, captured the State championship honors.

The first basketball team was organized at the Weber Stake Academy in 1901, but had very little activity. The next year a schedule was drawn up with the four Church schools of Utah. In 1904 and 1905 Henry Belnap was considered the best center in the State. At a track meet in 1904 Henry Belnap took first place in all events. The 1905 games were close but hard fought. In an overtime game with LDS the score was LDS 14, Weber 16, Belnap making the last basket. Henry Belnap taught school in Malta, Idaho for 17 years and coached the athletics.

John M. Belnap was the outstanding guard in 1906. No forward scored a basket over him during the season. He taught in Oakley, Idaho where he put out a winning basketball team.

Ken Anderson found a clipping of some years ago and offered it as an example of good foul pitching: In 1913 at the State high school tournament Arias Belnap of Weber scored 70 out of 74 free throws in the meet. In the good old days one man pitched all the foul shots.

In the State championship contest between LDS and Weber in 1913, Arias Belnap scored all of Weber's points in the title game.

Arias Belnap scored 42 points on six field goals and 30 out of 31 foul shots. The final score was Weber (or Belnap) 42 and LDS 40.

Amos Belnap was a sprinter. He held the 220 yard run for several years. In 1917-18 the sons of Augustus Belnap had their own basketball team and, as such, never were beaten. The youngest player, Elmer, was the delight of the crowd whenever on the court. He was hardly old enough and big enough to make a basket.

The boys and their brothers-in-law had a baseball team and took the Idaho country by storm.

Bud Belnap, son of George Ellis Belnap, won honors in football at the BYU.

Outgoing Officers Of The Belnap Family Organization 1966-1968

Left to Right: Delia A. Belnap, President; Joseph Francis Belnap, 1st Vice President; H. Austin Belnap, 2nd Vice President; Gordon L. Belnap, 3rd Vice President.

The Belnap Family Reunion for 1968 was held Saturday, July 20, 1968. This reunion celebrated the 100th anniversary of Gilbert Belnap settling in Hooper. Festivities began at 10:00 a.m. at the Hooper Park. Family members were asked to bring their own lunches. Soft drinks and dessert were furnished by the Organization. An outstanding meeting was held after lunch in the Cultural Hall of the Hooper Ward. A large crowd was in attendance.

Bruce Belnap family presenting the State of Utah flag to Mr. Paul Warfel of the Fort DeSoto Park in Florida.
Left to Right: Kim age 11; Phyllis; Boyd, age 8; Craig, age 5; Mark, age 9; Carol, age 11, and Bruce Belnap.
(Bruce is the son of H. Earl Belnap, who was the son of Hyrum, the sixth child of Gilbert Belnap.) *Henry Belnap is the 5th

Child of William James and Eliza Ann Watts Belnap

To Gilbert In Hooper From Thomas at Fort Cameron

January 27, 1876

My Dear Brother,

I suppose you have arrived safely at home by this time. Having a few leisure moments, I could think of no better employment of them than in having a silent chat with you.

In the first place, how did you stand the journey home. I hope you did not suffer too much with your rheumatics. I suppose you found the roads very bad. Did you all arrive home without any accident?

I have had quite a lively time since you were here. I am no longer with the colonel. You might have heard me say that I intended to give that Irish Groom a whipping. The morning after Christmas I went for him and in about two minutes I put a head on him that would make a 'government mule' laugh to see it.

As a consequence, he reported me to the officer of the day. I was put under guard and released the following morning. So I took a huff and would not go back to cook for him anymore.

As soon as it became known that I had left the Colonel's there were three officers after me to cook for them, the doctor, Lt. Taylor, and Lt. Patterson. So I decided to go to Lt. Patterson who lives in the first house in the range of buildings as you come from town.

The Colonel had an operation performed on his foot. They did not amputate it, but they pretty well ripped it open. I don't think he will ever have much use of it again.

He has been promoted to a full Colonel of the Fifteenth Regiment. As soon as he is able to travel he will leave here to take command of his Regiment or else be put on the retired list.

That young lady, the Colonel's wife's sister, was married to Lt. Lovell last night. I had to cook the wedding dinner. I have had quite a busy time of it for the last few days, but today they are giving me a rest.

I have not been to town since you were here. Consequently, I have not seen of Mr. Carter's family, but guess they must all be well or I would have heard otherwise.

There is considerable talk of three companies from here exchanging with three other companies at Salt Lake in the spring. For my part I hope they will. I would then be close to you and could pay you a visit often.

I have not heard from any of our relations except Charley, John's boy. I got a letter from him dated December 6th. All was well in Grand Rapids at that time.

We are having considerable sport around the barracks now. We have two balls a week — one for officers and one for the enlisted men. I have attended two of them and have enjoyed myself first rate. I have a much easier time of it here than when I cooked at the Colonels.

Now, brother I have written about trifling affairs that have occurred here. They **may** not be very interesting to you, but I am getting too old to write sentimentalities.

I will write to John today to find out the reason he did not answer my last two letters. Now, brother Gilbert, I hope this may find you in as good a health as it leaves me in.

If it does and you present my love to your wife and family you will meet the wishes of your affectionate brother.

J. D. Belnap

P.S. Tell little Addie I still remember her as well as Louise and the baby. Gilbert, there is hardly a night when I go up to my room that I do not sit and look at your like ness before I go to bed.

Then I probably I will lie awake for hours thinking about different members of our father's family and how they are scattered over the world. I most earnestly hope that I may be permitted to see each one of them yet before I am called upon to render an account of my stewardships.

Good Bye

Partial Letter From John In Chicago

April 12, 1871

My dear Brother,

I received your letter a few days ago and was glad to hear from you and family. Although it has been a great many years since we have seen each other, it is our duty to be punctual in writing. I have been here going on five years and I find it a lively place. Plenty of business is done here but I have not made any money since I came here but have not lost any. I have kept my family out of the proceeds.

Life And Travels of Gilbert Belnap

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November 1874-1875
Vergens Co., Mich.

Mr. Editor,

Most of your readers are aware of the fact of my being called to the General Conference of the Church held in Salt Lake City, October 6, 1874, to a mission to the United States and Indians.

Perhaps some of the incidents of travel and observation since my departure from; may not be uninteresting; to most of your readers. I will therefore quote from my Daily Journal: Left Ogden City, November 7, 1874 in company with Elders L. D. Wilson and L. M. Siefeld at 9 a.m. left Ogden. Snow slightly covered the ground the day clear and pleasant; —nothing at Echo station, where I saw in large letters the following words placed on the square front of a nearly finished building (Pride of the World Bakery and Saloon). If such be the pride of the world and the staggering attitude of a man holding to the railing in front of the Saloon be the effects of an association with world's pride then allow me the quiet of home. My expectations were somewhat disappointed in passing Wasatch; which consists of a stationary Engine Station house, cattle corral, haystack, and a gang of celestials shoveling gravel. Evanston is quite a town. Buildings mostly built of combustible materials. There are however, some substantial ones composed of brick in the use of the UPRR Co. From this point Hillyard the quiet of our own quiet company was disturbed; by the fowl meeting of two inebriates. Snow at this point about three inches deep. Having disposed of the more disagreeable portion of our company, we went thundering on; and before crossing the bridge night had closed in on us, thus being deprived of the opportunity of catching a viewing glance at town or country, sought that repose so much needed. By the use of two seats and cushions of the third with two slats placed across the seats we made quite a comfortable bed. But like that of Isaiah the prophet too short for a man to stretch himself upon. When again day dawned we were approaching the Black Hill Country and halted at Sheridan Station. Cheyenne, the highest railroad station in America, altitude 8000-842 ft. Cheyenne the capital of Wyoming situated on the southern slope of a ridge in the Black Hills is quite a pleasant summer residence. But how and in what manner the people make their living I know not; for surely the country will not warrant its settlement except for pasturage. For hundred of miles about the same altitude obtains and was it not for the U.S. Co.;

Eastern Wyoming and Western Nebraska's so far as agriculture is concerned would be a thing of the past. The last half day of our travel was in Iowa. The Platte River presented more evidence of satisfaction; and the nearer we approached Omaha the more of comfort we saw. Omaha was the resting place of the Oto Indians. In the short space of 10 years has become the commercial market of the west. And now the busy hum of industry has induced the red man to follow up his means of support to the low hills of Nebraska; and still further to drink from the rippling streams of the Rocky Mountains. Our stay was but short in Omaha. In one hour we took the (Quarry Funny) train for Council Bluffs City. On landing the co-mingled voices of a score or more runners from different hotels saluted our ears; and naught but indifference on our part could we find our way through the crowd to the north western hotel. For a short time this afternoon I was engaged in finding the residence of Samuel L. Lana who married the daughter of Ansel Belnap. She was the mother of five children. Mr. Lane on being interrogated as to the time their birth and the death of some of them was not prepared to give the exact without reference to his family Bible. The inquiry may arise, why did you not examine that family Bible? Here let me say to you that two important concessions has to be made. First, a sufficient amount of prejudices removed to obtain access to such records; second, and not least my pride must be considerably humbled when once the boyant spirit of youth distains to associate with those whose moral purity might be contaminated by the presence of a

man from Utah. The little information thus far obtained has been at a cost of one dollar and fifty cents. To ascertain his whereabouts I examined the county assessment roll, repaired to his residence; introduced myself to the remaining portion of the family; and from the cool indifference of the son-in-law with whom Mr. Lane was living, his wife having died February 5, 1868. Had I of consulted my own feeling I should have bid them adieu forever. By so doing one important part of my mission would have been frustrated hence on the following day. I sent a note for Mr. Lane to meet me at my hotel; which he did. Suppered and breakfasted at my expense. On Wednesday the 11th I took the North Western Train for Chicago and arrived the following morning. Breakfasted at the Palmer House one of the most magnificent hotels in the city, —spent the day in a fruitless search for Brother John; and in the evening took the Michigan Lake Shore Road for Grand Rapids; without difficulty found his residence. Although he was absent from home I was treated with all the respect due a brother. The city of Grand Rapids though young in its improvements, the site of this city has long been known and esteemed for its natural advantages. It was here that the Indians long since made their Grand Depot. It was at this point that the missionary Harold first established his institution of learning; and taught the forest child the beauties of civilization. This has long been choicest dearest spot to the unfortunate Indian; and now is the white man's pride. Like other cities of the west its transition from the savage; to the civilized state has been as sudden as its prospects are now flattering. Who would have believed to have visited this place twenty years since; when it was only inhabited by a few families here most of whom were of French origin. A people so eniment for exploring the wilds and meanderings of rivers that this place would now contain a population of 20,000. The rapidity of its settlement is beyond the most visionary anticipation. But its location, its advantages, and its climate were sufficient to satisfy the observing mind that naught but the frown of providence could blast its prospects. The river upon which this town is situated is one of the most delightful to be found in the country. Not important as beautiful only for its clear silver like water winding its way through a romantic valley of some hundreds of miles, but for its depth and width its susceptibility for steam navigation and the emmence hydraulic offered at this point. Two canals are completed around the rapids sufficiently large to admit boats passing up and down with but little detention. Several steam boats are making regular trips from beyond the mouth of Maple River to this place a distance of sixty miles; and from this to Grand Haven thence to Milwaukee and Chicago; thus the city of Grand Rapids with its navigable stream and water power of twenty-five feet tall and abundance of crude material; stone of excellent quality; pine, oak and other timbers within its vicinity can but flourish. Such is the encouragement to the western pioneer. The city flat is upon the bank of the river extending back upon an irregular plain some eighty to one hundred rods to rising bluffs. From the base and sides of which some of the most chrystal like fountains of water burst out in bubbling springs, pouring forth streams that murmer over the pebbly bottoms. At once a delight to the eye and a luxury to the thirsty palate. The town is delightful whether you view it from the plain upon the bank of the river or from the bluffs that overlook the whole surrounding country. To ascend the bluffs you take a gradual rise to the height of a hundred feet when the horizon only limits the extent of vision. The scenery to an observer of beautiful landscapes is truly picturesque and romantic. Back east of the town is seen a wide spread of burr oak at once easy to cultivate and inviting to the agriculturist. Turning westward to the setting of the sun you behold the most enchanting prospect. The of the city below the broad sheet of water murmuring are the rapids the sunbeams dancing upon its swift gliding ripple. The glassy river at last losing itself in its distant meanderings presents a scenery that awakens the most lively emotions. But the opposite shore upon which you behold a fertile plain still claims no small amount of our admiration. Near the bank of the river is seen the little rude village of the more civilized Indian. The framed dwelling, there little churches and mound like burying place. The number and size of the mounds — which mark the spot where lies the remains of the proved warriors and the more humble of his untamed tribe, but to plainly tell the endearments of that lonely place to the native aborigines; and how much the mind will follow the train of association to by gone days and contrasts those reflections with present appearances.

Thus we are the scenes of savage life; quickly spread upon the broad canvas of the imagination. The proud chieftain seated amid his tribe by surrounding council fire. The merry war dance, the wild amusement of the redman of the forest and as some think of their present unhappy condition, the bright flame of their lighted fires has been extinguished and with it has faded the keen expressive brilliancy of the redman's eye, the lonely river upon which there light canoes have long glided is now almost deserted. It is from this point that you can see in the distance the lofty pine waving in majesty above the sturdy oak presenting to the eye a wild and undulating plain with its thousand charms. Such is the location. The citizen are of the most intelligent enterprising and industrious characters. The buildings are large and stately and handsomely furnished; the clatter of the mallet and chisel; the clink of the hammer. The many newly sound brick and stone buildings and the skeleton boats on the river, speak loudly for the enter-prize of the place. Mechanics of all kinds find abundance of employment and reap a rich reward for their labor. Village property advances in value and the prospects are alike flattering to all what the use of such advantages and prospects will be time alone will determine.

Life And Travels of Gilbert Belnap
Part II

January 1, 1875 Northeast
Erie Co., Pa.

Mister Editor,

Allow me to wish you all a happy New Year and again a small space in your Scrap-book; and the attention of your Literary Institute for a few moments. As before I shall quote from my Daily Journal. I left Grand Rapids, Michigan December 14 and arrived in Chicago the evening of the same day and was met on 22nd street by Brother John and escorted to the Arcadian Club House 119 Dearborn Street occupying a central position in that busy commercial mixed with its four hundred thousand inhabitants; with a emensity of pursuit as varried as the moving hosts upon the street. With him I visited all parts of the city worthy of note from the tunnels to the stock yards; from the glass works factory to the water works; and the foundry that produces those Ponderous Engines; and from the Boulevards to Lincoln Park. On the fifteenth took the express train for the east. Stopped off at Kirtland, Ohio. Remained in that vicinity for eight days and during my stay visited the temple built by the Latter-day Saints in 1834. Time and the dispoilers are fast doing their work. Both it and the town in which it stands seems to have been visited by the frown of Devine Providence. And on the twenty-third of December I arrived at Erie. This pake at four and in the evening attended the wedding of Miss Elizabeth Belnap and Bullen Hitchcock. Since that time my attention has been engaged in the search of the history of my fathers — whose history I trace as far back as the year 1513. Long before these lines reach you 1874 will be a thing of the past. I give the Literary Institute the heartiest of good wishes; and exclaim with them, "Ring out the old ring in the new year." Why should peals echo our adieu **to** the old year; as well as express our welcome to the new. We shall feel no guilt on year when the train crosses the line which divides two years, and when the clock strikes the hour that tells us 1874 is ended and 1875 is begun, not a ripple in lifes river will be caused by the change. Memory alone will be busy with the past and hope will start up afresh. To reach her crown of laurels, for the victor who shall stand forth successful at the close of the coming year. And why should we feel sad in the conciencious of growing old. Has life no charms but for the young? The wise men look upon the years as they go by as messengers sent to build up the race; to increase our experiences and to make the world and society better through the opportunities they have given men for useful effort. Human life presents two beautiful pictures, the cradle and the old arm chair. One is simply the other filled out. A halo of innocence may incircle the brow of the

infant, but a crown of glory rests upon the aged found in the way of righteousness. Gather around the couch of the old dying year. Listen to its tale of joy and sorrow. "What reports does it mean to us, growing old is that all? So success gained, so victories won, so good accomplished. It is a common habit of men and women in reviewing the year to look back; outside of themselves and at the ways of others. The course of public men and the respect of Society. The errors perceptible in State and National policy. Or the faults of neighbors; or the little diversions and jealousies in the Church are often mentioned and commented upon. Better that each one examine himself not in a spirit of mourning over the past, but with a view to discover where improvement is possible. That is a poor true which has gone through the year without increased growth and strength. Even a plant would be banished from the garden if it did not bloom. We must not simply exist but must make ourselves count for something. And the festivities of the New Years Day, it is worthy of our remarks that in nothing are we more the subjects of influence than in the days set apart for observance, religious or social. No philosophy, no argument so apathy can prevent our being affected by the departure of the old and the advent of the New Year. Whether we desire it or not the hilarity of the season will attract our attention, and compell us to share with our friends. While we are in the world we must admit in a certain sence to be of it. The instinct of our own nature inforce the truth when we look on the gladness and hopefulness of youth. Lietz suggests it — when we shall be held accountable for the example of the instruction, "The warning and the views of life and truth which do or do not hold up to their inspection and imitation. Performing or failing to perform we are equally responsible and should therefore see to it that obligatory duties are not discharged but discharged fully and concieniously." The injuction of that Chinese philosophy which requires us to work and to work in faith cannot be sifely disregarded. Let us greet the New Year as a friend whom we trust to use better than we have his predecessors. The aprehsion we come far short of fulfilling all our good resolutions should not deter us from the attempt. For the young be unimcumbered. For the mature let reason mingle with gayety and sound sense with moderate mirth. And at the close may all have what cannot be taken away by misfortune, the recollection of the opening day pleasantly and innocently spent and of wisely conceived and faithfully executed purpose for the future.

Gilbert Be Inap

Letter From Gilbert to Brother F. Richards

January 12, 1875
Williamsport, Pa.

Dear Sir,

Imagine my surprise when I read a letter from home bearing the date of January 8, 1875 that all the missionaries called at the same time as myself had returned home. When I was set apart for this mission I certainly understood it to be my duty to go forth, not only to my kindred and gather up their genealogy and all historical information that would be of value to myself, but to disabuse the public mind with regard to Utah and Utah affairs. In nothing have I taken more pleasure than so doing. When every door was closed against the introduction to the gospel, and religious bigotry so firmly implanted as to exclude the possibility of a hearing. Then in the order of a sailor I would tack and change my course, and assume the garb of a literary traveler and lecture to crowded houses on the expulsion of the Saints from Nauvoo, their journey across the plains, their settlement in the Valleys of the Mountains, the agriculture and mineral resources of Utah. And on last evening lectured to a crowded house on the subject of Utah as she was, and Utah as she is. By do doing I have made friends, removed mountains of prejudice, and awakened a spirit of inquiry where ever I have been and still my labors increase.

To do justice to my own conception of the responsibility placed upon me by the General Conference of the Church, I cannot possibly return home before the latter part of March. It is my desire to meet with the General Conference of the Church next April.

I shall leave here to visit two brothers whose residence is Orono Province of Ontario — Dominion of Canada. My kind regards to the Priesthood of Weber Co., and respects to all inquiring friends.

Gilbert Belnap

Being emplyed from the twenty-third of December until eleventh of January in searching out the Genealogy of my fathers and on the following morning left for Pa. to visit my sister who married Mr. Wm Wilson July 11, 1832. Their family consists of seven sons and three daughters, whose residence is Warrensville, Pa. All of whom are comfortably situated in life.

Williamsport, Lycoming Co. seat, is on the Susquehanna River, with abundance of water power and crude material of various kinds for building purposes and railroad communication to all parts of the surrounding country. In the immediate vicinity of Baltimore Md. and Philadelphia. While the more youthful of her citizens point with pride to the aged Patriarch who felled the first tree and built the first log cabin. He was followed in quick succession by the more energetic of his race. This developed the practicality of forest fall for agricultural purposes. Lycoming is truly a romantic country, situated in the tops of the Allegheny Mountains and covered at this season of the year with a heavy mantle of snow. While ascending Laurel Hill the traveler passes through deep ravines where here and there a deserted old sawmill and side hills covered with a dense forest of hemlock. The more valuable of its timber is being taken away to build up other places. While the shrill whistle of the hemlock refinery and the teamster voice of clean the brack, awakens the traveler from his review to impending danger. By many a weary step, you ascend the summit of the hill, and gaze with wonder and admiration at the almost innumerable deep ravines, converging from every conceivable point of the compass and emptying their melting snow into the Susquehanna River. Still further on up pass the lonely spot where once laid the murdered body of Huffman, the German pedlar whose blood from the ground cried for vengeance. His absence creating suspicion. Suspicion rested on one muller who later confessed his crime and was executed, if correctly informed at Williamsport in 1836. The principal residence of the Wilson is situated on Mill Creek in a deep ravine. Some sixty rods in width extending far back in the hills and emptying its silver like water into the Loyal-sack, a tributary of the Susquehanna. Warrensville with its gristmills, little store, and post office, and eighty-seven brown and wather beaten old buildings with but few exceptions. Has had an existence long anterior to some of western states and territories. With their extensive plantations, towns, and cities of solid masonry, their agricultural and mineral wealth, has long since led difiance to the Kaystone state in contributions to the nations wealth.

Belnap

Letter To Gilbert In Kirtland from John In Erie, Pa.

June 27, 1841 Dear Brother,

I take this opportunity of informing you of my situation here in this country. I am to work at my trade (tanner?) about a mile from Uncle Gilberts. I commenced working the next Monday after I wrote you. I hired for two months. My time was up last Friday. I shall continue on a while longer. I get only eleven dollars per month. I went to Erie

last week to spend one day with Uncle Gilbert to see if I could get work there. I found two journeymen to one hide for when a customer brought one in, they lit upon it like a duck on a June bug. Therefore I had to come back as I went away. I sent to (Barshalmin) which is about 17 miles below here to see if I could get work there but they are full. As bad as they are in Erie. Therefore, I think I shall remain in this town until next spring and then I shall go to Canada to see some of our (Browntown) relatives. I received your letter April 27 and you wrote that you are not coming here until next February. But, oh, Gilbert, I sincerely hope you will not fail to come within 3 weeks after you receive this. I shall be looking for you everyday after that time expires. Now don't fail to come as I shall be very anxious to see you. We should enjoy a great many pleasant hours of pleasure together if you are here. I shan't write any more on that subject. I will leave the rest to you. Do as you think proper about it. Wages are from ten to fourteen dollars a month here on a farm. I expect soon to try it, but I would rather not if circumstances will permit.

I had a letter from James dated May 16, 1841. He writes that if I want him to come here that I must write to him immediately. I did so and expect he has gotten it before this if it was not mislaid. I am expecting him every day and, you, too, after 3 weeks expires. I am going to school this winter, and James likewise, if he comes. Learning is better than silver or gold for no man can deprive you of it. Silver or gold you can get rid of very easily. I would like to have you come here and work this summer, and go to school with us next winter if you possibly can.

We have had a long spell of dry weather here. It has been so dry here that we had to take our (Gristmills) down to the lake to water them. Our spring crops are coming in very light. Winter crops also. Grass is very light and I am in hopes that we tanners will get some hides on account of the (drauth) hides is scarce. So is many girls sweet, so is honey. Produce prices is on the rise — wheat a dollar a bushel; corn 50¢, oats 25¢. In the winter wheat 75¢, corn 31¢, oats 16¢, and other produce in proportion. We have good land, first rate water, and plenty of it. We are located in a healthy part of the world, and we are not troubled with the fevers that are so destructive to the human families in the western country. Most of our relatives are blest with religious privileges and by the help of the Lord, they are trying to perform so they at last may be admitted into this kingdom, to his glory forever. I haven't sowed all my wild oats yet, though I should soon be done with them.

Uncle Ansel Belnap has been here on a visit. He lives in Canada and says times there is good money making (potential) I did not see him as he has now gone to Ohio to see his daughter who was married two years ago. He is not going to return until next fall.

I have no more of importance. Our friends are all in good health at the present. I have been ill only four days since I came to this place. As good fortune would have it. I now can use up a small hide very quickly.

Indeed if you don't come write soon. Letters come quickly. Postage is cheap, but I would rather you brought the letters yourself for that would save time and money. If writing would bring you, I would freely write for a week for it doesn't tire me much to write to you. As it has been about two years since I saw you, writing is of great importance because it brings the joyful news.

Oh, dear me, what writing.

John Belnap

Letters To Gilbert From James and John Northeast, Pa.

August 23, 1842 Dear Brother,

As I have an opportunity of sending you this and as it will save postage I thought it would be a good idea. As I am going to Canada tomorrow I thought of sending by

(Suzy). My mind is confused so that I hardly know what to write. So if there are some mistakes you need not be alarmed as I shall not wait to correct them. I have quit Haynes and Harper. Times are so dull that they are not wanting a clerk at present. So I shall go to Canada for I think I shall do better there for this winter. I will be back next spring to work for Robert Graham where I worked last year. I felt quite at home. I am hurt that you have not thought of writing to me before. However, you must not fail to write James as soon as you receive this to write to me. I know for as soon as I get into business I shall wrote back. Then I shall expect to hear from all of you.

John Belnap (No date or address from John)

Our friends are all well. I saw most of them yesterday. It seems hard for me to part with them as I have just fairly gotten acquainted with them. I presume you recollect when we parted at Uncle William Campbell's last summer. Certainly I have not forgotten it yet for when I attempt to forget it the (spokes) brings it forth in my memory again. However, I must quit writing for I expect Rev. Mr. James Gregg along. He will preach on your circuit this year so if you attend the Methodist Church you will be apt to see him and thereby you can hear from us as he has been stationed here for two years. Last he will stop at Painesville which I expect will be about ten miles from your place. My mind has been a little more reconciled so there is hope of my recovery. Give my respects to yours. Know no more at present.

John Belnap

(undated and no address)

Gilbert there is not much of importance in this but it may be of much satisfaction. It is very difficult for me to write as often as I have opportunities. I sincerely wish you would do the same by me. I am going to Canada and it may be that I shall not come back. It is all uncertain.

John Belnap

Dear Brother,

With the greatest satisfaction I do at present address you, as John is going to send you a few words. I thought of sending my best respects to you. Alphonso has moved to Canada and I am now working on a farm. I am engaged for about a fortnight longer. I don't know what I shall do after this. But I think I shall go to school this winter in this place. I shall be lonesome enough and therefore I want to write you to write as often as you can. If you know of any good trade where I can learn to be a carpenter or joiner, please write to that effect. I think it is altogether likely that I will come where you are for times here seem to be very dull. I am well at present. I don't know of any more news so will bid you farewell. Don't fail to write immediately. Be a good boy, Gilbert and I will be the same. Nothing more at present.

James C. Belnap

Letter To Gilbert From John in Northeast Pa.

December 13, 1841 Dear Brother,

I take pleasure this morning of informing you of my health which is very good at present. I received your letter and it brought me the grateful news of your health and prosperity. Which was of great satisfaction to me and your relatives. Antoinette (a sister) was overjoyed when she read your letter. I was up there yesterday and they were in their usual good health. They have moved into their new house; and have also, commenced school in the old one.

I wrote that I was going to school for another quarter; but that fell through for our teacher was deprived of the room to teach in that he was to have had. I commenced the next Monday here where I still remain, but I do not know how long I shall stay. I have made no agreement with them, yet. I am clerking in the store where you got your plug chewing tobacco the day that we took the syrup to Marbow Creek.

I received a letter from James several days before I got yours. He writes that they are all well at present and there has been much illness there this summer. He says there has been several deaths (Schry's) Corners. He also wrote that there was a man frozen to death about three weeks previous to his writing. He also wrote he was boarding at Mr. Joseph Burke's and going to school to the same school master that he went to last winter.

Now I will give you the best part of the letter he wrote. *Mr. Jessee* got married about six weeks before James wrote. Oh, I forgot to tell you whom he married. It was Miss Harriet Sanders. Now I do not know if you understand but I will inform you further. Do you recall where Daniel Suttom lived when you lived with Ichabod Richmond? It was about six rods from Seatans North. I have given all the information that I can at present. He lives near Nathaniel Hicks. They are a reaping house if I recollect right.

J. H. Belnap

James is not coming out here this fall so you will not get the letter that you requested. He should write as soon as he gets here. This note might answer the same purpose if you can make out my writing. It is a great while before daylight and if you get up as early to read it I guess you will make it out before night. What say you of Jesse?

I don't understand exactly about those weddings and especially this one I would like to know about. Our friends are all in good health. I saw Grandfather last week. He was here with Uncle Jacob Alexander. The day before I took possession here.

They had a very narrow escape. There was about five hundred pounds of rugs upstairs. And they were supposed to have taken fire by the stove and were smoldering all night. A man was sleeping below but the chamber being air right, the rugs did not start flaming until about five o'clock in the morning.

A doctor informed me that the store was afire and, coming awake, the clerk that slept in the store opened the door giving it air. The fire flamed immediately. They carried out all the goods that were below and then put out the fire. The man has quit sleeping in the store for the present; but I keep one eye open and the other shut at night.

J. H. Belnap

Stories of Gilbert Belnap

Told by his son Hyrum Belnap to his daughter Delia

In the early days the mail was delivered by Pony Express from St. Joseph, Mo. to the west coast. By the year of 1868 the mail was delivered by Wells Fargo Stage coach. Then came the building of the Transcontinental railroad.

The Southern Pacific was pushing in from the west coast and their pay checks were delivered by Wells Fargo from Salt Lake City, Utah. Too many times the stage was held up by robbers and the money taken.

Just before 1869 the pay checks were to be delivered from Salt Lake City to Wells, Nevada. The sheriff of Salt Lake City said, if anyone can get the pay roll through, it would be Sheriff Gilbert Belnap of Ogden. Thus Gilbert Belnap was contacted. We went to Salt Lake City for the money.

Sheriff Belnap disguised as an old miner put the money in gunny sacks and went on horseback. When he got to K's Ward, now known as Kaysville, it was getting dark. He rode half a mile from the road and camped for the night. He tied his horse to his blanket so if it became frightened it would wake him up.

Before dark the robbers had passed him. During the night they passed a couple of times. They didn't pay any attention to him. They thought he was an old miner. He made the journey and delivered the pay roll in safety.

Gilbert Belnap had three sons who worked on the railroad as it was being built through Weber Canyon. Gilbert R. 21 years old, Reuben 17 years old and Joseph 15 years old. The exact dates they worked are not known, but the track was laid to Devils Gate, Weber Canyon by June 11, 1868. To the mouth of the Canyon by July 22, 1868. Because of the difficult terrain and the spring floods in the canyon, the track was not laid into Ogden until Mar. 8, 1869.

Reuben Belnap records that the first year he earned \$100 and gave \$50 of it to his father. The first new suit he ever owned he bought with the money earned working on this railroad job.*

When the train came to Ogden a big celebration was to be held. The Belnap Family was there. Everyone dressed in their best and the girls in white dresses. The town of Ogden was very different then. There was a slough in the business district of town.

The young boys went down the track to meet the train being pulled by the locomotive Black Hawk. Among them were Hyrum Belnap age 11 and his brother Amasa age 3. When the steaming, puffing train appeared they ran for their lives except Amasa. He stood frozen to the ground. No amount of screaming from the other boys could move him. The train kept coming, steaming and puffing. For a few seconds Amasa could not be seen for the steam from the train. They just knew Amasa was killed. When the train had passed and the steam cleared away, Amasa was still standing there about two feet outside the train rails.

More excitement was seen when the train reached its destination, Ogden. The adults were in their places watching the steaming, puffing, bell ringing monster coming down the track. The terrified children took off through the slough. What do you suppose happened when the Belnaps saw those beautiful white dresses after they had been through the slough?

*Reuben Belnap's story, page 10 of 3rd edition "Centennial Issue in honor of Utah Pioneer Gilbert Belnap"

Gilbert Belnap was called by the Governor of Utah in March 8, 1858 to go with others to rescue the missionaries then at the Salmon River who were surrounded by the Indians. When aid arrived they quieted down. They returned some ponies and cattle that were stolen. On their return, Baley Lake was killed at Bannock Creek, when they had a pitch battle with the Indians for a half day. They returned to Ogden, April 12, 1858.

In 18" had more trouble with the Indians, chased them to Cache Valley.

In 1852 Gilbert Belnap was Lieutenant in Weber County. C. C. Canfield was Captain. This year they had trouble with the Indians, which took help from Salt Lake to corral

them. They took their arms and kept the Indians prisoners for three days and then turned them loose and the Indians then left.

Visions of Uncle Gilbert and Aunt Martha Jane

Told by Hyrum Belnap Oct. 1931

Uncle Gil (Gilbert R. Belnap) and Aunt Martha Jane Belnap Hammon were peeved because grandfather Belnap (Gilbert Belnap) told Hyrum, his son and their brother, to take his records and do the work. They were older and believed that they should be given the records. Therefore they refused to do any work for their dead. Hyrum, who is my father, tried to tell them that they weren't given to him to do all the work, but to care for the records. There was plenty of work for all to do.

Father tried hard to persuade them to help. It went on for several years before they were converted to doing the work.

One morning father was hitching up his horse to go to work when Uncle Gil came and told him he was ready to go to the temple and wanted father to go with him. Father said he would if Uncle Gil got his recommend and showed it to him. He had it with him. Still father hesitated for he wanted Aunt Martha Jane to agree too.

Uncle Gil and father went to Aunt Martha Jane's and she said she was willing and had her recommend ready. Father asked for the meaning of this and what changed their minds.

Uncle Gil said his father (Gilbert Belnap) appeared to him the night before and took him to the side of the house where they could be alone and give him the lecture of his life, telling him to quit holding back the work.

Aunt Martha Jane said her father had appeared to her too, only he was in his coffin and gave her the same lecture. The next day after the visions, they were ready to go to the temple.

1)1	Gilbert Rosel Belnap & Sarah Jane Cole	1)6-1	Hyrum Belnap & Christiana Rasmussen
1)1.1	Sarah Elizabeth Belnap	1)6-1.1	Laura Belnap
1)1.2	Adaline Belnap	1)6-1.2	Flora Belnap
1)1.3	Gilbert Martin Belnap	1)6-1.3	Marion Adaline Belnap
1)1.4	Roswell Cole Belnap	1)6-1.4	Olive Christiana Belnap
1)1.5	Weltha May Belnap	1)6-1.5	Hyrum Adolphus Belnap
1)1.6	Maud Belnap	1)6-1.6	Eva Laverne Belnap
		1)6-1.7	Royal James Belnap
1)2	John McBride Belnap		
1)3	Reuben Belnap & Lucien Vilate Hammon	1)6-2	Hyrum Belnap & Anna Constantia Bluth
1)3.1	Reuben Augustus Belnap	1)6-2.1	Hyrum Earl Belnap
1)3.2	Gilbert Levi Belnap	1)6-2.2	Arias Guy Belnap
1)3.3	Ansel Marion Belnap	1)6-2.3	Volney Bryan Belnap
1)3.4	Luvina Vilate Belnap	1)6-2.4	Jewel Belnap
1)3.5	Nora Lucien Belnap	1)6-2.5	Delia Augusta Belnap
1)3.6	Policy Estella Belnap	1)6-2.6	Gladys Belnap
1)3.7	Adaline Elizabeth Belnap	1)6-2.7	Byron Knight Belnap
1)3.8	Chauncy Asel Belnap		
1)3.9	Ethel Beamy Belnap	1)7	Augustus Weber Belnap & Mary Read
		1)7.1	Augustus Ruben Belnap
1)4	Joseph Belnap & Minerva Permelia (Fisk) Howard	1)7.2	Charles William Belnap
1)4.1	Joseph Howard Belnap	1)7.3	Thomas Gilbert Belnap
1)4.2	Augusta Permelia Belnap	1)7.4	George Belnap
1)4.3	Lodasca Belnap	1)7.5	John Belnap
1)4.4	Tirza Adaline Belnap	1)7.6	Earl Read Belnap
1)4.5	Josie May Belnap	1)7.7	Joseph Francis Belnap
1)4.6	Florence Belnap	1)7.8	Ezra Leonard Belnap
1)4.7	Gilbert Riley Belnap	1)7.9	Elmer Durling Belnap
1)4.8	Amos Belnap	1)7.10	Mary Adaline Belnap
1)4.9	Emroy Belnap	1)7.11	Lola Ethel Belnap
1)4.10	Blanche Lavern Belnap	1)7.12	Orpha Gertrude Stephens
1)4.11	Ida Belnap		
1)4.12	Roswell Stanton Belnap	1)8	Volney Belnap
1)5	Martha Jane Belnap & Levi Byram Hammon	1)9	Vinson Knight Belnap & Sarah Emily Hardy
1)5.1	Gilbert Levi Hammon	1)9.1	Mary Belnap
1)5.2	Byram Rosel Hammon	1)9.2	Adaline Belnap
1)5.3	Polly Adaline Hammon	1)9.3	Vinson Ray Belnap
1)5.4	Jane Hammon	1)9.4	Reta Belnap
1)5.5	Levi Derlin Hammon	1)9.5	Lord Lovel Belnap
1)5.6	Henrietta Hammon	1)9.6	Glen Vord Belnap
1)5.7	George Augustus Hammon		
1)5.8	Lethe Matilda Hammon	1)10-1	Amasa Belnap & Lillian Rosemond Garner
1)5.9	Amasa Marion Hammon	1)10-1.1	Amasa William Belnap
1)5.10	Rhoda Luan Hammon	1)10-1.2	Rosa Einora Belnap
1)5.11	Betsy Robena Hammon	1)10-1.3	Lawrence Belnap
1)5.12	John Wallace Hammon	1)10-1.4	David Evan Belnap
1)5.13	Frank Leslie Hammon		
1)5.14	Ethel Hammon	1)10-2	Amasa Belnap & Julia Roseball James
1)5.15	Daniel Glen Hammon		

- 1)10-2.1 Julia Lucrettia Belnap
- 1)10-2.2 Erminie May Belnap
- 1)10-2.3 Nellie Alberta Belnap
- 1)10-2.4 Thelma Adaline Belnap
- 1)10-2.5 Mary Belnap
- 1)10-2.6 Viola Belnap
- 1)10-2.7 Nettie LaRene Belnap

- 1)11 Adaline Lorinda Belnap &
John Alexander Lowe
- 1)11.1 John Virgil Lowe
- 1)11.2 Hugil Lowe
- 1)11.3 Lola May Lowe
- 1)11.4 Roswell Belnap Lowe
- 1)11.5 Zeruah Adaline Lowe
- 1)11.6 Ruby Lowe
- 1)11.7 Edith Lowe
- 1)11.8 Delsa Pearl Lowe
- 1)11.9 Thomas Gilbert Lowe

- 1)12 Mary Lousia Belnap &
Joseph Heber Lowe
- 1)12.1 Verne Eliza Lowe
- 1)12.2 Annie Lowe
- 1)12.3 Myrtha Lowe
- 1)12.4 Jewel Lowe
- 1)12.5 Gilbert Belnap Lowe
- 1)12.6 Leona Lowe
- 1)12.7 Fern Lowe
- 1)12.8 Ansel Lowe
- 1)12.9 Mildred Lowe

- 1)13 Lola Almira Belnap &
David William Coolbear
- 1)13.1 Alpha Pearl Coolbear
- 1)13.2 David Gilbert Coolbear
- 1)13.3 Sylvia Adaline Coolbear
- 1)13.4 Wilbert Barnard Coolbear
- 1)13.5 Lola Fern Coolbear
- 1)13.6 Catherine Ruby Coolbear
- 1)13.7 Eunice Coolbear
- 1)13.8 Delbert Willis Coolbear
- 1)13.9 Vyri Coolbear

- 2)1 William James Belnap &
Eliza Ann Watts
- 2)1.1 William Oscar Belnap
- 2)1.2 James Gilbert Belnap
- 2)1.3 Clarence Robert Belnap
- 2)1.4 Etta Eliza Belnap
- 2)1.5 Henry Belnap
- 2)1.6 Mary Ellen Belnap
- 2)1.7 (John) Austin Belnap
- 2)1.8 Sarah Elizabeth Belnap
- 2)1.9 Ivy Belnap
- 2)1.10 Alonzo Belnap
- 2)1.11 Hilma May Belnap
- 2)1.12 Erma Belnap

2)1.13	Nellie Belnap
2)1.14	Albert Belnap
2)2-1	Oliver Belnap & Margaret Ann Manning
2)2-1.1	Oliver Mead Belnap
2)2-1.2	Henry William Belnap
2)2-1.3	Margaret Belnap
2)2-1.4	Lester Belnap
2)2-1.5	Wilford Belnap
2)2-1.6	Hazel Belnap
2)2-2	Oliver Belnap & Emily Desire Shurtliff
2)2-2.1	Isadora Jane Belnap
2)2-3	Oliver Belnap & Anne Barbara Leuenberger
2)2-3.1	Lillie Anna Belnap
2)2-3.2	Henrietta Belnap
2)2-3.3	Alice Pearl Belnap
2)2-3.4	Flora Belnap
2)2-3.5	Olive Marie Belnap
2)3	Francis Marion Belnap & Lillis Subina Robinson
2)3.1	Francis Eugene Belnap
2)3.2	Gilbert Roy Belnap
2)3.3	John Marion Belnap
2)3.4	Lillis Myrtle Belnap
2)3.5	Parley William Belnap
2)3.6	George Ellis Belnap
2)3.7	Orson Victor Belnap
2)3.8	Christel Fern Belnap
2)3.9	Lavern Belnap
2)3.10	Lorenzo Belnap
2)3.11	Voletta Belnap
2)4	Isadora Estella Belnap & John Francis Stoddard
2)4.1	Mae Lucetta Stoddard
2)4.2	John Francis Stoddard
2)4.3	Charles Augustus Stoddard
2)4.4	Henrietta Mabel Stoddard
2)4.5	Walter Bert Stoddard
2)4.6	Isadora Estella Stoddard
2)4.7	Hyrum James Stoddard
2)4.8	Oliver Lee Stoddard
2)4.9	Laura Elma Stoddard
2)4.10	Alta Fern Stoddard
2)4.11	George West Stoddard
2)4.12	Earl Seymour Stoddard