THE LIFE STORIES OF
JOSHUA SMITH GIBBONS &
NANCY LOUISA NOBLE GIBBONS
AND OF
FIVE OF THEIR CHILDREN WHO
LIVED TO RAISE FAMILIES
(INCLUDING DESCENDANCY CHARTS)

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For and by the

DESCENDANTS OF JOSHUA AND NANCY GIBBONS

By
Gordon H. Flammer as *Editor*
and
***Authors* for Each of Five of their Children**
and
Many *collectors of invaluable historical information*

2001
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PREFACE

Joshua Smith Gibbons and Nancy Louisa Noble were the children of parents who were pioneers in every sense of the word "pioneers". Both of their fathers and mothers lived through the Brigham Young colonizing years and ended up in the Little Colorado Mission in Arizona. Three of them were children in Nauvoo and all of them came west with the wagon trains. Joshua was born in 1862 in St. George two years after it was first settled. He moved about with his parents who were called to several more places to colonize, such as: St. Thomas on the Muddy; Glendale, Utah; Moencopi, Arizona on the Hopi Reservation; and finally, St. Johns, Arizona. Nancy was born in Kanab within two years from the time when Brigham Young decided to make a strong settlement of Kanab instead of an outpost. From there she came with her parents to: St. Johns, Arizona for most of a year, then to Alpine, Arizona. Most of their lives were spent in the pioneering era.

I have several primary purposes in compiling this book. But foremost is the strengthening of each of our testimonies of the Restoration of the Gospel in these latter days. Mortality is such an infinitesimal part of eternity and, yet, it is the most critical of all of the *three estates*. Our success or failure in mortality affects how we will spend the rest of eternity. In order to not fail in our *mortal probation* we must have a divinely given testimony of God the Father, of his Son Jesus Christ, and of His glorious Plan of Salvation.

1. Our own testimonies are strongly influenced by the testimonies of others. This is particularly true for the testimonies of our parents and ancestors. Many of them have completed their mortal probation. Some of them have recorded their testimonies and their lives have thoroughly verified the truthfulness of these testimonies. In this history the testimonies of Joshua, Nancy and their children are written on paper and on the tablets of their life stories. Our faith and testimonies are greatly strengthened by their examples.
2. Their life stories tell of the challenges, adversities and obstacles they faced and overcame. Our trials and tribulations may be different, but they cannot be more rigorous than theirs were. So we can gain strength and motivation to meet our own set of life's circumstances from the examples of their lives.
3. A history of our ancestors is a kind of family scripture. The teachings and examples contained therein apply to our own lives and have special meaning because of our family relationship with them. After all, were it not for them we would not even be here.
4. *Each one of us must not fail to achieve the purpose of mortality—the very purpose for which we came to this mortal experience.* The life stories given in this book will help us greatly to succeed in life, so that we may live eternally with our families and, especially with the family of our Eternal Parents, in a state of love, joy and peace which is beyond our imagination.

I knew Grandmother Nancy personally, but not Grandfather Joshua. I have heard Mother, Zona, talk about her parents often, but this history has brought their lives so much more clearly into perspective that I now realize that I had only the smallest knowledge of and about them. I have come to love and appreciate them so much more than ever before. I have had some association with my aunts and uncles over the years, but since we never owned a car, that association was much more limited than it might have been otherwise. So I have learned a lot more about them too. Being raised under conditions of poverty, moneywise, but rich indeed spiritually, their lives have responded to the faith and endurance of their parents. How grateful I am to be a part of the Joshua and Nancy Gibbons family. I count my ancestry as being goodly indeed.

Read this history carefully, thoughtfully and prayerfully, and it will profoundly affect your life. I appreciate the opportunity to carefully study and write their history for all of us descendants.

Gordon H. Flammer, Editor

ACKNOWLEDGEMENTS

Whenever a person writes a history of the life or lives of others, they are continually wishing that they could ask questions to those who have departed, to fill the gaps in what we know about them from the available sources. But those who have gone before us are no longer available to answer our questions. So we come to appreciate more fully the contributions made by those who had enough foresight to interview carefully and write down or tape the results of that interview. These bits of information are absolutely invaluable. They take the place of having our departed ones speak to us from the grave. How grateful we must be to those who have gone to the effort to collect such information.

Most of the information for this history about Joshua and Nancy results from the efforts of Andrew H Gibbons, son of Joshua and Nancy, and his wife Lola Heaton Gibbons. They interviewed people who knew Joshua and Nancy and wrote it all down for us. In 1973 Mother, Zona, gave us copies of their booklet entitled, *Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, and Ann Jane Peel.* How priceless this book has been in the compilation of this history. Thank you Uncle H and Aunt Lola. Then in 1996 Andrew H. Gibbons Jr. collected more information and added it to the original book. So we also owe him a debt of gratitude. Zona has dictated stories from her life relating to her parents and these have been vital to this history too. How I wish she were still here so I could ask her many more questions, especially about the last five years of Nancy's life while she was being cared for in our home. Aunt Louisa is still alive at this time and she has been an important source of knowledge about her Mother's life.

I have taken all of the above information and attempted to arrange it chronologically. I would be amazed if it were completely chronological, but I did my best. I have also added vital information about the environment in which Nancy and Joshua were living from their youth on to their passing to their eternal reward. Some of the events from the life stories of their parents have been repeated here because of the profound impact these events had on their lives at the time. The histories of the communities they were living in tell of the forces and challenges they were involved in, immersed in. St. Johns has a fascinating history, especially during its first decade and for another decade thereafter. Nauvoo was not the only place where the Saints faced persecution, trial and tribulations. St. Johns had more than its share from persecutors, from the elements, from the Little Colorado River, etc., etc. All of these factors were a vital part of the every day life of Nancy and Joshua. The sources of each of the quotes are given in the footnotes on each page as they occur.

I, we, are all deeply indebted to those who have prepared the histories of the lives of the five children of Nancy and Joshua. These authors were chosen not because they had time on their hands, but because they seemed some of the best suited to do the writing about their parents. Some of the authors were so busy that I wonder how I ever had the courage to push them gently to do this for the book. The authors are as follows:

Joshua Smith Gibbons, Jr.	by Toni Lee Gibbons Haws—Granddaughter
Andrew H Gibbons	by Eileen Gibbons Kump and Ted Lee Gibbons—Dau. & Son
Arizona Gibbons Flammer	by Maryln Flammer Tallmadge—Daughter
Rizpah Jayne Gibbons Frost	by Jackie Frost Taylor—Daughter
Joshie Louisa Gibbons Harris	by Karen Buswell Harris—Daughter-in-law

Obviously, each of the authors called on many others of their relatives for information and all are appreciative for all of the help they were able to get from you.

Thank you each and every one, for contributing so much to this history. I think it is a wonderful and inspiring history for each of us. It will be invaluable to every descendant of Joshua and Nancy, and I hope that each descendant now living will be in possession of a copy of it. These books will increase in intrinsic value with each succeeding generation. Family and Personal histories are one of the greatest and most enduring legacies we can pass on to our children and our descendants on down.

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BORN OF GOODLY PARENTS
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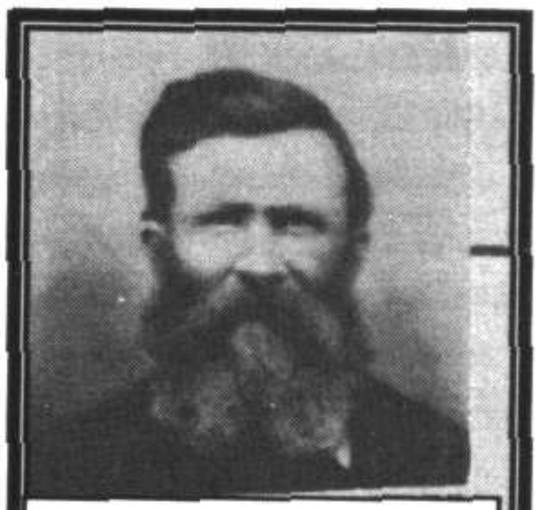
INTRODUCTION

Joshua Smith Gibbons was born of goodly parents. To support this a summary of their lives will be given. They were pioneers from the beginning of the trek west to the Valley of the Great Salt Lake, on through the colonization of Utah and Arizona under the direction of Brigham Young. Few of the pioneers have excelled them, either in the scope of their pioneering experience or their willingness to sacrifice their all to follow the leaders they accepted as prophets. During their colonization exploits Andrew was a missionary to the Indians, in Utah, Nevada and Arizona. Rizpah was a remarkable woman to have given birth to 15 children during these times, often while her husband was on missions to various Indian tribes. She saw eight of her fifteen children die in various of the settlements they helped to colonize. Here is the story of their remarkable lives.

It will be followed by a chronology of the major events of their lives, up to the birth of Joshua Smith in 1862, in Chapter One. It will help the reader appreciate the strength of Joshua's parents and the evidence that they were noble and capable parents. The chronology will be continued in Chapter Two which covers the early years of Joshua's life up to his marriage. It will help us understand the events in their lives which impacted young Joshua and helped form his faith and devotion to the Restored Gospel and to his God.



Andrew Smith Gibbons

Rizpah Knight Gibbons

ANDREW SMITH AND RIZPAH KNIGHT GIBBONS LIFE STORIES[1]

The life story of Mormon pioneers Andrew Smith Gibbons and his wife, Rizpah, is like American history in microcosm. Their roots, like America's, stretch back to the Mayflower pilgrims and to Revolutionary War patriots. Both were ninth-generation Yankees (compared with only four or five generations forward to the present day). Their adventures, like America's, took them further and further west, from frontier to frontier, until the continent was conquered.

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[1] William Davidson Gibbons Family Organization, *A Turning of Hearts – William Davidson Gibbons Family History,* Edited by Francis M. Gibbons and Helen Bay Gibbons, 1981 [Reprinted by permission]

They helped establish no less than ten new towns and settlements where none had been before. Their struggles, like America's, involved battling the elements of nature and conflicting ideologies of man. They knew, firsthand, what it was to become persecuted refugees, driven from their own homes and seeing loved ones murdered for their beliefs. And finally, they learned to understand and to respect the native Americans among whom they lived—Andrew serving as a missionary to the Indians for a quarter of a century.

Their pioneering included a number of "firsts." They were among the first generation of children to grow up in The Church of Jesus Christ of Latter-day Saints. Andrew was in the first company of Mormon pioneers to arrive in the Salt Lake Valley July 24, 1847—a day celebrated as a state holiday ever since. They were among the first settlers in Kanesville, Iowa; Bountiful, Cedar City, Santa Clara, St. George, and Glendale, Utah; St. Thomas and Las Vegas, Nevada; and Moencopi and St. Johns, Arizona. Andrew was one of the first in a small party of white men to find their way across the rugged Colorado River into what is now northern Arizona, (after Father Escalante's epic journey in 1776—unknown to Andrew and his fellow explorers at the time they crossed in 1858). He was in the first group of white man to explore the tortuous path below the Grand Canyon into the hidden Havasupai villages—still nearly inaccessible except by helicopter.

He was often one of the first to be called when trouble was brewing between whites and Indians, because of the respect the latter had for him as an honest friend. He was one of the early Arizona Territorial Legislators—ironically while he lived in Nevada, not Arizona. He and fellow delegate, Octavius Gass, floated down the Colorado River in a homemade boat from St. Thomas on the Muddy (near Las Vegas, Nevada) to Yuma, Arizona, and thence by stagecoach to Tucson where the Legislature was sitting that year (1869). They arrived late because the Apaches had killed the stage driver the day before they reached Yuma.

Another "first" for Andrew and Rizpah was attending the dedication (and a general conference) in the new St. George Temple on April 6, 1877. They were accompanied by Hopi Indian Chief Tuba and his wife, who had come with Andrew across the Colorado River from Arizona, especially for the historic occasion. The week following the dedication, the first temple endowment ceremonies were begun, and Andrew and Rizpah served as interpreters for their Indian guests, now active members of the Mormon Church, as they participated in the temple ceremonies. Andrew also assisted with the first great cattle drive across northern Arizona in 1880, from Pipe Springs, across the Colorado River to St. Johns.

Andrew was an explorer, adventurer, trailblazer and Church ambassador to the Indians. This meant that he was gone from home a lot. Through all the hardships of pioneer life and the many moves to yet another frontier, Rizpah was a tower of strength. She was his partner and helpmeet, assuming, in his absences from home, the full responsibility for the care and support of their large family. Time after time, she willingly sacrificed the relative comfort of her home in an established community to follow Andrew as he was called to lead the way into another new area. The price of pioneering was high. Eight of their fifteen children died in infancy from things like the measles and prematurity, and Rizpah had to see their little bodies buried in tiny graves along the way.

Like Andrew, Rizpah had Pilgrim ancestors, as well as a host of other American colonial ancestors who arrived in the New World before 1700. One of her great-grandfathers was Stephen Tracy, Jr., a "Saint", who with his wife, Tryphosa (Lee) came in the Pilgrim ship, the Anne, in 1623, to Plymouth, Massachusetts. At least 32 additional ancestral lines included early American colonials.

Rizpah was the daughter of Bishop Vinson Knight, called as the Presiding Bishop of the Church in 1841 (D&C 124:141); and of Martha McBride Knight, one of the original founders of the Relief Society, the women's organization of the Church. Rizpah was born May 13, 1829 in Perrysburg, New York, where her father heard the gospel and joined the Church in 1835. He moved his family to Kirtland, Ohio that same year.

Andrew, born a twin, in Union Township (now Hebron), Licking County, Ohio, never knew his mother. She died soon after his birth. Unable to care for the tiny, motherless babies, Their father, William Davidson Gibbons, gave them into the care of other families. Joshua and Sarah Baldwin Smith took

Andrew—hence his middle name, "Smith". They were kind and loving toward him and became his family. (When, later in life, Andrew was able to go to the St. George Temple—the first completed in the west—he had himself sealed to Joshua and Sarah Smith as their son). There is no record of any other children in their family.

In 1836, the year after Vinson Knight joined the Church and moved to Kirtland, Ohio, Joshua Smith also moved his family to Kirtland. There, he was also baptized. Although the Mormons had built a temple in Kirtland, economic difficulties drove them from Ohio. At about the same time, severe religious persecution, mob violence and official sanctions against Mormons who were living in Missouri, resulted in burnings, whippings, and deaths in that state. Even the Missouri Governor, Lilburn Boggs, declared open season on Mormons by issuing his infamous "extermination order," threatening death if they didn't abandon their homes and farms and stores and leave the state. By that time, Vinson Knight was serving as *Bishop Pro Tem* of Adam-Ondi-Ahman in Missouri. In the dead of winter with his wife, Martha, big with child, he and his family had to flee for their lives. Martha Knight bore her child February 9, 1839, in the miserable cold of Pike County, Missouri, homeless and hounded by their persecutors.

By 1840, as the Latter-day Saints began moving into Hancock County, Illinois, (the area selected by a committee consisting of Joseph Smith, Vinson Knight, and Alanson Ripley), 15 year old Andrew S. Gibbons was employed on a Mississippi riverboat.

In that same year he was baptized. Both Vinson Knight and Joshua Smith played significant leadership roles in the development of the new city of Nauvoo, built by the Mormons on the banks of the Mississippi River. But two years later, a sudden illness took the life of Bishop Knight, in July, 1842, leaving his widow, Martha, alone with a young family. Joseph Smith himself wrote a eulogy to Vinson Knight. His words are preserved in the *Documentary History of the Church*.

The period of peace in Nauvoo did not last long. On June 27, 1844, a mob murdered the Prophet Joseph Smith and his brother, Hyrum, as they were defenseless in Carthage jail, and mob attacks upon the Mormons in Nauvoo increased in intensity. As had occurred in Missouri, when civil authorities joined vigilantes in terrorizing and depriving the Saints of their rights, so did officials in Illinois. Joshua Smith was one of their victims. He was arrested for carrying a pocketknife (something done almost universally by men of his time, a small knife being a necessary tool with many uses). He was taken by the Carthage Militia to the very jail where the prophet had been murdered a year earlier, and there suffered a painful death from eating poisoned food in November, 1845, a fact confirmed by three physicians who later investigated the matter. Andrew, now 20, assumed the care of his widowed foster mother, Sarah, as he, with the other Mormons, made hasty preparations to flee across the Mississippi River to the west. The Saints, now under the leadership of Brigham Young, were feverishly trying to complete the Nauvoo Temple, so as to receive its blessings and ordinances before embarking as refugees in the wilderness. By the end of the year the temple was ready and there, on January 5, 1846, Andrew Smith and 17-year-old Rizpah Knight were married for time and all eternity. About that same time, also, her younger sister, Adeline, was also married to Gilbert Belnap, and together with their extended families, they all crossed the river and started west.

Getting as far as Kanesville, Iowa, (now Council Bluffs), they stopped to plant crops and build shelters for the winter ahead. There, on the day after Christmas, 1846, in the makeshift dwelling Andrew had built for her, Rizpah gave birth to the first of their fifteen children. She was Martha Sarah Gibbons, named after her two grandmothers.

Less than three months later, the pattern of their lives began to emerge, as Andrew was called to leave Rizpah and their child behind to accompany Brigham Young and the first pioneer company to lead the way west. Earlier, when a call had come for the formation of a Mormon Battalion, Andrew and Gilbert Belnap, his brother-in-law, had drawn straws to see which would remain to look after their families on the plains and which would go to fight in the Mexican War. Belnap drew the Mormon Battalion duty.

In that first pioneer company, Andrew was one of a group of fifty men selected to serve as a standing guard. As historian Leland H. Creer wrote of the company, "It was a select group of men,...comparatively young,...men of sound judgment; some were endowed with unusual talents." It was an exciting and historic calling for young Andrew, the beginning of a lifetime of serving in the vanguard of new

settlement.

After a few weeks in the Salt Lake Valley, where the pioneers began immediately to plow and plant a few crops for the coming winter's food supply, Brigham Young and a few others, including Andrew Gibbons, returned to Kanesville. There Andrew and Rizpah remained for five years until Andrew could

This is the Place Monument Commemorating the Arrival of the First Company of Pioneers in 1847
Andrew S. Gibbons was with this Company as Shown on the Plaque at the Right (See Arrow)

earn enough to get an outfit to take them on to Utah. During those years two more children were born, Andrew Vincent Gibbons on April 3, 1849, and William Hoover Gibbons on January 23, 1851. The Gibbons family crossed the plains with the Robert Weimar Company in 1852, arriving in Great Salt Lake City September 15th, where they were given a lot and where they remained for the winter.

In the spring they moved a few miles north to Sessions Settlement (Bountiful), selling their Salt Lake City lot for "two milch cows." In the rich soil of Davis County, Andrew planted his orchards and fields, and constructed a home for his little family, not too far from Rizpah's mother and his own foster mother, Sarah. An Indian war was brewing in Utah County, and he was sent to Lehi first, and then, in 1855, to T*he Iron Mission* in Cedar City. Rizpah stayed on to take care of their place in Bountiful, and Andrew returned to be with them periodically as he could. In 1856, Andrew was called to the new Indian Mission headed by Jacob Hamblin in Santa Clara near the southwest corner of what is now the state of Utah.

During the time they made their home in Bountiful, Rizpah bore three more children, all girls: Eliza, born February 21, 1853; and her two little sisters who died in infancy—Almira, born October 18, 1855, and Armintha, October 4, 1857. After Armintha's birth, Andrew took Rizpah and the surviving children south to the warm climate of Santa Clara. They moved into quarters assigned the family in the little stone fort the Indian Missionaries had constructed.

Even though she was living in the mission headquarters, Rizpah found herself alone a lot, as Andrew would be sent to Las Vegas Spring to help guard the way of returning San Bernardino Saints, or to teach and work with branches of the Paiute and Shivwits tribes scattered around. Stories were told of a more advanced tribe known as "the Moquis" across the forbidding chasms of the Colorado River. (So difficult

was the terrain that people were said to have died of thirst in full view of water but unable to get down to the stream.) Across the river also lay the Navajo lands. The Navajos were fiercely defying attempts by the U.S. Army to control them, and were very hostile toward white men. In spite of the dangers, the Indian missionaries were anxious to explore the way across the river to find the Moquis.

On October 22, 1858, Rizpah almost died giving birth to Richard Gibbons. She was unable to nurse, and Rizpah's oldest daughter, Martha, then twelve, kept her baby brother alive by feeding him with a spoon. Six days after Richard's birth, Andrew was assigned to leave Rizpah once more, this time to be part of a hazardous expedition in search of the Moquis. As far as the missionaries knew, no white man had ever crossed the Colorado River in this area before. They had never heard of Father Escalante.

With the help of a Paiute guide, they made their way to the place where Escalante's men had carved steps in the sandstone to get down to the river, a place now buried under the waters of Lake Powell, near Glen Canyon Dam. It was an incredible journey to the Moqui (Hopi) villages where they met Chief Tuba, who saw them as a fulfillment of ancient Hopi prophecies of white men coming from the west to bring blessings to his people. Andrew and his companions expected to remain with the Hopis for the winter, but starvation forced them to return home in the dead of winter, across rugged mountains covered with deep snows. They almost did not make it. When they finally reached Santa Clara again on December 27, 1858, Andrew and his thee companions all signed his journal notation, attributing their rescue and deliverance "to the miraculous power of God."

Andrew learned to speak Indian dialects, and began to be recognized by the Indians as a man they could trust. He had one experience in Santa Clara, mediating in an Indian dispute called "the squaw fight", which was written in Utah history books for all grade school children to read.

Many of his associates entered into polygamous marriages, and for a brief period, Andrew did also. In 1859, he took as a second wife, the divorced sister-in-law of Indian Missionary Zadok K. Judd, Phoebe Maria Dart Gillespie. She was the mother of four children by her former husband, Robert Hemphill Gillespie. The marriage was a mistake, and ended in divorce four years later, in March 1863. (Family researcher, Wanda Hall, found evidence of one child, Josephine, born of the marriage to Andrew Gibbons in 1860, and thought that there were possibly two other children. So far, these children, if any, and their descendants have not been identified.)

Meanwhile, Rizpah, on July 7, 1860, bore another son, James Albert, who died in infancy, and was buried in Santa Clara. In October Conference, 1860, Brigham Young, knowing that some of the wives of Santa Clara Indian missionaries had grown a little cotton from seeds brought from the South, wanted to experiment with growing cotton on a larger scale, so called a large company of individuals to go to southern Utah and form the "Cotton Mission." Andrew and Rizpah were destined soon to join that group when a terrific, month-long rainstorm brought floods down the Rio Virgin River, and destroyed the massive stone fort in Santa Clara. A few miles away, the newly-arrived Cotton Missionaries were mired in two long rows of wagons, hub-deep in the mud on the site of what would become the city of St. George. Having lost all their possessions in the flood, Andrew and Rizpah and their little children sought refuge with the bedraggled Cotton Missionaries. Later, Andrew, still an Indian missionary, was made sheriff of the county, and built Rizpah a new home in the new city of St. George. Here were born a son who survived (Joshua Smith Gibbons, born May 9, 1862), and a son who died in infancy (Benjamin, November 17, 1864).

From his home in St. George, Andrew continued to move about, settling disputes between whites and Indians, accompanying exploration parties (such as the one which found the hidden Havasupai villages). He was named President of the Indian Mission in the areas of what is now southern Nevada, and as such, had to make frequent journeys into that district. In 1864, a new mission was formed, the Muddy Mission, and a large company of Saints were called in General Conference in Salt Lake City to move with their families onto lands surrounding the clear stream misnamed "the Muddy." It was in the area of Andrew's responsibility, so once more he had to move, and once more Rizpah had to give up her comparatively comfortable home in the middle of an established town to follow him. He helped build the town of St. Thomas (the remains of which are buried beneath the waters of Lake Mead). This was a challenging assignment in a hot desert area. The whole project failed in 1870, when a government survey placed the

area in Nevada, not in Arizona, as it had been previously supposed, and Nevada began levying excessive taxes upon the impoverished Muddy settlers.

During those six years on the Muddy, three more children were born to Andrew and Rizpah, Charles Rodolphus (little "Charlie") on June 15, 1866, and twin girls, Evaline and Adeline, on May 4, 1869. Also, during those years, Andrew had many interesting experiences: meeting and aiding John Wesley Powell and his group at the end of their first exploratory trip down the Colorado River; Andrew and Octavius D. Gass' election to the Arizona Legislature, floating down the river to Yuma to reach Tucson, and then Andrew riding home alone on horseback, 500 miles through hostile Indian territory.

A mournful tragedy struck the Gibbons family in 1870, when the Muddy Mission was disbanded. Andrew was in the St. Thomas Bishopric, and many from that ward traveled together to a new place of settlement in Kane County, Utah, to an area known as Berryville, (now Glendale) abandoned several years earlier due to Indian attacks. As the migrating townspeople paused in St. George, the three little Gibbons children, Charlie and the twins, were exposed to the measles. Then, moving in March 1871 from the warm climate of southern Nevada into the high, cold mountains of Kane County, the three little Gibbons toddlers became very ill. The family was poorly sheltered from a freezing rain in an unfinished cabin of quaking aspen poles. In one night, all three babies died. [Within a day or two, two of their grandchildren living with them died too.] All five children were buried together [in a common grave] in the wagon box which had carried the family from the Muddy. Rizpah was nearly overcome by grief, but the end of her mourning for her lost babies was not yet ended.

By this time, Saints were trying to move into Arizona over the rough trail pioneered by Andrew and other Indian misionaries across the Colorado River at Lee's Ferry. Once more, Andrew was needed as guide and guard, and ambassador to the Indians, and once more, after getting Rizpah settled in Glendale, he had to leave her behind. Then, when Chief Tuba gave an area of many springs, Moencopi, to the Mormons for settlement, Andrew was called to Moencopi.

Rizpah's last two children were born in Glendale: Lee Roy on September 4, 1872; and Lola May, born in 1874 and dying at age three, in March 1877. Andrew was still trying to prepare a place in Moencopi for his family in April 1877, when he brought Chief Tuba and his wife, Pulaskinimki, north across the Colorado River to the dedication of the sacred St. George Temple, gleaming white against the gray and vermilion background of the nearby hills. Eagerly, Tuba and Pulaskinimki accepted the endowment ceremonies, and eagerly, Andrew and Rizpah set about to have the sacred ordinances performed for their dead relatives, including "Grandmother Santee," Mary Goss, and many of the Goss family.

Rizpah and the surviving children moved to Moencopi with Andrew, but the Church still had need of their services on another frontier. At October Conference in Salt Lake City, they were called to join the "Arizona missionaries", moving onto the Little Colorado River lands. By now, they were growing old according to pioneer standards, but Andrew's services were needed in the establishment of St. Johns, midway between the Navajo and Apache lands, not far from the Zuni villages. St. Johns had been lightly settled at a crossing of the Little Colorado by some Jewish traders who won great wealth on that site in a game of cards six years before. They imported Mexican workers to help them develop their holdings in that area, and [in 1879] the Mormons made an agreement with the Barths to purchase their rights to the land for 450 head of American cattle.

Andrew surveyed the land, and helped get the greenhorns arriving from Utah settled on their lots. There was a great deal of hostility toward the Mormon settlers on the part of "gentiles" and Mexicans in the region. The settlement was on the path of cattle drives up from Texas, and occasionally cowboys on a spree rode in to shoot up the town.

To add to their troubles, the Saints found it difficult to build a dam that would hold on the sandy banks of the Little Colorado River, and in addition, they had been unable to come up with the needed 450 cows to pay off the Barth Brothers. A committee consisting of Bishop David King Udall, James Ramsey and Andrew Smith Gibbons were appointed to ride to Salt Lake City to seek help from Church headquarters. It was a long horseback ride, but Church President John Taylor gave approval for Presiding Bishop Edward Hunter to give them an order for 450 cows from the Caanan herd of church cattle running

on the range near Pipe Springs. At Pipe Springs, in northern Arizona between St. George and Kanab over the border in Utah, the church workers helped round up the half-wild cattle and drive them as far as the Colorado River. It was midwinter, and fortunately for the men, the river was frozen over, so they drove the cattle across the ice.

Then began the most difficult part of the assignment, getting the cattle from the Lee's Ferry crossing to St. Johns, [a distance of more than 200 miles]. Rough sandstone made the cattle's hooves sore and tender and in the open country the suffering beasts were jumpy and hard to control. There were long hours in the saddle, choking on the dust raised by the animals. There was not enough food and water. There were cold nights and windy days. Andrew was strained to the utmost. In mid-February a relief party from St. Johns, including Andrew's son, William Hoover Gibbons, bodyguard of Bishop Udall, arrived on the scene, to help get the cattle safely to town.

At last Andrew was able to stay in one place long enough to pick the fruit from the trees he had planted. However, on February 9, 1886, after getting chilled doing some repair work on a local widow's home, he died. He had gone ahead once more, and Rizpah must wait her turn to follow him, but this time she knew that Andrew Gibbons had received his last call.

Chronology and Events of Andrew Smith Gibbons' Early Life

- 1825, Mar. 12—Andrew Smith Gibbons is born to William Davidson Gibbons and Mary or Polly Hoover at Union (now Hebron), Licking, Ohio
- 1825, March—Mary (Polly) Hoover Gibbons dies shortly after the birth of twins, Andrew and Richard
- 1825—Soon after their birth the twins are given by their father to other families. Andrew was given to Joshua and Sarah Baldwin Smith to raise as their own son. Later in life Andrew takes the middle name of Smith in honor or his foster parents.
- 1836, June—Joshua Smith and his family join the Church at Kirtland, Ohio
- 1838—Joshua Smith and his family survive the Missouri mobbings and make their way to Nauvoo, Ill. Joshua is a member of the High Council at Nauvoo
- 1840, 12 Mar.—Andrew baptized into the Church
- 1844, June 27—Both Andrew (19) and Rizpah (15) experience the trauma and effects of the martyrdom of the Prophet Joseph Smith and his brother Hyrum
- 1845, Nov. 4—Andrew's beloved father, Joshua Smith, is murdered by the Carthage Militia by feeding him poisoned food in jail. Andrew assumes responsibility for his mother in the move west.

Chronology of Rizpah Knight, Joshua's Mother's Early Life

- 1829, May 13—Rizpah Knight born to Vinson Knight and Martha McBride at Perrysburg, NY
- 1835—Vinson Knight joins the Church in Perrysburg, NY and then moves to Kirtland, Ohio
- 1838—Vinson Knight is called to serve as Bishop at Adam-Ondi-Ahman
- 1838, Oct. 30—The Haun's Mill Massacre occurs not far from the Knight's home, Rizpah was 9 years old at this time of turmoil in Missouri
- 1840?-1841—Vinson serves as Bishop of one of the three wards in Nauvoo
- 1841—Vinson Knight is called to be the Presiding Bishop of the Church
- 1842, July 31—Vinson dies at age 38 of a sudden illness. (Rizpah 13)

Chronology of Andrew and Rizpah's Early Married Life up to Joshua's Birth

- 1846, Jan. 5—Andrew marries Rizpah Knight in the Nauvoo Temple
- 1846-1851—Three children are born to Andrew and Rizpah at Council Bluffs, Iowa: Martha, Andrew V. and William H.
- 1847, Apr. 17—The advance company to the Valley of the Great Salt Lake starts on the Journey. Andrew is selected as part of the company with Pres. Young—142 men, 3 women and two children.
- 1847, July 24—Andrew enters the Valley of the Great Salt Lake with Brigham Young and the 146 who accompany the Prophet
- 1847, Aug. late—Brigham Young and a group of 108 men, including Andrew, return to Council Bluffs, Iowa
- 1852—The Gibbons Family and a large company of Saints travel to the Valley of the Great Salt Lake. The next year they move to Bountiful.
- 1853-57—Three children are born to Andrew and Rizpah at Bountiful, UT: Eliza, Almira and Armintha. The last two died in infancy.
- 1855—A large group of missionaries, including Andrew, are called to the Iron Mission at Cedar City, Utah. He goes without his family.
- 1856, July—Andrew is called by Brigham Young to be a missionary to the Indians, along with four other men, to live at Santa Clara and build a fort there. Families are included in the mission. Jacob Hamblin is the mission president.
- 1858—Andrew Gibbons witnesses and participates in a "Squaw Fight" and is instrumental in preventing bloodshed[2]
- 1858, Oct. 22—Rizpah almost dies giving birth to Richard Gibbons.
- 1858-1860—Two children are born to Andrew and Rizpah at Santa Clara: Richard and James A. (James died in infancy)
- 1858, Sep. 26—Brigham Young calls seven of the Santa Clara Missionaries, including Andrew, to go on a mission to the Moquis (Hopi) Indians. Andrew and three others live with the Hopis for some time, but in winter the food supply becomes so short they leave for home and almost perish on the way home. Arrive home Dec. 27, 1858.
- 1859, July—Andrew takes a second wife, a divorcee named Phoebe Maria Dart Gillespie, the sister-in-law of Indian missionary Zadok K. Judd. This marriage lasted only until the spring of 1863.
- 1861, Dec. 26—A huge flood washes out the Santa Clara Fort, forcing its abandonment. The Gibbons family moves to St. George.
- 1861—Andrew is involved in another "Squaw Fight".[3]
- 1862, May 9—Joshua Smith Gibbons is born at St. George

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[2] Gibbons, Helen Bay, *Saint and Savage*, Deseret Book Company, 1965, pp. 92-93
[3] Ibid., pp. 93-97

Chapter Two

JOSHUA SMITH GIBBONS EARLY LIFE
1862-1895

INTRODUCTION

This chapter deals with the years of Joshua's growth and development up to the time of his wedding to Nancy. Information on these years about his life is hard to come by in so far as relating to his personal experiences and feelings. However, considerable is known about the two most important environmental forces on his life during this time. His parents were undoubtedly the strongest influence during his younger years, and later too, for that matter. An excellent history of their lives is available and the events which were impacting them were also affecting his attitudes and character development. Because of the quality of their service to the Gospel and to their fellow men—their examples, their teachings and the spirit in their home—Joshua's character was being developed by the most important of teachers and in the most effective way. For this reason some of the events, which were actually about their lives, are included; for the simple reason that he also was profoundly affected by them. This applies to what was happening to his brothers and sisters living in St. Johns. When tragedy struck them it impacted Joshua as well, so such stories are included here.

The second important environmental factor in his life was what was going on in the communities around him. He was almost nine years old when the family moved to Glendale, Utah in Long Valley. He was 14, going on 15, when they moved to Moencopi where they lived for more than two years. He was living with his missionary father and family in the mission field among the Hopi Indians. What a profound experience that must have been for him. In 1880 the Gibbons Family moved to St. Johns, Arizona among the earliest settlers there. The history of this pioneering community during its first ten years is filled with great challenges and obstacles, which certainly affected all of the Gibbons Family, including Joshua. He is now a mature adult capable of understanding and being a full participant in what is happening. So a significant part of this chapter will be a consideration of the history of St. Johns as it developed from a struggling pioneering community to take on more of the amenities of life. A description will be given of the area surrounding St. Johns too. As glimpses of the history of St. Johns are given, reflect on how Joshua was reacting to them and of his feelings at the time. Remember that he was now a grown man and both he and his family were actively involved in all of the church and civic affairs of the community.

JOSHUA'S CHILDHOOD YEARS

- 1862, May 9—Joshua Smith Gibbons born to Andrew S. Gibbons and Rizpah Knight at St. George, Utah. He was named after Andrew S. Gibbons' beloved foster Father, Joshua Smith. Joshua Smith Gibbons was the 9th child in a family of 15 children, eight of whom died in infancy. He was sickly.
- 1863-64—Andrew Smith Gibbons serves as Sheriff in St. George in 1863-1864
- 1864, Mar. 7—Andrew resigns as Sheriff of Washington County because of missionary duties.

While still an Indian missionary, Andrew Gibbons was appointed as the sixth sheriff of Washington County in 1863. . ..

"This latter post did not require much of his time. Nobody in St. George that year had much time to commit crime," states Helen Bay Gibbons in her book. However, because he was working two places, was continuing his missionary work and was doing occasional bricklaying jobs, Andrew later resigned and on March 7, 1864. David H. Cannon was appointed to take his place[1].

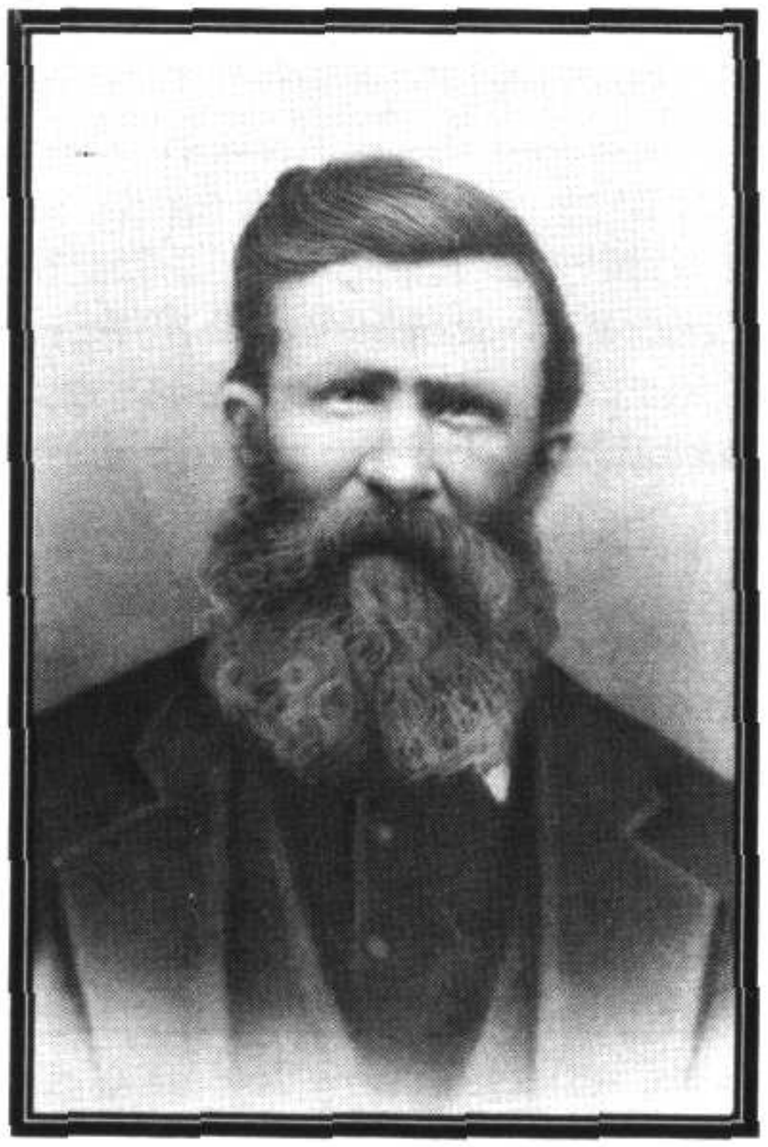
- 1863, March 18—Nine men, including Andrew, go on an exploratory mission of the Colorado River to find a site for a ferry. Lewis Greeley, nephew of Horace Greeley, accompanied them.
- 1864, Oct.—Andrew S. Gibbons is called as President of the Indian Mission west of the Muddy River and to help settle the Muddy River Mission
- 1864, Nov 17—Benjamin Gibbons born at St. George and dies in infancy

That same year [1864], [President] Young called Andrew as president of the Indian Muddy Mission and [with] 50 to 60 families were called to settle St. Thomas and Callville on the Muddy River. [These settlements were called the Muddy River Mission.]

Having lost her baby [Benjamin born 17 Nov 1864 at St. George] Rizpah, now 36, found it hard to move [to St. Thomas][2].

- 1865, Jan. 1—Andrew leads the first group of settlers into the Muddy River Mission area. He later serves in the Bishopric of the St. Thomas Ward under Bishop James Leithead.

Joshua was going on three years of age when his parents and family moved to St. Thomas on the Muddy River at the call of the Church to the Muddy Mission. He lived there until 1871, at the age of eight, when the Muddy Mission participants were released from their call to return to other Utah settlements. During the years spent at St. Thomas Joshua's father continued to serve as a missionary to the Indians, translator for the Indian language there, guide to various wagon trains moving through the often hostile Indian country and mediator with the Indians for these trains when Indian trouble threatened, counselor to Bishop Leithead of the St. Thomas Ward, delegate to the Arizona Territorial Legislature, etc. The Muddy Mission was a challenging one because of the oppressive heat, the rigors of building communities and farms from nothing, the



Andrew S. Gibbons
Middle Aged

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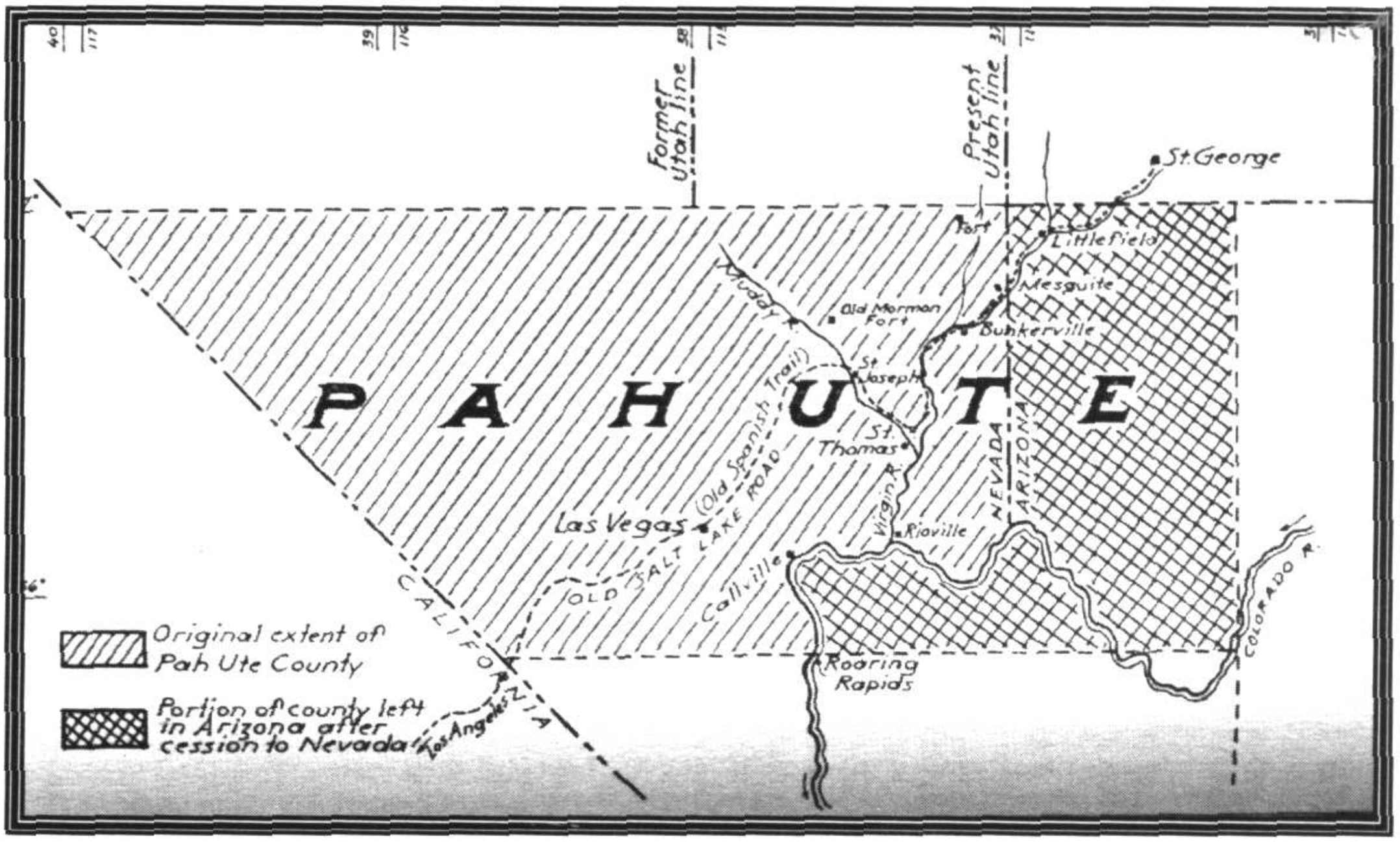
[1] *Gibbons: Settler of Many Southern Utah Cities*, St. George Spectrum, Church Life, Friday, May 3, 1965
[2] Ibid.

unpredictable Indians and the situation in general. It finally was abandoned by the Church because of heavy taxation by the State of Nevada. When the Muddy was originally settled it was thought to be in the Arizona territory.



MAP OF PAHUTE COUNTY, ARIZONA

By Congressional Act of May 1866, Nevada was given all that part of Arizona lying between the Colorado River and California, from about longitude 114, took from Arizona 31,850 square miles. This followed the extension of Nevada eastward [into Utah] for one degree of longitude. This map also shows the settlements comprising the Muddy Mission. (Adapted from McClintock)

- 1866, June 15—Charles Rodolphus Gibbons born at Lincoln, Nevada on the Muddy River Mission
- 1868, Nov 1—Andrew and Octavius D. Gass were the first to float down the Colorado River from St. Thomas to Yuma, Arizona to attend the Arizona Territorial Legislature as elected delegates.

According to great grand daughter Sibyl Howard of Leeds, Utah, Andrew was one of the early territorial legislators elected in Arizona. He and a fellow delegate, Octavius D. Gass were the first to float down the Colorado river, she said, accomplishing that feat in a 14–foot homemade boat on a trip that began Nov. 1, 1868 from St. Thomas [on the Muddy River] and ended at Yuma, Arizona.

They traveled in the middle of the river in daytime to avoid ambush. Upon reaching Yuma, they learned the stagecoach driver to Tucson [where the Territorial Legislature was located] had been killed by Apache Indians the day before. Gass and Gibbons were a day late to the meeting they were to attend.

Gass remained in Arizona, while Andrew bought a Spanish pony and traveled alone, 500 miles through wild Indian territory to be with his family in St. Thomas[3]. [It is interesting to note that the US Congress declared the Pah-Ute County of Arizona, which included Las Vegas and the Muddy River Mission cities, to be a part of Nevada in 1866, as requested by Nevada. The trip of Gass and Gibbons

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[3] Ibid.

down the Colorado to attend the Arizona Territorial Legislature was in 1868 and it happened because Gass.was determined to do everything in his power to keep the county in Arizona. He failed.]

- 1869, May 4—Evaline and Adeline Gibbons (twins) are born at St. Thomas on the Muddy Mission
- 1869—Andrew S. Gibbons serves in the Arizona Territorial Legislature.
- 1869—Andrew called upon to moderate between the whites and the Indians, and to accompany wagon trains through Indian Territory on occasion. (Joshua 6/7 years old.)
- 1869—Andrew accompanies a group from St. Thomas taking supplies to Major John Wesley Powell, near the end of his famous Colorado River Exploration. (Joshua now 7.) He also served as a guide for a time for this famous one-armed explorer.
- 1870, late—Muddy Mission participants are released from their call because of Nevada taxation
- 1871, Feb. 1—The Gibbons Family leaves St. Thomas and the Muddy Mission for Long Valley
- 1871, Mar. 1—The Gibbons Family arrives at Glendale in Long Valley for their new home. Andrew had been serving as first counselor to Bishop James Leithead in St. Thomas on the Muddy and this bishopric continued to serve at Glendale. (Joshua nearly 9.)
- 1871, March—Three of Andrew and Rizpah's children (Charles R., Evaline and Adeline) die from measles in one night in March of 1871 at Glendale, plus two of their grandchildren whose family was staying with them at the time.

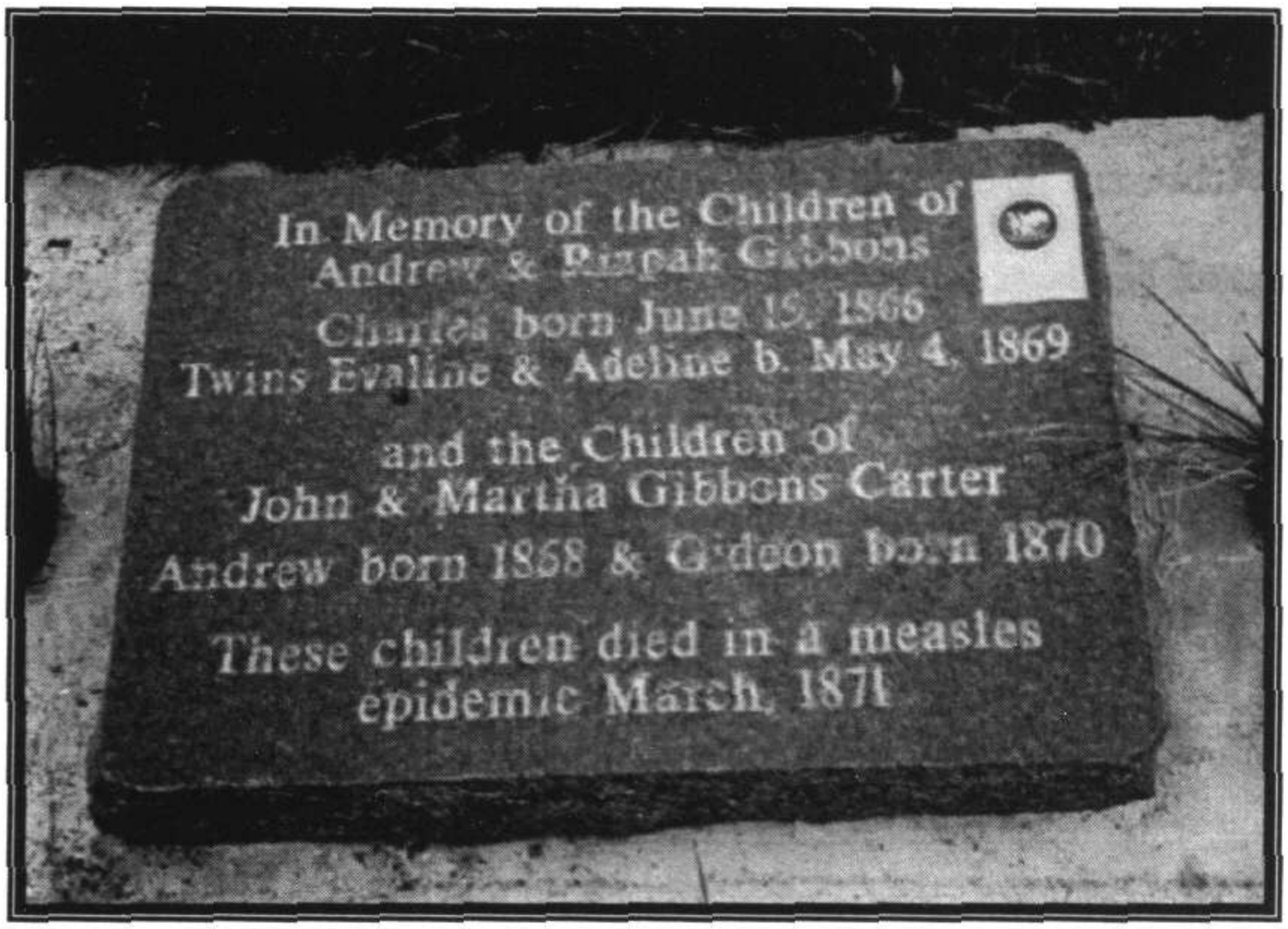
On February 1, 1871 the Gibbons and others of the Mission left St. Thomas for Long Valley, Utah. Most of the residents of Long Valley had vacated because of Indian problems the year before. A letter from Apostle George A. Smith to those who had left informed them that they were expected to return to their homes to help protect them, or to give up any claims to them. This letter released the properties of those who did not return to other settlers. The trek from St. George to Long Valley was only 80 miles but it was over difficult terrain so that a month was required to travel the distance. The distance from St. Thomas to St. George is not known, nor is the time required to travel it. When Andy led the first group of settlers from St. George to the site of St. Thomas it took them about two weeks of travel.) To Joshua all of this must have been very exciting for his first long travel experience—not so exciting and carefree for his parents. While they stopped in St. George some of the children in the wagon train were exposed to the measles.

Andrew was one of the last to draw his cabin from those available at Glendale. It was an unfinished house made from quaking-aspen poles and it needed a great deal of repair to make it barely livable. The house had a dirt floor and dirt roof. It did not furnish adequate protection against the cold winter wind and freezing rain which leaked through the roof. Eight-year-old Richard said, "Look, Papa. It's raining rain outside and raining mud inside." In the meantime Martha Gibbons Carter, Andrew and Rizpah's daughter, and her family arrived in the Valley and came to stay with them. Their children too had been exposed to the measles in St. George.

Under these conditions the children who were already ill with the measles could not be kept warm and some of them grew increasingly worse.

Joshua was nine years old when five-year old Charlie, and the two-year old twins, Evaline and Adeline, died from the measles in one night. Two of Martha's children died of the disease that same night or shortly thereafter. Joshua at nine years of age was old enough to feel the deep impact of the tragedy of death, and particularly to share in the profound sorrow of his parents and that of his sister and husband. What a story this will be for us to listen to from Joshua, from Andrew and Rizpah and from John and Martha Gibbons Carter, when we meet all of them in the here after.

[My wife, Luen, and I found the single headstone at the Glendale Cemetery for these five children and *it was one of the most moving and emotional experiences of our lives.* We wept for, and with, these faithful and enduring ancestors as we imagined and felt, to some small degree, the profound pain and sorrow of this tragedy in their lives.]



The Headstone at the Glendale, Utah Cemetery for Three of Andrew and Rizpah's Children and Two of their Grandchildren who died the same night in a Measles Epidemic in March 1871 at Glendale.

Resettlement of Glendale as Described by James W. Watson

[From the journal of James William Watson, who was part of the Muddy Mission Group moving to Glendale, is taken the following:] A very crude Fort or Stockade was built with two large gates, one at the south part and the other at the north side of the Fort. As we drove up to the south gate Brother Leithead called a halt so that he and his counselors, Andrew S. Gibbons and Warren Foote, could arrange the cabins that formed the Fort. They procured charcoal from the fireplaces in the cabins then they numbered the clapboard doors, placed the corresponding numbers in a hat and as we entered the gate, drew for our cabins. Thus a lesson of fairness and equality was given to us for a start in the new community.

"It was the 3rd of March 1871 we arrived with jaded teams and tired feet. The spring began and soon the dirt floors and dirt roofs were so sloppy that they leaked onto the bed so mother had to place pans and buckets on the bed to catch the dirty drippings. We were favored to have plenty of firewood so a good fire was in action, but the rain, rain, rain seemed to be sent to try the patience of the poor pioneers. Bad colds became prevalent; some children were very sick. Three of the children of Andrew S. Gibbons were very bad. Myself and Sister John Hyatt rendered assistance in watching over the sick ones. Before midnight one of the little ones passed on and a little past midnight, the other two died. Near daylight two of the children of Sr. Martha Carter, daughter of Br. and Sr. Gibbons and whose family was staying in the Gibbons home, passed away and joined the other three children. They were laid side by side on the floor and covered with a white sheet until funeral arrangements could be made.

"The summer came with its warmth of sunshine to gladden our hearts and give us hope but another trial was before us. It was in the form of measles. The wife of one of the Drummer boys became afflicted and in spite of all that was done for her recovery she passed on, making a feeling of discontentment in the little colony.

"Surveying of the Townsite was now before us and a five acre field to be drawn for by each member near the townsite so in case of an uprising by the Indians we would not be in a scattered condition. A survey of Lydia's Canyon was made into two half acres of meadowland and drawn for to supply us with

hay for the coming winter. We plowed and sowed as best we could with jaded teams. The ground required considerable work to place it in a condition for planting corn but the corn really grew. But the early frost came and it didn't mature. It was necessary to place the corn in the oven to dry it so that it could be ground into sour meal in the Pioneer hand mill for our use. Brother James Brinkerhoff brought with him some early seed corn so he raised a good crop and his large family was greatly benefited in the pioneer struggles for having good corn.

"We met together in a large log house provided by the old settlers for worship and amusements, so in the hard and strenuous times we tried to enjoy ourselves as best we could. Some musical instruments had been brought in with the pioneers and they organized a martial band. John Harris, who knew only two tunes, that of 'Yankee Doodle' and 'Humpty Dumpty on the Wall' played these two tunes all night and people danced to them in the light of the fireplace. David Foote and Rube Jolley also played fiddles. J.W. Watson was made their choir leader and brought much good music to the young community.

"We cared for our feed as best we could so as to be prepared for doing better and more work next year. Thus we struggled along. Spring came with its many cares and labors. Extra effort was put forth to plow and sow and reap and mow, and so as we toiled we felt encouraged in the fine growth of farm and garden."

In June 1872, two miners came to Glendale, and warned the inhabitants of an impending plague of grasshoppers before the summer would be over. They came and so dense was the air and sky it seemed like total darkness at midday, and when their visit of about twenty-four hours was over, everything was desolate. Every vestige of tender green was gone. However, the corn crop was fairly good.

"Before the summer was over all of the available men were engaged in digging the mill ditch. The basement of the mill was built, stones in place, penstock erected, the big flume was in course of construction. Most of the lumber was made in a sawpit by Brothers Leithead and Broadbent with a whipsaw in Lydia's Canyon. Grinding of meal and graham was now in order to the joy and satisfaction of the Pioneers.

"School was held in the public log house, Warren M. Johnson being the teacher. He was also the Sunday School superintendent in 1871. The social affairs and devotional meetings were held in the old school house. At one of the Sabbath meetings held in 1872, the name of James W. Watson was suggested to take charge of the singing and subsequently sustained as the community choir leader. There was no instrument, no music, but he soon obtained a tuning fork from his father in St. George. Soon a class was arranged and during the few leisure moments, with blackboard and tuning fork, he conducted many a happy hour with this singing class. It wasn't long until the participants had mastered most of the pieces in the *American Tune Book."*

Lydia A. Jensen says the following about the early day choir for which Glendale was noted: "The first I know about the Glendale choir was when I was sustained a member about 1903 or 1904. James w. Watson was choir leader and either Lula or Beatrice Cutler organist. There were about 20 or 25 members.

"June quarterly conference was always held in Glendale. When the Chapel became too small, conference was held in the ward hall. Before conference, choir practice was held two or three times a week for a month or six weeks. Brother William D. Owens, a drummer, (old time salesman) for Z.C.M.I. Dry Goods Department sang with us at one conference. He was a member of the Salt Lake Tabernacle Choir. He said he was proud to help us because we had the best choir in Southern Utah. To raise money to buy books and music, we had dances or put on plays of some sort."

A waterpower sawmill was erected under the direction of Joseph W. Young who built the first log house outside of the Fort. J.W. Watson and his brother Lorenzo hauled the first logs to the new mill and built the first two frame houses in town. One was torn down to make room for the first Co-op Store where now stands the present school building. The other still stands south of the present Glendale Mercantile store.

The Glendale Ward proper was organized in 1878 with James Leithead as bishop for a second term. In 1879 Royal J. Cutler was made bishop. One of his first speeches was to impress the people that it was a favorable time to build homes, public structures, etc. The people were called together and decided to use all the energies, influence, and spare means to erect a meeting house, 26 ft. x 40 ft. A building committee

was chosen, with James W. Watson, secretary and treasurer. The Bishop and Brother Broadbent made a draft of the building, so that bills of lumber could at once be sent to the sawmills. The Bishop gave the first $100 to start the movement, others gave liberally of their limited means. . . The building still stands as a monument to the leadership of Bishop J. R. Cutler and his ward members.[4]

- 1872, May—Joshua S. Gibbons baptized at 10 years of age at Glendale.
- 1872, Sep 4—LeRoy Gibbons born at Glendale, Utah
- 1873, Feb 1—Andrew called to serve with the Lorenzo W. Roundy party sent by Brigham Young to explore the Upper Little Colorado Basin.

Andrew accompanies the Roundy Expedition to explore the Little Colorado River Area

John D. Lee and his faithful wife, Emma, built their ranch [they called it "The Dell"] on the north side of the Colorado River into a staging area and final supply point for all who were called to come that way. [It became known as Lee's Ferry.]

On February 1, 1873 Lorenzo W. Roundy and his exploration party arrived at the ferry. They were on their way to explore the upper Little Colorado Basin for the purpose of selecting sites for settlement. Four of the party, Andrew S. Gibbons, Ira Hatch, Isaac Riddle, and Jacob Hamblin, were old friends and at Lee's invitation the party remained as his guests while they made final preparations for their trip.

The Roundy party was the first group of travelers to use the ferry. Lee did not charge them for passage on the boat, nor would he take payment for some supplies they had obtained from him.

Since the way up the south side of the canyon was no more than a barely passable trail, the one wagon the explorers had brought with them had to be left at the ferry.

One month later the party returned. They reported that the country on the upper reaches of the Little Colorado River was a far cry from the burned up expanse of sand and rock they had traversed for the first two hundred miles after leaving the ferry. They said they had discovered a great mountain range where the snow was six feet deep in some places, and that covering those mountains was an inexhaustible supply of pine timber. All along the river they had found sizeable tracts of bottomland suitable for farming. In view of future events perhaps this report was a little optimistic, for the Little Colorado River country was a wild and savage land, much more so than Southern Utah had been. A great many people would endure untold hardships and some would even lose their lives as their part in carving an empire from this raw wilderness.

. . . Some of the old pioneer diaries mention the fact that winter, bad as it could be, was by far the best time to travel this old Mormon trail, since the spring thaw and the summer storms in the high country made the river flow unpredictable. Also, the people could ill afford to take time off from their crops for their very lives depended on the food they were able to produce [in the summer][5].

- 1874—Loa May Gibbons born at Glendale, Utah, the last of 15 children.
- 1874, Nov.—Jacob Hamblin, President, and 8 missionaries, including Andrew and son William, are called to serve in the Indian Mission east and southeast of the Rio Virgin. Andrew is assigned to work with the Hopis at Moencopi, Arizona, and is gone from home more than not. (Joshua 12)
- 1875, Oct. 9—Andy and William Gibbons, along with ten other rugged frontiersmen, are called by Brigham Young at General Conference to accompany the James S. Brown Expedition to explore the Little Colorado Basin for Mormon settlement locations. (Joshua 13 years old.)

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[4] Daughters of the Utah Pioneers, *History of Kane County*, 1960, pp. 372-376

[5] Wilhelm, C. LeRoy and Mabel R., *A History of the St. Johns Arizona Stake*, 1982, pp. 10-11

Andrew accompanies the Mission to Rescue the Hopi Missionaries during serious Navajo Trouble

This was a year of great problems with the Navajos. A non-Mormon had killed three young Navajo braves who were seeking safety from the storm in his cabin and who had killed one of his cattle to keep from starving to death. The Navajo nation was so incensed that they were threatening full-scale war with the Mormons of Southern Utah and to kill and scalp every man, woman and child at the Moencopi Hopi Mission. Andrew was one of those who were dispatched by Brigham Young to rescue the missionaries. Jacob Hamblin went to the Navajo leaders at tremendous personal risk to his very life and managed to convince them to come to the site of the crime and see for themselves that the Mormons were not responsible. It was still several months before the settlements could begin to feel somewhat more, but not totally, secure. Even then renegade Navajos continued to steal the Mormon's livestock.[6]

Andy with his son William, Thomas Chamberlain, Henry W. Esplin, Henry Blackburn, Isaac Buchanan, Christopher Heaton, Aaron and Isaac Asay, James Maxwell, Brigham McMullin, Reuben Jolley, James Swapp, James Little, Frank Hamblin, and their leader, John R. Young were called to go on this rescue mission [7].

Andrew accompanies the Brown Exploration Expedition of the Little Colorado River Area

On account of the failures of those first companies [of settlers to the Little Colorado area], President Young had called a halt to the emigration program. Being dissatisfied with all phases of the movement, he decided to handle things on a little more personal basis, directly from Salt Lake City. On September 29, 1875 he appointed James S. Brown, a man who had handled other tough assignments for the Church, to give a second opinion on the settlement sites in Arizona. Brown, who had lost one of his legs in a hunting accident, was still a rugged and capable individual, so President Young had decided to give him a try at it because of his past record.

Brown gathered a small group of men: Daniel B. Rosen, John C. Thompson. Seth B. Tanner, Morton P. Mortenson, Bengt Jenson, Hans Funk, Ernest Tietjens and John Davies. President Young added the names of some of his own trusted scouts who had served him before in exploration ventures across the Colorado River. These men, who were to be picked up in southern Utah, were Andrew S. Gibbons, William H. Gibbons, Luther G. Burnham, Thales H. Haskell, Ira Hatch, and Warren M. Johnson.

The Brown party crossed the river at Lee's Ferry, November 27, 1875. After a long, hard horseback trip of approximately thirteen hundred miles. Brown returned on January 14, 1876, to make his report to President Young.

Brown thought it might be possible to settle the Little Colorado River Basin, so he gave a somewhat favorable report. That was what President Young had been waiting to hear and he started the wheels of emigration rolling again, almost immediately.

In January of 1876 the President called four companies, of fifty men each, to move to Arizona for the purpose of establishing settlements[8].

Joshua's Youth—Health, Education, Etc.

Andrew H., son: Father [Joshua] was one of the youngest of the living children of what could have been a large family. Only half the children lived to adulthood. There is little known of Father's early childhood. He and LeRoy, a younger brother, were very close friends. I think his education was limited, I doubt if he got to go much beyond the 8th grade. Not only was he sickly as a boy but he developed rather late in life and up to the time he was about 16 he was rather small for his age. Several bouts with pneumonia as well as some terrible sick headaches had undermined his health until no one

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[6] Ibid., pp. 173-178.
[7] Carroll, Elsie Chamberlain, *History of Kan County*, Kane County Daughters of the Utah Pioneers, 1960 , pp. 52-53
[8] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982, p. 14

expected him to live very long. At 15 years of age he had had his endowments in the temple for this reason.

Father did tell of being a very fast runner. This was not given us in seconds but in terms of the other boys in the neighborhood, only one of whom could run faster than Father.

His parents, while they favored education were somewhat of the opinion that a boy's first duty was to his parents and probably the boys attended school only when they were not needed at home. I mention these things because in our own experience these same things transpired. If there was work on the farm or other places we didn't start school until that work was finished. In the spring if there was plowing to be done we likewise were not allowed to attend school until the work was taken care of. Not that Father didn't believe in education. He was in favor of it but he also felt that a child's first duty was to help his parents make a living[9].

From the age of 12 to 16 Joshua remained at home in Glendale while his father was gone most of the time serving as a missionary to the Hopi's, going on exploring expeditions for the Church, etc. When his father returned home for his short visits he must have had fascinating tales to tell his family about his explorations, about the Hopi Indians and Chief Tuba. From the time of Joshua's earliest recollections he had listened attentively to his father tell stories about the joys, dangers and challenges of his missionary work. While his father was away so much of the time Joshua witnessed the faith and dedication of his mother, Rizpah, as she toiled to raise the family on her own and to administer the older boys as they raised the crops and animals essential to the livelihood of the family. Though Joshua had health problems which greatly concerned his mother and father, he still did all he was capable of doing to help the family subsist. He was known throughout his life as a hard worker.

- 1877—Gibbons family called to move to Moencopi, Arizona [probably in late 1876 or early 1877]
- 1877, Mar.—Lola May dies at Moencopi at age three.

From there [Glendale], the Gibbons Family was called to the Indian mission at Moencopi. While there their 15th child died at age three[10]. [Now Andy was joined by his family in his missionary work.]

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[9] Andrew H, Lola H. Gibbons and Andrew H Gibbons Jr., *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle*, p. 39

[10] *Gibbons: Settler of Many Southern Utah Cities*, St. George Spectrum, Church Life, Friday, May 3, 1965

MOEN COPIE—FIRST HEADQUARTERS OF MISSIONARIES TO THE MOQUI INDIANS

Joshua moved with his family to Moencopi where his father had been living most of the time while serving at first as a missionary to the Hopis and later also as the Presiding Elder of the Branch there, which included both missionaries and Indian converts, such as Chief Tuba. One of Joshua's older brothers, William, had been associated with his father in Indian missionary work. He had worked with the Hopis for several years and could speak their language. He was accorded the same respected title of Indian Missionary as his father, by other pioneers. Joshua lived in a family environment which demonstrated great love, respect for and service to the Indian people. Even though he would never be a missionary to the Indians himself, these experiences would profoundly affect his attitudes toward and his relations with the Mexicans in St. Johns in the future.

- 1877, Apr. 6—Andrew and Rizpah attend the dedication of the St. George Temple, accompanied by the Hopi Chief Tuba and his wife.

Early Picture of the St. George Temple With its Short Tower

Chief Tuba told Andrew he wanted to visit the Mormon towns in Utah. So breaking an old Hopi taboo, he crossed the Colorado River and in St. George met up with Brigham Young, who gave him a suit of clothes.

The St. George Temple was dedicated 6 April 1877. Andrew took Chief Tuba and his wife through a temple session that day, which made them the first Indians in this dispensation to be sealed in the temple. It was also the first time in 31 years that the Gibbons had been through a temple[11]. [The St. George Temple was the first temple dedicated after the Nauvoo Temple had been dedicated and abandoned.]

[11] Ibid.

- 1877, 5 Dec.—Joshua is endowed at age 15 in the St. George.

Joshua had been of delicate health since childhood and was not expected to live very long. It was decided that he should go through the temple at this time because of his health.

ST. GEORGE TEMPLE
ST. GEORGE, UTAH

HAROLD S. SNOW
PRESIDENT
JAMES P. CAMERON
FIRST COUNSELOR
WILFORD W. McARTHUR
SECOND COUNSELOR
WALTER A. PACE
RECORDER

August 25, 1959

J. Smith G ibbons
P. O. Box 427
St. Johns, Arizona

Dear Brother Gibbons:

Your father, Joshua Smith Gibbons, was ordained an Elder December 5, 1877 by C. A. Terry here in the Temple. He received his endowments the same day.

We suggest you write to Brother George A. Terry of Beaver, Utah. We believe he is a relative of the Brother C. A. Terry who was an officiator here in the Temple at that time and he might be able to help you with the tracing of the line of authority of your father.

Sincerely,

Walter A. Pace

WALTER A. PACE, Recorder
St. George Temple

WAP:ma

- 1877, 8-9 December—Andrew called to be the Presiding Elder at Moencopi
- 1878, Jan. 27—Andrew is called to serve as a High Councilor for the newly created Little Colorado Stake. (JSG nearly 16.)

ANDREW AND RIZPAH'S LAST CALL

- 1879, Oct.—At the October General Conference the Andrew S. Gibbons family is called to settle St. Johns, Arizona. Many others are called at this time to settle the Little Colorado River Basin area. (JSG 17)
- 1879, Nov. 18—Ammon Tenney made contact with Solomon Barth to buy all of the land that was under cultivation at that time in the San Juan area on the Little Colorado River, under the direction of Apostle Wilford Woodruff. Mormon settlers were immediately called to St. Johns to settle on the lands Tenney had contracted for.

[It is important to consider the history of St. Johns prior to the arrival of the Mormons in order to better understand the source of one of the major problems facing the Mormon settlers, particularly for their first five years. This was the antagonism of the Mexican settlers for the newly arriving Mormons, which was intensified by leadership from the anti-Mormon whites—many of whom were married to Mexican women. Actually for many years thereafter there was some friction between the Mexicans and the Mormons, but it was much less intense than during the first five years.]

St. Johns Beginnings, Prior to the Arrival of the Mormons

Prior to the year 1850 there lived in the little village of Krutochin in the Province of Posen, Prussia, a Jewish couple, Samuel Barth, a glazier by occupation, his wife, Fredricka and their two daughters Adelaide and Mary and their four sons Jacob, Solomon, Morris and Nathan.

The Barth sons had a military record—they left Prussia for America to keep from serving in the German army.

Jacob came to America in 1850 and settled in Grand Rapids, Michigan, where he became a successful and well-to-do merchant and where he lived until his death in 1903.

Solomon, usually known as Sol, came to America in 1855 and crossed the continent in the latter part of that year with a "train" of Mormon emigrants landing in San Bernardino, California in 1856 and came to La Paz, Arizona in the late fall of 1860.

He acquired an "ox train" which consisted of Big Murphy ore wagons and the necessary complement of oxen. He hauled ore from Weaverville, at the foot of Rich Hill, now known as Yarnell Hill in Yavapai County to Dodge City, Kansas and hauled back supplies for the mines at Weaverville.

In 1863 he settled in Prescott and with a man named Barnett established the first general store in Prescott.

He carried the mail on horseback from Prescott to Albuquerque for the U.S. Government and afterward contracted to carry the mail on horseback by Pony Express from Albuquerque to San Bernardino. He moved to Cubero, New Mexico, which was on his route and also on the road upon which his "ox train" traveled in delivering supplies to the Government.

In 1870 his brothers Morris and Nathan came to America and settled near Cubero at El Rito, Colorado, a small Spanish settlement.

By this time the Barth "train" consisted of 38 Big Murphy wagons with 4 yoke of oxen to each wagon. Morris and Nathan then joined their brother, Sol, in the management of his various enterprises.

At that time the road that led from Kansas ran through Albuquerque, to Old Fort Wingate, via San Rafael, Gallo Springs, through the 8 miles of the precipitous cliffs of Zuni Canon over the Zuni Mountains past El Morro, past Inscription Rock into Zuni, thence south to cross the Little Colorado River at the Rock crossing. about 12 miles south of what is now St. Johns, and thence on Southwest into the White Mountains to Camp Apache, now called Fort Apache.

And it was this road that the Barth "ox train" used in its trips between Dodge City, Kansas and Camp Apache and Fort Wingate.

The Government was then paying 10 cents a pound for oats, barley and corn and $50 a ton for unbaled hay at either Fort Wingate or Camp Apache.

The mesas, draws and hills surrounding the country between the two Military posts and the Little Colorado were rich in production of gramma, sacaton and mountain grasses, ample to supply all the needs of the two Military Posts.

The valley of the "Coloradito" [Little Colorado] and its ample waters offered potential wealth in grains to fill all the Barths' government contracts.

The Barths figured that it would be more profitable to grow the grains in the valley of the Little Coloradito and cut the hay on the local lands than it would be to earn the freight for hauling the grain and hay from Kansas.

At that time there was a road leading from San Marcial and Socorro, New Mexico across the Plains of San Augustine by the Salt Lakes in New Mexico to "El Vado" [the Ford] across the Little Colorado then Southwest to Camp Apache.

Having decided to grow their own grain and cut their own hay, in the fall of 1871 the Barths settled a party, consisting mostly of the drivers of oxen from the "train" and their families at the Rock Crossing afterwards called "El Puente" on the Little Colorado.

The party included: Nathan and Morris Barth, and his wife Perfecta Savedra, and Don Teodora Chaves and his wife, Dona Espiritio Savedra, and her father and her mother, Dona Anastacia Savedra—about 30 families in all. . . .

In the early spring of 1874 the entire colony moved up to the Little Colorado to "El Vado" [the crossing].

This was the actual first settlement of what is now St. Johns.

Later that year many families came to settle in St. Johns. . . .

St. Johns was settled by descendants of the Spanish Conquerors of New Mexico.

Before 1876 there wasn't a single resident of St. Johns who wasn't a native of New Mexico, except Sol, Morris and Nathan Barth who were natives of Germany; Col. James Hunt was a native of New Jersey; and Jack Conley was a retired U.S. soldier. Jose M. Mideles, Jose Tamallo and Sisto Saravia were natives of Mexico—these three were also among the early settlers of St. Johns.[1]

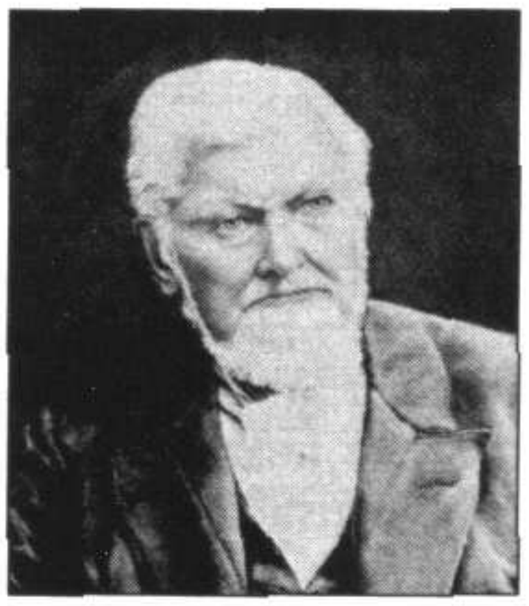
Mormon Settlers are Called to Settle St. Johns

Joshua was 17 when his parents moved to St. Johns, Arizona. He was an adult and following are brief accounts of the tremendous challenges and obstacles, from Mother Nature and from persecution, which the earliest pioneers had to face, to endure and to overcome. He was very much a part of these adversities and he endured them along with his family. The purpose of these accounts is to help the reader better understand and appreciate the great faith and endurance entailed in being an original settler of St. Johns. Andrew and his family had lived for many years among the Indians who most people considered as enemies, but who the Gibbons family learned to love and appreciate. So when they arrived in St. Johns and found the Mexican people there they felt toward them as they did toward the Indians. Joshua always loved and befriended the Mexicans and was loved and respected by them in turn as his story reveals.

Apostle Wilford Woodruff's Extended Visit to the Little Colorado Mission

The following extracts are copied from President Woodruff's Journal in the Church Historian's Archives:

> April 17, 1879. We left Moen Copy (sic) to visit the San Francisco Mountains. We drove to Little Colorado River—the first time I ever saw that river. John W. Young, William Gibbons and myself forded the river.



Pres. Wilford Woodruff

[1] Wiltband, Esther and Whiting, Zola, *Lest Ye Forget,* Apache County Centennial Committee, 1980, pp. 201-202

Gleanings from Journal, August 18, 1879. Elder Woodruff visited Round Valley, staying with Brother Christopherson and "went up the creek with Jacob Hamblin and Brother Christopherson and caught 10 trout." [Elder Woodruff loved to fish.]

During a later time in August and early September, he visited the Zuni Village and the Isletas and Lagunas, all in New Mexico. He was in Snowflake September 26, 1879, and stayed at the home of Jesse N. Smith [Stake President of the Eastern Arizona Stake]. From his journal:

> San Francisco Mountains, November 22, 1879. On the road today I saw some 300 antelope. They had been driven out of the mountains by a snowstorm into the cedars. They were in flocks like a flock of sheep. By this time a messenger arrived from Sunset and brought me six letters . . . and one from Ammon M. Tenney, which was a very important one. He had made a bargain with Mr. Barth, a Jew, to buy out St. Johns water and land for 750 cows to be paid for in one year. He had the offer of the place for the sum and was waiting for reply to know if he should buy it. I was very weary and thought I would stop until Tuesday morning and go to Sunset and write Brother Tenney an answer. I went to bed and slept until 12 o'clock and I awoke, and my monitor, guide, or Spirit of the Lord, call it what name you will, said to me, "Arise, tarry not, go to Sunset. Counsel A. M. Tenney to close the bargain, buy St. Johns and send the missionaries to take possession of the Colorado Meadows for much depends upon your action in this matter."
>
> According to these instructions I arose early on the 23rd and prepared myself and left the place in company with Brother Moffat and traveled about 50 miles, half the way over a very stony road, to Sunset; arrived at 7 o'clock in the evening, very weary, having ridden part of the way on horseback. I conversed with Brother Lot Smith upon the subject and he agreed with me about writing to Ammon M. Tenney to close the bargain buying St. Johns and to possess the meadows (an oasis six miles below St. Johns). On the 25th I wrote two letters to Ammon M. Tenney and to Brother Greer. I advised Brother Tenney to close the bargain with the Barths; to buy the place but to make his purchase and to send brethren to occupy the Colorado Meadows, and we called upon four missionaries to prepare themselves to start tomorrow, to get there and to take possession of the meadows. I wrote to Brother Greer and John Hunt to also send a man. I also wrote a letter to President John Taylor of six pages, concerning what we had done in purchasing St. Johns and taking possession of the meadows, and sent an extract of Brother Tenney's letter and retained a copy.

Most of the Little Colorado squatters were claiming more land than the law, at that time, would allow. The Homestead Act of 1863 allowed 160 acres for a homestead, but a homestead could not be granted until a legal description could be given by government survey. After the survey was made, squatters who could meet the requirements were granted homestead deeds.

[Late 1979]. . . Brother Woodruff [Wilford], desiring to gain Mormon domination of the area [St. Johns], instructed Tenney to occupy the surrounding lands before the deal became public knowledge and thus avoid an inrush of non-Mormon speculators. Mormon settlers were sent immediately to St. Johns, some from other Mormon settlements, and some recently arrived form Utah, to locate on these lands as Tenney saw fit[2].

After a year or more in Arizona, Elder Woodruff returned to Salt Lake City. During this year he was especially interested in his work among the Moquis, the Zunis and the Pueblo Indians on the Rio Grande River in New Mexico. His Journal states many times that these people are *Nephites*, not *Lamanites:* that they are industrious, intelligent, honest, virtuous, and are a home-loving people of refinement and a characteristic culture.

On Elder Woodruff's way to his home in Salt Lake City he records in his Journal that David K.

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[2] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982, pp. 27-28

Udall was needed to be Bishop of the St. Johns Ward. This call came subsequently from President John Taylor. During the colonization period of St. Johns his Journal shows that he met in counsel and often traveled with Lot Smith, John W. Young, Jesse N. Smith, Ammon M. Tenney, Andrew S. Gibbons and sons, and other brethren laboring as Lamanite missionaries. His teachings and instructions in Arizona, were very often quoted by the old settlers.

Elder Woodruff located our people on the town-site in the valley below St. Johns. The first year the colonizers lived there and then under changing conditions the people were advised by Apostle Erastus Snow to move to the present townsite of St. Johns, leaving the lowland which was called Salem. Elder Woodruff arranged with a Mr. Ladd, county surveyor, to survey the townsite of Salem[3].

The Eastern Arizona Stake was to include all settlements of northern Arizona with headquarters at Snowflake. In 1879 Apostle Woodruff made a call for missionary families to settle in the new towns.

The Territory of Arizona was not yet free from renegade Indians and outlaws. Cattle and horse thieves still roamed at large. Men from the Indian Missions and nearby towns were sent in to settle temporarily and make secure the new lands until permanent families could arrive.

By December 1879 Joseph H. Watkins and William F. James, Indian missionaries from Ogden, Utah, arrived with their families to open up the new Mormon Mission on the Little Colorado. Other families soon followed. In this group were R.A. Allred, Benjamin Peel. Edward Noble, Benjamin Noble, Albert Farnsworth, and Alexander Nicoll. They settled three miles below San Juan [St. Johns] and called the new settlement Salem[4].

- 1880, March—The Gibbons Family arrives at St. Johns. (Joshua, 18)
- 1880—Andrew assists in the first great cattle drive across northern Arizona, from Pipe Springs, Utah, across the Colorado River to St. Johns, Arizona—The cattle are in payment for the purchase of the St. Johns' lands.

In order to better understand and appreciate the rigors and challenges of pioneering life in St. Johns which the Gibbons family faced and endured during their early years in St. Johns the following information is given to describe the general geographical area in which St. Johns was located. In addition to pioneering life, there were other even more serious problems, of a social and political nature, which gravely threatened the peace, the security, and even the continued existence of the Mormon Community. These will also be described in some detail. They were very much a part of the daily life and concerns of the Gibbons family and of Joshua, of course.

Description of the Larger Geographical Area in which St. Johns is Located

The apex to this wide area is Mount Baldy at an elevation of 11,590 feet. It and its sister peaks become the primary source of the Little Colorado River.

The White Mountains are a spectacular range brimming with beauty, and despite the inroads of modern man, appearing much as did the primeval forest.

Here, in late summer in the upper elevations, early settlers were likely to find themselves in a zone where the ground whitened with frost at daybreak and the silver undersides of aspen have their first gilt tinge of autumn.

The Little Colorado soon loses it pristine surroundings as it descends by easy and rapid stages toward the confluence with its big brother. The river is fitful and moody. From the communities of Greer, Nutrioso, and Round Valley near the base of the White Mountains, the river channel is north; thence

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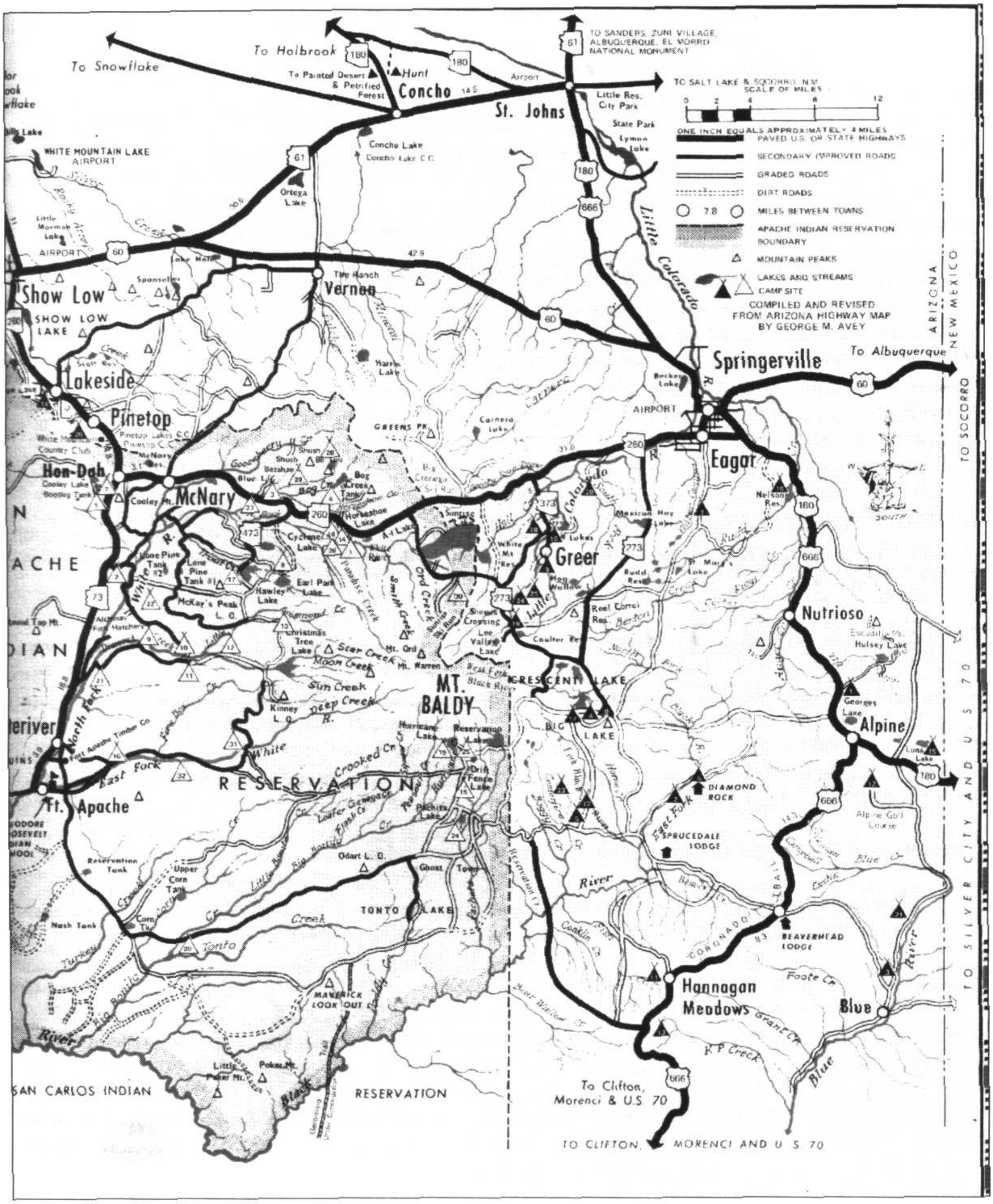
[3] Udall, David K., *Arizona Pioneer Mormon*, pp. 197-199

[4] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982, pp. 262-264

through rolling hills to St. Johns and on through stunted salt cedars past Woodruff and Holbrook to become virtually lost in its vast arid drainage.



Map of the St. Johns Area in Modern Times

These are the sand-laden tributaries that combine to make the Little Colorado the major contributor to the silt that flows annually into Lake Mead. In times of flooding these normally dry stream beds seem not to run at all, but instead, to roll along carrying a muddy, milky gray substance that appears more as a sludge than water.

The Little Colorado watershed spreads over a 25,900 square mile area, equal in size to one quarter of the state of Arizona.

Historians have treated the Little Colorado in varying degrees of contempt. In his "History of the St. Johns Stake," LeRoy Wilhelm describes it as being "one of the most treacherous rivers on earth." Another writer denounced it as being "as loathsome and disgusting a little stream as there is on the continent." He continues, "It's the same old thing all the way. No fit place for a human to dwell upon. Cottonwoods so scrubby and crooked so it is only fit for firewood. The most desert looking place I ever saw. Amen."

Loathing, no. Disgusting, perhaps. Treacherous, yes. But not nearly so until men began their attempt to utilize the river's vast watershed. . .

The struggle to control the waters of the Little Colorado marks one of the most dismal pages of the history of the St. Johns Stake—as also that of our neighbors downstream. Yet, the people of that bygone era stood to that stern task with a monumental courage and determination which if they had not have had, they could never have survived.

They built earthen dams with the four-up fresno, the slop scraper, and the Mormon tongue—the most primitive of earth-moving equipment. Their only source of energy was muscle power, their own and that of their draft animals. It was grueling, backbreaking labor. Had a D-9 cat been available, it's likely the bishop would have mortgaged the tithing barn as a down payment on the machine.

Floods were a constant threat. What they built by day, the river destroyed by night. Spring and winter winds filled their irrigation ditches with sand and debris. Flash floods filled their laterals with mud and destroyed their levees. Diversion dams were hastily constructed of logs, cedar brush, and rocks. They were washed away with heartbreaking regularity.

In number of storage dams built and lost to the flooding river, the community of Woodruff tops the list. In all, the Woodruff settlers built thirteen dams. Twelve of them were destroyed by floods. Joseph City lost eight; Sunset, two; St. Johns, seven. There were other failures along the river's tributaries. Possibly the most stinging indictment of the river came from this diary: "With a cloudburst of rain, it becomes a raging torrent; rampaging along, sweeping everything it its path. It is dirty, muddy, gurgling, seething, belching, vicious and demonlike; bringing havoc, destruction and death." (Methinks the diarist left out "cantankerous".)

Regrettably to the people of St. Johns, the foregoing description became painfully accurate. On a night in April in 1915 [two years before Joshua's death], the earthen dam twelve miles to the south of town collapsed. The fury of the flood and the chaos that followed sent townspeople scurrying to higher ground. With the morning came stern realities as the magnitude of the tragedy became apparent.

Eight people were dead; houses, livestock, property and topsoil were washed away or buried beneath the debris. It shook the foundations of the community as few tragedies ever have.

Nor was the destruction limited to this community. The failure of the dam created a chain reaction. As the wall of water pushed downstream, it sliced through storage dams at Zion's, Woodruff, and Joseph City. As to the diversion dams in its pathway, they were of no hindrance at all as the floodwaters swept over and around them on their way to the sea. . .

The real paradox emerges, however, when the monumental tenacity of the colonizers is brought to bear against the river's miserable characteristics. The Little Colorado ruled the lives of the settlers as did no other element in the pioneering process. Add the effects of the cold, the heat, the hunger, and the abject poverty together. These combined factors, when weighed against the cussedness of the Little Colorado tilt the scales in favor of the river[5].

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[5] Shumway, Wilford J. *The First 100 Years of the St. Johns Arizona Stake*, St. Johns Family History Library, pp. 16-17

The Early Route of the Pioneers Moving from Utah to the Little Colorado River Settlements

The river's crossing accomplished [the Colorado River at Lee's Ferry], next came the terrorizing climb over Lee's Backbone—a steep and treacherous incline with prehistoric cliffs on one side and on the other the dark waters of the Colorado, nearly a thousand feet below.

From there the journey became even more forlorn—God-forsaken? No, for we cannot escape these words: "It makes no difference whether a country is barren or fruitful, if in that land, the Lord has a work for a people to do."

After the river crossing and the struggle over Lee's Backbone. they inched their way up Tanner's Wash. One company records that it took no less than twenty-six wind-scorched days to travel the seventy miles from the ferry to Moencopi. Another ninety miles through drab sagebrush, no timber, and the merciless Arizona sun, and the travelers would be at Sunset Crossing and what would be for some the end of their journey—at least temporarily.

After the miserable miles down the Moencopi, one immigrant wrote with rather wry humor, "We will have enough grit to stand a few hardships." Bad as was the route they traveled, it was the corridor by which most of the colonists came to the upper reaches of the Little Colorado River.

From Sunset Crossing near present-day Winslow, the trail led through a monotonous landscape, thence up the south side of the river to Horsehead Crossing (Holbrook). Here the usual route crossed to the north side of the river and worked its way along cedar ridges to St. Johns. The route split; one trail led to missionary outposts and the Mormon settlements in western New Mexico, the other across rolling grasslands to Round Valley which lay at the foothills to the north of the beautiful White Mountains.

The lower portion of the road the Mormons traveled was the most difficult. Diaries of the period recount the hardships and problems encountered. Unlike the part that lay above Sunset, the trail led through an uninhabited desert. Water was the major problem. Bad tasting and dirty at best, it could be so filthy that when left overnight to settle, only an inch or two was clear, and that had a white or milky appearance. As we have seen elsewhere, the river was frequently dry. In such event, travelers were forced to dig for water or seek it in foul pools and tanks along the way.

The diary of David K. Udall bolsters the foregoing: "We were hard put to make it from one watering place to the next. The women had to get very thirsty before they would drink the brackish, muddy water which often had wrigglers in it. But we let the mud settle and strained out the wrigglers, and it wasn't so bad[6]."

[Winter was considered to be the best time of year to travel from Utah to the Arizona Settlements. True the cold was a real trial, but other factors made it a secondary consideration when compared to the benefits of winter travel. During the spring storms and thaws the roads were almost impassable. In the summer heat the people and the animals suffered from lack of water which was greatly increased by the heat and rigors of travel. Winter was the driest of the seasons for northern Arizona, so that deep snow was generally not a problem.]

January 6, 1880. I rode up the river to St. Johns, crossed the toll bridge and conversed with a number of citizens.[7] (Elder Woodruff accompanied by Lot Smith.) [The toll bridge referred to above was six miles below St. Johns and was on the government road on which the troops traveled going from Ft. Wingate, New Mexico, to Ft. Apache, Arizona.]

Early Arrivals at St. Johns and Challenges They Faced

. . . . The first meeting of the Saints was held under the direction of Wllford Woodruff in a house which was on the land purchased. It was the home of Brother D. G. Gurule, his son and family. The meeting consisted of twenty souls. This home was not adequate for the fast growing settlement. The brethren proceeded to erect a bowery from the greasewood which was abundant in the area.

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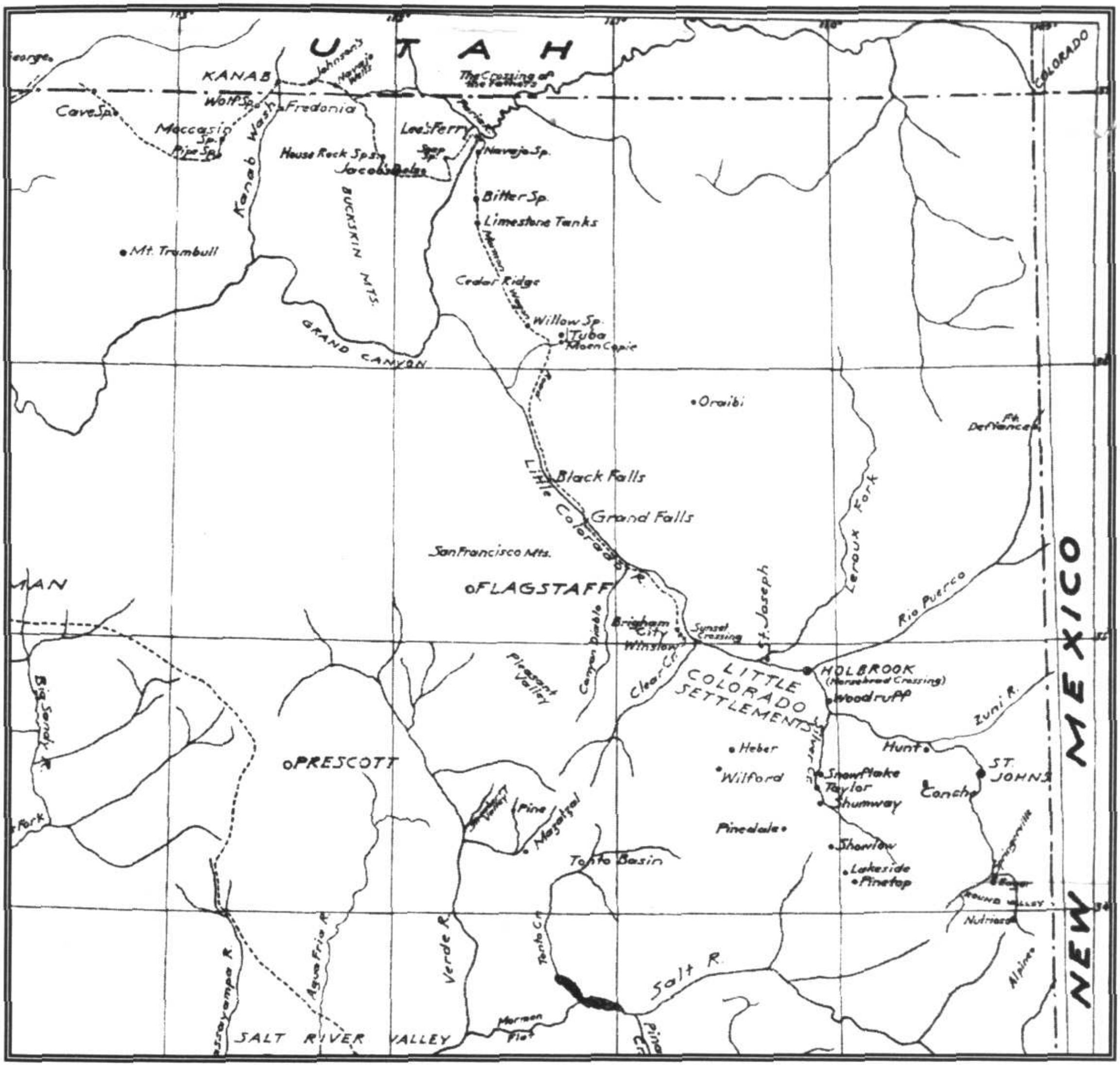
[6] Ibid., pp. 11-12

[7] Udall, David K., *Arizona Pioneer Mormon*, pp. 196-197



This map shows the trail used by the Mormon Pioneers who were called to settle the Little Colorado Mission. The trail was also used by pioneers who went to the Salt River Valley. Note the Springs along the trail. Needless to say water was a most critical element in the survival of the pioneers and their live stock as they moved from Utah across the Colorado River and on into Arizona.

The Bowery was constructed in one day, but was well done and afforded good protection against the spring winds. On March 7 the first meeting was held in the Bowery. The dedicatory prayer was given by Brother James Richey. Brother John W. Young was the speaker in the 2 1/2-hour meeting.

A fine spirit existed. March 20, a second meeting was held. Brother Gurule was ordained an elder. Through his influence several of his Spanish countrymen came into the church. [The Andrew S. Gibbons Family arrived in St. Johns from Moencopi in March.]

May 1, 1880 a dinner was held in the Bowery. This was followed by a dance for the children and one for the adults in the evening. The day was one long remembered. The 4th and 24th of July were both celebrated in a very lively and interesting manner. Proceedings of both days ended with dances in the Bowery.

Although barren in the spring, the valley of the Little Colorado was a beautiful sight in the summer of 1880. Grass 10 to 12 inches high stretched to the north and west as far as the eye could see. The rushes and willows grew so high along the river that a man riding on horseback could not be seen. To the east lay the picturesque Blue Hills.

It was here the new settlers lived in wagon boxes until logs could be brought from the mountains to build cabins. Two of these log cabins remain--a two-room cabin on the Jim Sorenson lot, built by Willard Parr and his half-brother, Elijah Freeman. The other belongs to Rabans and was built by C.P. Anderson.

Alexander Nicoll, his wife, and eight children arrived in Woodruff Christmas Day but came immediately on to Salem to spend New Year's Day in the new settlement. Brother Nicoll had good wagons and horses which he used to do much of the early freighting from Albuquerque, New Mexico for family and town. He brought in one of the first organs for his twin daughters. He was a builder and was the first to build his artistic home in the townsite above Salem. With the help of his wife and family, the home was soon surrounded with a good orchard and a garden. His wife, Sabina Ann Adams, kept a beautiful home, was an excellent cook, and was a most charitable and neighborly woman.

Andrew S. Gibbons, scout, colonizer and Indian missionary, had been in Arizona since 1863. He arrived in Salem March 1880. Here he planted his ninth peach orchard and here he remained for the first time to eat the fruit of his orchard.

His wife, Rizpah Knight Gibbons, had 15 children while living on the frontier much of the time, was the only teacher most of her children knew.

A son-in-law, William Holgate, musician and chorister, helped establish good choir music in the ward. His piccolo music enlivened most ward social events. He was part owner of the St. Johns' Brick Kiln.

His wife, Eliza Gibbons, who was primary president many years, also arrived with their three-year-old daughter, Martha, now Mrs. William Harris. Martha won a prize at the first Primary Fair for the largest pumpkin raised in St. Johns.

William H. Gibbons arrived with his father, Andrew S. Gibbons. With him were his wife, Augusta Lamb, and three children . . . Mrs. Gibbons spent her life in the service of her family. William held many county offices and was a staunch church member. He served as counselor to David K. Udall both in the ward bishopric and stake presidency.

Joshua Smith Gibbons, just 17 years old, came with his parents. He was in poor health and joined his father in his agricultural projects. He married Nancy Louisa Noble. They had twelve children. Many died while young. . . Nancy also taught school many years and was Apache County School Superintendent one term.

Richard Gibbons, 22, came with the family. He married Clarissa Isabel Wilhelm and moved to Vernon where he engaged in raising sheep on the grassy slopes and low mountains of that area. In 1910 he moved his family to a ranch in Mesa, Arizona where the children grew to adulthood and married. Richard and wife died there.

Andrew S. Gibbons' youngest child, Lee Roy, became a pioneer in every sense of the word. With the death of his father in 1886, he became his mother's sole support at the age of fourteen. He became the fifth Bishop of the St. Johns Ward and was the most staunch of the irrigation pioneers, serving as

secretary and treasurer of the Lyman Dam Company 27 years. He married the talented Armitta Nicoll. After her death in 1918, he married Anella Lytle, a prominent lady from Eagar. Ten children from these two families became valuable citizens.

Andrew V. Gibbons, oldest son of A. S. Gibbons, arrived three years after his father. With him were his wife, Elizabeth Harris and two children, Andrew S. and Naomi. He later married Ella Harris. Her children were Lovina, Orpha, Marion, and Maude.[1]

Early arrivals existed under the most miserable of all possible conditions. Some lived in wagon boxes; some in dugouts; others in log huts with no windows, dirt floor and a mud roof. In the construction of these crude dwellings, cottonwood or pine logs were frequently used. These materials provided ideal conditions under which these most heinous of all the creatures that crawl [bedbugs] could multiply and torment the inhabitants[2].

The Wind

Among the more troublesome of the elements was the wind. Men struggled with it and cursed it as they pursued their daily labors. Betimes it seemed to them that the sole function of the wind was that of sculpturing the sandstone cliffs around which it howled incessantly.

Legend has it that a company of pioneers back in the 1880s were making their way down to the Gila Valley with their wagons and ox teams. They camped one evening on the banks of the Little Colorado River about due east of where the town of St. Johns is presently situated. By morning the wind was blowing so hard they decided to hold up a few days until the gale subsided. You guessed it—the wind never stopped. They are still here.

To the settlers of the area, there was nothing humorous about it. Men endured it, but its effects on the lives of the women were greater. Less catastrophic in immediate effect than drought or cloudbursts, the spring wind which blew with a furious monotony cut away at morale until at times it seemed life could scarcely go on. Coming from the southwest, the wind blasted down from the Mogollon Rim, rising in its fury as it broke from the pines and cedars of the upcountry to sweep across the desert, flinging rice-sized pebbles before it, filling the atmosphere with dust, and piling sand in drifts.

In her diary, one dispirited pioneer wife wrote: "Monday, March 2: the wind blows all the time day and part of the time nights and I feel nearly sick. Tuesday, April 14, the wind it blows night and day, it is just fearful the sand drifts like snow . . . John is herding cows William is reeding (sic) it seems lonely and dreary when the wind blows. Wednesday, April 15, the wind blew hard all night and all day . . . Thirsday, (sic) April 16, all well but the wind gets worse and worse night and day. Saturday, April 18, John came home this morning the wind was so bad Thirsday (sic) they laid up all day and could not travel. I cleaned up all the rooms and had a bath and am going to town. . . Sunday April 19, today is fearful the wind blows so hard. . . Thirsday, (sic) April 30, this ends the month and I don't beleave (sic) there has been one day that the wind did not blow it has damaged the crops and covered them with sand filled up the ditches and made it very unpleasant.

But listen to her final entry: "But our Heavenly Father knows what this wind is for." Her incorrigible faith, and others of those troubled times, has it parallels, but is not found to be surpassed elsewhere[3]. [I will bear witness to the wind of this region of the country. We lived in Snowflake, Arizona for three years and the wind was something with which to be reckoned. But St. Johns was situated where the wind would have been worse than in Snowflake. I know how these people felt about the wind. The editor.]

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[1] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982pp. 262-264f

[2] Shumway, Wilford J., *The First 100 Years of the St. Johns Arizona Stake*, St. Johns Arizona Stake Presidency, 1987, p. 25

[3] Ibid., pp. 24-25

Pioneer Medicine

Lacking doctors, nurses, and hospital facilities, frontiersmen developed their own medicinal remedies. A mixture of sugar and kerosene served as a cough suppressant. If perchance the cough developed into the croup, more stringent medication was required, and a honey and mustard plaster was applied to the patient's chest.

An onion poultice was regarded as being effective in the healing of a cut finger or a sore toe. A slice of potato carried in the hip pocket was a sure cure for warts. A mixture of pine gum, bitter root, vinegar and asafetida was used as both an ointment and a disease repellent.

If these remedies failed, or if the malady was of unknown origin, Brigham tea was prescribed. If taken in sufficient quantities, it should likely cure anything from the stomachache to the jim jams and the fantods[4].

Most of the early residents of St. Johns came from Southern Utah where herbs were a major source of medicine and many pioneer people grew them in their gardens—including tansy, saffron, sweet anise, catnip, hops and different kinds of mint. Many medicinal plants were found in the surrounding hills of Utah. St. Johns pioneers undoubtedly brought herb seeds with them.

Some of the ailments for which the herbs were used were yarrow tea to cure headaches; hops tea was a tonic and also given for fever, colds, and for nervous troubles; mullen teas for bowel and kidney disorders, wild grape root used in canker medicine and also a tonic. Other tonics were made from garden sage, quaking aspen bark, and sulphur and molasses. Catnip tea was a mild medicine for infants and was given for colds, as was penny-royal tea with senna mixed in it. Hop packs were used to relieve lung trouble, Indian hemp or wandering milk-weed was a cure for rheumatism and dropsy. Tansy was given for various kinds of female trouble--such as menstrual cramps.

Other early remedies used along with herb cures were cob-webs to stop bleeding and ginger for colds. Lobelia for emetics; boiled flour for diarrhea. Asafetida bags were worn around the necks of children to protect them from contagious diseases during the winter months. A bag of heated salt was a cure for earache as was tobacco smoke puffed into the ear. Baking soda was used for indigestion and potash and golden seal were cures for canker. Turpentine was a sore-throat medicine [probably put on a rag and tied around the neck], as well as a cure for cuts and bruises. A soiled sock around the throat was another cure. Salty bacon bound on mumps was used to give relief Cayenne pepper was a general medicine for colds and poor circulation. Mutton-tallow was a cure for cracked lips and chapped hands. Warts were thought to disappear from being rubbed with a soiled dish-rag which was then buried, or after being rubbed with stones which were then thrown into a stream of running water. For pneumonia a freshly killed chicken was cut open and while still warm was placed on the chest.[5]

Sugar was used to try to stop croupy coughs. Clippings from hair cuts were chopped up fine, mixed with honey and tame sage and taken by mouth to cure worms. Some saved the inner lining of chicken's gizzards, dried and pulverized it and mixed it with sugar as a cure for indigestion. And there were onion poultices put on the soles of feet to draw fever down from the head; cabbage leaf poultices, also bees wax and mutton tallow for caked breasts. There was the woolen string tied around the neck to keep the mumps from "going down." There were poultices of bread and milk, sticky gum and melon leaves for felons, boils, and other infections.[6]

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[4] Ibid., p. 34
[5] Daughters of the Utah Pioneers, *History of Kane County*, 1960, pp. 72-73
[6] Ibid., pp. 73, 75

How San Juan Came to be Named St. Johns

From the St. Johns Herald, June 20, 1942

In 1877 the [Mexican] settlers on the Little Colorado had made an application for a Post Office to be established at "El Vado" on the Little Colorado and asked that the Post Office be called "San Juan."

The third assistant Postmaster General, who must have been one of those 100 per cent Americans that you read about nowadays, couldn't see an application signed exclusively with Spanish names, so he didn't act on the application.

By 1880 a few Mormons had settled between "San Juan" and "the Bridge" and had established a Justice Precinct of Yavapai County and called it "Salem."

After that, the Mormon settlers applied for the establishment of a post office covering the one for the San Juan Post Office to be called "Salem."

This application was granted and Sextus B. Johnson was named postmaster.

Then E. S. Stover came to settle in "Salem" and he filed an application to revoke the establishment of the Post Office of "Salem" and the appointment of Johnson on the ground of fraud.

It seems that Mr. Stover and the Third Assistant Postmaster General were in agreement that being Mormons made their application and Johnson's appointment fraudulent per se and the Assistant revoked the establishment of the post office and Johnson's appointment.

He appointed Stover Postmaster and ordered the name of the Post Office changed from "San Juan" to St. Johns.

He is reported to have said at the time: "It is time those Mexicans found out that they are living in the United States."[7]

The people [Mormon] voted to change the name from Salem to St. Johns and all agreed to move to a location adjacent to the old town at San Juan (St. Johns), as they had been instructed by Apostle Snow. At the same time a committee was chosen, Bishop David K. Udall, Andrew S. Gibbons and C. I. Kempe, to organize the surveying of the new town site[8].

The Mexican people saw us surveying the land adjacent to their town on the west. They saw new settlers coming in to swell our ranks. I doubt that they realized we had bought this land with the view of making homes there, l am sure they did not realize that we had no intention of molesting them; rather they looked upon us as enemies, who had come to encroach upon their old 'San Juan' settled by them in 1873. The Mexicans resented us and we did not blame them very much. Their 'squatters rights' had not been properly respected by those who sold the land to our people[9].

Trip to Utah to bring back the Cattle to pay the Debt to the Barths for the land and water

He [Bishop David K. Udall] chose James Ramsey and the Indian missionary scout, Andrew S. Gibbons, to go with him. On November 2, 1980, he headed back on the same road over which he had brought his family to St. Johns just six weeks before.

These men were each granted $2.00 per day for their time. This doesn't seem like much by present standards, but at that time it was considered a good wage.

Bishop Udall's account of his visit to Salt Lake City reads, *President John Taylor and his associates received me kindly. Their spirit in understanding our difficulties was compensation for the hard trip. I realized then that the Lord chooses good and great men to be his leaders. After holding a Council meeting President Taylor requested the Presiding Bishop, Edward Hunter, to give me an order for 450 cows from the Canaan herd of Church cattle running near Pipe Springs, Arizona just*

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[7] Wiltbank, Esther and Whiting, Zola, *Lest Ye Forget,* Apache County Centennial Committee, 1980, p. 196

[8] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982p. 30

[9] Ibid., p. 32

south of Kanab. I recall Bishop Hunter's greeting, 'David K Udall. Udall—I've heard of you. You will do-you will do.' I have often hoped he was right.

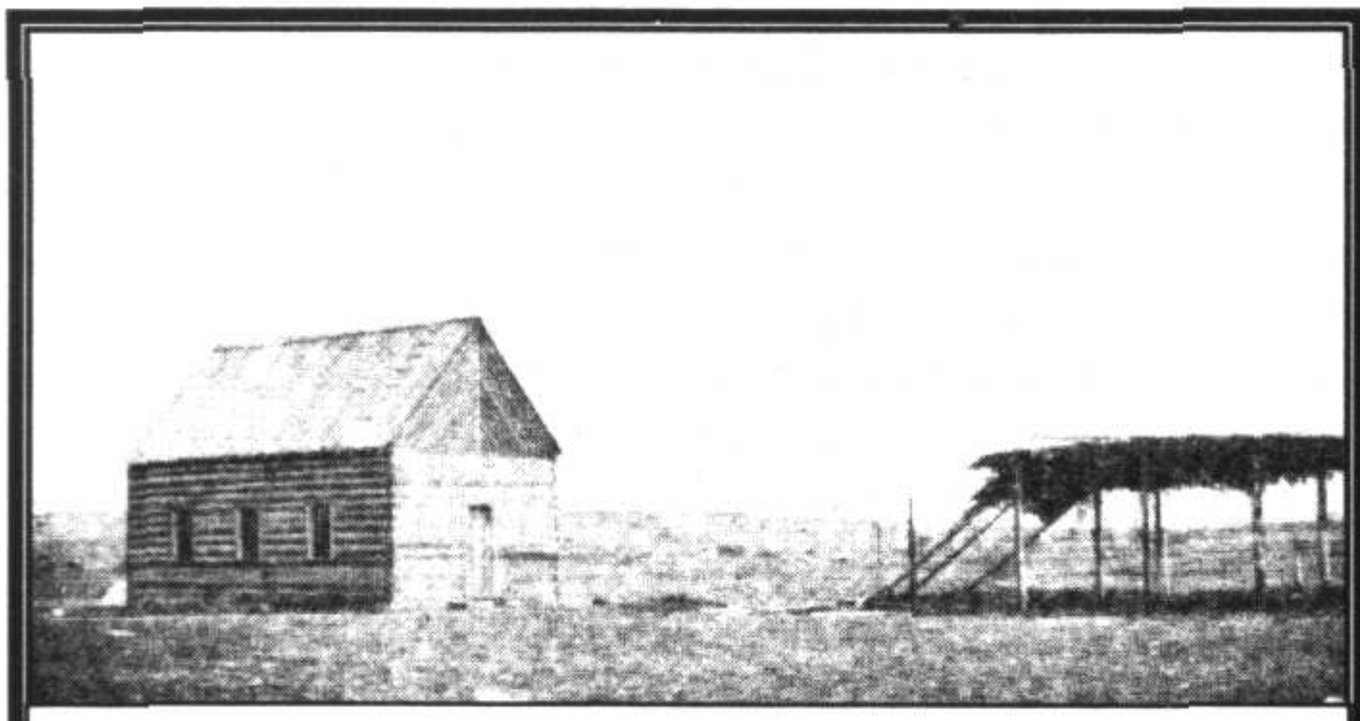
At Pipe Springs they received their cattle and some local cowboys helped them drive the herd to the Colorado River at Lee's Ferry. Their chief and immediate worry was how to cross over with so many cattle. To ferry them was almost out of the question. It would be impossible to swim them over; so few men would not be able to crowd a herd of that size into the ice cold water. When they reached the river it was as though a miracle had happened. The mighty Colorado was frozen solid from bank to bank and they crossed their herd without incident.

Gibbons drove the wagon and handled all the camp work while the Bishop and Ramsey drove the cattle. They were assisted, at first, by a boy who signed on to work his way toward Prescott. This drive was pitifully undermanned; Bishop Udall stated that this was his first and his last attempt at being a cowboy.

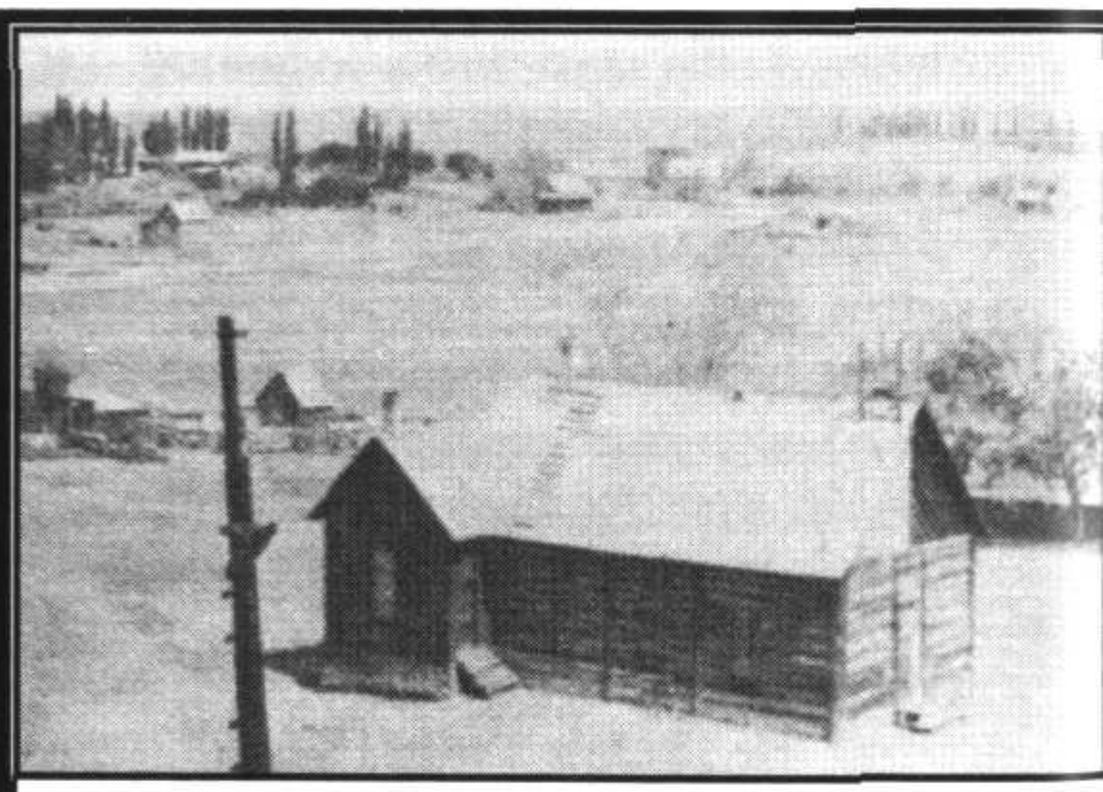
Knowing that the Prescott boy would leave them when they reached the old Beale Road, the Bishop sent a request to St. Johns for help. William H. Gibbons, son of Andrew S., came out to be with them the last 100 miles of the drive. They arrived at St. Johns in mid-February, 1881, after a hard, cold winter on the trail.

With the delivery of the cattle to the Barths, the Mormons supposed that they had clear title to the land and water. This proved to be wishful thinking, but for the present they had the Barth deal behind them

The St. Johns Ring was still agitating trouble between the Mormons and the Mexicans, but there loomed another source of trouble which was a threat to all. The Apache Indians erupted in a renegade uprising which was to last on past the summer of '82[10].



FIRST CHURCH AND SCHOOL HOUSE BUILT IN 1881 AND THE BOWERY BUILT 1880



FIRST PERMANENT MEETING HOUSE BUILT IN 1881

SOCIAL AND POLITICAL PROBLEMS FACED DURING THE EARLY YEARS

- Indian problems, primarily from the Apaches to the south, were of great concern to the safety of the Mormon communities of the Little Colorado Mission
- Land and water problems plagued the people of St. Johns and of the other Mormon Settlements
- 1882-1886—The St. Johns Ring of Anti-Mormons caused Mormon settlers great political troubles

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[10] Ibid., p. 37

JOSHUA AT AGE 20 WAS WELL AWARE OF ALL THESE CHALLENGES

Water and Land Problems

Perhaps not paramount but central to the well-being of the early settlers of the St. Johns Stake, was the problem of water rights and land ownership. Prior to 1879, there had been no government survey of public lands in the territory. Township and section lines were nonexistent until the mid 1880s.

Throughout the history of the West no other element of the pioneering process was ever more vigorously disputed than water rights and land ownership. More friendships have been lost, bitter quarrels remained, neighborhoods split, and range wars fought over these issues than all other reasons in the book.

Western New Mexico and Little Colorado settlers were not immune to these difficulties. It almost produced a lethal rift in the success of the Mormon settlement in the area. In a very real way then, the controversies experienced by the Mormons, were simply a replay of those inherent throughout the arid regions of the West—the players might change, but the stake remained the same.

Mormon immigrants were not the first in the Little Colorado Basin. Very early in the 70s, New Mexican cattle and sheep men spread their ranges throughout the area of the Mormon settlements in western New Mexico and into the Little Colorado Valley. Soon vast herds were ranging through the entire region without let or hindrance, or concern of land ownership.

To worsen the problem, men were shipped in as cowpunchers, but could more properly be classified as thugs, misfits, and hoodlums. In essence, the O-O's, the Hashknife, and the Cibola cattle barons took control of northern Arizona grazing. To further aggravate and complicate, there were the claims rising out of railroad land grants. One disillusioned Mormon rancher became so despondent that he "moved to have the whole matter laid over till the morning of the first resurrection and then burn all the papers the day before." In the atmosphere of the times, Mormon settlers were not only unwelcome, but were vigorously opposed. The larger companies with their hoodlums, lawyers, and corporate size coerced the settlers and threatened them through intimidation, lawsuits, and strong-arm tactics.

Land was central to Mormon colonization. The settlers, acting in good faith, made land purchases based upon squatters' rights, only to find titles obscured by prior claims. Too often, claims were vague and unreliable. Thus, Mormon land rights were subject to contests from the first. Generally, historians concur that the most long-lived and bitter disputes developed at Ramah, Round Valley and St. Johns. In these communities not only individual land ownership came into question, but there was also an assault on the validity of the location of the townsites.

Amid these complications, we can hardly begin to imagine the physical and psychological strains suffered by the settlers. The complexities inherent in the settling of land titles, ownership, and squatters' rights, as they pertain to the Mormons are so complicated as to be inconsistent within the scope of this narrative. Thus, let it merely be said that by the mid-1890s, most western New Mexico and Little Colorado settlers had acquired clear title to their land.

With a discipline of faith and secure in the conviction of their divine callings, they met their frontier problems—met them and solved them[11].

Indian Problems

Raids and general harassment by the Apaches continued until near the end of the century. Into such a climate the Mormons came.

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[11] Shumway, Wilford J., *The First 100 Years of the St. Johns Arizona Stake*, St. Johns Arizona Stake Presidency, 1987, pp. 26-27

Their confrontation with the Apache tribesmen would become a major deterrent to Mormon expansion. It slowed the colonizing process and sent the less astute scurrying back to the more comfortable surroundings of the homes and kinsmen they had left in Utah.

The counsel from Church headquarters to the Mormon settlers was "It is better to feed them than to fight them." Although they accepted the instruction in principle, at times the Saints found that to abide by the directive was most difficult.

In their itinerant lifestyle, the Apaches roamed an area that reached east and west from Luna, New Mexico to Prescott, Arizona. From north to south, they moved from the Mogollon Rim and the forested White Mountains to the Mexico border. Betimes their wanderings took them outside this perimeter.

As we review the Indian difficulties which ill beset the settlers of the Little Colorado frontier, it should be remembered that their communities were situated on the periphery of an area which the Apache Indians had held as their stronghold for centuries.

Perhaps they felt they were entitled to defend themselves against the encroachment of white settlers, and this by whatever tactics were available. No doubt substantial argument can be made which would tend to bolster their point of view—we leave it with you, gentle reader.

Among the elementary factors which prompted continuing tensions was the fundamental aversion the Indians held toward the white man's ways. The distrust was mutual. The general harassment, the butchering of single animals, the stealing of a calf, horse theft; these served to increase the hostilities.

There were more compelling reasons. On June 1, 1882, a band of Apache Indians killed Nathan Robinson. Robinson, together with his young wife and small child, lived on a ranch near Lone Pine, some seven miles south of Taylor. He left the ranch one morning to look for a stray cow. He was never seen alive again. The events leading to his death can only be surmised. Apparently, he found the cow being butchered by the Apaches. At any rate, the Indians killed Robinson, threw his body in Show Low Creek, and weighted it down with rocks. This would have been on a Saturday. Sunday morning, Merlin Plumb rode up to the edge of the bluff overlooking the valley wherein lies the Solomon Ranch. The sight that met his gaze was disturbing. The Indians had turned their horses in a corn patch and had pretty well cleaned it out.

While Merlin sat watching the Indians, one of them saw him and took a shot at him. The bullet grazed his horse. Merlin put spurs to the animal and they took out on a dead run for Taylor, a distance of some five miles. He arrived just as the people were coming out of sacrament meeting.

He presented a gruesome sight. The horse was winded and covered with lather. Both the horse and the rider were splattered with blood from one end to the other. The bullet from the Apache's rifle had hit the horse in the flank, and as he ran he switched his tail and scattered the blood.

A posse was immediately formed and left in hot pursuit of the Indians. They picked up the trail which led up over the Solomon Butte and toward Reidhead's Crossing on Show Low Creek. 'Ere long they sighted the Indians, but the Apaches kept the posse at bay. Whenever they got too close, one of the redskins would slip off his barebacked horse, throw his rifle across the horse's withers, and take a shot at them. (Nothing makes a posse any madder than to be shot at.) The afternoon wore on. Lower and lower sank the sun. The leader of the posse called his men together and said one of them should go back and make a progress report to their fellow townsmen. Ed Solomon, who was a boy of seventeen at the time, was with the posse. The leader instructed Joe Kay to go back to Taylor and take the boy with him.

When the two of them arrived back at Show Low Creek, Joe fell off his horse and onto his stomach to get a drink. All of a sudden, he reared back, threw up his hands, uttered an oath, and said, "A dead man." It was Nathan Robinson. At this point no one knew of Robinson's death. The two of them decided to leave the body in the water while they went to Taylor to tell the citizens of what had happened.

The bishop of the ward called the men of the community together and informed them of the situation. He called for volunteers to go with him to get Nathan's body. No one responded. It was a volatile situation. The people of Taylor fully expected a major attack from the Apaches. Watchmen were posted around the clock. Taylor was virtually in a state of siege.

The bishop, upon receiving a negative response, said, "Then I'll go alone," and promptly stood up, walked down the aisle and out into the night. One man arose and followed him. He said, "Bishop, I won't let you go alone."

The two men hitched up a team to a wagon and began their lonely mission. It was a bright moonlit night, very quiet. The townspeople gathered outside the old log meetinghouse. In the stillness they could hear the wagon rattling up the canyon. A little dog followed the wagon. To this day, no one knows whose dog it was or why it followed the wagon. At one point, the dog ran ahead of the wagon and into a clump of trees. Five or six Indians ran out and off up the road. What might have happened had the dog not flushed them out, no one knows.

Nor did that lessen the threat of an ambush further on. But the two men kept right on going—courage, bravery, heroism—there are no words in our language to adequately describe their actions. Perhaps there is one: faith. Before they left, they asked the Lord for protection. Little did they know that he would respond by providing a little stray dog of unknown pedigree, origin, or ownership. General MacArthur once spoke of 'that fear that has said its prayers.' With that fear that has said its prayers the bishop and his companion completed their mission. They returned to Taylor with the body of Nathan Robinson, where they prepared it for burial.

Nor was this an isolated development. Thoroughly alarmed, other Mormon communities worked quickly to protect themselves. At St. Johns and St. Joseph militia groups were hastily formed. Elsewhere, guard was kept at night.

Scattered Mormon ranchers were advised to move in and fort up. Erastus Snow advised that the "best way to preserve peace is to be prepared for war." Renegade bands swung north through the scattered ranches of Show Low Creek and west along the Mogollon Rim, killing and stealing livestock. In Alpine, the Apaches raided the livestock of the settlers with impunity. The following graphically pinpoints the problem: "Operating in large bands, the Indians became so brazen that horse herds were taken from herders, who were motioned out of the way by the well-armed Indians."

Indian problems in the Luna area reached the extreme when in 1879 a massacre occurred at Spur Lake. Earlier a small group of Mexican families had settled there. The people were industrious. They raised grain, had built a gristmill, and were largely self-sustaining.

Then one night the Apaches came. They massacred everyone in the village—everyone, that is, except one young Mexican mother. She managed to hide in an arroyo with her baby until the Indians had gone. Then she made her way to Reserve.

The route she took was through the Frisco Gorge, one of the most treacherous ravines to be found anywhere. The terrain in the canyon is such that a strong man with a rope with which to let himself down over the cliffs and boulders can likely make it through in the daytime. The young mother did it in the middle of the night and carrying her baby.

In 1883 the people of Luna built a fort. On one occasion some of the women were working outside and saw smoke signals up on the mountain. They knew it was the Apaches. They alerted the women of the community and sent word to the men who were working in the field. Extra food, water, bedding, etc.; were taken into the fort, and everything possible was done to prepare for a possible Indian attack.

There were few men, and the best course seemed to be to send to Alpine for help. Feeling they could not spare a man to take the message, they put nine-year-old Will Laney on a little black mare named Bird. Will said he laid down along his horse's neck, hoping he would not be spotted by the Indians. As he neared the mountaintop they saw him and gave chase. The Indians were gaining on Will through the brushy terrain and he was really scared. When he reached the flat, however, where Luna Lake is now, his little mare proved her worth and he left the Indians behind. He arrived safely, and men were sent to reinforce those at the fort in Luna.

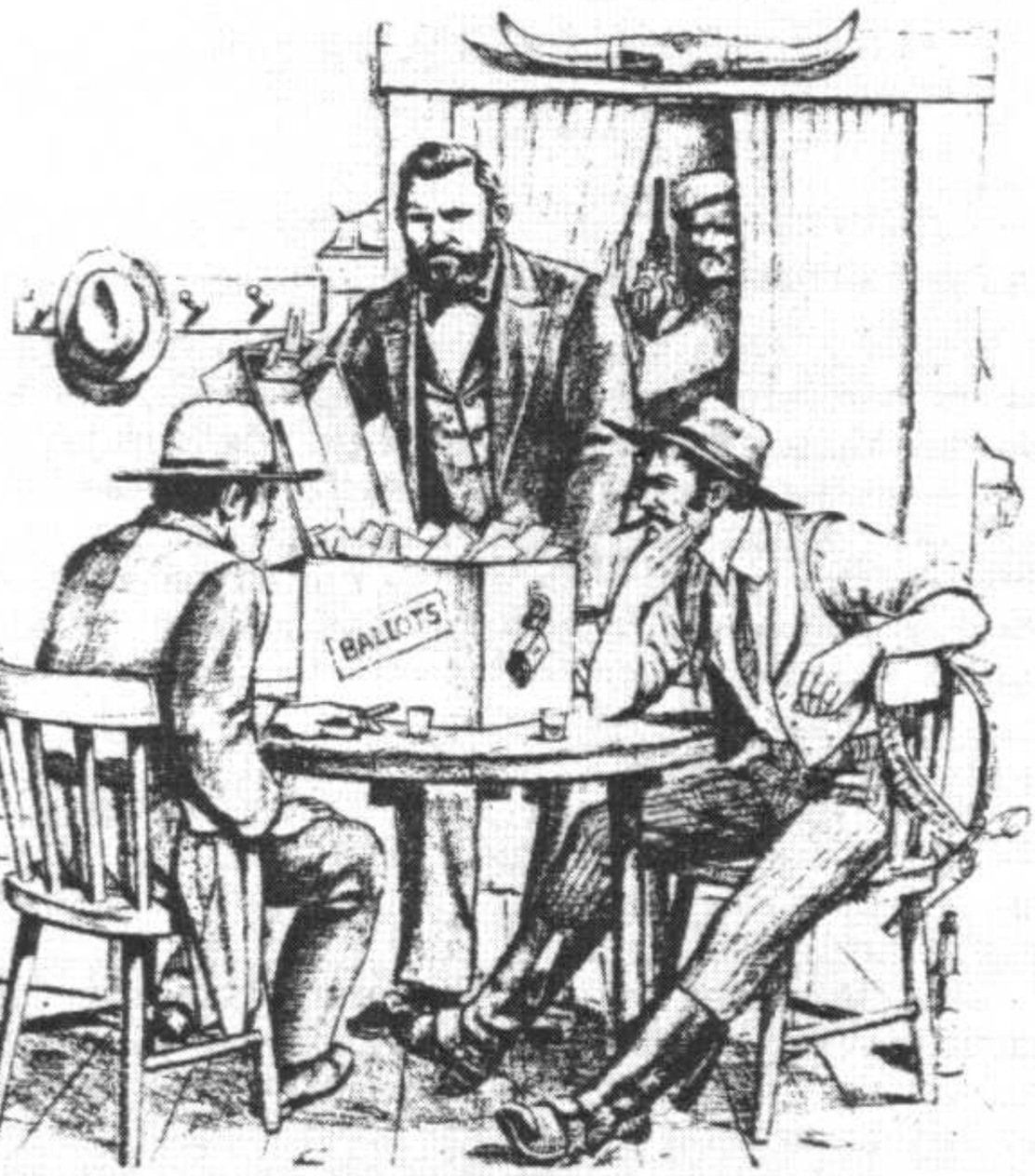
By the early 1900s, direct confrontation with the Indians had largely subsided. But the larger problem had not. If the predictive elements spoken by Chief Seattle to Governor Stevens are accepted, they will not soon disappear. A plaque in the Smithsonian Institute in Washington, D.C., bears this

inscription: "When the last Redman shall have perished and the memory of my tribe a myth among the white man, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, store, shop, or in the silence of the pathless woods, they will not be alone—at night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and who still love this beautiful land. The white man will never be alone.

"Let him deal justly with my people. The dead are not powerless, there is no death—only a change of worlds[12]."

[Actually St Johns did not experience any Indian raids, but Alpine, Luna, New Mexico, Show Low and Linden did. But the Mormons were so closely associated that whatever happened in the area was acutely felt by all communities. So it was for St. Johns. Whenever an outbreak from the Apache Reservation occurred all of the Mormon settlements were immediately informed of the problem by horsemen, in order to be on guard and to set up adequate defense measures. Often smaller communities would move en masse to larger communities for safety, until the threat was over.]

When the Apache County Election was Stolen



Territorial politics in Arizona in the 1870's and 1880's were notorious for the corruption of fortune-hunting office-seekers, and in the same years a wave of lawlessness marked the collision of livestock, railroad, and mining interests on that remote frontier. This wave took the forms of land-jumping, cattle and horse stealing, election frauds, robberies, beatings, and murder.

The atmosphere was tense that November day when Judge Smith and Hunt went to Springerville to meet with supervisors St. George Creaghe and Thomas Perez from St. Johns to canvass the ballots which had been cast in the election. Unknown to the Mormons, the St. Johns men had secreted a gunman behind a curtain in the room with orders to shoot Judge Smith if they could not get their way in counting the votes.

The St. Johns Ring

The foregoing notwithstanding, for sheer torment and sustained harassment, nothing equals the hostilities inflicted upon the Mormon settlers by the St. Johns Ring (a name the group gave themselves).

Force, fraud, favors, and bribery were their stock in trade. They used these tools with effectiveness and exceptional skill. Completely without scruples, they stuffed the ballot box, barred the Mormons from voting, and jailed the stake leadership on the slightest pretense or trumped-up charge[13].

1882 Election for Apache County—The [St. Johns] Ring knew how to win elections and on that one they pulled out all the stops. Pioneer Historian Joseph Fish said of that election and the counting of the ballots, "This was one of the most barefaced election robberies that ever took place on the continent of America[14]."

On my first Election Day in St. Johns, probably 1882, I went to the polls to cast my vote. Judge McCarty refused me a ballot, saying:

[12] Ibid., pp. 27-29
[13] Ibid., p. 30
[14] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982p. 38

"We have decided that no polygamist should vote today." There was no redress; I turned and walked away.

Another incident is significant of the lawless spirit of some of our neighbors. One night at the old courthouse, which was very near our first home in St. Johns, a man was hung without having had a trial before judge or jury. The rougher element of the cowmen spoke of it as a private "necktie" party and had the audacity to invite me to be present.

A tragic sorrow came to us in the summer of 1882 in the death of father Nathaniel Tenney. He was shot down in cold blood on the main street of St. Johns while serving as a peacemaker in attempting to settle a quarrel between some cowboys and the Mexicans. All of the Tenney family spoke Spanish and were friends to the Mexican people, who grieved with us over this sad affair.

A group of our bitterest enemies were known as the "St. Johns Ring." In every way possible they stirred up trouble for our people. After four or five years the power of this ring of men was broken. We believed it was in answer to our faith and prayers[15].

Pioneer Problems with the Big Cattle Companies

The coming of the railroad signaled the advent of the big cattle companies, who in their efforts to monopolize the total range potential, tried to destroy the small ranchers, Mormon and non-Mormon alike, in the process.

The Aztec Land and Cattle Company, more commonly known as the Hashknife Outfit started out with 40,000 head of Texas cattle. They were the largest in the area. As a base they purchased 100,000 acres of railroad grant land which included all the odd numbered sections in a fifty mile by ninety mile strip, located just south of the Atlantic and Pacific track and stretching from Silver Creek to Flagstaff. With no respect for the rights of others, that giant used strong-arm methods to lay claim to the use of all the intervening sections, plus an additional helping of the public domain, several miles wide around the perimeter of their legal holdings.

The Hashknife's sights were set on driving the Mormons out of the country along with all the other small ranchers. To enforce their policies they imported a gang of outlaws and gunslingers to intimidate, bully, and steal the settlers out of business. By doing this they started something they couldn't stop. The band of cutthroats not only made life miserable for the small outfits, but turned on the Hashknife and almost stole it out of business.

Being more antagonistic toward sheep men than they were toward cattlemen, the Hashknife and its hired guns threw their support to the cattle side in a range feud known as the Pleasant Valley War, thus shifting the focal point of the trouble to the west of Snowflake. However, one of the outlaw leaders, Tom Payne, was especially active in the Snowflake area. Along with his other activities, he decided to do some claim jumping. In separate incidents he ordered James Pearce and Neils Peterson off their ranches at gun-point. Peterson was severely whipped with a black snake and both men were told, under threat of death, never to let Payne set eyes on them again.

Together, Pearce and Peterson asked President Jesse N. Smith if it would be right for them to go back, with the specific aim of killing Tom Payne. The President counseled them to wait for two-weeks. Just before the suggested deadline, news came from the Rim country that Payne had been killed in one of the shootouts in the Pleasant Valley War[16].

The St. Johns Ring and Lot Jumping

Memories crowd into my mind in rapid succession as I think of those early days of St. Johns. I recall that one day (1883) the "outsiders" decided to "jump" one of our vacant city lots. They tore down the "Mormon fence" around it, and then attempted to move a small lumber house onto the premises. In no time Mormons, Mexicans, Jews, and "Gentiles" assembled on the spot and feelings ran riot. Guns were flourished in the air by the outsiders, and it was a miracle that no lives were lost. In this regard I have had

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[15] Udall, David K., *Arizona Pioneer Mormon*, pp. 92-93

[16] Ibid., p. 48

reason to bless my friend, Andrew V. Gibbons, brother to William. I had become exasperated and was ready to do something desperate to defend our rights. I turned to go across the street to get my gun, when Andrew said, with a detaining hand on my shoulder, *"Bishop, you must keep cool.* Much depends on you today." I paused and knew he was right and then called out in a loud voice, "Men, let us all go home." The Mormons walked away and soon the crowd dispersed. The aggressors in this trouble gave up the idea of taking possession of the lot by "jumping" it. Following the lot-jumping episode we felt such concern for our safety that we arranged to run a flag to the comb of the roof of the Co-op Store as a signal for the brethren to come home from the fields should occasion require it[17]. [Joshua was 21 years of age at the time of this incident.]

In 1883 the tension in St. Johns reached an all time high. The St. Johns Ring, perhaps thinking that the Mormons were close to the giving up point, purposely provoked an incident. Much in the same spirit of those who attempt to jump mining claims, they tore down the fence around a Mormon lot and were attempting to move a small frame house onto it. Bishop Udall recounted of the incident [as given above].

. . . It seems that in this lot-jumping venture the idea was not to lay claim to the lot, but rather to test the Mormons and it was one more way to harass them; as the Bishop indicated when the Mormons left so did the lot jumpers. Apparently this tactic was never tried again[18].

The Polygamy Problem for the Saints

The Polygamy issue which erupted in 1883 was a perfect opportunity for the St. Johns Ring to further harass the Mormons. It was with great anticipation that they set about playing the role of stool pigeon for the anti-Mormon territorial courts. Consequently, seven prominent Mormons, including such leaders as D.K. Udall, Ammon Tenney, and William J. Flake, were hailed into the 1884 fall session of the Territorial District Court in Prescott, with Judge Sumner Howard presiding. The polygamy charge against Bishop Udall was dropped for lack of evidence. The other six were tried, found guilty, and sent to prison, some to serve their terms in the infamous Territorial Prison at Yuma, and the rest to the Detroit House of Correction[19].

- 1880's to 1911—Water hauled from McIntosh Spring to town and sold for five cents a bucket.
- 1884—The St. Johns' Ring sets up their infamous "Apache Chief" anti-Mormon newspaper
- 1884—102 families called by the Church to settle in St. Johns while the St. Johns Ring was at its peak of influence.
- 1884—The Hash Knife Outfit, the St. Johns Ring and other lawless elements were bent on driving the Mormons out of the Territory. Settlers had to keep armed at all times, even in church.

Strengthening the St. Johns Colony against the St. Johns Ring and Other Foes

In 1884 colonizing conditions in St. Johns became acute due in part to persecutions and prosecutions for polygamy, and in part due to the fact that the country was crowded with flocks and herds on the numerous ranches that were being taken up by people unfriendly to the Mormon settlers. These stockmen were flocking in from Texas and other western states. For a number of years Apache County was a waving meadowland of grass.

The Church, hoping to strengthen this outpost of Zion, called 102 families as missionary colonizers to St. Johns. There were then some twenty organized stakes in the Church and a specific call was made on each of these stakes to furnish their fair apportionment of colonizers based on the number of

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[17] Udall, David K., *Arizona Pioneer Mormon*, p. 92

[18] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982, p. 49

[19] Ibid., p. 49

families in their respective stakes. Wilford Woodruff was the chairman of this committee. On April 10, 1884 he made a written report to President John Taylor, setting forth the proposed apportionment of families, which was approved[20].

This group of farmers was assigned to take up, by squatter's rights, a two by five-mile strip of bottomland adjacent to that which had been purchased from the Barths.

They arrived at a time when things were about as bad as they could get. The *Hash Knife* cowboys, the St. Johns Ring, and other lawless elements were bent on driving the Mormons out of the Territory.

A WAGON TRAIN ENTERING ST. JOHNS, TYPICAL TO THAT IN 1884, BRINGING IN REINFORCEMENTS TO STRENGTHEN THE COMMUNITY VS THEIR ENEMIES.

The settlers had to arm themselves at all times, even taking their guns with them to church. To make a living under these circumstances was almost impossible. While some of the men were at work, others were left to stand watch over the women and children.

After several years, when it became evident that the resources in and around St. Johns wouldn't support these extra families, they were released. Very little seems to have been recorded about the activities of this group, yet without them the settlement at St. Johns almost certainly would have failed. It is supposed that most of these people returned to Utah. In any event, they all seem to have left St. Johns.

THE ST. JOHNS WATER WAGON USED FROM 1884 UNTIL 1912—FOR HAULING DRINKING WATER

Following is the story of the Mark Hall family, one of that group of 102 families. It is a story of privation and hardship which gives an insight into how these people were able to succeed against great odds. Since information on the 102 families is almost nonexistent, the Mark Hall family will be representative of all.

In 1884 Brother Mark Hall Jr., his wife Phoebe Arinda Elmer, and their two young sons were called, as part of a much larger group, to make the move to

[20] Udall, David K., *Arizona Pioneer Mormon*, pp. 197-199

Arizona to help bolster the beleaguered settlement at St. Johns.[21].

The river water, although everyone was using it, was hardly fit for human consumption and it was responsible for the typhoid and diphtheria epidemics that plagued the settlement. When [Mark] Hall found a fresh water spring in the hills, he claimed it by building a house over it and then started hauling water to sell in town for 5 cents a bucket. When little children ran out to meet him, he always let them drink free. This spring was undoubtedly McIntosh Spring, which is located in the McIntosh Hills, three and a half miles east of town. It is a matter of record that from the early 1880's until the St. Johns Water Works Company completed a pipeline from the spring in 1911, the McIntosh water was hauled by tank wagon and sold door to door[22].

More Persecutions by the St. Johns Ring

The understandable resentment of the Mexican people against the establishment of a Mormon community to the west and immediately adjacent to their prior established village has already been recorded. As the Mexican and the Mormon settlers became better acquainted, lasting friendships developed, misunderstandings were amicably adjusted and the former hostility was dissipated. Not so with a few of the renegade Gentiles who set out to drive the Mormon settlers from that area by fair means or foul.

As increasing numbers of Mormon settlers arrived in Apache County (which then included what is now both Navajo and Apache counties-the county division occurring in 1895) they became a formidable power at the polls. This gave rise to intense hatred and jealousy on the part of those who were then in power. A vicious anti-Mormon political organization, known as the "St. Johns Ring" came into existence. This "Ring" had as its chief aim the absolute control of the public offices of the county and the prevention of all Mormons from holding public office.

By deceit, fraud, ballot box stuffing, miscounting of votes, and even by forcibly preventing Mormons from voting, the "Ring" sought to dominate the affairs of the county. In a few cases where Mormons were unquestionably elected, they were prevented by force and fraud from holding office.

The Mormons were harassed by the institution of framed-up criminal charges, lodged in the courts of magistrates who were altogether too often the obedient tools of this corrupt political ring.

A virulent anti-Mormon paper was started in St. Johns, called the *Apache Chief,* which was dedicated to the unholy task of advocating the forcible extermination of the Mormon settlers. The following editorial appearing therein, dated May 30, 1884, reveals the intense murderous spirit that actuated the leaders of the notorious "St. Johns Ring":

> *How did Missouri and Illinois get rid of the Mormons? By the use of the shotgun and rope. Apache County can rid herself of them also. In a year from now the Mormons will have the power here and Gentiles had better leave. Don't let them get it.*
>
> *Desperate diseases need desperate remedies. The Mormon disease is a desperate one and the rope and the shotgun are the only cure. The government refuses to do anything, and the people of Apache County must do something or the Mormons will soon drive them out. Take the needed steps while there is yet time. Don't let them settle on any more of our lands; don't let them stop in Apache County; hang a few of their polygamist leaders such as Jesse N. Smith, Udall, Romney, Hunt and others of their nature, and a stop will be put to it.*
>
> *The time has come when every man should declare how he stands on the Mormon question. If he wants an office, let him define his position thoroughly. No halfway cowards need apply. Nobody but outspoken, true-blue anti-Mormons will hold an office in Apache County. The good of the country demands this, and we expect every Gentile to see that it is carried out. No Mormon should be allowed to cast a vote. He has no rights and should be allowed none. Down with them.*

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[21] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982, p. 290

[22] Ibid., p. 292

Grind out their very existence or make them comply with the laws of the people and decency.

The Mormons naturally fought hack and did not take this vilification lying down, though they carefully avoided any acts of violence. They had acquired a paper known as the "Orion Era" and Miles P. Romney, a polygamist, was its first editor. He was later succeeded by J. B. Milner, an attorney formerly of Provo, Utah. Romney frequently made editorial "expose" of the misdeeds of the "Ring," which only added fuel to the fire and caused them to center their hate upon Romney[23].

An Unusual Fast Meeting

(Copied from the *Journal of President Jesse N. Smith*, edited by Nephi Jensen and used with his permission.)

But there came a time when the conduct of some of the leaders of the old settlers towards the Mormons became intolerable. Something had to be done. Thc trying situation was discussed extensively at a priesthood meeting held at St. Johns, May 16, 1884. At this priesthood meeting (Jesse N. Smith, President of the Stake) said we must intercede with the Heavens and thus fight our battles. We should cultivate a spirit of forbearance and not fight with carnal weapons. The people here should go ahead minding their own business and not give way to a spirit of fear. F. M. Lyman said those newly called here will help those already here. We expect this difficulty here to be settled by the steady growth of our people. The better elements will predominate. We will hold a large country by righteousness. B. Young, Jr., said we must let the Lord fight our battles. When we go before the Lord properly, our enemies melt away. We must trust the Lord implicitly and keep our tempers. Recommended that we spend the coming Sunday in fasting and prayer. The people here have the good feelings and support of all the stakes. I seconded Brother Young's suggestion about devoting the coming Sabbath to fasting and prayer, and plead our cause with the Heavens.

On Saturday, the 17th, a special conference was held at St. Johns. At this conference, President Smith "gave notice that tomorrow would be observed as a day of fasting and prayer before the Lord and asked the saints to plead their cause before the Lord in relation to our enemies in this land."

President Smith's account of what was done at the special fast and prayer meeting gives evidence of the true Christian forbearance of the saints and their abiding faith that God could and would deliver them from the intolerable mistreatment by their foes.

After meeting, the leading brethren in the priesthood with Apostles Young and Lyman met, still fasting, at Bishop D. K. Udall's home where a solemn prayer meeting was held. We named the names of a number of the more prominent of our enemies in this county before the Lord, praying that if it were possible, they might repent of their wickedness against us and do so no more, but that if they would not repent He would deprive them of their power to further injure us. Each one present prayed in turn, embodying the above in connection with the sentiments more frequently expressed in prayers.

It is a matter of history that the prayers of these devout and faithful men prevailed with an overruling providence. Within two years after the special fast, and the solemn prayer meeting, five of the six ringleaders, one by one, met with violent deaths, and none of them at the hands of their Mormon neighbors. The sixth man had a change of heart and became a true friend to the Mormon people. He was none other than Don Lorenzo Hubbell[24].

In September 1885, our St. Johns Ward was in great need of food. President John Taylor, trustee-in-trust of the Church, sent us a donation of flour in the amount of two carloads. It was a great blessing to the people. It was distributed and signed for by nearly all heads of families in St. Johns[25].

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[23] Udall, David K., *Arizona Pioneer Mormon*, pp. 114-116
[24] Ibid., pp. 93-95
[25] Ibid., pp. 197-199

Problems with Land Titles and Water Rights Revisited

For the St. Johns Mormons the first five years were a time of turmoil and hardship, but more, a time of progress in the face of great odds. The Mexican squatters were beginning to claim rights to the land that the Barth Brothers had sold to the Mormons. This resulted in a rash of litigation and it was by court action that the ownership rights were finally settled. Experience proved that the river flow was terribly inadequate to irrigate the total acreage for which it was recorded. To settle the water rights a court-appointed board of arbitration, from which there can be no appeal, granted the Mexican squatters one third of the water.

OLD ST JOHNS CHURCH HOUSE ABOUT 1885
Manv Gibbons were in Attendance for this Picture

Water shortage started the Mormons thinking about the possibility of water storage which, in the years that followed, lead to some of their most disheartening failures and ultimately to great accomplishments.

Land titles and water rights were not their only worries. Sometimes it was touch and go just to gather the daily necessities of life. During the first year, without a previous crop to sustain them, they became destitute and existed for a time on a straight diet of barley, loaned to them by President Lot Smith of Sunset. Old family records tell of how the barley was hand ground in a coffee mill and how those resourceful pioneer women devised many ways of preparing the grain in an effort to simulate variety in their diet.

Come what may, the individual Mormon had a family to support and his own personal affairs to attend. Since the Mormon church has no paid clergy, even the bishops had to fend for themselves. So it was with Bishop Udall who, over the years, was involved in many phases of business activity. As distasteful as things sometimes were, the pioneers were never swayed from their ultimate purpose.

Common ownership of property was not encouraged nor practiced, but almost all of the improvements that were of benefit to all were accomplished by common effort.

A pinch hit place of worship, known as *The Bowery*, was built. The Assembly Hall, a more permanent building, was constructed of logs. It served the community for many years in every phase of religious and social activity.

A good system of canals and ditches was completed. The field land was laid off in 52 five-acre plots and 14 larger tracts of forty acres each. All these were sold out to private ownership but they were enclosed by a common fence which was built by a united effort.

A gristmill, which was shipped from Kansas City, was put into operation. The sawmill, privately owned by the Sherwood brothers, was located thirty miles southwest of town, in the mountains.

For religious and social reasons the Mormons were determined to maintain a separate school district. The St. Johns Ring, more to cause dissension than anything else, was equally determined in its opposition to it. The decision went against the Mormons, and the districts were joined. For a time the Mormons ran a private school, but the heavy school tax that was levied on them and the cost of operating a separate school were too much, so the two were merged. That was a bitter pill for the Mormons, but in the long run it was a blessing for it built a frail bridge of understanding in the rising generation[1].

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[1] Wilhelm, C. LeRoy and Mabel. R., *A History of the St. Johns Arizona Stake*, St. Johns, Arizona Stake President, 1982, pp. 40-41

Persecution over Polygamy

Persecutions were in full swing and United States Marshals were all over the place. The Polygamists were busy, too, taking steps to insure their own safety. Some followed the lead of Bishop Udall and sent their extra families back to Utah to live with relatives and some took their families with them and moved to Mexico. A few decided to stay and ride it out by playing a kind of cat and mouse game with the Ring and the Marshals, but in general it was a time of exodus, especially for the people in positions of leadership.

A roster of leaders who made the Mexico move would include two Stake Presidents, Jesse N. Smith of the Eastern Arizona Stake and Lot Smith of the Little Colorado Stake, and many Bishops, Branch Presidents, and Priesthood leaders. So many of these substantial citizens left that their hurried withdrawals of capital from the co-op store system left it on the verge of collapse.

Persecution of Polygamists was more or less a universal thing; nowhere was it pursued more viciously than along the Little Colorado. The Mormons were blocked at every turn. They were refused the right to vote and barred from jury duty. The extent to which the courts had been prejudiced against them can best be judged by the tone of this excerpt from a supposedly patriotic Fourth of July speech that was delivered by Judge Sumner Howard, Chief Justice of the Territorial courts in Prescott:

> *There is no danger which menaces this beautiful territory to that black cloud that follows the blasting approach of a polygamous priesthood, and which has already cast its withering influence over the most beautiful portion of your Territory... I say to you, fellow citizens that it is not only the design of the foul and unscrupulous priesthood to seize upon this Territory and those adjoining it but that it will be an accomplished fact unless there is a rising of the people of this Territory...to free themselves from the impending danger...*

With Judge Howard as Chief Justice; George McCarter, the United States Court Commissioner, stationed in St. Johns and moonlighting as the leader of the St. Johns Ring; and United States Attorney Zabriskie (the same who had been prosecutor at the trial of John D. Lee) as Chief Prosecutor at the Mormon trials in Prescott, it is hard to say whether the Ring was corrupting the courts or the courts corrupting the Ring.

As a pendulum reaches the end of its travel and then reverses its motion, so it was with the political fortunes of the Mormon settlers along the Little Colorado. Almost before the prison doors were closed behind Bishop Udall a spontaneous movement was launched to effect his release. It was a natural thing for the Mormons to do but it is almost unbelievable that Judge Howard and Chief Prosecutor Zabriskie independently wrote to President Cleveland asking him to consider the granting of a pardon for Bishop Udall. Zabriskie stated that in reviewing the evidence he had formed a doubt in his mind as to Udall's guilt. Even the county officials of Apache County, all of whom were members of the St. Johns Ring, decided to get into the act.

It is almost certain to have been President Cleveland's appointment of the Honorable Conrad Meyer Zulick to take over the reins of government in the Territory of Arizona that prompted them to make that paradoxical about-face. Arizona had been in the grip of a succession of Republican governors. The first order of business for the new Governor was to start building and strengthening the Democratic Party. The Mormons, comprising one-fifth of the Territory's non-Indian population, and over half of Apache County's *Anglos*, were a ready made base from which to build his Democratic organization.

To start cultivating political relations with the Mormons Zulick granted pardons to all polygamists who were serving time in the Territorial Penitentiary. The Governor's appointments to the courts were, if not pro-Mormon, were at least men with open minds. To further cement these relations the Governor took steps to make Mormon problems a political issue and ultimately, through his efforts, the Democratic Legislature of 1877 wiped the slate clean of the anti-Mormon legislation that had been railroaded through by F. S. Stover, representative from Apache County, who was the wheel hub of the St. Johns Ring. The Stover bills consisted of anti-polygamy laws and one barred all Mormons from voting in

the Arizona Territory.

Governor Zulick was hailed as a godsend by the Mormons. Although his tenure was only three years, he was an unusually effective leader and, to a great extent, had freed the Territory of the corruption that had clouded politics for so long. . .

Under the administration of Governor Zulick the Mormon strategy of domination of the issues by superior numbers was paying off. The political climate was fast becoming somewhat bearable. Though the St. Johns Ring was softening its campaign its influence lingered on into the Twentieth Century. That lawless element so embittered the people of old St. Johns that even today we occasionally detect traces of those old animosities.[2]

- 1886, Feb. 9—Andrew S. Gibbons passes quietly away to his eternal reward at age 61 and is buried in the St. Johns Cemetery. (Joshua 23 years of age)
- 1886—Crops in the St. Johns area good, but 400 people leave due to inadequate available land area.

TRIBUTE TO ANDREW SMITH GIBBONS, PIONEER

A tall man, aged beyond his years, picked a handful of ripe peaches and held them toward his son.

"LeRoy," he said, "look at this fruit!"

The boy took a golden peach, rubbed the fuzz off onto his trouser leg, and tried a juicy bite.

"I've planted nine orchards since I left Illinois," the father recalled, "and this is the first time they've let me stay in one place long enough to pick the fruit."

This planter of orchards was a vigorous man who spent his life subduing the wilderness. His family remembered that, like Johnnie Appleseed, he always carried seeds in his saddlebags. Wherever he went on the changing frontier, he hopefully set them out, to leave behind a green legacy of fruit and field, of shade and beauty.

But he planted more than orchards.

He helped to set out seedling communities all the way from Illinois to Arizona—towns like Nauvoo, Kanesville, or Council Bluffs, Salt Lake City, Bountiful, Lehi, Cedar City, Santa Clara, Las Vegas, St. George, St. Thomas on the Muddy, Callville, Glendale, Moencopi, and St. Johns. In them he left the harvest of his own strong posterity, doctors, dentists, lawyers, educators, teachers, farmers, judges, legislators, churchmen, tradesmen.

But he planted more than that. In the hearts of primitive red men he sowed the seeds of faith and trust, so that those who followed after him reaped peace and friendship between whites and Indians.

Planting was a labor of love.

His name was Andrew Smith Gibbons[3].

Peace, At Last

With the break-up of the "St. Johns Ring," a happier spirit settled benevolently upon Andrew Gibbons' town. He puttered around his comfortable new home and labored lovingly in his fields and orchards. He served as the senior member of the stake high council, maintained his friendships with many of his Indian brethren, and watched with interest to see his tall poplars reach toward the sky. Rizpah—known as "Aunt Rizpah" through the town—became a midwife, the only one in St. Johns for many years. She spent her last years' energies in helping families for miles around. It was a good life, and her roots—allowed at last to stay in one place awhile—went deep into the Arizona earth.

Andrew and Rizpah, no longer young yet glowing still with the devotion which had brought them long ago across the Mississippi River into the western wilderness, gathered children and grandchildren

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[2] Ibid., pp. 51-53

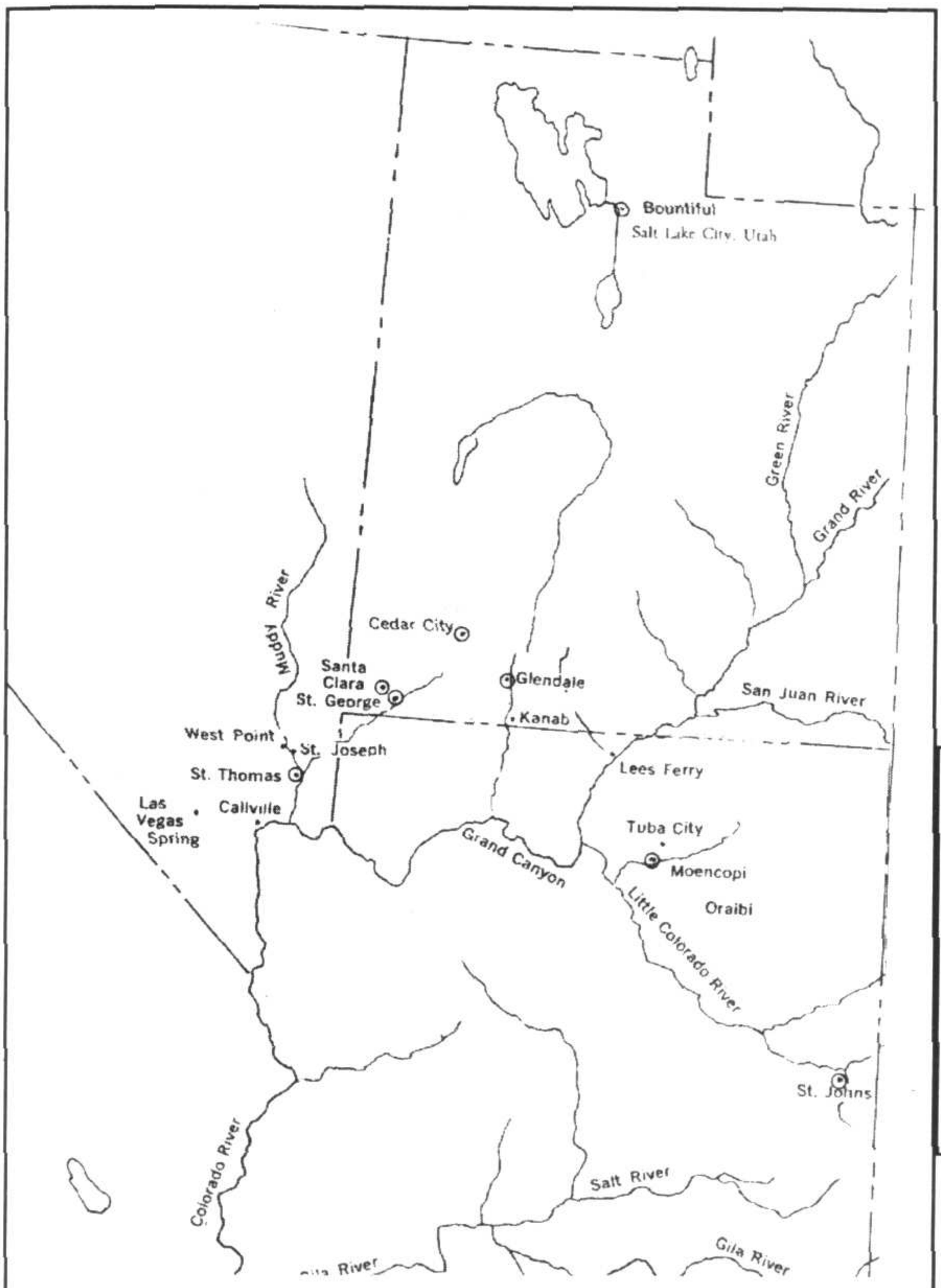
[3] Gibbons, Helen Bay, *Saint and Savage*, Deseret Book Company, 1965, p. xiii

around them to recount their experiences. Frequently, they were heard to testify:

"We saw and heard the Prophet Joseph Smith. We know that he was called divinely by the Lord. It's true!"

It was bitterly cold that day when Andrew left the comfort of his own fireside to do some charity work on a widow's house. His once-tall frame was bent. The vigor of his youth had fled, but he was happy here among his own, at peace, and with his orchard growing near the house.

Poetically, this final act of his was one of service. He came home ill, and on the 9th of February, 1886 he died quietly. With loving care, his people laid his weather beaten body in the earth to rest at last. His children wept beside his grave, but Andrew Smith Gibbons had received his last call.[4]



In 1886, though the crops had been good, money was in short supply. Many of the people were restless. It was estimated that over 400 people left the area. Some went back to Utah, but most went to points south over the mountains. This movement was mainly due to the fact that the population buildup, caused by rapid immigration, was crowding the limits of the available resources. The forming of the new Stake, however, had a steadying effect by giving the people renewed sense of purpose[5].

A MAP OF UTAH AND ARIZONA SHOWING THE EIGHT SETTLEMENTS IN WHICH ANDREW AND RIZPAH WERE AMONG THE EARLIEST SETTLERS, AND WHERE ANDREW PLANTED EIGHT OF HIS NINE ORCHARDS. The eight cities are circled.

[4] Ibid., p. 232

[5] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982p. 57

ST JOHNS SCENE IN 1887 AS THE GIBBONS SAW IT

ORGANIZATION OF THE ST. JOHNS STAKE

A special conference was convened in St. Johns on July 24, 1887, during which the new St. Johns Stake of Zion was organized. Bishop Udall was called to be the President of this new stake, a position he held for the next thirty-five years. His counselors were Elijah N. Freeman and William H. Gibbons.

Things were looking up in the upper Little Colorado country. The political skies were clearing and the decision to form the new stake was indicative of greatly improved conditions over the whole area. As a threat to the Mormons, the St. Johns Ring had faded away. Some of its leaders had met with violent ends, most of the individual members had left, and some of those who had collaborated with them were in hot water as a result of their own wrongdoing[6].

[Stake President David K. Udall] Before closing this chapter, would that I might pay adequate tribute to my counselors for their loyalty and devotion to me and to the Lord. Brother Moses Thatcher once said, "Our Church government is a theocratic, patriarchal, democratic, republican form of government." I think he is right. Throughout our ministry we trusted in God and fathered our flock and worked as a unit in guiding the activities of our very democratic ward. Practically every man held the priesthood and had a voice in matters both temporal and spiritual. They sustained the bishopric and unity existed. My first counselors were James Richey and William H. Gibbons. Brother Richey served only a few months when he was called to be a patriarch and then I chose Elijah N. Freeman as my second counselor. He was the son of Elder Freeman of the Mormon Battalion. He was a wise and good counselor and has been my close, dear friend for more than fifty years.

William H. Gibbons was a zealous, fearless man and understood our Mexican neighbors better than anyone else in our community for he knew their habits and spoke their language fluently. He was town constable and usually carried a six-shooter in his hip pocket, though he never had to use it. He told me years later after the bitter anti-Mormon spirit died out in our country that he had made a practice in the early days of standing in the shadow of a certain place after we parted on our way home from our many night meetings and of watching me go safely into the house before he went home. He did this because I was the official target for blame from our enemies and he feared harm might come to me. Later when I became the President of the St. Johns Stake I chose Elijah and William to be my counselors. That choice was my tribute to them as my counselors in the bishopric. . .

During the seven years I served as bishop in the St. Johns Ward, I can say truthfully and with gratitude that I enjoyed my labors and the spirit of my calling[7].

William Hoover Gibbons, Joshua's second oldest brother, served as counselor to Bishop David K. Udall and later in the Stake Presidency under President Udall. He also served as Deputy Sheriff in St. Johns and in other important civic positions. [The following story is told because of the impact felt by the Gibbons family, one and all.]

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[6] Ibid., p. 55

[7] Udall, David K., *Arizona Pioneer Mormon*, pp. 95-96

A tragic story about an accident involving William is as follows:

"Please don't go to the field today to work!" pleaded Gusty, his wife.

"You know I have to go," answered Bill. "The men are counting on me."

It was a warm August morning in 1888, and the crops had to be gathered in before the weather turned cold. Every man was needed.

Gusty had had a strange dream in which about a quarter of beef was hanging from the ceiling and she was shredding it with her fingers and teeth. She felt that it was an omen of danger. She watched from the doorway as Bill walked across the field, where a group of men would work together to thresh the grain.

She couldn't hear the argument between Bill and his brother over who was to run the threshing machine. They settled the argument and started work. Bill had taken his hand out of his glove and left the glove strapped around his wrist. Suddenly someone yelled, "Look out! Bill's going through!" His glove had caught in the machine and was pulling through. One man hurriedly turned off the machine; another grabbed Bill and pulled, trying to keep him from the cutting and tearing jaws of the machine. Bill's hand was shredded by the threshing machine, just as the beef in Gusty's dream. She had been watching the whole scene from the doorway of her home.

Bill was taken to the home of his parents. The doctor and the Elders were called. The non-Mormon doctor, not understanding the administering of the sick practiced by the L.D.S. people, threatened to leave, "If you can heal him through prayer, you don't need my services!"

"You're going to stay right here and help this man, doctor, if you want to stay alive!" Understanding the veiled threat, he stayed. The hand was amputated at the wrist with a saw and a slug of whiskey.

For several days Bill lay on the bed in his father's home, tossing feverishly, his life balancing on the narrow line between here and the hereafter. Gusty, being heavy with child, moved her bed into the yard outside, as there wasn't room for it in the small house of his parents. She took Ed and Junius, her two youngest children, with her. She slept there all this time, listening to every groan, every moan. She helped nurse him and turn him, until he fought his way back to health.

The amputated hand was placed in a small box, the fingers curled into what they thought would be a natural, comfortable position, and the box was buried. As Bill healed and became rational, he repeatedly complained, "my hand hurts."

"That's impossible! You don't have a hand anymore!" Finally, members of the family dug up the hand, straightened the fingers, and reburied it. Bill never complained again about his hand hurting[8]. [In 1900 Bill's son, Gus, was brutally murdered by outlaws as told later in this book. It should also be noted at this point that Bill always carried a gun because of his duties as a lawman and for personal safety. He was an excellent shot. [But, according to his youngest brother LeRoy, he never had to shoot anyone, much to his relief.]

The Political Climate Improves

In 1890, when a strong movement developed in the western part of the county to move the county seat to Holbrook, the Mormon vote began to loom as a real power in county politics. Even the old guard Republicans, whose influence was geared to a St. Johns based county seat, dropped their campaign and went courting for Mormon support. The St. Johns Stake Mormon vote proved to the deciding factor and the county seat remained. However, in that same year the western forces pressed for a division of the county whereupon the western part became Navajo County, with Holbrook as its county seat. The Mor-

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[8] Gibbons, Francis M. and Gibbons, Helen Bay, *A Turning of Hearts—William Davidson Gibbons Family History*, William Davidson Gibbons Family Organization, 1981, pp. 491-492

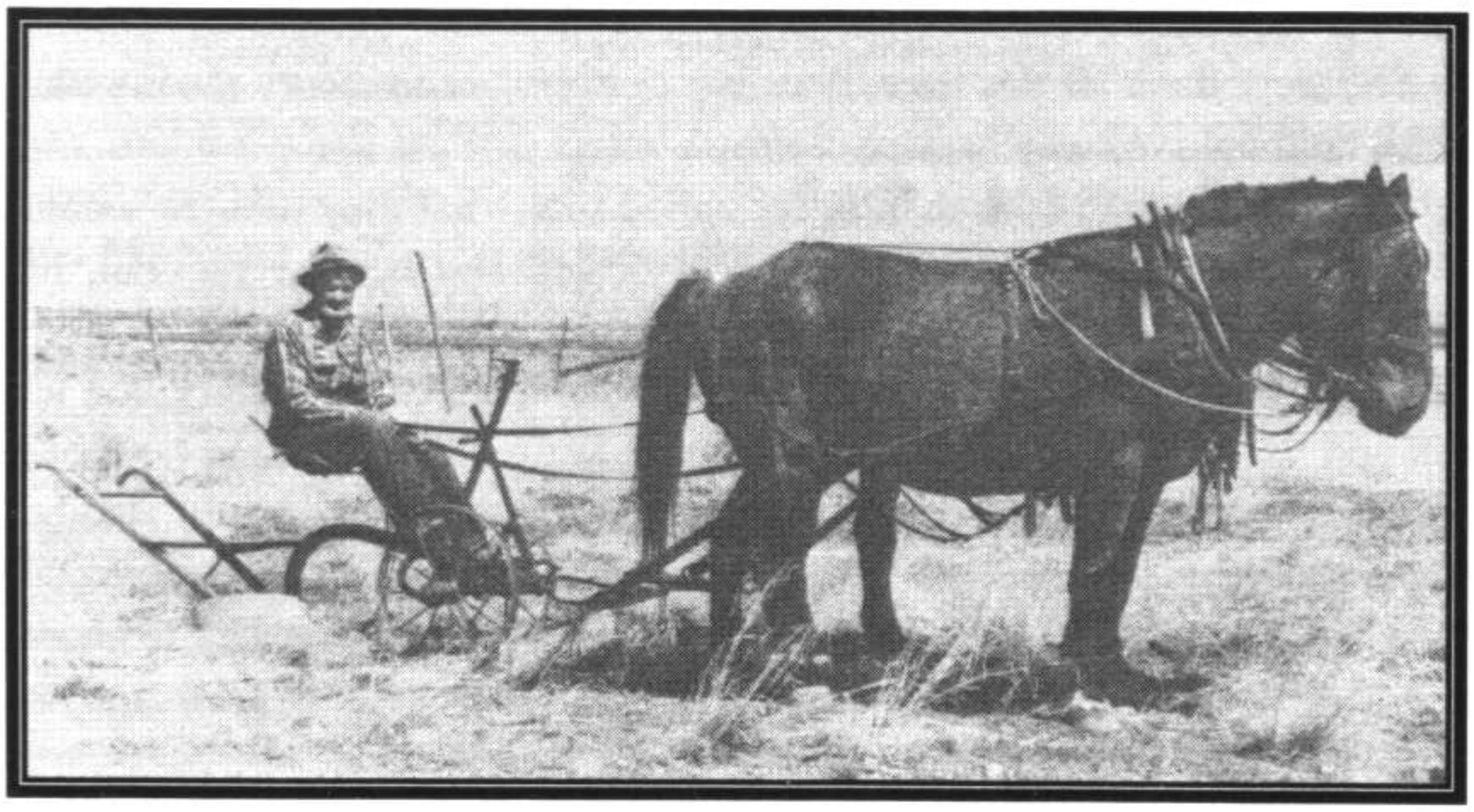
mons had at last taken their rightful place in Arizona politics.

Things were also improving on the polygamy issue, but the real turning point was reached in 1890 when President Wilford Woodruff issued an official declaration, generally referred to as *The Manifesto,* which in effect put the Church leadership on record as placing a ban on any future consummation of plural marriages and supporting the laws of the land in dealing with any violations of the ban.

Mainly, the 1890's were great years; a time when the people of the St. Johns Stake of Zion could turn their efforts to furthering their cause without being blocked at every turn by organized opposition.

Education has always been of high priority with the Mormons and so it was within the St. Johns Stake. Starting in the early 1880's they pressed for better schooling through the years. An important milepost was reached in 1899 with the opening of the St. Johns Stake Academy. For the first few years classes were held in the upper rooms of the tithing office building[9].

A PIONEER GIRL MILKING A PIONEER COW EVERY HOME HAD ITS OWN DAIRY, AS SHOWN



A PIONEER, JOSEPH STRADLING, DRIVING A TEAM OF PIONEER HORSES PULLING A RIDING PLOW, WHICH LIKELY CAME INTO USE A DECADE LATER

Back to Joshua

Andrew H, son: Father Gibbons [Joshua] was a good looking man of average height, slight build, no fat anywhere, and was a little stooped. He was about five feet seven inches tall, had dark brown eyes and his children remember him with lots of grey-white hair because his dark hair had turned to white before his marriage. He wore a mustache and during the last year of his life when he had shaved it off he did not look natural to his children, to his wife, or to anyone who knew him[10].

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[9] Wilhelm, C. LeRoy and Mabel R., A History of the St. Johns Arizona Stake, St. Johns, Arizona Stake President, 1982, pp. 58-59

Louisa, daughter: On one occasion when he was out with his sheep it was winter and bitter cold. He had one of his severe headaches and the pain became so intense he couldn't see, nor could he ride his horse any further. Yet he knew if he rested he would freeze to death. His faith in the Heavenly Father was great and he uttered an earnest prayer to the Lord, telling him that he must lay down. In spite of the bitter cold he laid down and the Lord kept him warm. It was as if a light shown from above and kept him warm[11]. [For several years Joshua herded sheep in a joint enterprise with his brothers and at another time he herded for another member of the Church in St. Johns named Lesueur. He usually took the sheep south to the Salt River Valley for the winter and brought them back for the summer to feed in the areas around St. Johns, such as the White Mountains. He enjoyed herding sheep and continued to do it until about 1905, when a severe drought caused great loss of sheep.]

In his diary, David K. Udall describes the time involved and the distances traveled as he and his entourage held conferences at the far-flung wards of the stake over which he presided. "On these trips, the Priesthood quorums and auxiliary organizations were all represented. . . often we had a group of twenty-five or thirty people. It was before the day of the automobile. We traveled in covered wagons and 'white tops.' It took ten days or more to make the trip and hold our meetings in the wards of Eager, Nutrioso, Alpine, Luna and Greer; and a week or more to go to Ramah and Bluewater[12]." [Joshua served in the leadership of the stake MIA and, hence, made these trips with the other stake officers.]

G. Lester Holgate, nephew [1891]: All I do know is happy memories. My Father's [William Holgate Jr] and Grandpa's [Andrew S. Gibbons] house were in the same block. We lived on the north end of town. Our house was south of Grandpa's so when they went to town they would always come by our house. We would see them often. Grandma, Uncle Dick, Uncle Josh, and Uncle Roy lived together in Grandma's house. [Grandpa had died in 1886].

The boys had not married. Uncle Dick and Uncle Josh were old enough to be called bachelors. They were 28 and 30 years old. My folks had a large family. We had a long dry spell and we were hard up. Here is where I first remember Uncle Josh. I think he never came from town without bringing us kids something[13].

- 1891 to 1892—Nancy Louisa Noble teaches Elementary school at St John's (Joshua is 28 to 30 years of age)
- 1892, Dec. 23—Joshua Smith Gibbons marries Nancy Louisa Noble at St. Johns

G. Lester Holgate, nephew: I have loved the memory of Uncle Josh all my life. When I was 6 years old I started to school, and my first teacher's name was Nancy Noble, and she had a way of making every body love her. One day after school, there was Uncle Josh [1892]. He walked home with our teacher. Then it wasn't long until we would see them together often. He would even bring her to his home. That was more than I could stand. I ran in the house crying to Mother. I was jealous of him.

NANCY LOUISA NOBLE SCHOOL TEACHER

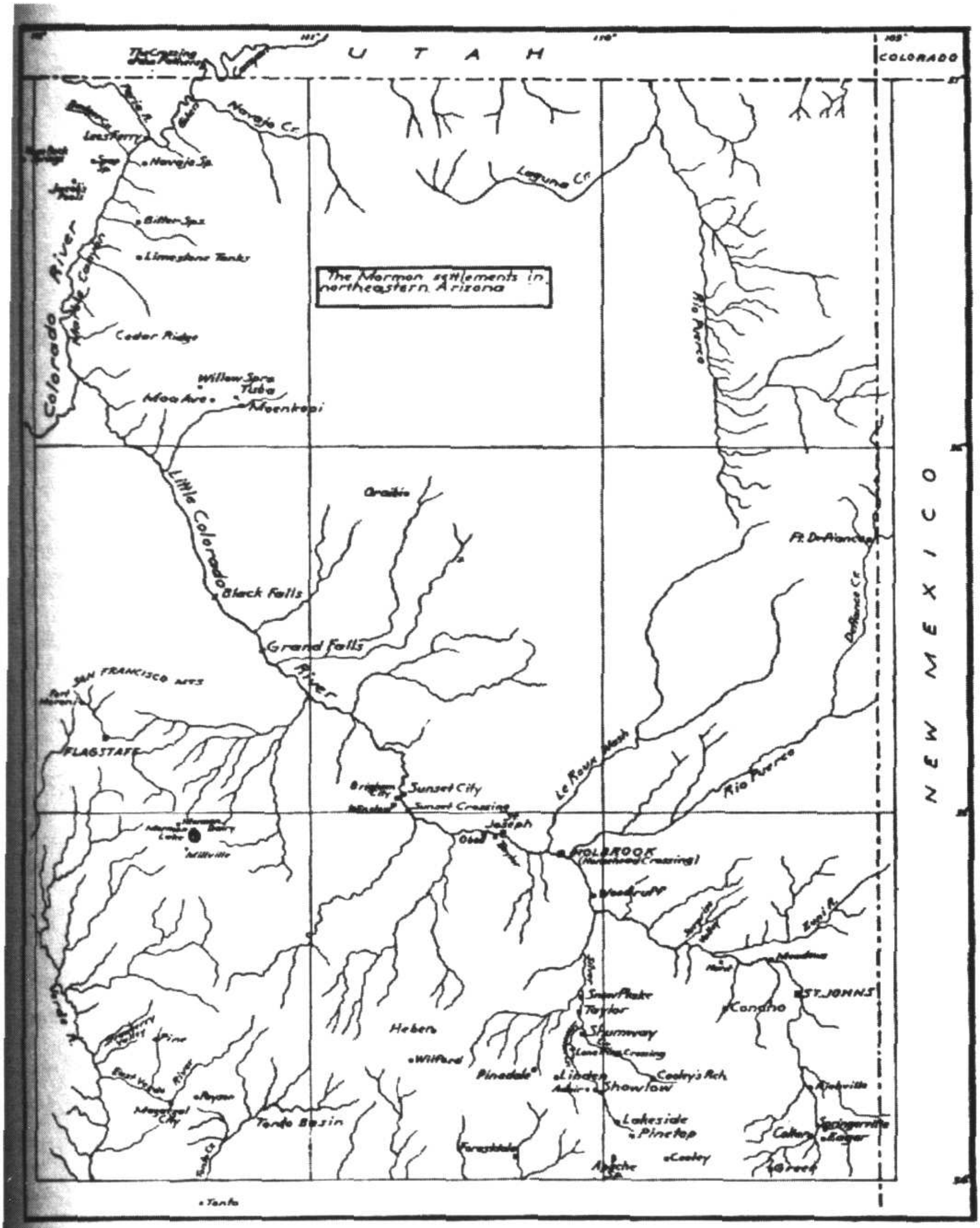
[10] Gibbons, Andrew H, Gibbons, Lola H., and Gibbons, Andrew H. Jr., *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle*, Published by Andrew H. Gibbons Jr., 1996 , p. 22

[11] Ibid., p. 32

[12] Shumway, Wilford J., *The First 100 Years of the St. Johns Arizona Stake*, St. Johns Arizona Stake Presidency, 1987, p. 33

[13] Gibbons, Andrew H, Gibbons, Lola H., and Gibbons, Andrew H. Jr., *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle*, Published by Andrew H. Gibbons Jr., 1996, pp. 23-24

- As time went on Uncle Josh and Aunt Nancy got married. And they moved up town. Uncle Roy had married a year or two before. Uncle Dick married about the same time Uncle Josh did. Uncle Josh bought a larger house than Grandpa's. He took Grandma home with him and she lived there until her death. Uncle Dick lived in the old Gibbons' home[14].



MAP SHOWING THE MORMON SETTLEMENTS ALONG THE LITTLE COLORADO RIVER (Adapted from McClintock)

[14] Ibid., p. 24

Chapter Three

BORN OF GOODLY PARENTS
EDWARD ALVAH NOBLE AND ANN JANE PEEL

Nancy Louisa Noble was born of goodly lineage. Her grandfather, Joseph Bates Noble was a close associate of the Prophet Joseph Smith. (In fact, he married the sister of a plural wife of the Prophet.) He and his wives and families, including his son Edward Alvah, arrived in the Valley of the Great Salt Lake late in 1847.

JOSEPH BATES NOBLE, NANCY'S GRANDFATHER

Bishop Noble—Friend of the Prophet (Church News for Week Ending January 15, 1966)

When the Prophet Joseph Smith rode out of Nauvoo toward Carthage on that fateful June morning in 1844, his bishop was among those who accompanied him. The bishop was Joseph Bates Noble of the Nauvoo Fifth Ward.

The Prophet and the bishop had been through a kaleidoscope of experiences together in the 11 or so years that they had known each other. Many strands had been woven into the friendship that now bound them together.

Both were New Englanders by birth though born many miles and five years apart. Both had moved to New York in childhood and had learned the lessons of hard work at an early age. Bates, as he was often called, was helping support his family at the age of 14. There were 10 children that followed after he was born.

He learned the miller's trade and earned enough money to buy a 70-acre farm for his father. The lad built a log cabin on the farm, helped the family move in, and then bought them three cows. He was an industrious youngster.

Four persons who came to the community of Sheldon at about the same time brought profound changes into the life of this hard-working miller. Brigham and Joseph Young and Heber C. Kimball brought the message of the Gospel. Schoolteacher Mary Beman made his heart skip.

He was baptized in the fall of 1832. When summer came, he was on his way to Kirtland to see the Prophet. Joseph Smith was just on his way to work in the field when Bates arrived. For six of the nine days that he was in Kirtland, Bates learned the Gospel of work while pitching hay with the Prophet.

Bates marched to Missouri with Zion's Camp, another opportunity to associate with and learn from the Prophet.

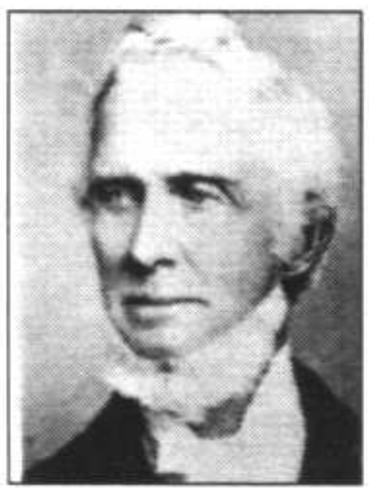
He returned to New York and married the pretty schoolteacher, then settled in Kirtland where he worked as a miller. He became a member of the First Quorum of Seventy, attended the dedication of the Kirtland Temple and fulfilled a mission call to southern Ohio.

In 1838, he joined the migration to Missouri, but had to retreat to Illinois, prodded by the bayonets of a Mormon-hating militia. He was miraculously healed in an administration by the Prophet.

For a time, Bates served as a counselor in the bishopric at Montrose, Iowa. After he moved to Nauvoo in 1841, he became bishop of the Fifth Ward, quartermaster sergeant in the Nauvoo Legion and a member of Gen. Smith's bodyguard.

So it was that Bishop Joseph Bates Noble rode toward Carthage with his close friend and leader. But the bishop became seriously ill on the way and was forced to turn back. The Prophet rode off the road with him a short distance. The parting was a sad one. The Prophet gave the bishop his legion sword as a token of their friendship and asked him to deliver a note to Mrs. Smith. That was the last time Bishop Noble saw the Prophet alive.

His love never diminished for the man who had restored the Gospel. Hectic days followed, but one of the bishop's final acts as he was preparing to leave for the West was the delivery of the deed to his house and lot in Nauvoo as a gift to Lucy Smith, the Prophet's mother.



NANCY'S GRANDFATHER, JOSEPH BATES NOBLE

Bishop Noble was a leader in the trek to Salt Lake Valley. In the valley he served again as a bishop, as a bishop's counselor, a high councilor and finally as a patriarch.

He fulfilled numerous other special assignments and missions for the Church in addition to the task of providing for his large family. He died at the age of 90, while visiting in Wardboro, Idaho.—Arnold Irvine

Joseph Bates Noble Performs the First Plural Marriage in this Dispensation

Following is a testimony of Ann Jane Peel about Joseph Bates Noble and the initiation of polygamy in the Church:[1]

Joseph Smith Jr. asked Joseph Bates Noble to come into the woods on May 5, 1841 at a certain time. There Joseph Smith gave the words and Joseph Bates Noble repeated them after him, as directed by the Prophet. Thus he sealed Louisa Beman, the Prophet Joseph's first plural wife to him on May 5, 1841. Orson Pratt and William Clayton were the witnesses. This was the first plural marriage in this dispensation.

The Prophet Joseph Smith then sealed Joseph Bates Noble's first plural wife to him at the same appointment.

I heard Joseph Bates Noble tell this incident in 1886. He also told of going before a notary public to witness to the fact that Joseph Smith had a plural wife. He did this because Joseph Smith's sons said their mother denied that he had a plural wife.

Signed /Ann Jane Peel Noble/ Snowflake, Arizona 4 March 1934

In order to give some background on her Father and Mother who imprinted Nancy's life and character with principles of faith and consecration to the work of the Lord which she demonstrated later in her life, a brief chronology including significant experiences in their lives will be given. These will confirm the quality of the lives of Edward Alvah and Ann Jane Peel Noble as goodly parents.

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[1]Flammer, Gordon H.,Editor, *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children,* The Edward Alvah Noble Family Organization, 2000, p. 2

EDWARD ALVAH NOBLE, NANCY'S FATHER

- 2 Feb. 1841—Edward Alvah born at Montrose, Iowa of Joseph Bates and Mary Adeline Beman Noble
- 5 May 1841— Edward Alvah's Father, Joseph Bates Noble, performs the first plural marriage in this dispensation of Louisa Beman to Joseph Smith .
- Late 1847—Edward arrives with his father's family at the Valley of the Great Salt Lake.
- 1851—Edward's mother, Mary Adeline Beman Noble, passes away and he is raised by one of his father's other plural wives. Edward is 10 years old.

In 1934 Ann Jane Noble told of an incident in Edward Alvah's life when he was 12 years old:[2]

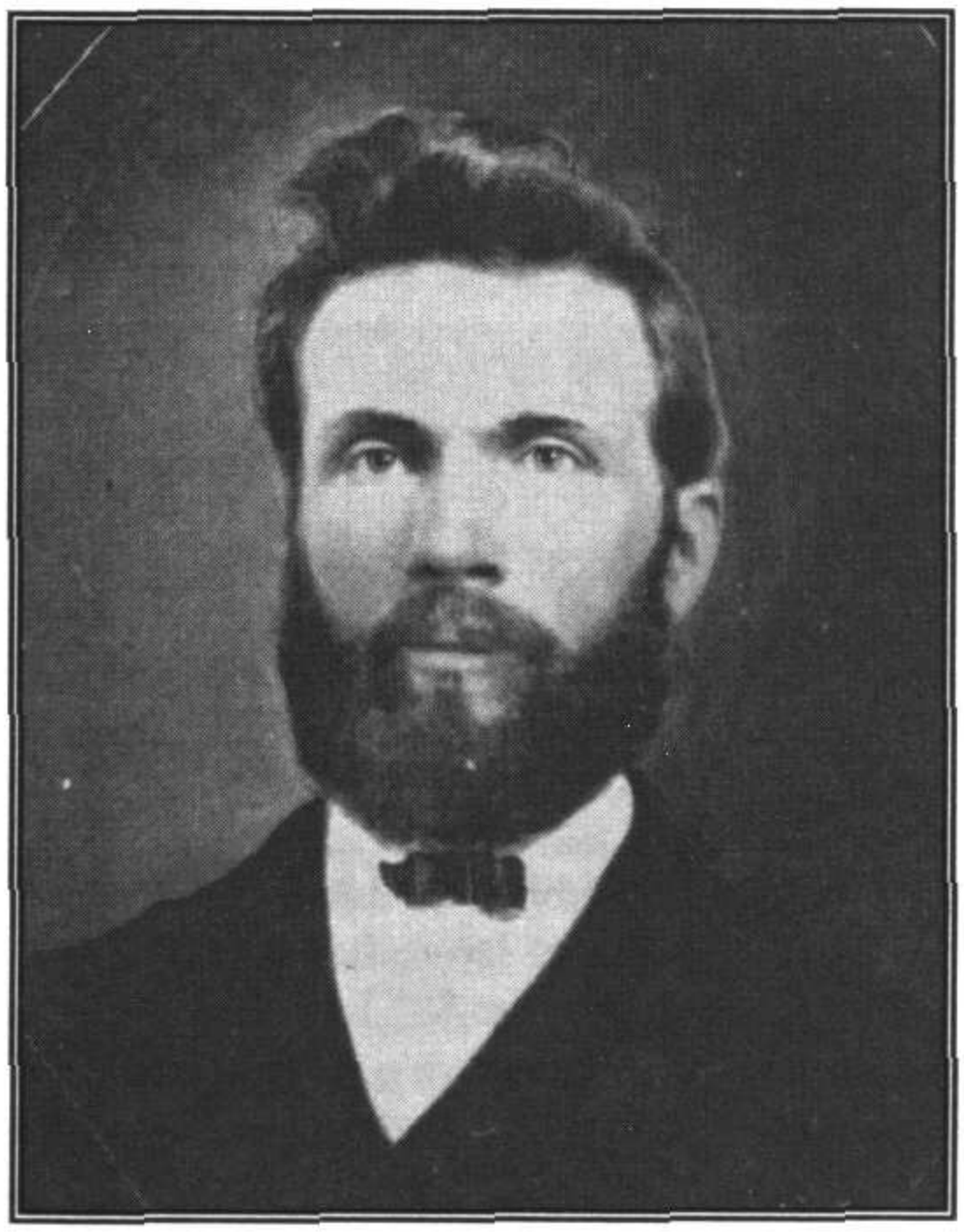
When Edward A. Noble was about 12 years old, he lived in the Thirteenth Ward of Salt Lake City. Fast day came on Thursday in those days. On this particular fast day, the Patriarch of the Ward come in and sat down by Edward Noble. When he arose to bear his testimony, he usually leaned on his crutch, as he was lame. But on this day he placed his hand on this 12-year-old boy's head.

Speaking in tongues, he bore his testimony and foretold the boy's future. Someone in the audience interpreted it. He told him he would fill an honorable mission, that he would help pioneer the southern part of Utah; and would someday be a bishop. He also said he would become a man of influence in the Church.

I have heard my husband tell the above incident and know that every word was literally fulfilled.

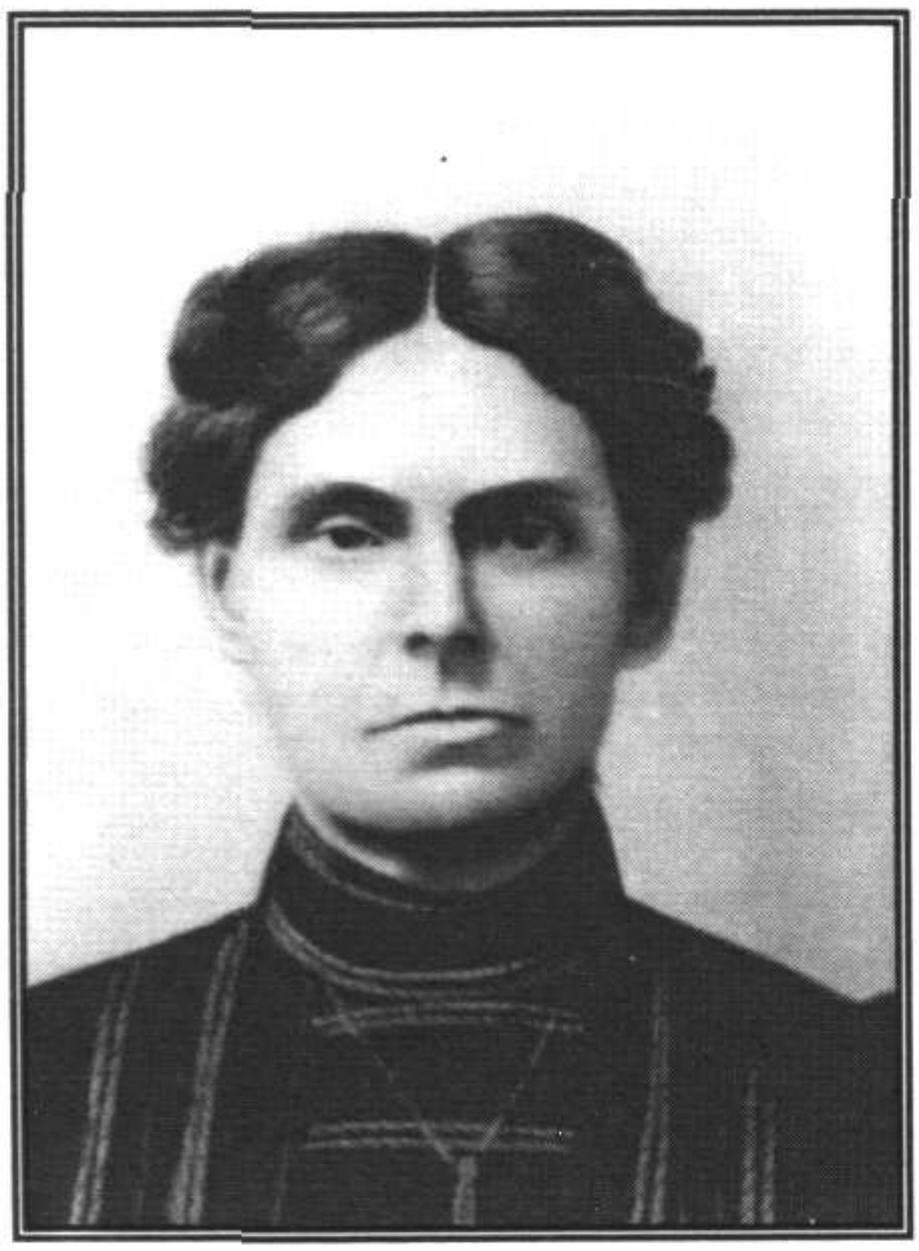
Signed /Ann Jane Peel Noble/ May 19, 1934

- 1862—Edward volunteers to guard the transcontinental mail against Indians and highwaymen at Fort Bridger.
- 1866-1869—Edward serves a 3-1/2 year mission in England under Apostle Brigham Young Jr. as mission president, and later, Apostle Franklin D. Richards as mission president.
- 6 Jul 1866—Edward is assigned to labor in the London District with Elder Nathaniel H. Felt as companion.
- 21 Mar 1867—Edward is assigned to labor in Southampton with Marius Ensign as companion.
- 31 Jul 1867—Edward is called to preside over the Chestenham Conference.
- 10 Jul 1868—Edward is called to preside over the Dunham and Newcastle Conference.
- 21 April 1869—Edward is appointed to serve as Travel Agent for the trip home by ship.



NANCY'S FATHER, EDWARD ALVAH NOBLE, ABOUT 35 YEARS OLD

[2] Ibid., p. 3



**NANCY'S MOTHER,
ANN JANE PEEL NOBLE
48 YEARS OLD**

ANN JANE PEEL NOBLE, NANCY'S MOTHER

- 4 March 1840—Nancy Turnbull, Ann Jane's mother, joins the Church in England.
- 6 Nov. 1841—Benjamin Peel, Ann Jane's father, joins the Church in England.
- 11 June 1844—Benjamin Peel and Nancy Turnbull are married at Stockport, England.
- Sept. 1849—The Benjamin Peels leave England for New Orleans.
- 15 Feb. 1852—Ann Jane is born of Benjamin and Nancy Agnes Turnbull Peel at St. Louis, MO.
- 1862—Ann Jane's family crosses the plains and reach the Salt Lake Valley. She, her father and mother walk all of the way. The family settles in Bountiful.
- 1866—Ann Jane works for a family as servant and cook for $2 a week.

EDWARD ALVAH AND ANN JANE PEEL NOBLE AND THEIR FAMILY BEFORE NANCY'S BIRTH

- Dec 1869—Edward Alvah proposes to Ann Jane Peel and she accepts.
- 31 Jan. 1870—Edward marries Ann Jane Peel in the Endowment House, Salt Lake City. He was 29 and she was 18.
- April Conference 1870—He and his family are called to settle in Kanab, Utah. Edward Alvah goes ahead alone to prepare a home for his family.
- 21 Sept. 1870—A military unit is organized at Kanab with Edward Alvah as Captain.
- 29 Oct. 1870—Their first child, Mary Jane, is born in Bountiful.
- Late fall 1870—Edward Alvah returns to Bountiful to bring his family down to Kanab.

Ann Jane Peel Noble heard Martin Harris Bear his Testimony

In 1870, not long after her marriage, Ann Jane heard Martin Harris bear his testimony of the Book of Mormon in the Salt Lake Tabernacle:

> *In 1870, when Martin Harris was in Salt Lake City, Utah, he bore a strong testimony to the divinity of the Book of Mormon.*
>
> *I, Jane Noble, was present at the meeting in the Tabernacle, and I heard Martin Harris declare that he saw the plates from which the Book of Mormon was translated, that he saw the engravings thereon, that he acted as scribe for Joseph Smith for a time, and that he heard the voice of the Lord commanding him to bear record that the Book of Mormon was translated by the power of God.*

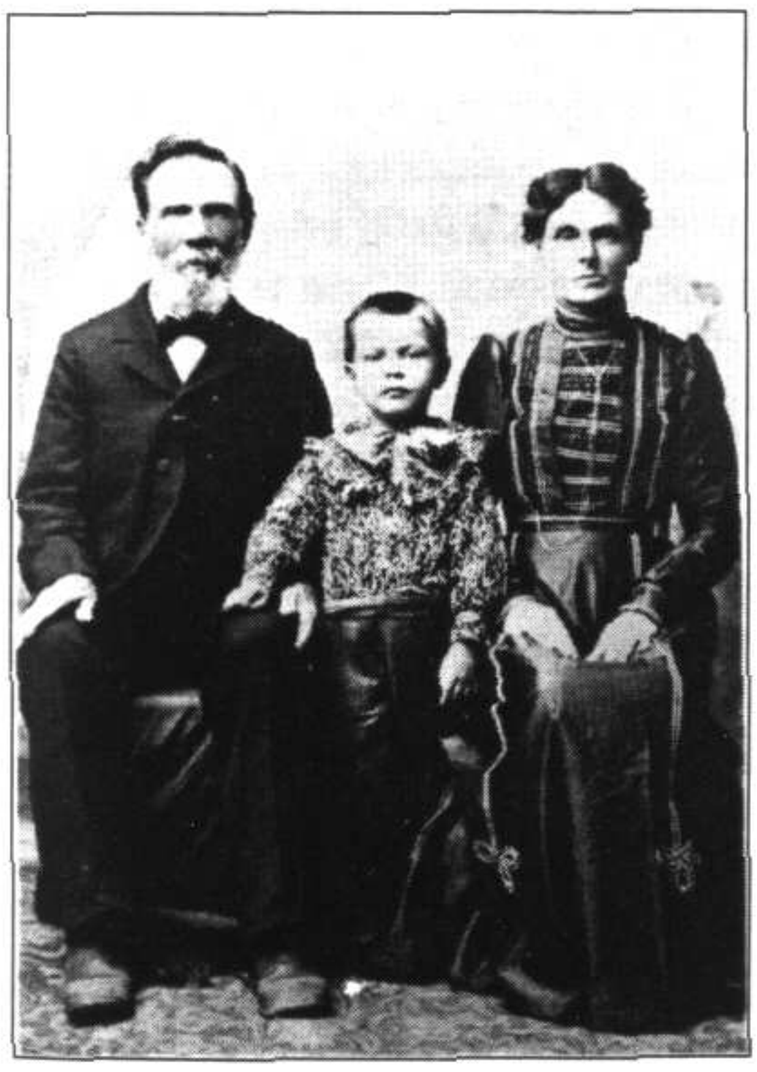
His testimony was powerful and impressed me very much.
Signed /Ann Jane Peel Noble/ March 4, 1934 Snowflake, Arizona[3]

In 1870 Kanab was just an outpost. President Brigham Young wanted to strengthen it and to make it a strong settlement as a means of better protection on the Indian frontier and as a way station for future colonization further to the South in Arizona. Accordingly, a group of men and their families were called during the 1870 April Conference to reinforce the Kanab outpost. Edward Alvah and his recent bride of 31 January 1870 were among the group.

TRIBUTES TO EDWARD ALVAH AND ANN JANE PEEL NOBLE

What then was the secret of Edward Alvah Noble's getting along with people? First, he was sincere—no one doubted the completeness of his religious convictions. Next, he was honest—everyone who had to do with him knew he would get a square deal. Third, he was fearless—always he would hew to the line, let the chips fall where they might. Good foundation stones, these; but not enough, at least for a Bishop. The distinguishing trait of this man was a heart so overflowing in friendliness that it seemed to put arms around everyone he met. Bishop Noble never ran across a bore during his whole life. Every man, woman, and child that came inside the circle of his personality was made to feel himself a person. His very voice awakened the desire to confide, and along with its inviting kindliness was a chuckle of humor that made for companionship and saved every situation.

One of the sweet, comforting remembrances of those days is the loyalty of the Alpine people. Night after night one or more would trudge through snow, wind, or sleet to sit by the bedside of sick ones, or bring comfort and cheer to a family bereft of loved ones. Sister Jepson, the "ministering angel of the sick room" was always ready to go any time of the night or day to do her share in relieving the sick and ushering little souls into the world.'"[4]



EDWARD ALVAH, LEGRANDE AND ANN JANE ABOUT 1900

Edward Alvah never ceased to be the lover of his charming wife. His demonstrations took the form of banter, playfulness, and surprises. LeGrande tells of some of this banter, "When I was just a small boy, and since I was the last one in the family, Father and Mother used to take me with them almost everywhere they went. I remember one trip down to Luna Valley when we stayed at the home of Brother and Sister Adair. The next morning at breakfast, and they had a wonderful breakfast, father was up to his old tricks. He loved hot biscuits, and Sister Adair had a liberal supply. Well, in order to avoid embarrassment of asking repeatedly for bread, he would steal Mother's bread, and she would maybe get one or two bites out of a biscuit and then Father would slyly remove it. Finally Mother said to Sr. Adair, "Will you please pass the bread again. I want you to know that I am not eating this bread. My husband is stealing it from my plate. He does this all the time." Father laughed about it. They all laughed about it, but I will always remember that wherever they went, Mother had to guard her bread. Otherwise, Father would steal it as soon as he could get a hold of it, in order that he could get a more liberal supply than he was entitled to. There were other tricks he used to play on Mother at mealtime. If we did have chicken, Father would pile his chicken bones over on Mother's plate. Or if they had corn, he would eat his corn and

[3] Ibid., p.8
[4] *Life of Ann Jane Peel,* by the S. L. Fish Family about 1935-37

then pile his cobs over on her plate to make it appear he was a much abused husband." On the more serious side LeGrande talks about family meals and traditions, "Our food was ample, but it was more or less limited in variety. We had all the milk and butter and meat that we needed, and all the potatoes, cheese and staples of that nature. When it came to the more fancy foods, which you find in the modern markets today, naturally they were not be found there. I can't help but mention in this connection that all the time I was at home there on the ranch, I never remember having breakfast in the morning or supper at night when the chairs were not turned with their backs to the table and we then had family prayer. That was just as regular as the meal itself."[5]

Following is a eulogy written by Silas L. Fish for his Mother-in-law, Ann Jane Peel Noble, and delivered at her funeral. It gives a brief overview of Nancy's mother, her father and her brothers and sisters.

ANN JANE PEEL NOBLE
February 15, 1852- December 17, 1945

By Silas L. Fish[6]

Ann Jane Peel Noble was my mother-in-law, but she was not the proverbial mother-in-law. She welcomed me into the family, and was my staunch friend ever after. When she came into my home, she brought love, understanding, peace, and a soulful atmosphere which blesses, inspires, encourages, and brings a bit of heaven into one's heart and life.

She was always a ministering angel, a courageous soul who brought hope and dispelled fear; who inspired the weak to be strong, the fearful to dare, the discouraged to try again. She brought service to those who needed help, and gladness to heavy hearts.

She was always unassuming, never obtrusive nor meddlesome. She always knew the right word to say, and the kindest deed to perform, and how to do it. She entered a house like sunshine, and entered peoples' hearts with love. She knew when to be serious, and when to smile. She could laugh and joke, and all who were around her found her as quick witted as the best, and never hesitating for a retort. If one tried to tease her, he had to be good, or she completely turned the tables on him, and he was glad to retreat.

She was one of those rare souls whose presence blesses every occasion. When faith was needed, her presence inspired faith. When service was needed she led out unassumingly but efficiently. When gayety and mirth was the occasion, everyone was gayer if she was present.

She was a true and understanding friend, a good and accommodating neighbor, a faithful believer in the omnipotence and love of God. She cultivated those Christian virtues of love, charity, forgiveness, service, and worship, which made her life a blessing to the world. She was a beacon on a hill, lighting the way to all who would seek good in the world, an example to all of her associates, a blessing to her loved ones.

Words fail, but the heart sings out with love, appreciation, thankfulness, that her life touched ours and blessed us so richly.

Mother Noble's life began on February 15, 1852, in the city of St. Louis, Missouri, nearly 94 years ago. Her sweet influence as a child was first wafted on the air in the state that had already banished the saints from its borders. While still a small child she crossed the plains with her parents, walking much of the way. She early began working in various homes where service and sympathy was needed and the pay was small. Then came a young man, a returned missionary, who rode a galloping horse and outran all other suitors to her door. The two moved from

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[5] Flammer, Gordon H., Editor, *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of their Children*, Edward Alvah Noble Family Organization, 2000, pp. 22-23.

[6] Silas L. Fish, *Manuscript Jane Noble—February 15, 1852 to December 17, 1945*, 4 pp., 1945, in possession of Mrs. A. J. Carpenter, Gilbert, AZ. [Silas Fish was a brother-in-law to Nancy, married to her sister, Pearl Emeline.]

Bountiful, Utah, to Kanab, then to St. Johns, Arizona, and finally to Alpine.

Always on the frontier, away from the advantages of schools, of comforts and of accumulated wealth, away from the centers of science and culture, they drew first hand from nature those lessons of life that give us our greatest characters. Through their associations with other pioneers, who shared their lot with them, through joys and sorrows, through poverty and tribulations, through service and self-sacrifice they gained a love of God that reached out to His children and to His creations, and developed in them understanding hearts and sympathy that only those who have passed through the shadows and have had their hearts mellowed by God's magic touch, and have tasted the sweets of service through deep sacrifice can know.

Edward A. Noble was a man of most tender emotions, far more susceptible to tears and the hearty laughter than his self-composed wife. His practical jokes, pranks and good nature have bought smiles to solemn faces and hope to downhearted souls. His honor and devotion to right have inspired to worthy resolves all who came within the radiance of his personality.

Their children have blessed many communities and states. Many have been called home, but not until they gave their associates something that radiated from their souls and impressed them with thoughts that reach beyond this earth life to another sphere where these souls wielded an influence for right and truth and joyous living, and appreciation of good in their associates.

Edward A. Noble and Ann Jane Peel Noble lived together in Alpine for twenty-nine years. Here most of their children were born and raised, here they received their elementary schooling, and from here they have gone to near or distant communities, all except one who has remained to keep the beloved homestead, the place of memories, the dearest, most ideal spot on earth, which has breathed into their lives a something which is a part of their very souls. There was something in that log house which stood on the Noble homestead besides chairs, carpets and beds. It had a soul, a living entity, with standards, ideals, sympathies, that penetrated the hearts of everyone who lived there. It carried them all out into the world to do service, to shake the hand of an adult or a child and to read in that person's eyes whether he needed sympathy or aid, to speak the magic word and to bring hope and smiles where before there was an ache or a tear.

Nancy raised a large family, then took up genealogical research and temple work. Her life is so full of service to the living and dead that she has no time for jealousies or petty bickerings. People who busy themselves with important work find that small things, which upset the most of us, never reach them.

Mary Jane, Artemesia, Louisa, Edward Jr., Joseph Bates, and Benjamin, whether they lived but a few hours or nearly to maturity, it was all too short for those who came under the influence of their personalities. Each filled his niche and left the world glad of his coming and with a vacant loneliness at his early departure.

Addie and Eliza raised large families and were ever true to the home ideals. They have both gone to their reward, after blessing their associates with their optimism, their love and their service.

Maud, not strong or robust of late years but always kept in service by that Noble determination which never gives up, is the personification of culture, sympathy, good will. As delicate of touch and graceful of manner as the ideal princess of fiction, yet most approachable by people of every station, the mere influence of her presence mellows hearts, brings peace, awakens hope.

Armeda, born to serve, can never be happy unless she is giving of her strength to help or comfort others. Blessed with a most brilliant mind and a heart that understands, she serves in such an unassuming way that the magic is wrought while the recipient scarcely knows who is the agent in the blessed deed. Though her palms are callused from labor yet her hand on a fevered brow or an aching muscle is most soothing.

All these had flown from the home nest on the Noble ranch, some at the Master's call and some to make homes of their own, when a darker cloud passed over this home in the mountains. Father Noble, he who was the life, the support, the mainstay was called home over thirty six years

ago (November 28, 1909). Pearl, Leslie, Hazel and LeGrande were left at home, the youngest but thirteen years of age. With characteristic calmness and determination, Mother Noble faced her task of raising her family and giving them an education. A widow with a ranch that had never brought but a bare living with the most strenuous work would naturally give up all hopes of sending her children to school, especially when the only son old enough to look after things was called to war. She faced this new trial that seemed entirely unjust under the circumstances without becoming embittered or broken in spirit, and eventually saw Leslie return from France unharmed from the enemies missiles and poisoned gas, but most blessed of all, unspotted by the sins and temptations that almost every soldier considered his right and privilege to yield to, or if he knew better, allowed some French maiden to make him forget.

That was a happy day for Mother Noble when Leslie came home from the war clean and strong, a worthy son of worthy parentage. And now Leslie, a true Noble, with the assistance of his good wife, is maintaining the standards of hospitality and service that have been characteristic of the hallowed homestead. And the whole Noble family bless him for his manhood, his character, his tender heart, and his devotion to the family ideals.

Within a year after Father Noble's death Pearl left the family hearth to become the mother of a ward in a near-by stake. She was but a girl in years, but her understanding heart was mature and she was soon universally loved and revered in her new home. She sought out those in trouble, spoke the right word to those who needed encouragement, and became an angel of mercy to the downhearted. She broke down factionalism and built up cooperation and sympathy. That something which emanated from the Noble homestead filled her heart with such good measure that she took in all the women of the Snowflake Stake, and all of them rejoiced to feel the influence of her love and sympathy.

She was the especial friend of people in every community where her influence reached and when she was called home (August 2, 1938) men, women, and children from every walk of life paid her homage, for she had said something to them during life or had performed some service that had influenced their lives for good.

And Hazel, the one who made the hills ring with the merriment of her laughter, seemed to be sent especially to cheer the old homestead after the angel of death had cast his somber shadow many times across the valley. She was the first one of the family to achieve an ideal that all the family had longed for and which Maud had set aflame by going to college. Hazel won her A. B. degree in college, and then her M. A. degree in the same way the other girls won theirs. She too has reached many hearts through service and has carried on the family ideals in a distant Wyoming stake.

Then LeGrande followed Hazel's footsteps and graduated from college, going on to get his doctor's degree. He has served as teacher, principal, and superintendent influencing boys and girls by the thousand in character development and educational growth. He has faced bereavement manfully and is attacking his problems with characteristic Noble courage.

This homestead in the mountains, far from a city or densely populated community has blessed Wyoming, Idaho, Utah, and many communities in Arizona with something not learned in institutions of learning, churches, or seminaries, but imbibed at the family hearthstone. Father and Mother Noble builded better than they knew. They carved a home in the tops of the mountains, they built cabins and fences and tilled the soil, they planted, harvested, cooked and sewed, they sent their children to school and took them to church, but they did something else. They sent out every day on life's great ocean a ripple of merriment and laughter followed by a wave of service. They demonstrated how to sacrifice selfish desires for the good of others. They instilled in the hearts of their children a love for truth and right, a devotion to duty, a determination that would never stop short of results, and then sent them forth with an understanding heart which is the key to their service in every community.

And so, today, we bless this worthy couple who have helped the living with their ideals and understanding hearts and have had the work done for many in the temples through the pension

earned by Father Noble during hazardous Indian troubles while in his young manhood. This pension has been used most wisely by Mother Noble during the thirty-six years of her widowhood, much of it going to this work for the departed.

The Noble family has traditions and standards for which to be most thankful. But along with this great heritage comes a great responsibility that rests squarely on the shoulders of every descendent of this worthy couple, to pass this heritage on to future generations unsullied and undimmed.[7]

[7] Ibid., pp. 37-40

Chapter Four

NANCY LOUISA NOBLE'S EARLY LIFE 1872 — 1892

KANAB, UTAH—1872 to 1879

Nancy has written very little of her life before her marriage and most of what she did write has been lost. To cover these years the known events of importance to her family, and hence to Nancy, will be covered. These will be shown in the chronological lists given below. Some of the events will be discussed in the text and others will be given in the lists only. As you read this chapter, place Nancy in the story and think of how her life was being impacted.

- 18 Oct. 1872—Nancy Louisa Noble is born at Kanab.
- 1872-1875—Edward serves as a counselor to Bishop Levi Stewart in Kanab.
- 10 April 1873—Edward takes Fanny Young as his second wife in plural marriage.
- 12 Mar 1874—John R. Young organizes the United Order in Kanab.
- 29 June 1874—Artemisia Noble is born to Edward and Ann Jane at Kanab.
- 8 Nov. 1874—Fanny Adaline Noble is born to Fanny and Edward at Kanab.
- 17 Dec 1875—Artemisia dies at Kanab at 1-1/2 years of age.
- 12 Mar 1876—Eliza Noble is born to Fanny and Edward at Kanab.
- 19 Mar 1876—Fanny Young Noble dies of complications from the birth of Eliza and is buried in Kanab. (Nancy 3 yrs.)

Nancy Louisa was born to Edward Alvah and Ann Jane Noble on 18 October 1872 at Kanab, Utah. She was their second child. We do not know anything about her birth, but it is more than likely that she was delivered by a mid-wife because of the scarcity of doctors on the frontier.

Nancy has written very little about her life from her birth to her marriage. However, we have a fair amount of information about her parents and brothers and sisters. Since Nancy was strongly influenced by and an active part of what was going on in their lives, some of their more significant happenings and experiences will be recounted here as part of her life story during these years.

Edward Alvah takes a second wife, Fanny Young[1]

Another man to help in the early settling of Kanab was Alfred Douglas Young. In his family there

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[1] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children*, The Edward Alvah Noble Family Organization, 2000, pp. 10-11

was a young daughter named Fanny. Who can say what a young girl of sixteen could see in a man twice her age, who already had a wife and children? Did his happy, fun-loving ways attract this shy, gentle girl? Whatever the attraction, it was mutual, because Fanny Young became the plural wife of Edward Alvah Noble 10 April 1873.

The first child of this union was a baby daughter born 8 November 1874. She was a sweet, blue-eyed little darling and they named her Fanny Adeline. When "Addie", as they called Adeline, was sixteen months old another daughter was born to them. They named her Eliza. Then tragedy came to their home. When Addie was sixteen months old and Eliza seven days old, they lost their most precious possession; they lost the love and care of a gentle mother. Fanny Young Noble died 19 March 1876. She had just eighteen short years of life here on this earth and her mission seemed just begun.[2] [It is of interest to know that Fanny Young's great grandmother was Brigham Young's youngest sister.]

- 12 Mar 1877—Louisa Beman Noble born at Kanab.
- 18 Apr 1877—Edward Alvah is called to serve on the High Council in the newly organized Kanab Stake and appointed as a Lieutenant in the larger Southern Utah Militia (Nancy, 4 years old)
- Sept. 1878—Edward is called to be part of a company of seven, led by Apostle Erastus Snow to visit some of the Little Colorado Settlements and to seek other settlement sites. (Nancy, 5 years old)
- 1 Feb 1879—Maud Noble is born at Kanab.
- Aug 1879—Apache Indians raid the Bush Valley (later called Alpine Valley) on two occasions, stealing mostly horses. This was the year before Edward and his family arrived there.
- Late fall 1879—Edward Noble called to take his family to help settle St. Johns, Arizona

Maud's birth is a Miracle

Maud Noble was born on February 1, 1879. Her mother wrote about her birth:

About three weeks before my daughter Maud was born, I became paralyzed from my hips down. I didn't know what to do, and there were no doctors in those days. I had no one to rely on, only my Father in Heaven. My condition was unchanged, and it was time for me to be delivered. I knew I could not go through with it unless there was a change. My husband called in the Elders to administer to me. After their administration, the feeling returned to my limbs. I was normal from that time on, and my baby was [born] healthy and strong.

Signed /Jane Noble/ May 19, 1934[3]

ALPINE, ARIZONA—1880 to 1892

- 1 Jan. 1880—The Noble Family arrives at St. Johns, AZ in response to a call from the Church to settle there.
- 26 Sept. 1880—Edward is called to be the Bishop of the Alpine Ward and to settle there. (First settlers had arrived in Bush Valley in 1878. Bush Valley is changed to Alpine Valley shortly.)
- Fall 1880—The Noble Family moves to Alpine. (Nancy nearly 8)

Called to help settle St. Johns, Arizona

[Eileen Gibbons Kump, Granddaughter][4] Nancy's parents were called in the fall of 1879, when Nancy was seven, to go to St. Johns, Arizona. In obedience to that call, they began the journey, and of

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[2] *The Duane and Addie Noble Hamblin Family*, by Lois Hamblin and Delma Golding Johnson, 1977, In possession of Gordon H. Flammer

[3] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children*, The Edward Alvah Noble Family Organization, 2000, p. 27

it Nancy wrote: "We had but one wagon and a span of large horses. Of necessity, when we came to the deep sand, we had to walk, and at times would get far behind the wagon."

"The landmarks—House Rock, Jacob's Lake, Lee's Backbone—are clear to my memory. Also, the night we reached the Colorado River, and drove for some distance along its bank. Then the memory of crossing in the ferry boat with Father standing at the horse's heads, holding them, and Mother holding the baby while the rest of us looked fearfully on, wondering, and fearing we should not reach the bank safely."

Nancy often spoke of the dangerous stretch of road, over what is called, Lee's Backbone. Here the road was dug out of the side of the hill and was barely wide enough for a single wagon, with the bluff on one side and the raging river about four hundred feet below. She cried as if her heart would break as she followed, a girl of seven, behind the wagon.

Edward Called to be the first Bishop of the Alpine Ward, Alpine, Arizona

On September 26, 1880 Edward Alvah Noble was called by his former mission president, Apostle Brigham Young Jr., at the Snowflake Stake Conference to be the Bishop of the newly created Alpine Ward. He was called from the audience without previous notice. Shortly thereafter he moved his family to Bush Valley, which was later called the Alpine Valley, or just Alpine.

Apache Indian Threats to Alpine and other Little Colorado Settlements

- 1880—People build a fort for protection and remain in the fort for the winter or 80/81. (Nancy-8 yrs old)

As early as August, 1879, horses were stolen by Apache Indians from the settlers in Bush Valley; in May, 1880 a great raid on stock occurred—about 25 head of horses being stolen on one occasion. Some of these animals were subsequently recovered; and though the brethren herded their stock afterwards, a second raid was made by the Apaches, on which the whole herd was taken, but none of the settlers were killed in the affair. According to other reports, the same band of Indians, sometime in May 1880, went to a Mexican Plaza (Los Lentis), about 17 miles below, or near Luna Valley, and killed about 17 persons—nearly all the people in the village. It seems that the Apaches did not desire to kill the Mormons, but were bent on destroying the Mexicans. They did not fire a gun while raiding in Bush Valley, but when they arrived at the Mexican Village they killed everything in sight. Sixty of the best horses, belonging to the settlement in Bush Valley, were taken by the Indians in these two raids. Immediately after these raids occurred the families began to fort up by moving their log houses together into a square. They erected them on the flat in the Valley about 70 rods north of the creek. Every family moved in and built houses, thus enclosing a place about 8 rods square. The houses formed the enclosure all around, with the exception of a small space on the south and an alley on the north. This fort was built about 3/4 mile below, or southeast of the present village of Alpine. The people remained in that fort during the winter of 1880-81. In the fall of 1880 Erastus Snow, Brigham Young Jr., William H. Dame and other prominent men passed through Bush Valley, on which occasion the present town site was chosen.[5]

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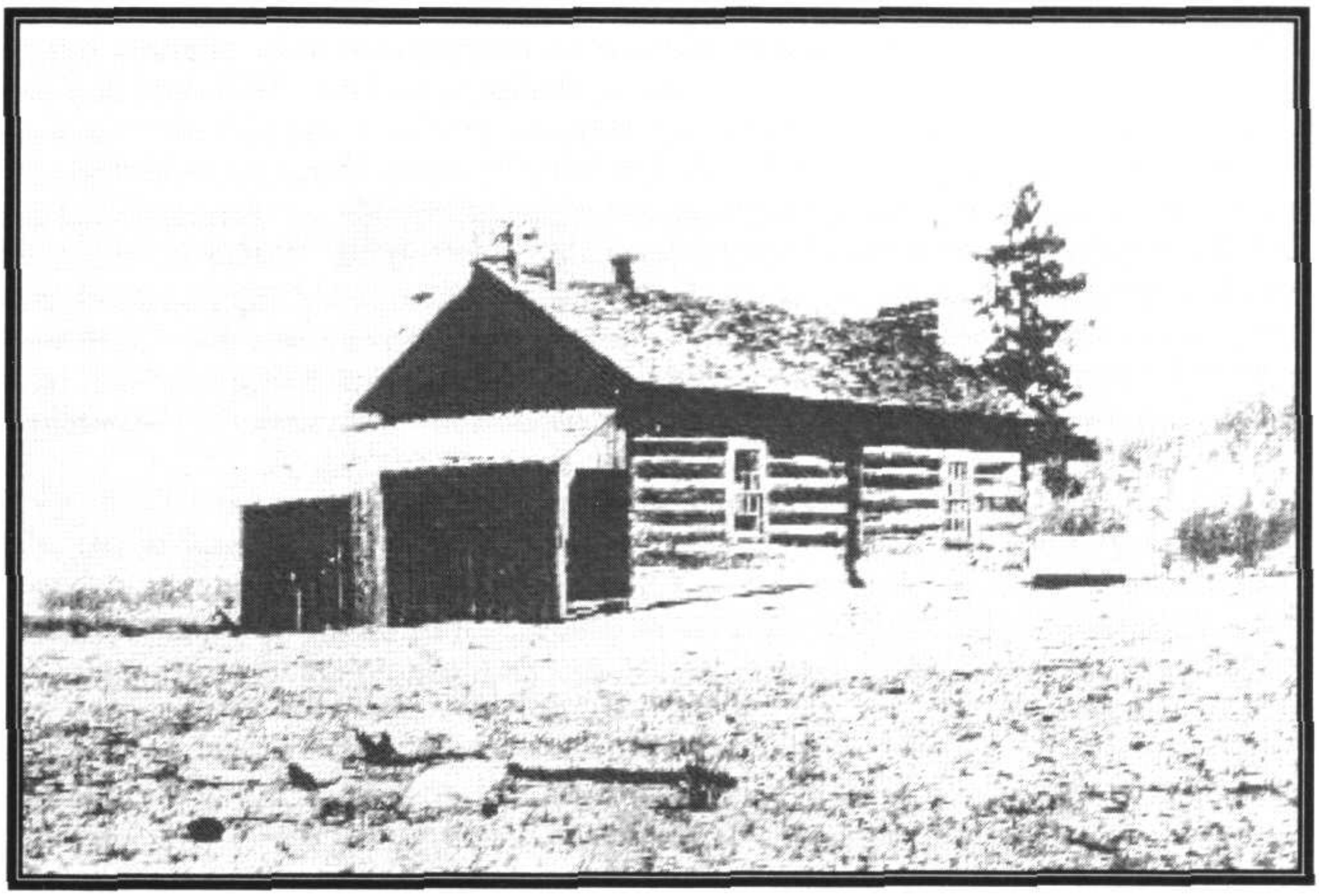
[4] Gibbons, Andrew H, Lola H., *Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by authors: Andrew H. Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H. Gibbons Jr., pp. 10-11

[5] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children,* The Edward Alvah Noble Family Organization, 2000, p. 17

- Spring 1881—People start to build upon the town site, which is surveyed into lots 24 rods square and with streets 6 rods wide.
- 29 May 1881—Edward Alvah Noble Jr. born at Alpine, Apache, AZ.
- 5 Sept. 1881—Saints in Alpine Valley move to Nutrioso for protection against the Indians, who are raiding in the area. (Nancy 8)
- 1881—Good crops were raised this year in the valley.



NANCY WENT TO BOTH SCHOOL AND CHURCH IN THIS SCHOOL/CHURCH HOUSE, BUILT BY THE ALPINE SAINTS IN 1881

In the spring of 1881 the people commenced to build upon the town site which had been surveyed into blocks 24 rods square with streets 6 rods wide. This town site, which still forms the center of the Alpine Ward, was surveyed on the north bank of the San Francisco Creek or River on rolling ground. The first houses erected on the new town site were those which had formerly constituted a part of the fort, and during the spring, summer and early fall nearly all of the families had vacated the fort and moved upon the town site. On account of Indian difficulties, it was considered best for the Saints in Bush Valley to move over to Nutrioso. And such a movement was commenced Sept. 5, 1881, though the Indians had not yet stolen anything from the settlers that season, but the settlers nevertheless felt themselves in great danger. Hence the settlers agreed among themselves to move out together and Apostle Erastus Snow later sanctioned the move. All moved to Nutrioso that fall, with the exception of two families, who decided to take chances as regards the Indians and remain in Bush Valley. The Bush Valley Saints only stayed a few weeks at Nutrioso, where they built a few cabins and also erected a guardhouse on top of the hill immediately east of Nutrioso. They moved back to their former homes in Bush Valley the same fall. In September 1881, at a conference held at Snowflake, Bishop Noble reported that the Saints who lived in Bush Valley had moved to Nutrioso where

they had forted up and kept guard. Good crops were raised both at Nutrioso and Bush Valley in 1881.[6]

Nancy's Father, Edward Alvah, Healed by the Power of the Priesthood

- 15 Nov 1883—Pearl Emeline Noble born at Alpine. (Nancy 11)
- 1884—Nancy's father, Edward Alvah, is healed by the power of the Priesthood.

Armeda tells of this incident, "Father was kicked in the right side of his chest by a horse. It looked as if he was fatally injured. There was no doctor to be had. He asked that Brother Skousen come and administer to him. When Br. Skousen arrived he asked Father if he believed that there was power in the priesthood to heal him. Father answered that he knew nothing was impossible with God. Br. Skousen left the room and went outside. He was gone for about half an hour. When he returned he anointed Father's head and chest with oil. Placing his hands on the injured chest he sealed the anointing. Immediately Father's labored breathing stopped, and the next morning he was out and about his work as usual. His testimony was that he felt the torn parts drawn together. From that day to his death he never felt any after effects of that injury."[7] [There are several versions of this story. There is some question as to who did the healing.[8]]

The Noble Family's Contributions to Polygamy Persecution Refugees

- 1885, Feb.—Nancy or Mary Jane accompanies her father, Edward Alvah, to Old Mexico to take some General Authorities and others to escape polygamy persecution by setting up colonies in Mexico.
- 1880's, mid to late—Noble home becomes an underground station for polygamous brethren fleeing from Utah to Old Mexico.

Nancy told this story, (according to LeGrande) "When Father was returning from Mexico, where he had taken some of the general authorities of the church [to locate places for polygamy refugees to settle], they had stopped for lunch, and while they were eating, two men passed on horseback. When they saw Father's fine team, they stopped long enough to look at them and admire them; and as they rode off, one said to the other, "We'll see if we can't get that team tonight." I was in the wagon and they didn't know I had overheard them. Of course, I told Father what I had heard. So instead of stopping, Father drove the team on all night until about three or four in the morning. Just as it was getting daylight, he pulled off to the side of the road into some trees and stopped to feed the horses, and these men passed. One of them made the comment that was heard by both Father and I that they wondered where that old man had gone to so that they had been unable to find that team[9]."

A different version of this story is given by N. L. Nelson, Nancy's brother-in-law:

For emergencies of this type, Bishop Noble, at some sacrifice, had become possessed of Beck and Doll, mules noted for their swiftness and endurance. They could walk fifty miles of sandy road in a day and be fresh next morning after being hobbled out on desert fare for the night. One day, on the return from this particular trip, Mary Jane, whose charming personality had won her a special invitation to be one of the party, was lounging in the covered back of the vehicle. From her covered position she

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[6] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children,* The Edward Alvah Noble Family Organization, 2000, p. 17

[7] *A Sketch of the Life of Armeda Noble Tenney,* by Dorothy Tenney Jepson

[8] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young, and Nine of their Children,* The Edward Alvah Noble Family Organization, 2000, p.23

[9] Gibbons, Andrew H, Lola H., *Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by authors: Andrew H. Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H. Gibbons Jr., p. 136

overheard the covetous comments of two horsemen riding behind, as to the extraordinary desirability of the team. That night, she gathered, they were going to steal the mules, a catastrophe her Father avoided by watering at the only spring in a forty-mile stretch, then camping for the night in a cedar grove ten miles beyond. Even at that, Elder Noble, hidden near the road, overheard the thieves wondering as they passed, where "that old coot" could have hidden out for the night[10].

[Nancy at this time was 12 years of age, but she was her father's right hand helper on the farm and with the animals. Mary Jane was 14 years old and she was her mother's chief helper in the house. On the other hand, Mary Jane's age is in her favor. Most likely it was Mary Jane, but no matter who it was, the story impacted Nancy either from actual participation or from hearing the story from her father and sister.]

Time: midnight; date: midsummer during one of the eighties—the very apex year of the Raid [polygamy]. Place: a notable station on the underground from Salt Lake City to Mexico—in other words, the ranch of Bishop Edward Alvah Noble, Alpine, Arizona. Two prominent members of the Council of the Twelve occupy the best bed. Four other beds, some of them in adjoining cabins, are affording rest to men and women best described as escort visitors of the two distinguished brethren in hiding because they practiced polygamy. On the rag carpet of the living room lie Brother and Sister Noble, and nearby a sardine adjustment of their numerous youngsters, all with improvised pillows and light quilts for covering.

Not at all an unusual happening. The Noble ranch was an open haven—not only open to everybody, but inviting; and never was a charge made for man or beast. Talk of giving until it hurts; except that the hurt was never felt here—only the joy of giving and serving until the cupboard was bare, and the last spare veal was killed. "We have had as many as twenty people for a week at a time, usually visitors at ward conferences; but sometimes friends who came up for the sheer pleasure of breathing. And when they were gone, father and mother would only laugh at the yawning emptiness left in the larder and kitchen." LeGrande remembers, "One time after they had held ward conference in Greer, President David K. Udall and his counselors, Brothers Rencher and Anderson, and I don't know how many other stake workers, came over across the mountain. They all stopped for the night at our place. That night Mother served supper to 29 people and something like 12 or 13 of them stayed all night. We children had a bed outside in the wagon box. That was the only place left to sleep."[11]

- 1885—An addition is made to the meeting-house, doubling its size to 40 feet long.
- 1885—Nutrioso Ward is discontinued and combined with the Alpine Ward.
- 15 Oct 1885—Joseph Bates Noble is born at Alpine.
- 1885—Nancy, in her 13th year, as the next to oldest daughter, in a family without mature boys, becomes her father's right-hand man in the fields with the farm work during the summer.

[Eileen, granddaughter] Corn bread and beans were the day after day meal in the Noble house. Somehow, the large family always had food to eat, although they didn't have much. One evening—a very special one it must have been—there was for supper a plentiful supply of bread and a small amount of cheese. After the blessing, Nancy's father said "Eat the bread, girls, but just smell the cheese." Obediently, Nancy took a bite of bread and then endeavored to absorb some of the calories of cheese through her nose, at which, her father laughed heartily[12].

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[10] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children,* The Edward Alvah Noble Family Organization, 2000, p. 26

[11] Flammer, Gordon H., Editor, *Histories of Edward Alvah Noble, His Two Wives Ann Jane Peel and Fanny Young and Nine of Their Children,* The Edward Alvah Noble Family Organization, 2000, p. 25

[12] Gibbons, Andrew H, Lola H., *Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by authors: Andrew H. Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H. Gibbons Jr., p. 11

[Eileen, Granddaughter] Nancy's father had five daughters before God sent him a son, so of necessity Nancy, the oldest daughter, plowed, harrowed, built fences, hauled hay, and grain, and milked as many as 20 cows in the fall when cheese and butter needed making. When the family moved to town, the stacks of hay, the stock, and team, were left at their homestead, in the extreme westend of the valley in which they lived. Night and morning Nancy or one of her sisters had to make the trip to do chores. In deep winter, this meant being on the road before daybreak and after dark at night. It was common to hear the scream of the panther from the mountainside, and the loafer wolf, and coyote could be heard on all sides. Yet, Nancy does not remember suffering fear. As she worked beside her father, doing a man's work, Nancy grew to feel that no man could be nearer perfection than her father. She helped him because she loved to help him. She honored him to the extent that she never begrudged doing this strenuous work, nor later the ill health which resulted from it[13].

- 1886—Good crops this year.
- 24 Jan 1887—Armeda Noble is born at Alpine.
- 1887—Great damage is done to the crops by grasshoppers.

EDWARD ALVAH NOBLE FAMILY IN 1887
Front: Eddie Jr., Edward's lap: Armeda. Next Row-left to right: Maud, Edward Alvah, Pearl, Ann Jane, Eliza. Back Row-left to right: Mary Jane, Nancy, Fanny Adeline

Nancy Attends the St. Johns Academy and then teaches in St. Johns

- 2 Jan 1889—Benjamin Noble is born at Alpine, dies 3 Jan 1889 at Alpine. (Nancy 16)
- 17 Feb 1890—Mary Jane Noble dies at Alpine of pneumonia at age 19. (Nancy 17)

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[13] Ibid., p. 11

Roster of Death for the Noble Family

Consider, for instance, the roster of death in this typical pioneer family: six children taken out of fifteen, or a loss of forty percent, not from any inherited ills but from diseases just lately caught up with by medical science. Three of these were infants—the third, the eighth, and the tenth. So our sorrow may well be tempered by the thought that heaven had not wholly yielded them to earth—drew them back, in fact, before they tasted cold or hunger or sin; and there they await for a human development yet to come.

But of the other three, consider the shining mark of all, Mary Jane: firstborn, her mother's lieutenant, loving and beloved, "boss" of household affairs, whose word all the girls accepted as law. What a prospective wife and mother was here, when death came to her at nineteen [17 February 1890]! So beautiful and attractive that already she had had more proposals than came to all the other girls combined, and each of these in due time received many.

And then, three years later, Louisa, fourth child, was taken at "sweet sixteen," just as her rich womanhood was beginning to unfold. The world had need of these daughters of Eve. Wives it has aplenty—such as fashion leaves them. But mothers, such as these two, would have become, are few, and not too widely appreciated at that. Nevertheless, if earth be callous to their loss, spirits awaiting earth-life may well have been counted among the mourners, when these came home without their sheaves[14].

THE ORIGINAL NOBLE LOG CABIN BUILT ABOUT 1881
Mother Ann Jane stands in front. Nancy lived in this home until she left to further her education at the St. Johns Academy

- March 1890—Edward Alvah Noble is released as Bishop of the Alpine Ward.
- 3 Jan 1891—Charles Leslie Noble is born at Alpine. (Nancy 18)
- 1888 through 1891—Nancy attends the St. Johns Academy during the school years of 88/89, 89/90 through 90/91and gains her teacher's certificate.
- 1991, Spring—Nancy graduates from the St. Johns Academy with a teacher's certificate.
- 1891/92—Nancy teaches elementary school at St. Johns
- 12 Oct 1891—Edward is called to serve on the St. Johns Stake High Council, serves until his death in 1909.
- Fall 1892—Nancy continues to teach at the St. Johns Elementary School
- 23 Dec 1892—Nancy Louisa Noble (20) marries Joshua Smith Gibbons (30).

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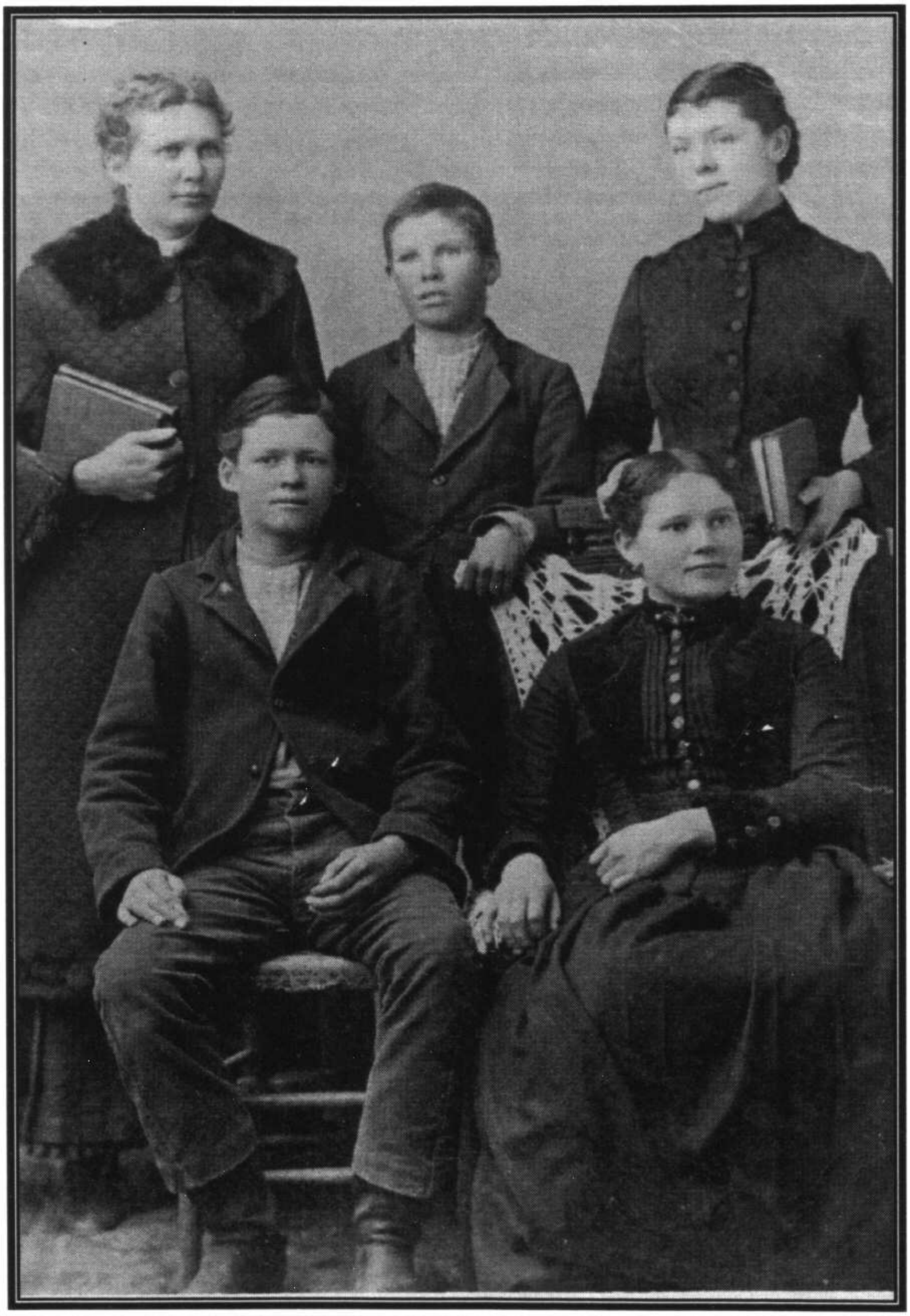
[14] Flammer, Gordon H., *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young and Nine of Their Children*, The Edward Alvah Noble Family Organization, 2000, p. 27

Nancy is courted by and married to Joshua Smith Gibbons

[G. Lester Holgate, nephew] I have loved the memory of Uncle Josh all my life. When I was six years old I started to school, and my first teacher's name was Nancy Noble, and she had a way of making every body love her. One day after school there was Uncle Josh. He walked home with our teacher. Then it wasn't long until we would see them together often. He would even bring her to his home. That was more than I could stand. I ran in the house crying to Mother. I was jealous of him[15].



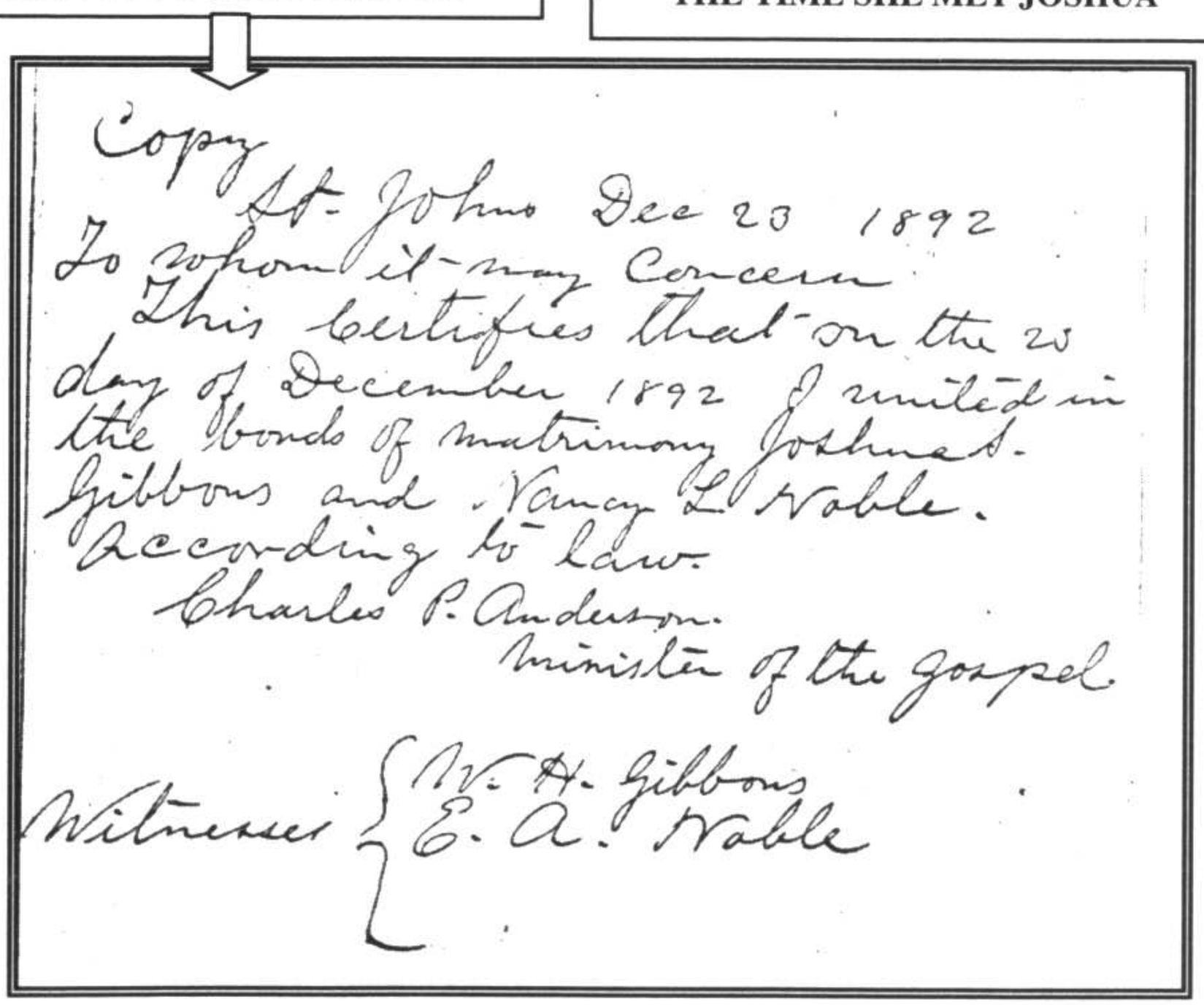
NANCY, A TEACHING COLLEAGUE AND THREE STUDENTS AT THE ST. JOHNS ELEMENTARY SCHOOL—1891/2

[15] Ibid., p. 24

[Eileen, granddaughter] Joshua Smith Gibbons asked Nancy to be his bride one nigh□after Sacrament meeting as they were sitting on some bars in front of the old Rothlisberger place in St. Johns, Arizona. Nancy, having finished three years at the Academy in St. Johns, had begun her second year of teaching. One night at a party she met Joshua, three months of courtship followed, and Joshua proposed. Nancy gives us no colorful details in her brief account of that evening, but Joshua was a shy man, and whether he blurted his wishes in a rehearsed speech or died a thousand deaths mumbling them out, doesn't matter, Nancy said yes, and on December 23, 1892, Joshua and Nancy were married [by Bishop Anderson at St. Johns]. Two days later, on Christmas, they headed north to be sealed in the Logan Temple, The Salt Lake Temple being closed when they arrived there. The glorious day was January 4, 1893. Nancy was 20, Joshua was 30. "Surely the Lord guided me in the selection of a companion," wrote Nancy later. "Never was there a better, more unselfish man[16]."

NANCY LOUISA NOBLE—ABOUT THE TIME SHE MET JOSHUA

SHOWN BELOW IS JOSHUA AND NANCY'S CIVIL MARRIAGE CERTIFICATE—THEY WERE SEALED ON JANUARY 4, 1893 IN THE LOGAN TEMPLE



Copy

St. Johns Dec 23 1892

To whom it may Concern

This certifies that on the 23 day of December 1892 I united in the bonds of matrimony Joshua S. Gibbons and Nancy L. Noble.

According to Law.

Charles P. Anderson.

Minister of the Gospel.

Witnesses { W. H. Gibbons
E. A. Noble

[16] Gibbons, Andrew H, Lola H., *Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by authors: Andrew H. Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H. Gibbons Jr., p. 11

Chapter Five

EARLY MARRIED LIFE OF JOSHUA AND NANCY
1892 — 1909

THEIR MARRIAGE AND GETTING STARTED

- 23 Dec. 1892—Nancy Louisa Noble (20) marries Joshua Smith Gibbons (30) at St. Johns, Arizona
- 1893, Jan. 4—Nancy N. Gibbons is endowed in the Logan Temple.
- 1893, Jan. 4—Joshua Smith Gibbons and Nancy Louisa Noble are sealed in the Logan Temple.

JOSHUA SMITH GIBBONS AND NANCY LOUISA NOBLE'S WEDDING PICTURE AT ST. JOHNS ARIZONA, DEC. 23, 1892

Nancy's Description of their Wedding Trip to be Sealed in the Logan Temple

[Nancy N. Gibbons, Wife] "Joshie was a truly great man, one of the Lord's noblemen, a prophet to his family and a friend to mankind. To serve was one of the joys of his life. No woman had a better husband and no family a truer, kinder father. My greatest desire each day is to try to live worthy to be with my loved ones 'Over There'."

"Surely the Lord guided me in the selection of a companion. Never was there a better more unselfish man. We were first married in St. Johns, Dec. 23, 1892, by Bishop Charles P. Anderson. Two days later we started back to Salt Lake to go through the temple there. Being holiday week the temple was closed so we went to Logan. We arrived there Wednesday evening. The next day was fast day and fast meeting was held in the Temple Chapel before going through for endowment work. (In those days Fast Meetings were held on Thursdays).

"An old gentleman came in whom I recognized as Grandfather Noble. I had seen him once before. He then introduced us to Uncle George Noble and Aunt Alice. They were sitting on the same bench as we.

"Joshua had had his endowments when 15

years old in the St. George temple. He was so sickly his parents feared he would never grow to manhood and so he was permitted to go through the temple. I received my endowments and we were sealed January 4, 1893. The next day I went through for my sister Mary Jane.

"We stayed two nights at Logan then went to Ogden and stayed two days with relatives. We saw grandmother Knight [Rizpah's mother, Martha McBride Knight] while there.

"When we returned home my school had been taken from me. I have always thought the reason for this was that one [member] of the Board of Trustees had asked me to be his second wife[1].

[Louisa G. Harris, daughter] When they were married and at the very first breakfast fixed, Dad asked Mom if she would fix him his coffee as he drank it in the sheep camp. Mom said, "No, she didn't drink it and she wasn't fixing it." So Dad said, "Then I won't drink it either[2]." [This may be a bit of a shock to our generation, but at this time in the history of the Church the Word of Wisdom was not stressed as much as later on. On one occasion, much earlier, Brigham Young during General Conference asked the brethren during the meeting to kindly use the spitoons instead of spitting their tobacco juice on the floor of the Tabernacle. Obviously, Nancy considered the Word of Wisdom to be a clear and definite directive from heaven.]

- 1893—The Gibbons family lives in the northern part of St. Johns
- 1893—Several months after their marriage Joshua prophesies to Nancy that she will have children
- 1892/93—Joshua buys a large home in St. Johns and his Mother lives with them until she passes away in 1895.
- 1892-1893—Severe drought, causing loss of three-fourths of the range livestock. This was the beginning of the end for the big cattle companies, which had been such a problem to the Saints at St. Johns and elsewhere.

The drought of 1892-1893 was a terrible thing and seems to have no parallel in recorded history [of the area]. Of it Joseph Fish [The Little Colorado River Mission Mormon historian] wrote: "*Water is scarce and the grass is all gone. Stock is dying by the hundreds and it is stated that three-fourths of the stock along the river will die.*" Here again is a calamity which in the end proved to be a blessing, for that drought signaled the beginning of the end for the so-called big cattle companies.

In the St. Johns Stake, as was the case in all the arid lands of the West, water was the key to survival. The people of northeastern Arizona have had their troubles with floods, droughts, rivers, and dams, but on the upper Little Colorado the troubles were bigger because the dams were bigger.

Before its flow was dampered by a series of successful dam projects, the Little Colorado was one of the most treacherous rivers on earth. On a bright, cloudless day one might cross its dry bed and then minutes later find that his return was barred by a racing flood, the result of a violent storm, far upstream.

Blocked at every turn, the settlers fought outlaws and Indians, were plagued by disease and battered by the extremes of nature, but it was the River that almost did them in. Yet, without it there would have been little to gain.

Early surveys of the Little Colorado River established the fact that during a month of high flood the runoff might approach 80,000 acre feet while at times, at a given place, it might be bone dry. By this, and by sad experience, the Mormons had come to know that their degree of success as colonizers would be measured by their ability to conquer the Little Colorado.

In the early years all attempts to use the river were by diverting a portion of the flow, as it was needed, directly onto the land. Because of the erratic nature of the river, the people began to look to storage lakes as a more dependable source. By catching the flood waters which ran to waste, they could conserve the river's

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1 Gibbons, Andrew H and Gibbons, Lola H., *,Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by the authors, 1973, Andrew H Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H Gibbons, Jr., p. 47

2 Ibid., p. 32

capacity and irrigate many times the area that could be covered by the normal flow during the irrigating season.

Between 1883 and 1921 there were seventeen dams built in the St. Johns Stake. This figure does not include the many privately owned projects, some of which were quite successful. Sixteen of these dams were built by community effort. Becker Lake Dam, which dated from 1883 and was a private venture, is included in this survey because it was the first of the storage dams on the upper Little Colorado. Thirteen of them were built on—or along the course of—the Little Colorado. Those built on other drainage systems were Luna Lake Dam on the Frisco River, Ramah Dam on Little Onion Creek and Bluewater Dam at the junction of the Bluewater River and Cottonwood Canyon.

Seven of the sixteen were replacement dams built on, or near, the sites where prior dams had washed out. These include one at Bluewater, two at Ramah, two at St. Johns and two at the site of Zion Lake[3].

- 12 Mar 1893—Edward Alvah Noble (Jr.) [Nancy's brother] dies in Alpine at 12 years of age, from being kicked by a horse.
- April 1893—Ann Jane and the family send Edward [Nancy's father] to General Conference and the dedication of the Salt Lake Temple to help soothe his grief at Eddie's [Edward Alvah Jr.] death.

Less than three months after Nancy and Joshua's marriage tragedy struck Nancy's family.

The Death of Edward Alvah Jr., Nancy's Brother

But the death, which bore down with devastating effect upon Bishop Noble, was that of his first son, already mentioned as the child born in the old fort. Edward Alvah Junior, had been his father's chum for nearly twelve years; and the intertwining of love and pride and mutual reliance may grow pretty deep and intricate in that length of time. LeGrande tells of Eddie's death, "Father's family consisted mostly of girls. There were two boys born, who died in infancy. The first boy to reach an age where he was of much help to his father was Eddie. He was almost 12 years old when a horse kicked him and he died a few days later from the injury." [12 March 1893] When the blow fell, the father was almost as prostrate as the son. He could neither work, nor sleep, nor eat, nor give way to grief. Often he would go listlessly to the empty barn and linger in the little stall, which he and Eddie together had made for the boy's pony. He would lay loving hands on the new bridle and saddle hanging near the stall, then open the tiny bin and finger the oats set apart for the boy's own use. One day he wandered to the pasture where the colt came up to him to be petted and fondled. It was a gesture almost human! "Toby,Toby," said the stricken man, his arms about the pony's neck, "What shall we do, what shall we do?" And then came the relief of tears and sobs! Shortly before the dedication of the Salt Lake Temple Father expressed a desire to go to the temple and have Eddie's work done. But even so, the weeks dragged on without lifting the pall hanging over his usually buoyant spirit.

Then came an episode which illustrates how the wife and mother often excels her husband in courage and fortitude. Jane Noble called a council of her daughters, and proposed that they assume all the duties and responsibilities of the ranch. The problem was lack of the money needed to send him. According to Armeda, "It was the day before Father was to leave in order to attend the dedication of the Salt Lake Temple. While they were eating dinner a knock came at the door. A man was there who asked if this was the Noble home. When he was informed that it was Mr. Noble's home, he said, 'I would like to buy a cow if you have one for sale.' Father said, 'I have one that I will sell.' The man said, 'I will give your $60 for that cow.' I later learned that this price was far above what the cow was actually worth, but it represented the exact cost of railroad fare from Arizona to Utah and return. As a result of that experience Father was able to attend the dedication of the Salt Lake Temple and have Eddie's work done for him." April conference, 1893, was to be marked by the dedication of the Salt Lake Temple, a monument forty years in building; and thither they sent the broken-hearted man for a month's

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3 Wilhelm, C. LeRoy and Mabel *R.*, *A History of the St. Johns Arizona Stake*, St. Johns, Arizona Stake President, 1982, p. 60-61

recuperation. All the spring work was impending, but these women carried on as if they were men. When Edward Alvah returned he was a new man in so far as understanding the loss of his boy, Eddie.

Then came dread pneumonia, which had taken Mary Jane [age 19] in 1890, and was to take Louisa [age 15] two months after Eddie's death, and prostrating Armeda, just then in her seventh year, but already valiant as a cowgirl. For weeks she lay barely breathing; but of this Elder Noble heard nothing. It was a wasted, wistful-eyed little girl that crept into her father's arms on his return to Alpine, once more his old confident self.

Two months later, Hazel, Jane's youngest girl, was born, twelfth in line. Hazel tells of this event in the brief sketch of her life:

> It was a hot July day. Mother Noble was expecting her twelfth child. She had been in heavy and difficult labor for hours. Finally the mid-wife put a little bundle in her arms. Another daughter? Yes, she made it number eight. "Such a happy baby," the parents said. She smiled from the very first. (Father and Mother's hearts had been deeply saddened by the loss of Edward Alvah Jr. and Mary Jane, two teen-aged youngsters who had died a few months earlier.) But they decided to keep this new babe and bring her up. They called her Hazel Elnora[4].

All of these family tragedies were sorely felt by Nancy and Joshua. Nancy remained very close in her feelings to her parents and to all of the family, though she was living 60 miles away in St. Johns.

Memories of Joshua and Nancy

[Rhoda Ann Gibbons Davis, Niece] Uncle Joshua (called "Josh" by us) was a good man, patient and kind to his family. He was of a rather serious disposition but did like to tease. However, he didn't care to be teased himself.

He and his family first lived in the northern section of St. Johns. They had a home where the Henry Overson pastures are now located. Then they moved into the main part of town, three blocks north of Main Street.

When they lived where the Henry Overson property is they had a very nice farm with a garden and a large orchard there. During the time they lived here on the farm Aunt Nancy's health for awhile was poorly so Uncle Josh and the family had to do the cooking and housework. It seemed to always be H's lot to mix the light bread and he said he hoped that when he married he didn't marry a sickly woman, which he didn't[5].

[G. Lester Holgate, Nephew] As time went on Uncle Josh and Aunt Nancy got married. And they moved up town. Uncle Roy had married a year or two before. Uncle Dick married about the same time Uncle Josh did. Uncle Josh bought a larger house than Grandpa's. He took Grandma home with him and she lived there until her death. Uncle Dick lived in the old home[6].

[Louisa G. Harris, Daughter] I think [her bad health] was because Mama worked so darn hard [as a man on the farm] when she was a girl. You know her work with Grandpa on the ranch at Alpine was to help him in the fields. She had to pitch hay and everything because she was the oldest girl and he had no boys [old enough to help]. This is what caused her bad health, because she worked so hard on the ranch.[7]

[Eileen G. Kump, Granddaughter] One day as Joshua was returning from work, Nancy went out to meet him. They had been married several months and Nancy's health had been poor. "Joshua," she

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4 Flammer, Gordon H., Editor, *Histories of Edward Alvah Noble, His Wives Ann Jane Peel and Fanny Young, and Nine of Their Children,* The Edward Alvah Noble Family Organization, 2000, pp. 27-28

5 Gibbons, Andrew H and Gibbons, Lola H., *,Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by the authors, 1973, Andrew H Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H Gibbons, Jr, p. 22

6 Ibid., p. 47

7 Ibid., p. 52

said, "do you think we will ever have children?" He looked at her a few seconds and said, "Nancy, I promise you, in the name of the Lord, you will have a family." That prophecy was fulfilled for within a year, Nancy bore the first of twelve children. Twenty-three years later, just before his death, Joshua promised her that she would have one more baby girl. These are but two examples of his prophetic powers and intuition. It guided them through many difficult periods of their lives together and forewarned and prepared them for sorrowful events.

Perhaps because Nancy remembered from her own childhood, family prayers in which her parents never failed to ask God for His help in rearing the children, she grew to womanhood with a beautiful, deep regard for parenthood. She loved babies. Her feelings about becoming a mother were probably as strong, or stronger, than her feelings about any other part of the gospel. She had no illusions about her duty to bear, and righteously rear, children—and she expected the same of her sons and daughters. Although each baby meant for Nancy months in bed, before it came and a month or two after, this did not stop this remarkable woman in her devotion. The fact, that in spite of ill health, which made it impossible for her to stand, as other women, to do her work, for all of her twenty-three child-bearing years, in spite of this she continued to have children, which expresses better than words, her love for the gospel principles urging parenthood.

She wrote, "I never could understand why women would not want babies. Life could not be complete without them. Indeed, I should be afraid not to do my duty along that line. I should, or rather would, fear I would lose my chance to gain an exaltation in the Celestial Kingdom."[8.]

[Andrew H. Gibbons, Son] To (Nancy) children were a God-given responsibility, one that should be assumed every two years at least and failure to do that thing endangered the soul of the parent who shirked such responsibility... I suppose Dad was more or less interested too. For he was a Dad in more sense than a mere biological necessity. He meant to do well by this children and though he at times tried to persuade Mother to forget further family increases because she was a good deal of an invalid for many years, they compromised by doing it Mother's way[9].

[Andrew H. Gibbons, Son] Mother believed the commandments of our Father in Heaven meant just what they said. She believed that the commandment to MULTIPLY AND REPLENISH THE EARTH meant just that and that every woman should have a baby every two years. Because she believed that literally, twelve of us were privileged to be born[10].

- 1894, March—Andrew Jenson, Church Historian, visits St. Johns and writes a historical summary of the community.
- 1894, Apr. 11—Joshua Smith Gibbons Jr. is born in St Johns.
- 1894—Joshua builds a fence for Edward Alvah Noble on his Alpine Farm.

Brief History of St. Johns Ward, to 1894, by Andrew Jensen, Church Historian

In March 1894, Elder Andrew Jenson [Church Historian] visited St. Johns in the interest of Church History. Soon after his visit he wrote the following brief history of St. Johns up to 1894:

> St. Johns, the county seat of Apache County, is pleasantly situated on the left bank of the Little Colorado River, in the midst of an open, fertile country, which would be capable of sustaining a large population, if there were sufficient water wherewith to irrigate the lands. A great deal is being done now to reservoir the water, the facilities for this being very good with the expenditure of considerable labor on lands and ditches, which indeed is being done as fast as possible.

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8 Ibid., p. 12
9 Ibid., p. 74
10 Ibid., p. 5

St. Johns was first settled by Mexicans and a few white adventurers about 1873, and the Saints purchased the place in 1879 of Saul Barth and others, who claimed to own everything in the neighborhood, including water rights and all. But after a while complications arose, and the brethren found a number of law suits on their hands, besides having to face a conspiracy on the part of the anti-Mormons, who were determined to drive the Saints away from the county in the regular old Missouri fashion. But the brethren stood their ground nobly, though at great sacrifice. They were mobbed, robbed, shot at, deprived of their political rights, taxed beyond reason by the unscrupulous demagogues who had been elected to office by the anti-Mormon ring, and one man (Brother Nathan C. Tenney) was shot and killed outright, while acting as a peacemaker between his friends and the mob. But the victory at last appeared on the side of the Saints, who, after humbling themselves in fasting and prayer, laid their case before the Almighty. Soon after that the strength of the enemy was broken; the wickedness of some of the anti-Mormon ringleaders came to light. One man was sentenced to ten years imprisonment in the Yuma Penitentiary for forgery and for raising county warrants; another one was killed by his own kind; some fled the country to escape justice, and others, who had expended their means in fighting the Saints, were reduced to poverty and now are void of influence. The prospects for the Saints in St. Johns are now better than ever before, since they settled the place. The anti-Mormons are confined to a small portion of the town bordering on the River, while the Saints occupy a regularly surveyed townsite, adjoining the original Mexican village, with narrow and crooked streets, and the cooperative store, owned by our brethren, does more business than all of the rest of the stores in St. Johns put together. Our people also own the only flour mill in town, control three-fifths of the water used for irrigation purposes, and constitute the majority of the population, though the non-Mormons, including of course the Mexicans, still out vote our people at the polls. This, however, does not cut much of a figure now, as the people have divided on national party lines; at the last county election, however, the non-Mormons, or at least many of them, acted treacherously to the Saints, for while the brethren voted their respective party tickets honestly and straight, the non-Mormons scratched off the names of all the Mormon candidates and voted for the Gentile opponents, which resulted in every one of our brethren being ousted at the polls; and consequently the county is still run by tricksters, most of whom own no property to speak of, and as a matter of course pay no taxes, and are only hanging around the county seat to feed from the public crib. Of course, there are a few exceptions to that rule.

In the face of all the abuse, lying and violence to which our brethren have been subjected in St. Johns during past years, they have acted very wisely and prudently; in fact, an all wise Providence and the spirit of meekness and forbearance have guided them in the midst of all their difficulties. Instead of retaliating in the shape of punishing their oppressors, which they could, perhaps, have done very successfully on different occasions, they refrained from all overt acts; not one of their persecutors was killed or even severely punished by any of the brethren, though the provocation to do so was often so great that I doubt very much whether any people except the Saints could have stood the test without rising up in righteous anger to take vengeance upon the evil-doer. But the brethren held the fort and it is generally understood throughout this Stake of Zion that had not the Saints of St. Johns stood their ground as they did, all the other settlements, which now constitute the St. Johns Stake of Zion, would have been an impossibility. The present strength of the St. Johns Ward is seventy-five families, or 460 souls, belonging to the Church. A comfortable meeting house (though a log building), and a fine two story tithing office, occupying one of the most conspicuous places on the town site, and a Relief Society hall constitute the public buildings of that part of St. Johns which is controlled by the Saints[11].

[LeGrande Noble, Nancy's brother] My first memory of him [Joshua] was the story he told me when I was just a small boy, that the year after he and Nancy were married [1893], Father told him that he

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11 (Des. News 48:533) Church History Department Microfilm LR 7779 2

would give him a cow if he would put a pole fence down the south side of the meadow. I remember he mentioned the fact that this was a difficult job because it not only entailed the responsibility of getting the poles and posts but also of digging the holes and some of the ground was rocky and rather difficult to handle. Joshua and Nancy received the cow and he said on many different occasions that that cow was the major source of their food supply. About this time, again before I was born, he planted some potatoes just west of the field on the northeast side of the knoll. The soil was black and heavy and ample water was available for the potato crop. It was very successful and as a result of these potatoes being planted in that little field, to me it became known as Josh's field. I still speak of it with that memory in mind.[12]

- 1895, Mar. 17—Rizpah Knight Gibbons, at age 66, passes on to her rich reward and to being reunited with her beloved Andrew. She is buried beside him in the St. Johns Cemetery.
- 1895, Dec 12—The MIA meeting is called to order by Joshua Gibbons, counselor

Rizpah Knight Gibbons Passes Away

Joshua's father, Andrew Smith Gibbons, had passed away in 1886, six years after arriving in St. Johns.

Andrew Smith Gibbons and Rizpah Knight Gibbons were pioneers in every way a pioneer can be characterized. They moved at the call of the Church where ever and whenever they were called. Their lives were dedicated to the service of their God and his Church, not only in helping to settle the very frontier, but to be serving as missionaries to Indians who were not only often hostile but who were uneducated in the ways of the white man or Christianity. In fact, the Indians were steeped in their own pagan faiths. True, Andrew was the one who was serving as the Indian missionary, but Rizpah's mission of raising their family during his frequent, prolonged, and often dangerous absences represents the highest mission a human being can perform in mortality. There was never complaint or distress at the sacrifices Andy and Rizpah were called upon to endure during the entirety of their lives. In fact, their attitudes clearly show that they did not consider all of this to be a sacrifice, rather a privilege and a blessing to serve their God and their fellow men. What a glorious reception they had when they were met by their Lord and Savior after passing through the veil. How spiritually moving it will be for us to see the heavenly video of that welcome. How blessed we are to have had ancestors of such Christ-like example. Let us use the story of their lives to give us the strength and faith we need to endure, so we may be worthy to live with them in the Celestial Kingdom of our Eternal Father in Heaven.

Rispah Knight Gibbons Eulogy and Tributes

RIZPAH KNIGHT GIBBONS

There was a hint of swelling buds in the peach orchard, if one were to look closely enough. Another spring it was, with another new year ahead. The song of the meadowlark could be heard in the clean freshness of the desert air. "St. Johns is a pretty little place!" the bird seemed to be trilling. Children in their long black stockings shrieked their high-pitched happiness at the warm sunshine as they scampered out the doors of the little white schoolhouse on the hill, protected by the long fringes of the poplars which Andrew had planted there.

Rizpah did not notice. There had been another urgent call to assist in ushering in a newborn life, and she was the only midwife in the place. Her aging muscles slowed her pace, and she climbed laboriously aboard the waiting buggy. Involuntarily again, she glanced toward the peach

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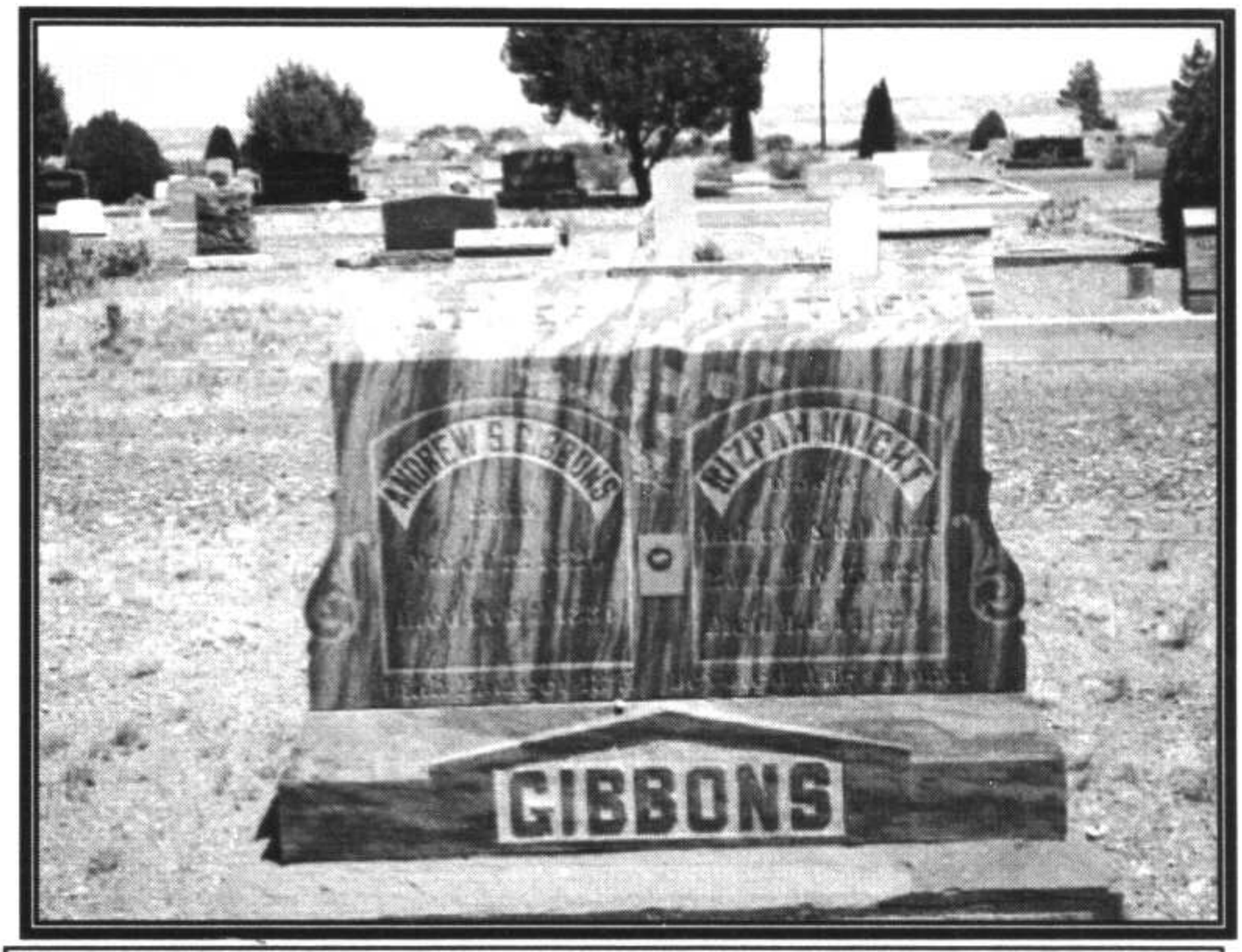
12 Gibbons, Andrew H and Gibbons, Lola H., ,*Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by the authors, 1973, Andrew H Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H Gibbons, Jr., p. 28

orchard as though expecting still to see him there, fussing with his trees.

Across the town in the raw area they had set aside for a cemetery, the fresh-turned soil revealed his resting-place. Andrew had gone ahead once more, and she must wait her turn to follow him. She had mastered the discipline of waiting, so she did not really mind, especially since she knew that this was the last time. She held onto the swaying buggy, and though she was lonely she felt a kind of gentle peace in knowing that they both had labored honestly to fulfil every call.[13]



HEADSTONE FOR ANDREW SMITH GIBBONS AND RIZHAP KNIGHT GIBBONS—ST. JOHNS, ARIZ. CEMETERY PIONEERS AND SAINTS

[Editor] Sometime after their marriage Joshua and Nancy took Joshua's Mother, Rispah, into their home and cared for her until her death on March 11, 1895. I have often said that I was sure that her husband, Andrew S. would go to the Celestial Kingdom, but I am absolutely certain that Rispah will go there. She endured more for the Gospel of the Lord Jesus Christ than even her Indian Missionary husband and she did it with profound patience and faith. The wonderful service of Andrew S. is not one whit greater than that of his faithful and loyal wife and mother of his children. Blessed be her name, and his forever. I can hardly wait to meet these two ancestors and to express my gratitude and love for them.

[Nancy, wife] "Joshua was gone the greater part of the time with sheep. During the second winter of our marriage he took the co-op sheep to Graham County. During that winter Mother Gibbons lived with me. How I loved her. I would read to her during the evening and she was so kind and good. One morning she could not be awakened. She lived about two days. She died in March. I was so lonely without her. When I meet her over there I hope she will be glad to see me. I shall never forget when Joshua came home and his mother was gone, how he sobbed and cried. She often told me Joshie had always been good to her."[14]

RIZPAH KNIGHT GIBBONS SAINTLY MOTHER & WIFE

[Ione Mineer, Niece] My first recollection of Uncle Josh and Aunt Nancy was when Grandma Gibbons [Rispah Knight Gibbons] died. I remember going into Uncle Josh's home and seeing Grandma lying on the bed.[15]

[Gordon Flammer, Editor] Andrew was an explorer, adventurer,

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13 Gibbons, Helen Bay, *Saint and Savage,* Deseret Book Company, 1965, p. 233

14 Gibbons, Andrew H, Lola H., *Joshua Smith Gibbons, Nancy Louisa Noble, Edward Alvah Noble, Ann Jane Peel,* Published by authors: Andrew H. Gibbons Jr. revision 1996 and now entitled, *Nancy Louisa Noble and Joshua Smith Gibbons Family Circle,* Published by Andrew H. Gibbons Jr., p. 47-48

15 Ibid., p. 25