



{Paremy - Vol. XIII - Mas - Pie
Crowned Masterpieces of Literature that
have Advanced Civilization}

Plato 429 - 347 B.C.

[discursive style - "Socratic Method" of
developing a thought.]

In Essay writing, we have the schools of Plato,
of Aristotle, of Theophrastus, and of Cicero, in
our modern times. Plato, Aristotle and Theo-
phrastus all belong to the school of Socrates.
Theophrastus was taught by Aristotle;
Aristotle was taught by Plato.
Plato was taught by Socrates.

Among philosophical writers on "the higher life"
Plato has not been surpassed in ancient
or modern times. He is the great master
of all philosophical idealists and of those
who go beyond philosophical idealism to
the faith that the only true "realism"
concerns itself with the enduring real-
ities of a life of a life of which the present
life is a transitory phase.

What Aristotle did to prepare the way
for science Plato did to make it ready
for the Christianity of the Gospels.

Plato was born at Aegina, of Patrician parents. He was a well-bred Greek who was very active in the education, culture and pastimes of his day. He recited verse in his early youth, but after becoming a pupil of Socrates he destroyed most of his poems. He traveled a great deal and later established an Academy where he taught for nearly 50 years.

Socrates asked Crito: "Do you not think they spoke justly who said that all the opinions of men are not always to be regarded, but only some of them; and those not of all men, but only of some."

Doc. "Is it not true that you do just what a pitiful slave would offer to do, by endeavouring to make your escape, contrary to the treaty you have signed?"

Doc. "Did not we do right in affirming that you agreed to this treaty, and submitted yourself to these terms, not only by words but in deeds?"

or what we ought to do

May we teach to others that justice, truth, piety, sincerity, honor, loyalty, ought to be revered by men, if we ourselves violate them and make a farce of them?

Misanthropy

Misanthropy arises from a man trusting another without having a sufficient knowledge of his character, and, thinking him to be sincere, truthful and honorable, finds after, that he is weak, faithless, disloyal; and then meeting again with others of the same

Character: more particularly among those whom he considered his most dear and best friends, - he finally loses confidence in everybody and thinks there is nothing sound in any of them.

Family Heredity

Unless the foundations of a family be properly prepared and laid, those who are sprung from it must necessarily be unfortunate.

De Lib. Eden. Cap. ii

The Evil Deeds of Parents

There is no one, however high-spirited he may be, that does not quail when he thinks of the evil deeds of his parents.

De Lib. Eden. Cap. ii

and as to whether or not the quest of Phyllis has justified itself and accomplished its purpose will rest in the judgement of those for whom it was developed, and to whom it is submitted

Mencius, about.

[Ming-tse] 372, B.C. [Disciple of Confucious]

"The great man" he said "is he who does not lose his child heart."

"Universal Love" and "The Most Difficult Thing in the World."

Plato: "Of What we Ought to Do."

[Socrates and Crito converse while Socrates is under sentence of death]

Read Plutarch's "Lives"

Plato: Vols. 6 and 7.

Estelle Jenkins

1

2

3

Notes Upon the 8 lectures in Psychology
 Based Upon the Schabod-Sperver
 Foundation, and delivered at Union
 College, by James Rowland Angell, Head
 of the Dept. of Psychology, University of Chicago

Psychology is much in demand by the Judge
 in a Court of Justice, and by Lawyers,
 as a means with which to more efficiently
 estimate the veracity of testimony, etc.
 The Physician and the Priest look to Psycho-
 logical methods for the cure of sick
 souls and ailing minds.

The Philosopher, in his search for light
 upon the meaning and worth of human
 conduct, turns to Psychology for an
 account of the will; while the
 School teacher, in striving to train
 and teach young minds, turns constant-
 ly to Psychology for aid.

In view of all the sages call for his
 services, it is no wonder that the
 Psychologist often estimates his own
 importance at too high a figure.

Every Scientist is under obligation to
 analyze the phenomena with which it
 deals. Accordingly the least business of

of Common knowledge that people or persons, vary greatly in the sensitiveness of their sense perceptions. It is more or less definitely assumed that mind is primarily individualistic.

Certainly, if your neighbor is suffering from toothache, it is not your toothache.

On the other hand, many of your views of life, and property, of right or wrong, are to his sincere gratification, not his own. Nevertheless, there is a very deep and true sense in which the mind is to be regarded a distinctly social, not merely a private personal affair. Every human being is born into social surroundings and conditions. The very warp and woof of his mental structure are social in texture. The toothache from which your neighbor suffers, is fairly certain, if brought strongly to your attention, is fairly certain to evoke from your expressions and feelings of sympathy. Your economic and political commitments etc, obliges him to form his own preferences, to identify himself with certain social and ethical ideals, and to appease others. No human being

general Psychology is to unravel the tangled skein of mental life, and trace each strand to its source.

Psychology as applied to mental and nervous diseases

It is known as the Method of Psycho- and Motor re-education. It involves, in the first instance, the securing of the completest possible evidence about the conditions responsible for the patient's present state, and it involves the furnishing him with correct and intelligible knowledge of his own case. Upon this foundation it undertakes to start him anew, in the normal execution of the duties of life.

Perhaps the most familiar of the Classifications of Psychology is that which divides mental life into knowledge, feeling, and will. Knowledge includes sensations, images, Memory, Conception, Judgement, reasoning and the like. Feeling involves the essentially subjective aspect of our experience. It reflects our personal attitude, and is represented by such as pleasure or pain, anger etc. It is a matter

4

should grow up in isolation from other human beings, and if he were to do so, his mind would not be a normal human mind, but one lacking balance in many ways, which would appear the moment that he was exposed to social conditions.

Fundamental principles of Psychology as applied to Advertising and Salesmanship. First we must be able to catch and hold the attention. This must be done by a proper presentation of the subject. It must be so striking, if an advertisement, as to remain in the Customer's mind. In selling an advertisement we must be able to create a favorable and agreeable attitude of mind in the Customer. If possible, it must tend to precipitate action at once, by creating a desire to possess the article advertised. Two types of appeal will easily be recognized. One is characterized by the "Do it Now" type, for those who hesitate or waver, with these you may successfully apply

this legend. However this would be a poor device, in catching the trade of the obstinate or headstrong. The other type is characterized by a different appeal — "Can you afford to wait, soon the prices will advance, with others, appeal to pride, to the love of a bargain, to vanity etc. is stimulating a desire for possession.

The peculiarity of the individual case to be taken into consideration in determining your form of appeal.

Dogmatism

Characterized by positive assertions making statements without argument or evidence. Self-opinionated, arrogant. Any system of philosophy which assumes its points or principles, without previous study or criticism or investigation.

Science of Duty

Ethics, The Philosophy of Loyalty

Notes upon Lectures delivered by

Dr. J. W. D. D.

Albany, N. Y. 1881

No utterly lonely devotion to anything is worthy of a human being. How shall individuals be trained for a loyal life?

In accordance with the general tenet of modern educational theory we naturally point out that, in training children for future loyalty, teachers must avoid trying to awaken any particular sort of loyalty, before its fitting basis is laid, and before a sufficient age has been reached, for understanding. The basis in question involves a normal development of social habits. The age for true and systematic loyalty can hardly precede adolescence. One must obtain the material for a moral personality, before a true conscience can be won. Conscience is the flower, not the root of moral life. There is one contribution which childhood early makes toward a possible future loyalty. A contribution which we sometimes fail to take sufficiently into account, that contribution is the well known disposition to idealize heroes, adventures, and to live

contracts, and to dream of possible
 great enterprises. These arts of
 idealization which childhood so
 spontaneously practices, are not only
 in themselves fascinating, but are
 also a very important preliminary
 to that power to conceive the true
 nature of social causes, upon which,
 later loyalty depends. If I have never
 been fascinated in childhood by my
 heroes, and by the wonders of life,
 it is harder to fascinate me later, with
 the call of duty. Loyalty as we
 have already seen, and as we have
 yet further to see, is an idealizing of
human life, a communion with its
invisible aspects of our social exist-
ence. Too great literalness in the
 interpretation of human life or relations
 is therefore a foe to the development
 of loyalty. If my neighbor is to me
 merely a creature of a day, who walks
 and talks and eats, and buys and sells
 I shall never learn to be loyal to his
 cause nor to mine. But the child
 who plays with ideal contracts, and
 who idealizes, with unconscious mis-
 dom, our literal things and his own

is, in his own way, getting glimpses of the real spiritual world. It is in his fantasies [imagination] that a child begins to enter into the real kingdom of heaven. In their better phases these fantasies are not mere illusions, and are great blessings. They are prophecies of the coming of Conscience, and of a possible union with the world of an actually divine truth.

Man's extremity is loyalty's opportunity.

The present may seem dark. All the greater the work yet to be done. The future must be conquered. How vast the undertaking, but how inspiring! Sorrow over what has been lost, pierces deeply into the hearts of those who are faithful and loyal. So much more are these hearts stirred to pour out their devotion.

The glamour of memory is over the past. The memory of those who sorrow over loss, is as we know, fond of myths, and these myths present themselves in a form in which truth appears.

Legends, after truth — As Aristotle said

of poetry, more philosophical than history, thus reads into that past, not what the lost Cause really was, but what it meant to be. Its body was dead, but has risen again.

The imagination, chastened by all this grief, stirred by all this deep need, not only reforms the story of the past, but builds wonderful visions of what is yet to be. Loyalty, ^{is} not enervated by strong emotions, it is always strenuous and active, neither is it confused by the wealth of these visions. Grief transforms into a stimulating sense of need. If we have lost, then let us fight. Loyalty also directs its deeds by the visions that imagination furnishes, and demands in turn that the imagination shall furnish it with visions that can be translated into deeds. When it hears from the imagination, the story of the coming triumph, it does not become passive. Rather does it say — "Watch for ye know not the day nor the hour when the triumph of the cause is to come. What one learns from experience of grief over loss, is precisely the

the true link between loyalty ~~between~~
~~loyalty~~ as a moral attitude and what-
 ever is Eternally valuable in Religion.
 One ought to devote ones highest loyalty
 to causes which are too good to be
 visibly realized at any one moment of
 this wretched, fleeting, time world of
 ours, in which we see and touch and
 find mere things, mere sensations, mere
 pleasures of the moment. Loyalty
 wants the Cause in its unity.
 Loyalty is linked with Religion. In
 its highest reaches it always is.
 Loyalty to loyalty, is just now in too
 many ways a lost cause, but it is
the fault of the man, Not the Cause.
 What I have just called the link between
 loyalty and religion, but also as showing
 us something of the way in which grief
 and imagination, and the stirring of every
 whole human nature, to its very depths,
 thro loss, and thro defeat, have served as
 a means of training in loyalty.
 The school of adversity has often been a
 hard one, but the loyalty that has been
 trained in this school, has produced
 for us some of humanity's most precious
 spiritual treasures. We need to

idealize our causes. The stimulating reactions from the first stroke of sorrow, whenever we are able once more, to think of our cause itself, the transformation of our own ideas about the cause, by virtue of the very fact that — since our loss has so changed life, the cause can no longer be served in the old way, and must be the object of new efforts, of some new form of devotion. Human loyalty can never be perfected without sorrow. When defeat and bereavement comes, use them deliberately as a means for bringing your personal cause into closer touch with the cause of universal loyalty. Loyalty means giving self to the cause, and the art of giving is learned by giving. When sad experiences come, when we have done all we could, only to see our cause apparently lost, let us face it, without hesitation; the griefs that teach us the glory of what our human vision has lost from its field, the imagination that throws over all the range of life its idealizing light; the labors that leave us breathless, the crush and defeat that test our devotion. There are all our



Parsifal

Written from
 Review of Wagner's "Parsifal"
 Legend. — Long ago, when the world
 was hundreds of years younger, and the
 minds and hearts of men simpler than
 they are today, few people except
 the priests and learned men read
 of the happenings of former times.
 But around rude Campfires children
 heard the old men tell of their own
 young days, and years afterwards,
 these children, now grown old, told
 them to their little ones over again.
 Sometimes memory failed, facts
 became mixed, and when interest
 flagged the story tellers embellished
 the tales with fancies of their own.
 So around almost every true event
 there grew up hundreds of fanciful
 stories that we now call legends.
 Four of Christ's disciples — Matthew,
 Mark, Luke and John — wrote
 for the learned men of their day
 to read, and preserved to the world
 of all modern times, the beautiful
 true story of Christ's birth, life,

voluntary sacrifice upon the Cross,
 His burial by a certain Joseph of
 Arimathea, who went before Pilate
 and begged the body, and finally,
 His glorious resurrection from the
 dead. But the unlearned tillers of
 the soil, the humble fishermen,
 and the shepherds who could
 not read handed down the story
 by word of mouth, and as the years
 went by all kinds of imaginary
 tales were added to it and passed
 down through the Centuries. Such
 is the legend of the Holy Grail.

As an allegory, {Fable, metaphor} it shows
 the victory of Christianity over Paganism.

Parcival symbolizes Christianity, and
 Kingsey symbolizes Paganism.

This is the legend of the Holy Grail,
 the Cup made from a single precious
 stone, a sapphire, from which Christ
 and his disciples drank at the last
 supper, and in which, the legend
 tells us, Joseph of Arimathea caught
 the blood which flowed from Christ's
 wounded side. Years later, when
 Joseph lay in prison the baron

Grael, which through all the forty-
 two years of his imprisonment, fed
 and comforted him by its divine
 power. When he regained his
 liberty he carried the sacred relic
 with him, and on his death bed,
 gave it into the care of his sons,
 bidding them be pure of heart, lest
 they be deemed unworthy of its
 service. Centuries went by and
 the Grael passed from hand to hand,
 and traveled into far countries, now
 to France, now to England and now
 to Spain. Sometimes its keepers
 sinned, and then for long years it
 disappeared, and brave knights spent
 their lives searching for it all over
 the world. At last, after long years
 of wandering, a good knight
 was made its keeper, and on the top
 of a high mountain built for it a lofty
 temple. Here from all parts of the
 world came knights craving a place
 within its walls. But only those
 who were pure in heart might
 serve the Grael. Among those deemed
 unfit for the holy office was a
 basco ~~but~~ knight ~~Plimmas~~ ~~usaka~~.

when bribery and foul means failed, swore to get the Holy Grail by force. By the power of magic he made a wonderful garden, in which he placed lovely dancing girls whom the Taint swept miles to ensnare the hearts of men.

Many knights who came from afar to serve the Holy Grail, lost themselves in the magic garden and forgot their quest. Years passed, and when Titivel grew too old to fill his holy office, his son, Amfortas, was anointed king. Full of the fire of youth the young man swore to defeat the dead magician. "Why," he cried, "should brave knights fall into evil ways because of this haughty Klingor? With the sacred spear and the help of God, I will slay him and keep safe the Grail." So he took down from the temple wall the ancient spear, the very one with which the Roman soldier had pierced Christ's side, upon the Cross. But all unknowing, he too, wandered into the magic garden, where he fell

under the miles of a beautiful
maiden, Munday. Now Munday
was really a woman, who,
Centuries ago, when Christ was
bearing His Cross through the streets
of Jerusalem, had laughed at Him
in scorn, and for her sin was
doomed to wander about the earth.
She too, had fallen into King's sorcerer's
power, and could be changed by
his magic into this lovely form,
to lure men to evil. But Amfortas,
all unsuspecting, forgot all else but
her beauty, so that he even laid
aside the sacred spear. Suddenly
he heard a scornful laugh, and too
late he realized his sin, for King's
grasped the sphere, thrust it into
Amfortas' side, and fled with the
sacred weapon into his Castle.

Wounded and sad at heart, the king
dragged his steps back to the temple,
and in prayer sought to atone for
his wrong. But though physicians
from far and wide, brought soothing
balms, though daily the king
bathed in healing springs, and
even though Munday, who when

Not under Pliny's power, bitterly repented her sins, brought balsams to anoint his side, the wound did not heal. Whenever, according to custom, the king uncovered the Holy Graft, the blood always flowed afresh. But as the years rolled by one single ray of hope burned within his heart, for once while he was praying for relief, voices from above seemed to sing these words.

"By pity enlightened,
My guiltless one, —
Wait thou for him
Till my will be done."

But this "guiltless one," this pure soul that had never known evil, where was he to be found?

One day old Gurremann, the king's gate keeper, was thinking of these things as he directed preparations for the king's daily bath, when he heard a shout from the direction of the lake. Looking up he saw a swan flutter downward feebly, and drop dead. A moment later servants appeared, holding a young man

whom they accused of killing the swans. The youth was clad in rough skins, but his form was strong and shapely, and his face, now overspread with simple wonder, was good to look upon. "What name Idons?" he questioned. "Know you not?" answered Brunemanz Stentz, "that it is sin to kill bird or beast on ground sacred to the Israil?"

"Israil," said the youth — "and what is that?" "Who can you be," cried the old man, amazed, "and from whence do you come that you have never heard of the Holy Israil?"

"I am Parsifal," the youth answered simply: "I was born in the forest. My father taught me all the secrets of the trees, the flowers, and the breaths of the birds and beasts, and how to shoot with arrows that never fail. I know of all good things in the world, I think. But sin, he taught me naught of that."

"Then whither go you now?"

"Once, after my father died, while I lived with my mother in the forest, I saw a wonderful being dressed

in armor. He was glad to look upon, and called himself a knight. "I come now to become a knight." "You boy!" and the old man laughed. "Only after trials and wanderings can one become a knight. But see this from dead lives, that because of you will never more know the light of the beautiful sun." Then Parsifal hung his head and grieved that he had hurt the lovely creature. Moved by his sorrow, ~~the old man~~ took him by the arm. "Come boy," he said, not unkindly, "It is Good Friday, and in your temple they hold a solemn service. Mayhap you might like to hear the Choir boys sing. You might perhaps become a Choir boy yourself." Parsifal obeyed and passed into the great temple. From a spot apart, he wondered at its massive pillars, and softly crouched, and watched the procession of chanting Choir boys, white-robed knights, the aged Titus, and at last Amfortas, borne upon a litter. He listened in wonder, while the knights pleaded for the unwelcome

of the Grail, and Amfortas again and again refused. But at last the king raised himself, and with a groan of agony did this deed. As the light from the Grail glowed around the hall, the knights were fed and comforted by its power, but Amfortas sank back in agony, his wound had broken forth afresh. "Why does he moan?" asked Parsifal. "It is a wound," answered Guinemanz, "which only the spear which gave it has power to heal." "Then why does not someone fetch the spear?" the youth persisted, for his heart could not understand this strange needless pain. Neither could he understand the words that the Choir boys sang:

"By pity enlightened,
My guileless one, —
Wait thou for him,
Till my will be done."

But those standing near thought he was a fool and thrust him forth, saying, "Begone, witless one; if you had ^{power} judged, you might have saved him. Begone." Then Parsifal said within himself, "I will bring back the spear." He knew not which way to turn, but trustingly

He pressed forward. He came to a wall
 and clambering over its sides, looked
 down into the most wonderful garden
 he had ever seen. Thrilled with its
 beauty he overpowered the brights,
 who stood in his way and hastened
 forward where he heard splashing
 waters and soft music, and whence
 floated the fragrance of a thousand
 flowers. But there was one who
 watched him coming with an evil
 smile - Klingsoor, who from the bat-
 tlements of his castle looked down,
 and with a wave of his hand peopled
 the garden with dancing girls lovelier
 than the flowers. Then with another
 magic gesture he called, "Hundry, Come."
 and the strange witch woman, with
 flowing hair, and clad in a panther
 robe, girdled about with a snake skin,
 stood before him. Concealed among the
 bushes, she had seen Parsifal's meet-
 ing with Brunemanz, and now she
 pleaded with Klingsoor to release her
 from her terrible servitude, for she
 knew that he called her to tempt the
 guileless youth. But Klingsoor point-
 ed to the garden below. "Go and do my

bidding," he commenced, and, powerless
 to refuse, Kundry went. Meanwhile,
 Parsifal found himself surrounded by
 graceful dancing forms and lovely faces.
 Soft voices pleaded, "Parsifal, Parsifal,
 Come stay with us among the flowers.
 Then he heard another voice softer than
 the rest call, "Parsifal, tarry, Parsifal!"
 Turning he saw, in a leafy bower,
 reclining on a bank of roses, a lovely
 maiden in soft clinging draperies who
 held out her arms and beckoned him on.
 Slowly he moved toward her, longing
 to go, yet held back he knew not why.
 "Come rest awhile," she pleaded. "But
 I am not weary, I go to seek a Magician
 who has stolen a spear." "Then I can
 lead the way," said wily Kundry.
 "But first listen while I tell thee of thy
 Mother whom I met in the woods not
 long since." Softly she began to speak
 of his Mother, and of his boyhood days
 in the forest till Parsifal almost
 forgot his quest. Then turning fore-
 ward she murmured, "Your Mother -
 she sent you this," and kissed him
 upon the lips. But because his heart
 had never even known the name of his

The kiss for once failed of its magic. Parsifal sprang to his feet, with his hand upon his heart. Crying, "Comforters, oh Comforters!" for all at once he understood and pitied the king's deep suffering. He bade the maidens leave him to the spear, and started forward through the garden. Kundry, feeling her power gone called wretchedly, "Klingsor, Klingsor, Come!" Suddenly, in Parsifal's path the dark magician, with uplifted spear, barred the way. "Stand back, bold youth!" he cried, "By the spear you come to seize, you die!" He hurled the spear with deadly aim, but wonder of wonders, it hung poised above Parsifal's head. Reverently making the sign of the Cross the youth grasped its sacred handle and cried, "In the name of Christ, I bid all magic cease!" Then came a flash of lightning, instantly the rosy bowers crumbled, the flowers withered and died, the maidens fell lifeless, and Klingsor himself sank among the shattered ruins. For a moment Parsifal stood amazed, then spear in hand, set forth for the palace. But he found himself in

a trackless forest, and when he reached its outer edge, he found himself in a strange country. But with devoted faith he pressed forward, for now he remembered the words of Guernemanz, "Only after trials and wandering can one become a knight." Sometimes his steps led across burning deserts, sometimes through treacherous swamps, sometimes up steep mountain sides where angry tempests buffeted his back. But his voice gave hope to young and old, his hand found time to raise the suffering and defend the oppressed, and at length, for many brave deeds he became a knight. But still his pilgrimage continued, for his pitying heart remembered always the wounded king. At last, one day he stepped aside from his path to do a simple act of kindness, and breaking his way through the forest, found himself on the edge of the lake where long ago he had killed the swan. Pressing forward he came upon a bowed old man, the very same Guernemanz who had first shown him the Castle of the Knight.

Beside him was a woman in the
 robe of a penitent, Kundry, who now
 served humbly the knights of the
 Grail. The old man put forth his
 hand, "Stay, bold knight," he chided
 "Know ye not that you are on holy
 ground, where it is not meet that men
 should come, clad in armor and
 bearing weapons?" Then Parsifal
 struck the spear in the earth, im-
 buckled his sword, took off his he-
 lmet with its closed visor, and
 knelt with bowed head. "Parsifal!"
 cried Surromanz uncertainly, "And
 can it be — the Sacred Spear?"
 Then the knight related the story of
 his pilgrimage, and Surromanz told
 of sorrow in the temple of the Grail,
 where for many a long day the holy Cup
 had lain concealed. The knights
 were growing sick and old deprived
 of its heavenly power. Titurel had
 died, yet Amfortas refused to unveil
 the Cup. Parsifal he hailed as their
 deliverer, while Kundry, humbly
 kneeling, bathed his feet and anoin-
 ted them from a golden vial. Next
 the old man brought snow white robes

and placing them upon him, anointed him King of the Holy Grail. Gently, then, Parsifal raised the weeping Mundry, saying, "Bitterly hast thou repented, Mundry; I baptize thee and thy sins are washed away." When she raised her head a wonderful transformation had taken place, for lo, she was the lovely maiden of Idling's garden, only now shimmering with the glorious light of redemption. It was Good Friday once again, and in the temple of the Grail at Salem, processions passed between the lofty pillars— Choir boys, white-robed Knights, the biers upon which lay the bodies of the dead Titives, and last, the litter of Amfortas. Almost with anger the knights glanced for one moment's glances at the Grail, but Amfortas cried out in agony, "Kill me, pierce me with your swords, but ask me not to look upon that reminder of my sin." Just then through the doorway pressed the old man, the maiden, and the knight. Touching the wound with the Holy Spear, Parsifal commanded, "Rise, Amfortas, for your sin is forgiven."

And instantly the wounded man
 healed. Then Parsifal, the pure
 of heart, uncovered the Grail, and
 as its purple radiance glowed upon
 the heads of the kneeling knights, and
 as the joyous anthem rang through
 all the dome, a white cloud hovered
 above his head, and he was
 the protectors of the sacred Spear, and
 guardian of the Holy Grail.

Explain, after consulting some good history
 of the middle ages, the meaning of knights,
 and the vows he took.

Bring out the necessity for expiation
 of sins, as in the case of Amfortas
 and Mordred.

Bring out the lesson of faith taught
 by Parsifal's search.

Outline the stories of Tennyson's "Sir
 Lancelot" and Lowell's "Vision of
 Sir Launfal."

NOV 6 1996

SALT LAKE COUNTY
By [Signature] Deputy Clerk

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COPY

IN THE THIRD JUDICIAL DISTRICT COURT IN AND FOR
SALT LAKE COUNTY STATE OF UTAH

In the Matter of the :
Adoption of: : ORDER TO VACATE AND
DEANNA MAE KIMBALL, : SET ASIDE ADOPTION
Adoptee. : Case No. 47-292-9651 AD
Hon. Glenn Iwasaki

The above captioned matter having come before this Court for hearing upon adoptee Deanna Mae Kimball's Verified Petition to Vacate and Set Aside Adoption, a hearing being held on November 6, 1996 at 8:30 a.m. the Hon. Glenn Iwasaki, Judge presiding, Deanna Mae Kimball appearing in person by and through her counsel of record ANDREA J. GARLAND of the Utah Legal Clinic, Richard Partridge Kimball, the adopting parent not be present nor being represented by counsel, but having signed and filed with the Court an Acceptance, Waiver, Consent, Appearance, and Stipulation, Deanna Mae Kimball having been sworn and having testified, the Court having review the file and the pleadings therein, and for good cause appearing:

STAPLES®

Mrs. Rozella Newberry-
Morris Jenkins, writing.

Magna, Utah, Jan. 9th 1924

Dear Mrs. Wallstein,

I must ask you to pardon me for presuming to address you - a stranger - But as this is a letter of inquiry, I feel it may be "proper" to assume that my inquiries will meet with kindly consideration. The object of my enquiry is to discover if you are a decendant of "James Newberry" - I read in the Salt Lake Tribune a couple of weeks ago the account of a "wedding anniversary reception" you gave your parents, Mr. and Mrs. Jolley of Provo, your mothers name, "Rachel Hoyt" attracted my attention and set me to wondering if she might possibly be the daughter of my aunt Rachel Newberry Hoyt. who was a sister of my mother, Hannah Maria Newberry (whose husband was George Morris). In 1852 Rachel Newberry came to Utah with her sister - Mrs. Sarah Ann N. Penckleton.

They went to Parowan, and Rachel (Patty they called her) married John Hoyt. We heard of her several times in the next 10 or 12 years, then lost track of her, and know nothing at all about her or any of her family. Myself and several others of the Newberry decendance have made it a matter of importance to "hunt up" the Genealogy of the "James Newberry Posterity" for the purpose of doing "Temple Work" for all those who had no opportunity to do the work for themselves, and also, to complete

marriage was not a happy one. They finally separated and divorced. Their sealing was canceled 3 May 1870.

Rozella met and soon married John Jenkins on 25 Nov 1870. They were not married in the Endowment House, although both had received the endowment. Family stories say Rozella didn't want to be sealed to someone in case the marriage turned out bad again.

John and Rozella lived in Salt Lake City for about five years, and then moved to North Point.⁴ They lived in North Point about ten years, then moved to Pleasant Green (renamed Magna.) They remained in Pleasant Green the rest of their lives.

John and Rozella built an adobe house on their farm in Pleasant Green in 1872. It was located at 3555 S. 8400 W. They planted many trees and lilac bushes near their home. The lilacs were planted on both sides of the long sidewalk, which reached from the street to the front door. When they were large enough, they were made to arch over the walkway and were admired by many people, and the arch was very pleasant to pass under, especially in the spring when the flowers were in bloom and their fragrance filled the air. Following an Old World custom, they named their house 'Arbor Park' because it was such a lovely, shady area.⁵ Because of the shade and grass, their yard became a popular place for ward, Church auxiliary, and family parties, and for relaxing by the family. Picnic tables were added to make the parties more enjoyable.

In 1875, Rozella was one of the first schoolteachers in the Pleasant Green area, and the first to be registered. She taught in a one-room schoolhouse in Coonville.⁶ The school was located at about 4500 S. 8400 W. Her school enrollment book shows a record of produce given to her as payment for teaching.

She kept her cellar neat and orderly. She set milk in it to keep it cool, and to allow the cream to rise to the top. One time she thought her boys were stealing the cream, so she severely scolded them. Soon after that, she discovered a very long snake in the cellar drinking the cream. She had often been amazed that the cellar had no rodents in it, but

Reasons for the divorce are not clear, but a few facts may shed light on why. According to some family members, Rozella arrived home one day and discovered Mr. Peck in bed with a daughter of one of his wives. This incestuous relationship, whether forced or consensual, would destroy any marriage. Another factor may be the 27-year difference in age, which would cause problems in mutual interests. Mr. Peck appears to be living alone in the 1880 census, so it may be that the other wives also divorced him before then. Perhaps he wasn't easy to live with, or perhaps the story of his immorality is true and they would also not tolerate it. His other wives were Elizabeth Vore (died in 1908) and Evalyn Roundy (died in 1930).

⁴ In the early days of the Salt Lake Valley, there were three mountain areas used for direction: North Point of the Mountain, which is the area near the present-day Rose Park suburb; West Point of the Mountain, which is where the Oquirrh Mountains stop at the Great Salt Lake; South Point of the Mountain, which is now called 'Point of the Mountain,' at the south end of the Salt Lake Valley and divides Salt Lake county from Utah county.

⁵ In 2003, the house is still in use and the original lilacs still line the sidewalk. North of the house is the Arbor Park shopping center, named after the Jenkins' home. The shopping center was built on some of their property.

⁶ Coonville was so named because many members of the Coon family inhabited the area. It was located near 4100 S. and 8400 W.

John Jenkins
By Kent Buckner (2004)

John Jenkins was born 27 May 1846 in Llanelly, Glamorgan, Wales to James and Elizabeth Davis Jenkins. James was born 24 Oct 1817 in Llangynin, Carmarthen, Wales and was a son of Thomas and Mary Thomas Jenkins. Elizabeth Davis Jenkins was born 12 Jan 1816 in Llangen, Carmarthen, Wales and was a daughter of John and Margaret Davis.

James and Elizabeth were married 7 May 1842 in Ilston, Glamorgan, Wales. They were baptized into The Church of Jesus Christ of Latter-day Saints in October 1847. At that time they had two children: Mary Jane and John. A third child, William, was born a year after their baptism.

The family decided to immigrate to America. John was eight years old when they set sail 4 Feb 1854. They left Liverpool on the ship 'Golconda' and arrived in New Orleans 18 Mar 1854. The family crossed the plains with the William Empey company¹. The company left Westport, Missouri 15 July 1854 and arrived in the Salt Lake Valley 24 Oct 1854. There were 43 wagons in the company.

After their arrival in Utah, James became a farmer and stockman.

On 25 Nov 1870, John was married to Rozella Newberry Morris Peck in Salt Lake City by Bishop Hoagland². Rozella had recently been divorced from Lucius Wheaton Peck. Rozella received a cancellation of sealing to Mr. Peck on 3 May 1870. Family tradition says that John and Rozella weren't married in the Endowment House because she didn't want to chance being sealed again to someone who may turn out like Mr. Peck.

Rozella was a schoolteacher. She helped John learn English, since he spoke only Welsh.

In the spring of 1871, John and Rozella moved to Pleasant Green³. John built a two-room adobe house there in 1872. The adobe was made at the Perkins Clay Pits⁴.

John was a farmer. There was no canal at this time and farming was difficult, so he became a partner with his brother, William, and Sam Spencer in a molasses mill venture. The mill was located at the corner of 8400 W. and 3100 S. on land rented from Sarah Coon. Sugar cane grown in the area was a poor money crop and they soon went out of business.

¹ See LDS.org Church History site under Overland Travel. Some histories state they came with the Dorr P. Curtis company, but there is no such company, however Mr. Curtis was also a member of the Empey company. Some histories also state that John came with the Richards company as a child without his parents, but this is also incorrect.

² Probably Abraham Lucas Hoagland 1797-1872.

³ Now Magna, Salt Lake, Utah.

⁴ The site is now the Green Meadows subdivision in Magna.

because he had not been away all that day. My mother verified his statement." By this experience, John always believed that the Lord watches over us.⁸

He also apparently liked to write poetry. It is unknown how many pieces he wrote, but at least one piece has survived. It appears to be a song, but the tune has been lost:

The Wail from Alberta

One evening I sat in pensive thought
A wail I heard by the wind it brought.
It was wafted here from far away,
And this is what I heard it say:

CHORUS

O' give me back my dear old home.
O' give it back, I'll cease to roam.
I've many a valley and landscape seen,
But none like home in Pleasant Green.

Alberta's plain is vast, I know.
Her grass is green; her ice and snow,
But her vaunted charms I fail to see
For the North Pole is too close for me.

CHORUS

Me thinks I hear your dance and song;
The footsteps of your gathered throng.
The music sounding as of yore:
I long to be there just once more.

CHORUS

O' home, sweet home, I love you still.
Your mountains high, your wild flower'd hills,
And early ties, my soul doth thrill.
O' home, dear home, I love you still.

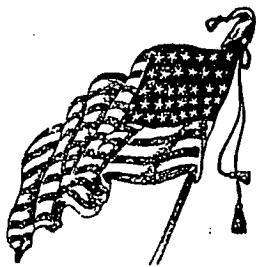
On May 1891 John became a citizen of the United States.

In 1911 Rozella became ill with cancer and went to live with their daughter, Ada. John continued to live at Arbor Park until 1926, when he sold it. He then went to live with his son, Arthur, whose home was on the northeast corner of 3500 S. and 7600 W. John died

⁸ This event happened north of Magna. The grass was very high and thick around the creek from Coon's Canyon, which flows toward the Great Salt Lake. The grass still grows wild around the Magna area, and is about 5-7 feet tall. Original story in possession of Peggy Herron Mortensen, a granddaughter.

CERTIFICATE OF CITIZENSHIP.

United States of America,



Territory of Utah.—ss.

Be it Remembered, That on the 28th day of May in the year of our Lord, One Thousand Eight Hundred and Thirty one John Jenkins late of Wales, in the Kingdom of Great Britain etc at present of Salt Lake County in the Territory aforesaid, appeared in the Third Judicial District Court of the United States, in and for Utah Territory, and applied to the said Court, to be admitted to become a

CITIZEN OF THE UNITED STATES OF AMERICA,

pursuant to the directions and requirements of the several Acts of Congress in relation thereto.

And the said John Jenkins having thereupon produced to the Court such evidence, made such declaration and renunciation, and taken such oath as are by the said Acts required; thereupon it was ordered by the said Court, that the said John Jenkins be admitted, and he was accordingly admitted by the said Court to be a **Citizen of the United States of America.**

In Testimony Whereof, the Seal of the said Court is hereunto affixed, this 28th day of May in the year One Thousand Eight Hundred and Thirty one and in the year of our Independence the One Hundred and Fourth

Henry G. McMillan
Clerk.

BY THE COURT.

By _____
Deputy Clerk.

Salt Lake Feb 18 1909

Mrs Rosella Jenkins

Dear Sister

I received your welcome letter two or three days ago and have been so busy that I have not been able to answer before and would say the Temple work which I am anxious to have done is to have the family that have not been sealed to Father and Mother sealed. They are Lavinia Hannah will stand for her Mother Julia Ann she will go yourself and myself and Maria. Mary Ann will stand for her there is five of us that were never sealed to our Parents and we are getting no younger this work should be attended to. Now I thought we might all take a name and go through the Temple and have this sealing attended to. You will want a Temple Suit and we will all take a name from the charity list that they keep in the Temple you say you thought Father had done all the work there was to do but there is quite a bit more to do yet. Peter has just telephoned to tell me he has got a recommend for you also he has

has seen you and you said you would
come in next Tuesday and will go to the
Temple next Wednesday - you ask if I know
whether Frank James or Betty were doing any
thing along these lines I do not know whether they
are or not - they are not for our family as I
have the only record there is of Temple work being
done for our Father's family. Now there is nothing
being done for Mother's family that I know
any thing about, but I am intending to see if I
cannot gather some geneology of her forefather
you ask if I ever heard from Frank or Sister Betty
I hear from Frank occasionally but not very often
and as for Betty I have never received a letter
from her since she went away but Maryann
gets a letter from her occasionally her oldest girl
is married Betty has lived an awfull life with that
Bowie she Unmarried. Frank's kids came to Salt
Lake to get married they called to see us and
staid two or three days. Clara has five children
all Boys Myrtle has two I think and Ruby one
Maryann is getting along fairly well I believe

3665 S. 8400 W. Magna, Utah

4 THE GREEN SHEET • Thursday, April 3, 1986
Near 8400 West In Magna -

Old Home Site For Industrial Complex

by LaRae Pehrson
Green Sheet Staff Writer

MAGNA. Although the "high priests of power" have ordained that the area from 3500 South to the Salt Lake and Utah Canal on the east side of 8400 West will become an industrial complex, Lynn and Maurine Stewart are still holding fast to a piece of Magna's history.

The house and the three and a quarter acre plot of ground, have figured prominently as landmarks here since John Jenkins built the original part of the building in 1872. And the past has carried over into the present; for the name "Arbor Park" came from the long lilac arbor that can still be seen there today.

According to the book "Pioneers and Prominent People of John Jenkins came to the valley in 1854 with the Captain Richards Company. He was married to Rosella Morris on Nov. 25, 1870 by a Bishop Hoagland in Salt Lake City. They came to Pleasant Green the following spring.

He built a home of sun dried adobe brick that came from the Perkins Clay pits where Green Meadows subdivision now stands, and went into the business of farming before the Salt Lake and Utah Canal was dug.

In addition John Jenkins, William Jenkins and Sam Spencer had a molasses mill that stood on the corner of 8400 West and 3100 South on land rented from Sarah Coon. Although sugar cane was raised here at one time, it was not a money crop and the three soon went out of business.

The old iron molasses mill was abandoned and left rusting in a field to the east for a long time, mute testimony to an idea that failed to bear fruit. However, the plucky little Welchman went back to the business of farming, acquiring more land

from William Jenkins in 1878, 1883 and 1886, as well as land from John Hirst in 1885.

Rosella Morris Jenkins taught school here beginning in 1875, in addition to raising seven children. John Morris Jenkins was born April 21, 1873, and when he was grown, he became custodian of Hawthorne school, a position he held for more than 20 years.

Zina Estella was born on March 2, 1875; George Ernest, April 11, 1877; Ada Rosella, Sept. 20, 1878; Arthur Vernon, July 23, 1880; Mary Maria, March 16, 1885; Viola Pearl, Dec. 18, 1892.

The Priority of Water Rights for the Salt Lake and Utah Canal Co. was taken out in 1870 and the canal was completed in 1880. The coming of the water was not only a boon to the farmers' crops, it served other purposes as well. It became a source of recreation for the settlers who have very few diversions and provided a place for baptisms and outings for the Mormon church.

Since John Jenkins was also a self-taught horticulturist, the water made his acreage flourish. The trees he planted stretched their limbs high in the sky, providing much needed shade that attracted people to their shelter. He raised all kinds of flowers and shrubs, as well as beautiful roses.

The long double row of lilacs was much admired by people who passed by and because of the luxurious setting, John Jenkins christened his homestead "Arbor Park."

For the next 46 years the people of Pleasant Green (which later became Magna) frolicked in the shade on the banks of the Salt Lake and Utah Canal. Baptisms were carried out by Hirst Jenkins, John's nephew, and the baptismal candidates used his granary to change



MANY DECADES Lynn and Maurine Stewart, 8400 West, dates back into the 1800s. Property roll through the yard of their home where they hear it is being developed for commercial and office purposes.

their clothes.

In 1911 Rosella went to live with her daughter, Ada Clark. She died Feb. 24, 1923. John sold the farm to George Velotis in 1926 and moved in with his son Arthur Jenkins on the corner of 3500 South and 8000 West. He died July 1, 1930.

It was in 1941 when Lynn and Maurine Stewart came to town from Antimony, a small livestock community in the southern part of the state. They settled into the home built by Isaac W. Coon near 4100 South and 8400 West. For 10 years they rented the old Coon home before deciding to buy the John Jenkins place.

They moved into the house in the fall of 1941 and Maurine recalls that she almost cried when she saw what was to be her "new home." There was no bathroom, no closets, just four big rooms. Two were built by John Jenkins and two by George Velotis and they were not hooked in to the city water supply, the water came from across the street.

To accommodate a growing family, Lynn moved a small house from

the ASARCO farm, at 2700 South and 8000 West and added it onto the north end of the house. Together they worked to put the house into the condition it is in today. In doing so, they have invested not only their money, but a large part of their emotional selves.

In spite of the rapidly encroaching industrial complex development, Lynn and Maurine have a kind of privacy that few people here can still claim. They have no close neighbors and there is still room for their livestock and a large garden.

The trees that John Jenkins planted still stretch their limbs toward the sky, the lilac arbor still stands like two rows of tin soldiers and the Salt Lake and Utah Canal still flows serenely by their homestead as it has for the past 106 years.

Although Lynn had open heart surgery at age 79 and Maurine is troubled with an arthritic condition, today at 82 and 79, respectively, they look much younger than their chronological age. Their faces reflect an inner serenity that can only come from living within another

time frame on a little piece of heaven that they call home.

They both agree that a first money or a new house could take the place of all the good they enjoy, and they intend to maintain their little gray house a foot of the Oquirrhos for as long as they possibly can.

This wonderful article was written in 1986 and gives us valuable information about our farm in Magna. The Arbor Park house was built in 1872 by my great great grand father, John Jenkins. It was built of

sun-dried adobe clay. Though the original house was a small bedroom, front room and kitchen with

a cellar, they raised 8 children and 3 grandchildren here. My great grandmother, Estelle Jenkins, and

my grandfather, Stanley Pratt, were all raised here. Decendants of Prozella Newberry Morris and

John have watched over the farm for decades - 137 years. Vandals broke into the house in Jan '06, sprayed the walls with paint, broke windows and smashed in doors. Mom and Eric found a few clay pots that appeared to be from the 1800s in the cellar. We were all very sad!

there on 1 Jul 1930 of alcoholism. He is buried in the Pleasant Green Cemetery in Magna.

His obituary, published 4 July 1930, said:

MAGNA MAN DIES AT FAMILY HOME

John Jenkins, 84, of Magna, died late Tuesday night at the family residence of natural causes. He was born in South Wales May 27, 1846.

Mr. Jenkins was a very well known man here. As a pioneer to this valley his passing leaves the widest range of acquaintances and innumerable memories of the early days and Mormonism in Utah.

The funeral will be announced at a later date and will undoubtedly be attended by a great many of the older settlers and early locaters of the valley.

Surviving him are three sons, John M. and Arthur of Pleasant Green and George Ernest of Gooding, Idaho; two daughters, Mrs. Ada J. Clark of Pleasant Green, and Mrs. Pearl Kilts of Magna. Twenty-six grandchildren and thirteen great-grandchildren. Mr. Jenkins came here in 1854.

John went back to farming and acquired more land in 1878, 1883, and 1886 from his brother, William. He also bought land from his son-in-law, John Hirst, in 1885.

Besides being a farmer, John was also a stockman and owned sheep and cattle. He herded sheep in the Oquirrh Mountains and often told of the green rocks he found there. He was later hired by the Utah Copper Company⁵ as a guide to show where the rocks were. The area is now the site of the world's largest open-pit copper mine. He also herded sheep in Tooele Valley and went as far west as present-day Wendover.

In 1880, the Salt Lake and Utah Canal was completed. The canal passed right by the Jenkins' home. John was a self-taught horticulturist and the water made his farm flourish. The yard was beautiful. It contained trees, various bushes, roses, and other beautiful flowers and plants. A double row of lilac bushes was planted along the walkway leading from the street to the front door. The lilacs were much admired by all who passed by or visited⁶.

Following the Old World custom of naming houses and farms, the Jenkins' house was named 'Arbor Park.' Tables were placed beneath the trees and Arbor Park soon became a favorite place for Church and family socials, picnics, and relaxing. Because of the canal, it was also a good place to perform baptisms, and the nearby granary provided a place to change clothing. Arbor Park became the standard gathering place for the Pleasant Green community for the next 46 years.

John liked to drink. Sometimes when he was drunk, he would walk from Arbor Park to his daughter's house (Ada) about a mile away, singing Welsh songs he learned in his youth. He also rolled his own cigarettes⁷.

Despite these shortcomings, he sometimes related stories that helped him with his testimony of the Gospel. In his own words he said, "One day as I was herding cattle for Brother Pettit, I got into the grass where it was so tall that I couldn't see the cattle or even see around me. I wandered around for what seemed hours, trying to find my way out. I was not successful in my attempts at all. I was just lost. I began calling and yelling, hoping someone would hear me. Suddenly I heard the voice of my brother, Bill, in the distance. I began going in that direction, still calling as I went. Still my brother's voice kept on calling me and telling me to come that way. I kept right on fighting my way through the tall grass and going in the direction of my brother's voice. Soon I found myself out of the tall grass and at a place I could find my way home. My brother, Bill, had not waited for me but as I supposed, had gone on home ahead of me. When I arrived home and related my experience to the family, I turned to my brother, Bill, and told him that it was sure a good thing that he had been out there calling me or I would never have gotten back safe. He looked at me quite queerly and asked what I was talking about

⁵ The forerunner of Kennecott Copper Company.

⁶ The lilacs are still growing today (2004) as well as the trees he planted.

⁷ The Word of Wisdom was not so strictly practiced then as it is today. Those who did not follow it were still considered good Church members.

after seeing the snake she reasoned it kept them out. After this, she always kept a bowl of cream in the cellar for the snake.

She made her own butter.

In the spring, the Pleasant Green cemetery and surrounding hills are covered with wild yellow snapdragons. They are there because of Rozella. One time she took some snapdragon seeds to plant on her father's grave. Over they years they went to seed and began to spread everywhere. They are a beautiful sight.

One day, in her old age, she was on a ladder picking cherries and she accidentally fell. A lump formed on her arm but she didn't go to a doctor about it. It became cancerous. Her arm was amputated but the cancer was not completely removed. After the amputation, she always wore a shawl to cover the amputation. By 1911 she could no longer care for herself, so she moved in with her daughter, Ada Clark, who also lived in Magna. She stayed with Ada until she became critically ill and had to be moved to a nursing home in Salt Lake City. She died 24 Feb 1928 from cancer. She was buried in the Pleasant Green cemetery in Magna.

She is remembered as a kind, loving woman who had an air of confidence, and who was efficient and competent. Her hard life is not to be envied but neither should be forgotten.

our family "records" of the "Newberry Genealogy".

We are in possession of over fifteen hundred ^{names} of our more ancient ancestors and have done Temple work for over half that number, but we are having difficulty in getting in touch with the more modern branches of the families. In case you are the granddaughter of my aunt Rachel N. Hoyt, you would bestow a great favor and benefit on myself ^{and} these relatives, who are associated with me in searching out the names of the modern members of the Newberry families. If your mother, Mrs. Jolly is interested in "Temple work" or in making a family record, she might be able to give you some information concerning her parents (Hoyts) and Sarah Ann Pendleton's family. Of course, it may be that they did their own work in the St. George Temple, but in any case I would be thankful for all the information I can get, in case they are the people I presume they may be. If I am on the wrong track, and you people are in no way related to the James Newberry descendants, I must again ask you to pardon me for intruding on your time and attention.

I will inclose a stamped envelope, and will be very pleased if you kindly return it with what ever answer it calls for. and I send many thanks in advance.

Very sincerely yours.

Bozella N. M. Jenkins.

A happy New Year to all.

IT IS HEREBY ORDERED, ADJUDGED AND DECREED

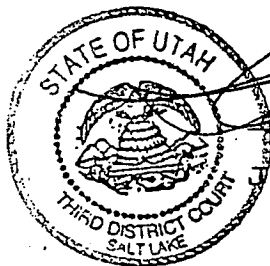
1. The adoption of Deanna Mae Kimball by Richard Partridge Kimball which occurred in 1947 shall be and is hereby vacated, nullified and set aside.

2. The Bureau of Vital Records for the State of Utah shall amend and reissue a Certificate of Birth for Deanna Mae Kimball, removing the name of Richard Partridge Kimball as her birth father, and adding her natural father, Stanley Wallace Pratt of Salt Lake City, a self employed salesman, and reinstating Deanna Kimball's birth name on that certificate as Deanna Mae Pratt.

4. The file in this case shall be sealed pursuant to Utah Statutes.

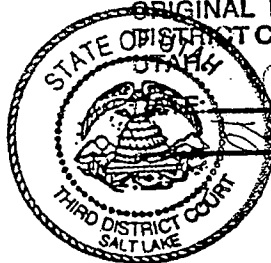
DATED this 4th day of November, 1996.

BY THE COURT:



J U D G E

I CERTIFY THAT THIS IS A TRUE COPY OF AN ORIGINAL DOCUMENT ON FILE IN THE THIRD DISTRICT COURT, SALT LAKE COUNTY, STATE OF UTAH



11/12/1996
DEPUTY COURT CLERK

of Illinois, Utah and Arizona, pioneers Aug. 9, 1860). She was born Nov. 9, 1830, died Aug. 2, 1909, at Mesa. Their children: Laura Elizabeth b. April 20, 1854, m. David Franklin M. Rappleye; William Edwin b. Aug. 18, 1857, d. 1860; Hyrum Bowles b. Feb. 14, 1863, m. Eliza Smith; Eleanor Rebecca b. May 14, 1866, m. George A. Smith; Eliza Roberts b. April 10, 1870, m. Frank Lewis; Sophia Isadora b. April 10, 1873, m. Franklin Thomas Pomeroy. Family home Mesa City, Ariz.
High priest; patriarch in Maricopa stake. Justice of peace. Farmer; cooper. Died Jan. 23, 1908.

MORRIS, GEORGE (son of Joseph Morris and Elizabeth Vernon of Manchester, Eng.). Born Aug. 23, 1816, Manchester, Eng. Came to Utah Sept. 22, 1848.
Married Hannah Maria Newbury Aug. 23, 1848, Clay Co., Iowa (daughter of James Newbury and Mary Smith of Clay Co., Iowa), who was born March 13, 1823, d. Nov. 6, 1898. Their children: Lavina, m. Nathan Davis; Julia Ann, m. Thomas Golightly; Rozilla, m. John Jenkins; George V., m. Catherine Davis and Agnes LeCheminant; Maria R. J., m. Edward Sarace; Joseph N., m. Sarah A. Grow; Mary Ann, m. Alfred J. Ridges; James N., m. Harriet Elliott; Ellen M., d. young; Franklin N., m. Elizabeth Mitchell; Harriet N., m. Calvin Pendleton; Ephraim N., m. Harriet Harris.
Died Jan. 29, 1897, at Salt Lake City.

MORRIS, GEORGE V. (son of George Morris and Hannah Maria Newbury).
Married Agnes LeCheminant Nov. 29, 1884, Salt Lake City (daughter of Peter LeCheminant, d. in England, and Sarah Farr of Isle of Guernsey, Eng., latter pioneer 1854, William Taylor company). She was born Aug. 6, 1848. Their children: Edmund H. b. Sept. 28, 1885, d. aged 29, m. Lois Skelton; Agnes E. b. Dec. 28, 1886, m. Jasper Hobbs; Albert O. b. June 9, 1888; Sarah L. b. June 20, 1890; Lavonia b. April 18, 1892, d. aged 9. Family home, Salt Lake City.
Married Catherine Davis Nov. 9, 1869, Salt Lake City (daughter of James Davis and Ann Owen of South Wales and Salt Lake City; former came with Mormon Battalion, latter 1851). She was born June 22, 1852. Their children: Maria L. b. Dec. 8, 1870, d. aged 16 years; Delila b. Dec. 9, 1872, d. infant; George V. b. Feb. 27, 1874, m. Flora Foster; James D. b. Jan. 7, 1876, d. aged 28, m. Alice Jeff; Frank Eugene b. Nov. 23, 1877, m. Fredrica Rouche; Orrin H. b. Jan. 3, 1881, m. Lillian Jeff. Family home, Salt Lake City.

MORRIS, ISAAC C. (son of William Morris—born Feb. 2, 1793, Llanfair, Montgomeryshire, North Wales, died Jan. 30, 1857, same place, and Sarah Morris—born March 21, 1799, Llansanan, Denbighshire, died April 24, 1875, at Llanfair). He was born April 26, 1828, at Llanfair. Came to Utah 1853.
Married Elizabeth Williams in Wales (daughter of Thomas L. and Caroline Williams of Eglwys Bach, Denbighshire, Wales, pioneers 1853). She was born April, 1828, at Eglwys Bach, died Oct. 25, 1865, Salt Lake City. Their children: Sarah E. b. Sept. 13, 1853, d. May 13, 1881, m. Charles Stevens; Mary b. Oct. 25, 1855, d. Feb. 14, 1895, m. Daniel Alexander Robison Aug. 31, 1873; William b. September, 1857, m. Amanda Rock; Isaac C. b. Aug. 23, 1859, m. Sarah E. Stewart Jan. 9, 1890; Lizzie Ann b. May 18, 1861, m. William Rollins; Priscilla b. Nov. 30, 1863, m. John Maranda; Eliza b. May 21, 1866; Lucinda b. Oct. 21, 1867; Conway b. May 17, 1869.
Died Nov. 27, 1868, Richville, Utah.

MORRIS, JOHN (son of John Morris and Catherine Vaughan of Llanfair, Talharine, Denbighshire, North Wales). Came to Utah Oct. 2, 1853, Joseph A. Young company.
Married Barbara Thomas (daughter of Elias Thomas). Their children: Price; William; Lucy; Elias b. June 30, 1825, m. Mary E. Parry and Mary L. Walker; John; Richard V. b. Sept. 3, 1830, m. Hannah Phillips, m. Hattie C. Jones, m. Levenia Robbins; Barbara; Hugh.
Died Sept. 18, 1871.

MORRIS, ELIAS (son of John Morris and Barbara Thomas). Born June 30, 1825, at Llanfair, Wales. Came to Utah Nov. 1, 1852, Philip De La Mar company.
Married Mary Parry May 23, 1852, Council Bluffs, Iowa (daughter of John Parry and Elizabeth Parry of New Market, Flintshire, North Wales, pioneers Oct. 2, 1856, Edward Bunker company). She was born Dec. 21, 1834. Their children: Barbara b. May 30, 1853, m. Nathaniel Jones; Winifred b. Oct. 26, 1855, m. Peter T. Tibbs; Harriet b. Sept. 3, 1857, d. 1862; Elias Jr. b. Sept. 23, 1859; Mary E. b. March 11, 1862; Edward b. Sept. 20, 1864, d. 1864; Rosa Frances b. Sept. 20, 1864, m. James A. Brown; John Parry b. March 23, 1870; Ernest Edwin b. June 21, 1872; Albert Conway b. June 8, 1847, d. 1872; Jessie Pearl b. Aug. 22, 1876; Josephine Edna b. Oct. 23, 1879, m. George A. Goff.
Married Mary L. Walker May, 1856, Salt Lake City (daughter of William Gibson Walker and Mary Godwin of Manchester, Eng.; former pioneer October, 1853, Joseph W. Young company, latter died at St. Louis, Mo.). She was born May 14, 1835, Leek, Staffordshire, Eng. Their children: Effie Walker, m. Edward T. Ashton; Marion Adelaide, m. George M. Cannon; Nephi Lowell, m. Harriet Young; George Quayle, m. Emma Ramsay; Katherine Vaughan; four children d. infants. Family home, Salt Lake City.

Missionary to Wales, 1865-69; president high priests quorum; bishop fifteenth ward. Member of Utah legislature; city councilman; member of constitutional convention. Builder; contractor; president sugar company. Died March 17, 1898, in Salt Lake City.

MORRIS, NEPHI LOWELL (son of Elias Morris and Mary L. Walker). Born Oct. 2, 1870, Salt Lake City.
Married Harriet Young June 5, 1907, Salt Lake City (daughter of Willard Young and Harriet Hooper of Salt Lake City, both born in Utah), who was born Feb. 25, 1885. Their children: Lowell Young b. March 12, 1908; Willard Young b. March 29, 1910; Mary Young b. Aug. 22, 1911. Family home, Salt Lake City.
Member second quorum seventies; missionary to Great Britain, 1892-95; president Salt Lake stake. Member state legislature; Progressive party nominee for governor of Utah, 1912. President Elias Morris & Sons Co., Deseret Building Society, and Utah Concrete Pipe company.

MORRIS, RICHARD V. (son of John Morris and Barbara Thomas). Born Sept. 3, 1830. Came to Utah 1855.
Married Hannah Phillips. Their children: Richard P., m. Sarah Isaacs, m. Florence Dinwoodey; A. V., m. Maggie Brian; Melvin C., m. Lydia Osborne. Family home, Salt Lake City.
Married Hattie C. Jones. Their children: Clara, m. Selden I. Clawson; Victor V.; Sidney H.; Hannah, m. John E. Hanson. Family home, Salt Lake City.
Married Levenia Robbins. Only child: Orvin, m. Nellie Patrick, m. Stella Barton. Family home, Salt Lake City.
Bishop of nineteenth ward, Salt Lake. Revenue collector. Stonecutter and bookkeeper.

MORRIS, RICHARD P. (son of Richard V. Morris and Hannah Phillips). Born Dec. 23, 1855, Salt Lake City.
Married Sarah Isaacs January, 1883 (daughter of Benjamin Isaacs and Phoebe Davis of Spanish Fork, Utah, pioneers 1860), who was born November, 1854. Their children: Emma b. Jan. 23, 1888; Benjamin P. b. Oct. 13, 1890, m. Hazel Tomlinson.
Married Florence Dinwoodey. Their children: Russell P. b. Dec. 31, 1900; Thornton D. b. Aug. 25, 1903; Marion B. Aug. 17, 1905. Family home, Salt Lake City.
Elder. Member Salt Lake city council 1893-1906; city treasurer 1897-1903; mayor 1904-05. Elected one of the five commissioners of Salt Lake City, 1911, for four years. In charge of streets, public improvements and engineering. Telegraph operator twenty-five years, and in railroad work; local freight agent for Union Pacific railroad 1888-90. Engaged in coal business under the firm name Woolstenholme & Morris 1890; organized Citizens Coal company. Director in Farmers & Stockgrowers Bank, Merchants Bank, and Dinwoodey Furniture company.

MORRIS, JOHN STEPHEN (son of Benjamin Morris, born Feb. 23, 1809, Letterston, Wales, and Charlotte Morse, born May 18, 1815, Fishguard, Wales—married 1832). Born Nov. 7, 1838, near Fishguard. Came to Utah Oct. 3, 1863, Thomas Ricks company.
Married Esther Williams (daughter of Isaac Williams and Esther Francis, latter a pioneer Oct. 6, 1863, Thomas Ricks company). She was born Nov. 6, 1842. Their children: John George b. Dec. 31, 1866, m. Emma Teresa Landon; David William b. March 27, 1869, m. Susanah Green; Charlotte b. Feb. 14, 1871, m. Leonard Porter Hall; Benjamin Thomas b. Jan. 13, 1874, m. Helen May Neely; Mary Ann b. Dec. 24, 1875, m. George Moroni Ward; Joseph Stephen b. Sept. 16, 1877, m. Elvira Green; Martha Elizabeth b. July 21, 1879, m. Ransom Enoch Harris; Samuel Francis b. Aug. 13, 1881, m. Anna Pearl Hansen; George Williams b. June 3, 1883, m. Margaret Call; Parley Morse b. June 20, 1885, m. Anna Sarah Eliassen; Thomas Roskelly b. March 13, 1888. Family home West Portage, Utah.
Ordained patriarch by Rudger Clawson Dec. 21, 1902.

MORRIS, ROBERT (son of John Morris and Maria Billings of Barrowden, Rutland, Eng.). Born Sept. 13, 1843, at Barrowden. Came to Utah Aug. 16, 1861, David H. Cannon company.
Married Janet Watson Dec. 21, 1867, at Salt Lake City (daughter of William and Mary Ann Watson of Glasgow, Scotland), who was born Oct. 28, 1842, and came to Utah 1863. Their children: Robert b. Oct. 10, 1868, d. m. Irene Free; Mary b. Oct. 5, 1870, m. John L. Groo; William C. b. Aug. 21, 1872, d. 1874; Marie b. Oct. 10, 1874; Jeanette b. Aug. 3, 1876, m. Hugh T. Rippetto; Louise b. Aug. 27, 1880, m. George L. Weiler.
Married Josephine H. Meyer Oct. 14, 1878, Salt Lake City (daughter of Fredrick Henry John Meyer and Anna Dorothy Elizabeth Jensen of Schleswig-Holstein, Germany; latter with daughter came to Utah September, 1862, James Wareham company). She was born March 22, 1856. Their children: Fred Joseph b. Dec. 27, 1879, m. Susie Bitner; Charles Meyer b. June 18, 1882, m. Elizabeth Bowring; Leroy Meyer b. Jan. 9, 1884; Frank Meyer b. July 19, 1887; Logan b. Oct. 25, 1889.

Married Mary Monson July 16, 1884, Salt Lake City (daughter of Mons Monson and Cecelia Peterson of Forham, Blekinge, Sweden, who came to Utah 1882). She was born Dec. 26, 1854. Their children: Henry Monson b. July 2,

Married Maria Jensen Oct. 12, 1882, Salt Lake City (daughter of Hans and Maren Jensen), who was born Aug. 9, 1863, while parents were crossing the plains. Their children: James Oliver b. Aug. 10, 1884, m. Maria Stevens July 20, 1904; Marian Lorena b. Nov. 16, 1886, d. child; Peter Moroni b. March 19, 1889; John Raymond b. May 15, 1891; Ann Olivia b. Oct. 2, 1893; Wilford Lorena b. Nov. 12, 1895; David Seymour b. May 13, 1898; Media Lucile b. May 28, 1900; Lavon b. Sept. 17, 1903; Burton b. Feb. 8, 1909. Family home Newton, Utah.

Missionary to Wales 1882-83; high priest; counselor to Bishop William H. Griffin. Took part in early Indian troubles. Assisted in bringing immigrants to Utah; drove oxteam across the plains seven times. One of first settlers in Cache Valley 1869.

JENKINS, EVAN (son of David Jenkins, born 1814, Llandwr, South Wales, and Anna Evans, born June 9, 1820, Merthyr Tydfil, South Wales, married 1841). He was born May 18, 1849, Cwm Bach, Galmorganshire, South Wales. Came to Utah Sept. 20, 1868, Captain Loveland company.

Married Ann Williams (daughter of David Williams and Sarah Ludwig of Llanely, Caermarthenshire, South Wales; latter came to Utah 1869, Elias Morris company). She was born Feb. 8, 1864, and came to Utah with mother. Their children: Evan b. June 14, 1878, m. Alice Hawkins; Sarah b. March 27, 1880, m. William J. Powell; Anna b. Feb. 26, 1882, m. David Crowther; David b. May 11, 1884; Mary Ann b. July 23, 1886, m. Henry J. Thomas; Rachael b. April 24, 1889; Vida b. March 2, 1891; Esther b. Jan. 7, 1893; Samuel b. Oct. 3, 1894. Family home Samaria, Oneida Co., Idaho.

Married Sarah Jenkins March 18, 1903, Logan, Utah (daughter of John Jenkins and Ann Deer), who was born Jan. 28, 1860, Swansea, Glamorganshire, South Wales.

Peace officer four years. First counselor to Bishop Daniel E. Price of Samaria ward.

JENKINS, JAMES (son of Thomas Jenkins and Mary Thomas of South Wales). Born October, 1817, South Wales. Came to Utah October 1854, Dorr P. Curtis company.

Married Elizabeth Davis 1843, Llanely, Wales (daughter of John Davis of Wales), who was born 1807. Their children: Jane, m. Andrew W. Cooley; John, m. Rosella Morris; William, m. Fannie Hirst. Family home West Jordan, Salt Lake Co., Utah.

Elder; block teacher. Farmer and stockraiser. Died March 6, 1904.

JENKINS, JOHN (son of James Jenkins and Elizabeth Davis). Born May 27, 1846, Llanely, South Wales. Came to Utah Sept. 4, 1854, Captain Richards company.

Married Rozella Morris Nov. 25, 1870, Salt Lake City, by Bishop Hoagland (daughter of George Morris and Hannah Newberry of Ohio, pioneers 1848). She was born March 29, 1848. Their children: John M. b. April 21, 1873, m. Florence Brown; Zina E. b. March 2, 1875, m. Valton M. Pratt; George E. b. April 11, 1877, m. Elma Stogell, m. Rozella Brown; Ada R. b. Sept. 20, 1878, m. Frank L. Clark; Arthur V. b. July 23, 1880, m. Grace Moss; Mary M. b. March 16, 1885, m. Everett Watrous; Viola P. b. Dec. 18, 1892. Family home Pleasant Green, Salt Lake Co., Utah.

Elder. Farmer and stockraiser.

JENKINS, WILLIAM (son of James Jenkins and Elizabeth Davis). Born Oct. 7, 1848, South Wales. Came to Utah October 1854, Dorr P. Curtis company.

Married Fanny Hirst Dec. 20, 1869, Salt Lake City (daughter of John Hirst and Charlotte Brook of Yorkshire, Eng., pioneers Aug. 25, 1868, Hans Jensen Hals company). She was born May 10, 1852. Their children: John W. b. Dec. 13, 1870, m. Harriet Davis; Hannah E. b. Jan. 1, 1873, d. aged 6; Sarah J. b. April 1, 1875, m. Leroy Morris; Fanny G. b. Aug. 26, 1877, d. infant; James H. b. June 30, 1880, m. Helma Ek; Annetta Eve b. Dec. 5, 1882, m. A. W. Exstrand; Mary C. b. July 9, 1885, m. W. H. Smith; Henry A. b. Aug. 23, 1887, m. Pearl Smith; Amos B. b. Nov. 16, 1889, m. Edith Wagner; Thaddeus b. Dec. 25, 1892, d. infant; Annis b. July 18, 1894. Family resided in Salt Lake Co., Utah.

Member 8th quorum seventies; high priest; missionary to Indiana 1896-97; block teacher; president Y. M. M. I. A. Farmer and stockraiser.

JENKINS, JAMES HARDY (son of John Jenkins and Ellen Hardy of Stirlingshire, Scotland). Born July, 1822. Came to Utah October 1863.

Married Jeannet Laird 1842 (daughter of Charles Laird). She was born 1822. Their children: John Laird b. Jan. 17, 1844, m. Emma Louisa Taylor, m. Annie Maria Sorenson; Charles b. Oct., 1845, m. Mary Conover; Jane, m. William Stewart; Ellen, m. John Finch; Henry, m. Emma Stanfield; Elizabeth, m. Heber Stanfield; Jeanette, Agnes, James, Margaret, James, Isabel, latter six d. young.

Married Miriam Saunders 1880, Salt Lake City. Their children: William b. January, 1882, m. Lucile Cook; Francis M.; Robert Luste. Family home Goshen, Utah.

High priest. Died February, 1891, Salt Lake City; buried at Goshen.

JENKINS, JOHN LAIRD (son of James Hardy Jenkins and Jeannet Laird). Born Jan. 17, 1844, in Scotland. Came to Utah October, 1863.

Married Emma Louisa Taylor (daughter of George Taylor and Louisa Gwyther, Candle Green, Gloucestershire, Eng.).

She was born Aug. 13, 1854, Partsh Besley, Eng., and came to Utah Oct. 3, 1862, Capt. Duncan company. Their children: Emma Louisa b. June 23, 1872, died; Jeannet Laird b. Sept. 6, 1874, m. Charles H. Wentz; James Hardy b. Nov. 20, 1876, m. Mary Elizabeth Bucklar; Son b. July 28, 1878, died; Alice Taylor b. Aug. 28, 1879, m. Lars L. Olsen; Lucy Jane b. Dec. 2, 1881, m. Peter N. Anderson; Louisa Gwyther b. July 2, 1883, died; John Laird b. March, 1885, died; George Taylor b. July 10, 1888; Joseph b. March 13, 1892; Hyrum b. March 13, 1892; Junis Paxman b. June 13, 1894; Hattie Eva b. April 10, 1896; May Afton b. May 30, 1899.

Married Annie Maria Sorenson November, 1878, Salt Lake City (daughter of Jeppa Sorenson and Catherine Ceila Johnson, Koosharem, Utah). She was born April 26, 1859. Their children: Annie Maria b. July 9, 1880, died; Catherine Ceila b. July 15, 1882, m. Albert Earl Davis; Henry J. b. April 24, 1885, died; David William b. May, 1887, died; Isabell b. June 28, 1888; Wilford W. b. April 28, 1892; Gilbert b. July 14, 1895; Jennie Marretta b. May 5, 1900. Family home Goshen, Utah.

Member of presidency of 15th quorum of seventies; missionary to Scotland 1889-1890; counselor to Bishop Peter Okelberry, Goshen ward; superintendent of Sunday school; counselor to president Y. M. M. I. A. School trustee. Assisted in bringing immigrants to Utah 1866. Worked on St. George temple. Carpenter; miner; farmer. Died May 22, 1905.

JENKINS, JAMES HARDY (son of John Laird Jenkins and Emma Louisa Taylor). Born Nov. 20, 1876, Goshen, Utah.

Married Mary Elizabeth Bucklar June 24, 1903, Salt Lake City (daughter of George Bucklar of Burton Overy, and Jane Fant of Swineshead, Lincolnshire, Eng.). She was born Nov. 9, 1876. Their children: Ruth Mary b. Feb. 18, 1910; John Laird b. Dec. 5, 1911; Pearl Fant b. June 8, 1912.

Missionary to Missouri 1902-04; bishop Grand View ward; secretary elders quorum, Goshen, Utah. Fruit raising; mining.

JENKINS, LEWIS (son of Thomas Jenkins and Margaret Griffith, Glamorganshire, South Wales). Born March 28, 1834, in Glamorganshire. Came to Utah 1859.

Married Eliza Ann Harrison May 22, 1870, Salt Lake City (daughter of Isaac Harrison and Hanna Dore of Belper, Derbyshire, Eng., came to Utah 1879). She was born Nov. 24, 1840. Their children: Lewis R. b. April 2, 1871, m. Laura Cynthia Moench Dec. 22, 1899; Rosa, m. Louis Beason Bingham; Eliza Ann; William, d. young; Thomas, m. Florence Turner; Clara Jane; Margaret; George Albert, m. Lillian Malquist. Family home Plain City, Utah.

Member 54th quorum seventies; president Y. M. M. I. A.; first assistant Sunday school superintendent. Justice of peace. Farmer. Died July 30, 1903.

JENKINS, LEWIS ROBERT (son of Lewis Jenkins and Eliza Ann Harrison). Born April 2, 1871, Plain City.

Married Laura Cynthia Moench Dec. 22, 1899, Salt Lake City (daughter of Louis F. Moench and Ruthinda Eveline Hill of Ogden, Utah). She was born Sept. 13, 1875. Their children: Genevieve Eliza b. Nov. 22, 1900; Lewis Rulon b. Sept. 12, 1902; Laurence William b. Nov. 5, 1904; Gwendolyn b. June 28, 1907; Ruthinda La Rue b. March 26, 1909; Donald Moench b. Aug. 7, 1911, d. young; Donna Mae b. Nov. 4, 1912. Family home Plain City, Utah.

One of presidents 87th quorum seventies; missionary to Hawaiian Islands 1895-99; assistant Sunday school superintendent; first counselor and secretary Y. M. M. I. A.; secretary elders' and seventies' quorums. Farmer.

JENKINS, THOMAS (son of David Jenkins and Jane Ferguson of Lancaster county, Pa.). Born 1808 in Lancaster county. Came to Utah 1852.

Married Joanna Marshall April 19, 1838, in Lancaster county (daughter of Joseph Marshall and Joanna Halzel of Philadelphia, Pa.). She was born April 21, 1816. Family home Ogden, Utah.

High priest. Blacksmith and farmer. Died Dec. 3, 1893.

JENKINS, THOMAS (son of John Jenkins and Hannah Cartwright of Herefordshire, Eng.). Born Sept. 18, 1829, in Herefordshire. Came to Utah Sept. 22, 1848, Lorenzo Snow company.

Married Anna Smith Jan. 16, 1851 (daughter of Thomas Smith, pioneer John Young company). She was born Dec. 2, 1833. Their children: Mary Ann, m. Richard G. Lambert; Alice, m. David L. Dean; Sarah J., m. Abraham H. Cannon; Annie, m. Frank Wilcox; John A., Eva, George B. Thomas W., last four died.

Married Mary R. Avery Oct. 27, 1855, Salt Lake City (daughter of Erastus and Jerusa Avery), who was born Oct. 19, 1834. Their children: William E., m. Maria Kimball; Sophia, m. W. A. Aubrey; Rachel (deceased), m. Charles Slade; Thomas H., m. Minnie Moffat; Cyrus F., m. Matilda Burrows; Maud, m. J. U. Eldredge, Jr.; Joseph J., Jerusa A., James A., latter three died.

Married Mary A. Fuller Dec. 22, 1866, at Salt Lake City. No children.

Married Mahala Elmer Dec. 19, 1870, Salt Lake City (daughter of Edward Elmer and Elizabeth Ann Blundon of Suffolk, Eng.). She was born Dec. 12, 1847. Came to Utah 1870. Their children: Edward Elmer, m. Elizabeth Cutler; Harrison E., m. Julia Wieser; Rose, m. Carl A. Badger; Emily, m. David A. Smith.

My Ancestors Was Pioneers

If it is discovered that my forebarers were not the first to go beyond the borders of civilization to carve out of the wilderness an inheritance for themselves, neither were they by any means the last. Some of them joined hands with the most daring adventurers of the age in which they lived. They unmindful of the perils that beset the lives of the pioneers made themselves a part of whatever fate decreed should be the lot of those brave men and women who went before an advancing civilization. If it was to build roads into an unshesable region. Or if it was to build a dam across a stream of water, or build canals or laterls so that the water could be poured out over the porched land and make the desert bring forth in abundance the necessities of life. My fathers people were of the landed folk. However following the line back into the early part of the seventeenth ^{century} we find the name of a ~~Judge David Jenkins of Glamorganshire Wales. This corresponds with the resident place of~~ my Greatgrandfather Thomas Jenkins who was also of Glammorganshire South Wales. ~~This suggests a relationship, though not conclusive. A John Jenkins also of the same place and the first of that name in America, is said to have been the Son of Judge David Jenkins. He came from Wales to North Carolina where he was twice Governor of the colony. He died in 1681 leaving a widow and five children. Johanna, Henry, John, Elizabeth, and Thomas. (This information is subject to revesion and may be corrected elsewhere)~~ My Greatgrandfather Thomas Jenkins lived at Glamorganshire South Wales. He married Mary Thomas. Nothing further regarding his family can be given at this time. My Grandfather James Jenkins was born October 1818 Lampeter Pembroke South Wales. He married Elizabeth Davis Born January 12, 1810. Three children were born to them. Jane born 25, June 184 at Llanelly Glam South Wales. She was married to Bishop Andrew W. Cooley in the Indoment House Feburary 22, 1868. Six children were born to them. Henry, Alva, Mellisa, Elizabeth, Ethal, and Samuel. John Jenkins Born May 27, 1846. At Llanelly South Wales. He married Rozella Morris daughter of George Vernon Morris and Hannah Maria Newberry Daughter of James Newberry Nov. 25, 1870.

Grandfather Jenkins

X William Jenkins. born october 7, 1848. Llanelly South Wales. He married Fanny Hirst daughter of John Hirst and Charlotte Brook she was born May 10, 1848. Eleven children were born to them. John W, Hannah Elizabeth, Sarah J, Fanny Grade, James Hirst, Annetta Eve, Mary C, Alonzo, Amos B, Thaddus, and Annie.

X My Grandfather James Jenkins was a man of strong and determined charactor, profoundly religious and sincere. Though not highly educated in the schools of his day he was able to keep abreast of the general trends of the times in which he lived. He possessed that uniqueness of charactor that establishes one in the mind and hearts of those who knew him best. He never loosed his hand from the plow and looked back, neither did he take flights into the deep unchartered future. To him the present was his highest point of achievement. He with his family joined the Church of Jesus Christ of Latter Day Saints in Wales, a short time later he with his family emigrated to the United States reaching Salt Lake City in September 1854. Thus becoming one with his family to suffer with the others of the Saints, the vigorous vicissitudes of a yet untamed wilderness. The story of the anxious days, weeks, months and years that followed the advent of the saints into the valleys of the mountains has so elequently been told by other writers that it does not come within the realm of my purpose to enter into an extended discourse on the matter. It is more to my point to follow family lines, which of course parallels to a great extent the family lines of others engaged in reclaiming an arid desert. The first report that I have of the entering of my grandfather Jenkins with his family into the camp of Isreal on the march. Was at the time when many of the weary and heartsick saints in the camps of Zion were stricken with the so often fatel disease Cholery. So violent was the attatk of the disease that men women and children with parched lips and swollen tongues pleaded in vain for water which at that time was denied the patients by their Doctos. My father relates how that he listened to the cries of his sister untill he could stand it no longer. he secured a jug and rilled it with water and at his first chance he gave it to her. My father relates that so desperate was she that she reached it from

My Father upon the
take the jug from her. (he was nine years old and she was eleven) He was severely reprimanded and told that in all probability his sister would die. But he related his story with somewhat of a broad smile that his sister got well and that he was the forerunner of giving people suffering from cholera all the water that they could drink. Said he the Doctors are all doing it now.

From this time on my people were associated with the exiled saints in their long and weary treks across the plains and in the valleys of the mountains. My father was sent back several times with other horsemen to help the travel weary saints bring their cattle into the Salt Lake Valley. It fell to his lot with some others to watch over the herds of cattle at night. He related that it proved to be an arduous job for at night the danger from indians was the greatest, they had to be out on the far side of the cattle at all times. There were stormy nights when the wind, rain, and cold sleet and snow would beat into the faces of man and beast alike soaking the riders to the skin as they tried to hold the cattle as they milled about seeking for shelter. And too on stormy nights the danger from rading indians was greater, for they knew that it was easier to frighten and scatter a herd of cattle on a dark stormy night than it was at any other time. Speaking of the tempestuous storms which beset the camps of Zion upon the plains and in the mountains, I will relate a testimony borne by a dear old grandmother who while setting in her chair conversing with some friends showed to them the stumps of both of her legs and said, I lost both of my feet, they were frozen off while I was crossing the plains for the Gospels sake, and I would do the same thing again for the Gospels sake if it became necessary. As pathetic and sad as was the plight of this faithful soul, many others with the camps of Zion also bore a testimony, a testimony that sank still deeper into the hearts of loved ones, not a testimony of the spoken word for their lips were silenced forever in death. He that giveth his life for the Gospels sake shall find it. Thus spoke Jesus the Christ to the Jews and now to the world. The power of reflection like that of a searchlight enables us to see and interpit now more clearly than was possible when the

We rejoice when they rejoiced
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It is by reflection that we of a later generation see and feel the magnitude of this great undertaking. While we glory in the faith and courage of these wandering pilgrims and rejoice when they rejoiced, and sing when they sung and pray when they prayed, still we cannot help but partake somewhat of their sorrow and pain and their great anguish of heart when a husband saw his wife the mother of his children as a last gesture clasp her ailing baby to her already failing bosom and hold it there until she too in many instances yielded to the inevitable and with baby was left behind in a lonely grave. Many wives and mothers also suffered the anguish of a broken heart when they too saw their husbands reel and fall under the weight of a heavy and merciless hand. Such was the fate of many men and women who had exhausted the last spark of vitality in an heroic effort to alleviate the suffering and distress of those of their loved ones who were dependant upon them for protection and a home. By far too often were they called upon to bid a last farewell to those whom they loved and leave them in the hands of providence. Such were the lights and shadows of an exiled and forbidden people who marched a thousand miles across a trackless waste to a haven of rest in the valleys of the Rocky Mountains far removed from their tormentors. But ^{not} for long, for once again the long and satan inspired arm of persecution reached out across the thousand miles of intervening deserts and mountain ranges and once more disturbed the peace of mind of the struggle weary saints. It seems as though the powers that be were not yet satisfied with the conduct of many of the mormon people. Justice must claim its own. Many who had joined the church had remained unrepentant. At the time when the saints were driven out of Nauvoo their homes burnt and their property confiscated. A great apostasy took place. the terrible persecution at that time proved in a measure to be a blessing to the church by weeding out the traitors and trouble makers from the church which was a blessing in disguise. And many more among the saints ^{were} hoty and highminded were brought down in humility before the Lord. It now seems apparent that it was partly at least for the same reason that the church was again chastised in the valleys of the mountains. Resuming again the story of

James Jenkins lived five for a time in Coon's Canyon

Jenkins was along a small stream of water in what is now known as Coon,s Canyon about fifteen miles southwest of Salt Lake City. Here he established a small dairy and for a time had no other means of exchanging his produce for groceries than on foot. Father stated that he had made the trip many times. How long Grandfather was able to maintain his dairy operations along this stream is not known but it must have been of short duration as the canyon is to narrow to farm which would necessitate the buying and hauling into the canyon both hay and grain which to the writer seems very improbable at that early date. However it is known that he filed on a homestead some four or five miles north of the location in the canyon, but it is not known to the writer wether or not this filing was done befor or after he moved with his family to a location west of north point Jordan and began hauling salt from out near where the Inland Crystil salt ponds are now located to a refinery in Salt Lake City. The absence of accurate information on this point does not alter the theme of this story. It is the intent of the writer to bring to the notice of future generations the struggle for an existence of the

early pioneers. So stern and exacting was the tenure of the times that death alone could erase the impressions that was indelibly inscribed on the memory. The leaders of the church held up to the saints the principal that the most important thing was to humbly submit themselves to the order of heaven. This the most faithful among the saints did as they talked to the Lord in their fields and in the stillness of the night. Many of the dark shadows of opression were dispelled in this manner, while those whom we may term as the undignified and rebellous were left to flounder in the bleak shadows of uncertainty. The Bible calles it, being tossed too and fro by every wind of doctron. The poet advises.

Live for something, have a purpose
And that purpose keep in view
For drifting like a helmless vessel
We can never to ourselves be true

Many a reck that strues life,s ocean
If some star had been their guide
Might have been riding safely
But they drifted with the tide.

We must remember that the Gospel is founded upon rational, lofty, enduring and

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segregated. The faithful then as now knew that the innermost mysteries of creation are not for the outward associations and conventions of men, but for the heart. For this reason their names were not then or are not now incised at the top of the list of those who seek for the plodits of men but reposes in the garden of nature where God speaks. They built their homes in the midst of these garden and asked for nothing better, ^{and} only asked for more when they believed that they had earned more. Looking backward from where I stand now it seems to me that my ^{and grand} parents parents were proufound believers in the blessings that came to them in small parcels rather than in large bundles and looked upon the church and the community in which they lived as a vital part of their lives. They believed in each other and worked together building houses and barns and roads into the canyons where they obtained wood, fence posts, poles and bridge timbers and tell their favorite stories and jokes as they set in the shade while they consumed their noon hour meal. They gloried in the blood curdling stories told around the campfires at night. The women then as now had their favorite hero,s but not of the Boby socker,s variety, but he men who would ride out on the prarie and shoot it out with the indians or anybody else who dared to encroach upon the rights of the settlers. Porter Rockwell was a favorite of both men and women. He was a rough and ready man with his gun and didnt fail to use it whenever he deemed it necessairy. he was a terror to the outlaw, but a fearless defender of the saints. He was a bodyguard to the Prophet Joseph Smith. It is related that upon one occasion he was arrested by the enemies of the church and placed in jail for several months on being released he went directly to the prophets house. At first the Prophet didnt recognize him for during the time that he was in jail his beard had growen long and his hair draped over his shoulders. When the Prophet come to know who he was he threw his arms around him and wept. It is also related that the Prophet because of the fearless service to the Prophet and to the church in time of great need by brother Rockwell, the Prophet promised him that he would never suffer death by bullets. This promise was fulfilled. He became President Brigham's Y oungs body guard and crossed the plains with the

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If in our investigation we discover that they did no worldly
 recognized great deeds. By the same token we find that they
 had no great faults. They choose to earn by the ^{sweat} of their
 brow, that upon which they subsisted, rather than to take from others
 by force or trickery, that which they had honestly accumulated.
 It is the purpose of the writer to discard as unfair the inci-
 dentia^l innovations, and give to them that which by devine dec-
 ree rightfully belongs to them. Perpetuation of their heritage.
 It is no easy task to rescue from the debris of the past, even
 a thousandth part of which they are worthy. The light of many
 of these brilliant stars have been dimmed by the mists of ant-
 iquity. However by devine providence a glow of light from afar ^{now}
 shineth along their pathway. This light serves to guide search-
 ers of time dimmed records, over bogs and depressions to the
 roots of long forgotten family trees. By far the greater number
 of instances, when the accumulated dust of the ages have been
 wiped from these ancient pages, nothing but a name or a name
 and place of residence is left as a guide to the searcher, su-
 bject to gales of uncertainty. However they do serve as a clue.

As per. ^{Chapman} John is probably the most favored of the Jenkins family.
~~John Jenkins emigrated to the United States at a very early date.~~
~~His as far as I am able to ascertain was the first of that name~~
~~in America. He is said to have been the son of Judge David Jen-~~
~~kings of Glamorganshire, South Wales. He was twice Governor of the~~
~~Colony of North Carolina, sometime later than 1625. It is definitely~~
~~known that several families of my progenitors lived at Glamor-~~
~~ganshire, South Wales. This fact furnishes a theory of relati-~~
~~onship.~~ Turning attention now to my mothers line, on her mothers
 side who was the daughter of James Newberry. The Newberry line
 on which considerable research and Temple work has been done, ex-
 tends back into the remote past. Henry De Newburgh later changed

Or rather in

Henry De Newburgh

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Message-ID: <20031030085533.71140.mmail@web10203.mail.yahoo.com?>

Received: from [216.190.25.66] by web10203.mail.yahoo.com via HTTP; Thu, 30 Oct 2003 00:25:38 PST

Date: Thu, 30 Oct 2003 00:25:38 -0800 (PST)

From: Jenkins Kevin <kjenkins84770@yahoo.com>

Subject: Jenkins obituaries

To: John Jenkins <arvella@safelink.net>, Kent Buckner <Kent_Buckner@atk.com>, Peggy Mortensen <mortensen@cbn.net.id>

MIME-Version: 1.0

Content-Type: text/plain; charset=us-ascii

X-Mozilla-Status: 8001

X-Mozilla-Status2: 00000000

X-UIDL: 20031030012541DEF0

Here are some obituaries of interest:

In the March 7, 1904 Deseret News, under the header "Dies of Old Age"

James Jenkins, an Early Settler, Crosses the Great Divide.

James Jenkins, one of the early settlers of this valley, died Sunday at 6:30 a.m. at the home of his daughter, Mrs. Jane Cooley of West Jordan, in his eighty-seventh year. The deceased was born Oct. 24, 1817, in Carmarthenshire, South Wales, and emigrated to Utah in 1854, arriving here Oct. 6. He joined the Church in 1847, being one of the first to embrace the Gospel in that part of his native land. He was a local missionary for several years before he emigrated, and was a man of strong, determined character, yet humble and kind. He was honest and honorable in his dealings and lived and died a faithful Latter-day Saint. He leaves one daughter, Mrs. Jane Cooley, and two sons, John and William, as well as a host of warm friends.

The funeral will be held from the Pleasant Green meetinghouse, Wednesday, March 9, at 12 o'clock. Friends are invited.

In the July 2, 1930 Deseret News, under the header "Called by Death"

John Jenkins

John Jenkins passed away at the family residence at Magna, Utah, late Tuesday evening. He was born in South Wales, May 27, 1846. He had been a resident of the U.S. for 76 years, and of Magna for the past 47 years. He is survived by three sons, John M. and Arthur, of Pleasant Green, Utah and George Ernest, of Gooding, Idaho, two daughters, Mrs. Ada J. Clark, Pleasant Green, and Mrs. Pearl Kilts, of Magna, Utah; 15 grandchildren, and 13 great grandchildren. Mr. Jenkins was a pioneer of 1854.

In the October 24, 1933 Deseret News, among the obituaries

Jane Jenkins Cooley

Mrs. Jane Jenkins Cooley, 89, pioneer of Utah and widow of Andrew Wood Cooley, died at the home of her daughter, Mrs. Hyrum R. Walker, (1576?) South Main Street, Sunday at 8:18 p.m. of infirmities incident to age.

Funeral services will be conducted Friday at 1 p.m. in the rose room of the Deseret Mortuary, 36 East Seventh South street. Friends may call at the French room of the mortuary until time of services. Burial will take place in the city cemetery.

Mrs. Cooley was born June (25?), 18(44?) at Cardiff, Wales, and emigrated to America with her parents and crossed the plains to Utah in 1854. The family settled on the banks of the Jordan river, then known as the North Point ward. Her husband was the first bishop of the Brighton L.D.S. ward.

She is survived by two sons and three daughters, Henry W. Colley of West Jordan, Alva L. Cooley, Mrs. Hyrum R. Walker, Mrs. Melissa J. Spo(?)s and Mrs. Elizabeth Price of Salt Lake, (35?) grandchildren and 10 great grandchildren.

In the August 22, 1951 Deseret News

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Message-ID: <2003101914175115246.amvd@web10207.mail.yahoo.com>

Received: from [216.190.25.66] by web10207.mail.yahoo.com via HTTP; Sun, 19 Oct 2003 13:17:52 PDT

Date: Sun, 19 Oct 2003 13:17:52 -0700 (PDT)

From: Jenkins Kevin <kjenkins84770@yahoo.com>

Subject: Hannah Maria letter

To: John Jenkins <arvella@safelink.net>

MIME-Version: 1.0

Content-Type: multipart/mixed; boundary="0-1528446427-1066594672=:12923"

X-Mozilla-Status: 8001

X-Mozilla-Status2: 00000000

X-UIDL: 200310191417516E24

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X-Apparently-To: kjenkins84770@yahoo.com via 216.136.130.65; Sun, 12 Oct 2003 19:26:13 -0700

Return-Path: <kgenjenkins@yahoo.com>

Received: from 216.109.118.105 (HELO web60210.mail.yahoo.com) (216.109.118.105) by mta107.mail.sc5.yahoo.com with SMTP; Sun, 12 Oct 2003 19:26:13 -0700

Received: from [216.190.25.66] by web60210.mail.yahoo.com via HTTP; Sun, 12 Oct 2003 19:26:12 PDT

Date: Sun, 12 Oct 2003 19:26:12 -0700 (PDT)

From: Kevin D Jenkins <kgenjenkins@yahoo.com>

Subject: Hannah Maria letter

To: kjenkins84770@yahoo.com

MIME-Version: 1.0

Content-Type: text/plain; charset=us-ascii

Content-Length: 1327

A LETTER FROM HANNAH MARIA NEWBERRY MORRIS

S. L. City March 18-1876

Dear Bro. Abram as I have not heard from you or any of my folks for A long time I have come to the Conclusion to write a few lines to you in hopes that I may hear from you Soon and larn how you are geting along and allso how James and his family are getting along and

wether Father is yet living and when you heard from him and all you know about him and his younger famaly and what you know about Johns famaly and Jane and her folks the last I heard from any of you was a few words from Bro. Buryes that used to live in Keokuk he said that you talked of coming out here on a visit. I whould very much like to see and I think that a trip out here whould well pay you for your truble and that you would never regrett it and could not spend that much money to better advantage it is not much of a journey now by Railrode. I have thought it a little strainge that none of my folks ever write to me as they all know where I am but I do not know where they are. I am still living in the same House that we Built when we first came here 25 years ago. Electa and Ester never write to me they know where I am but I do not know anything of them do you if you do send me word for I should like to hear from them very much did you ever here anything about Seth Palmer after Harriat died Sallay Ann and Patty are living in Iron County about 250 miles South we here from them very little while I supose you know that Sallay Ann has been a widdow for over 3 years and Patty has a large family 8 or 9 Children.

I wish you whould send me an acount of all you know about the Genineolagy of my Fathers and Mothers folks and any Other information that you think whould be interesting to me and I will do the same in return.

I am afflicted pretty bad with Salt rhume in my feet and ankles for a great many years which makes it very difficult for me to get around the House my family Consists of 11 living Children and one Dead five Girls Married and two Boys. I have five Boys and Six Girls my Grand Children Number 23 in all 11 Boys and 6 Girls living and 2 Boys and 4 Girls Dead. I will now Close by saying that I hope that you will not fail to answer this letter at the Earliest Opportunity and send me the Adress of all the folks. Our Adress is George Morris 17 Ward S Lake City UT this is all for the present.

>From your affactionate Sister
Hannah Maria N Morris

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LIFE STORY OF GEORGE ERNEST JENKINS

George Ernest Jenkins, son of John Jenkins and Rozella Morris, was born April 11, 1877, at North Point Jordan, Salt Lake County, Utah. When George was about six years old, his parents moved to Pleasant Green, Utah, Salt Lake County, on a small farm. His mother was a school teacher and taught school here. This is where he went to school. He was given a Mission blessing to the Northwestern States, September 6, 1899, by President Joseph W. McMurrin. It was given in the Salt Lake Temple Annex.

He was appointed to preside over the Corvallis District at Corvallis, Oregon, and was a member of the Branch Presidency of the Hood River, Oregon Branch of the Church.

George married Elma Stogsdale, daughter of Jesse Stogsdale and Nettie Hutchins of Salem, Oregon, August 3, 1901. One child, Rozella was born to this union July 31, 1902. They went through the Salt Lake Temple for their sealing before she was born. They were living at Salt Air at this time. After Rozella was born, they moved back to Oregon and she left George and went home to her mother. They were divorced in 1905 and she married a man by the name of Bob Herbert. They had three daughters and one son. She died when her son was born.

George returned to Salt Lake City, Utah, and started to attend the Salt Lake University. After three years he met Rosella Cora Brown, daughter of Frederick Brown and Charlotte Haynes. They were married in the Salt Lake Temple June 24, 1908. They moved to Pleasant Green, Utah, and bought a home of 8½ acres and built a house on it. George worked at the Utah Copper Mills. They paid \$200 an acre for the farm. While living here, two daughters were born to them; Cora Levern and Charlotte Viola. They lived here in Pleasant Green for eight years.

December 2, 1916, they moved to the community of Shoestring, southwest of Gooding, Idaho. While living at Shoestring, he held various community offices. They are as follows: elected Trustee of District 31 in Gooding County, 1917 to 1920. He served nine years, the last six as Chairman of the Board; elected Director of the Gooding Co-Operative Creamery, 1920, Director of the Federal Farm Loan Association of Wendell, Idaho, 1920; served two years. The last year as Chairman of the Board; elected Chairman of the Gooding Branch of the Farmers Intermountain Equity Association; 1922, Chairman of the Shoestring Community Club and also Chairman of the Shoestring Literary Society. He was State of Idaho first prize winner for Certified Wheat in 1927. Also, he won first prize on his apples at the Gooding Fair.

During this time, two more children were born to this union. A boy, Ernest Verlin and a girl, Elva Elevene.

They moved from Shoestring out Northeast of Gooding for seven years then they bought a small farm at Tuttle, Idaho, and lived there five years. They belonged to the Hagerman Ward while living in Tuttle.

At the age of seventy, the doctor told him to retire because of his health. He bought a lot in Gooding and built him another home. There he lived until his death August 21, 1951.

AUTOBIOGRAPHY OF GEORGE E. JENKINS

For some years past it has been my desire to write a short sketch of my life. Hoping that somewhere along the line, my faith and enthusiasm has been of such fibre as to merit the admiration and attention of all who may read this short story.

2

I was born of pioneer parents near Salt Lake City at a time when the territory of Utah was in its early stages of development. Plenty of men and women who had crossed the plains with the earliest companies were still living. My parents among them.

My mother with her parents arrived in Salt Lake City just one year and two months later than the Vanguard Company. It was under these conditions that I received my first and lasting impressions. The stories of hardships, faith and courage, and the sorrowful who's loved ones lay in lonely graves back on the desolate prairie. We ourselves still feeling the pinch of hard times. These stories, especially the stories that told of faith and missionary work, stirred my young soul.

There was a story that used to go the rounds, to the effect that only those men who had double crowns would go on missions. One day this story was being repeated in our home. Some of the older children took it upon themselves to find out who, if any, of our family would go on a mission. They first went to my youngest brother and discovered that he had what they called a double crown. Well, he was going on a mission. Next they came to me, and discovered that I had what they call a single crown. And that's when the fireworks started. I didn't care whether I had just one crown or no crown at all, I was going on a mission. Finally, mother intervened. We were all glad to believe her when she said that there was no truth in the story. Several years later I was called to go on a mission.

When I received the letter from P. O. Box B., I seemed to become wild with enthusiasm, but our financial conditions could hardly have been more discouraging. (It was fifty years ago, on March 3, 1849) I handed the letter to my father. He read it then placed it on the window sill. Then held his head down as though looking at the floor. I stood and waited for him to say something, but he never spoke. My heart seemed to beat faster and faster the longer I waited. Then acting upon a sudden impulse I retired to a spot in a ravine about three-hundred yards from the house. Then I kneeled down and told my Heavenly Father that I had been called on a mission, and that I wanted to go but we had no money, but I was willing to work and earn sufficient money to pay my way into the missionary field if I could get a job. My face seemed to flush or grown warm. I raised upon my feet. The name of a man that ran a sheep shearing gang came into my mind. It was the time of year that the sheep men brought their herds in off the range to be sheared. I went back to the house and found my father still sitting by the window. As I entered the house, he said, "Well, my boy, what are you going to do?" then added, "I have been sitting here ever since you went out, trying to devise a plan where by I can help you, but every avenue of help is closed to me, I can't see my way clear to do anything for you." Then he waited for me to speak. I said, "I am going up to Isaac Coon's and see if I can get on his sheep shearing gang." Securing a horse, I rode up to brother Coon's home. I found him out by his well. Addressing him I said, "I have received a P. O. Box B letter and need a job to help me prepare myself to go on a mission and I thought you might give me a job shearing sheep." Before I had ended my speech his face had lit up and I felt sure of a job. He answered me by saying, "My gang is already made up but you bet your boots I'll give you a job.." He said it in such a friendly spirit that it almost made me feel as though I was already on my way to the mission field. In fact, I was.

I sheared sheep from the middle of March to April 21. We were finished the last heard of sheep that Brother Coon had contracted to shear and I lacked a lot of money yet. But it seemed as though the Lord was right there to further help me. It happened like this. The herder was trying to get the last of the sheep into the pens, but the

boss didn't like the way the herder was doing, so yelled at him in a pretty rough voice. The herder climbed out of the corral and told the boss to pay him off. I finished the sheep that I was shearing, and while doing I told Brother Coon that it looked as though there was an opening there for me. I went to the sheepman and asked him if I could have the job that the herder had vacated. He replied that if I was ready to take over right then that I could have the job. I told him that I was ready.

I was to leave for my mission on the 6th of September, which gave me 5 days to prepare for my mission. I received twenty-six dollars from a farewell that was given in honor of myself and two others who were leaving at the same time.

Everything went well until I had been in the mission field for three weeks, then I became sick with a burning fever. I went to headquarters and went to bed where I remained for a number of days. The Elders who were there at Headquarters were no doctors and became very much concerned. They did everything that they could for me but my temperature continued high. On the 4th day I overheard them making plans to send me home. If someone had stuck a sharp instrument into my body it would not have hurt me worse. I had wanted so bad to fill a mission. I had worked and worried and prayed, and had given my Father in Heaven credit for my being in the missionary field, and now I was stricken down with fever disabeling to help myself, and plans were being made to send me home. Yes, I prayed. Soon one of the Elders came into my room and asked me how I was feeling and I told him I was feeling stronger, and that I would be out of bed within the next two or three days. The Lord stepped in again for the next morning my temperature was almost normal. I stayed in the field and was given credit of doing a good work. I took the lead of my companions and finished my missionary work by presiding over the Corvallis District.

The Lord wants all of his children sober minded. It sometimes takes a lot of hard jolts to bring us in line with the Father's plan, but to the sorrow of many, in place of becoming soberminded and humble, they develop a rebellious spirit that moves them over into another sphere wherethe spirit of God does not dwell, here they suffer a spiritual death. The Bible tells us that God's people are a tried people. It must needs be so otherwise there could be no standard of judgement, and being no standard of judgement there could be no Celestial Kingdom. It is the disposition of almost all men to become angry when corrected and an angry man cannot be reasoned with. The Bible teaches that if there were no evil there could be no good. that's true enough, but the devil and his angels continue to furnish the evil. If we have a desire to serve God, we will gradually assume his standards.

Now, I want to speak briefly of that period between the time I first interested myself in upholding the principles of right and the time I was called on a mission, under the guidance of an all wise hand. I grew to manhood subject to the will of God. Incumbered by human frailties and alimited spiritual vision, I stumbled on always toward an unseen something that held me fast in its magnetic grip. I did not understand life in its deepest meaning but was possessed of an inward urge. There was an invisible meaning to life, a faint whisper - ing, a warning voice. As I grew older my inward assumed the more realistic and dignified roll of reverence and worship. The Bible speaks of the faith of a child - as a boy of fourteen years, I exercised my

faith in behalf of my father who had been attacked by a severe form of quinsy. He was setting near the fire gasping for breath. I kneeled down behind the stove and asked my Father in Heaven to heal my father. Then I anxiously awaited results. It seemed not more than an hour's time until the lump in his throat burst almost strangling him for a minute or two. Some will ask, "Would it not have broken at that time anyway?" But I was sure that the lump burst in answer to my prayer. I know not what others may think, I am still willing to let my boyhood impressions remain in tact.

The ensuing winter found me officiating in my first public office. I was elected vice-president of the literary society (school activity). The following winter I was made secretary of the Y.M.M.I.A. About two years later I was set apart as a Ward Teacher.

Now I will relate the three most effective sermons that I preached while still in my teens. All three of these instances happened while I was tending sheep. (It makes one think of the shepherds of old.)

One winter I was alone with my uncle's sheep out on a lonely desert in the northwestern part of the State of Utah. I made the acquaintance of a man who was also tending sheep. We often visited together out there on the desert. He was a man delighted in telling stories and awaited citations with underworld character, especially women. I didn't relish his stories and awaited my chance to tell him so. One day he came to me with a different story. He said he had finally located the girl that he had been looking for. A girl that was sweet and clean. He further said he was going to quit herding sheep and go to the little village where this girl lived and stay there until they were married. This provided me with the chance I had been looking for. So I asked him if he had told this good clean girl all of the stories about himself that he had told me. He eyed me somewhat suspiciously, and then asked me if I thought he was crazy. I answered that I didn't think that it would be a crazy act for him to tell her the stories about himself just as he had related them to me, that is if his stories were true. Which I had no doubt but what they were. Soon our bickering became a bitter row and he finally turned and walked away. I never saw him again.

Some time later the sheep that I was herding were moved to the shearing corral, and it is here my next story begins. A young man about twenty-one years old was helping shear the sheep, he was a promising musician, but had acquired the vicious habit of connecting the church authorities with all kinds of immoral acts. Insomuch that he was asked by the other men to leave the camp. He was a Bishop's son. A short time later he was stricken with appendicitis. In spite of all that the doctors could do he grew worse until it became apparent to all including himself that he must die. With his last breath he lay pleading with the Lord to just let him live long enough for him to prove to the members of the ward that he could live a better life. So pitifully became his pleadings that his mother who wanted to be at his side until the last, had to be taken from the room.

A year later I was herding sheep near Soda Springs, Idaho. The foreman, although a mormon, who chose to stay at my camp each night after eating his supper would pick up the Book of Mormon and lay on the bed and read a few pages and then say that the Book of Mormon contained a pack of the d_____ lies that he ever read, and then go on to ridicule Joseph Smith for thinking that he could make the people believe a pack of lies like the Book of Mormon contained. I was

not enjoying his slanderous talk but did not want to tangle with my boss so, finally, one night, he repeated his slander, and I asked him why he read the Book of Mormon at all. He answered that the Book of Mormon was the most interesting novel that he had ever read. Then I told him he would meet the same fate that brought to a close the life of a young man that I knew. He wanted to know about this young man that I had spoken of, so I repeated the above story, emphasizing the remorse expressed by the young man as his life drew to a close, and how his mother became so hysterical that she had to be taken from the room. As I finished my story this man layed the Book of Mormon on the bed and gazed into my eyes seriously and said, "I believe that the Book of Mormon is true just as you do, and furthermore, I believe that Joseph Smith was a true prophet of God, just as much as you do, but I am just like a lot of other people having the habit of thinking that it makes me look smart to say things about the authorities of the church. After that he layed on the bed night after night reading the Book of Mormon but never spoke another word against it or against Joseph Smith. I probably did some good there. And now for my third story.

Almost a year after the above episode I was herding sheep in the Wasatch Mountains out near Park City. I had become acquainted with several sheep herders. Among them was a man who had a wife and seven children. One night several of the herders came to the camp where I was working and after setting around the campfire exchanging stories and jokes for some time, some of them thought a card game would be interesting, but the man who had a wife and seven children at home suggested that we all get on our horses and ride into Park City and have a glass or two of beer and spend an hour or two with the girls. A couple of the boys thought it would be O.K. while two or three of the others hesitated to commit themselves. As the usual thing with me, I had to place my stamp of disapproval on the program, even though I was the only teen-age kid in the crowd. I addressed the man with the wife and seven children, saying, "I thought you had a wife at home." He flew into a rage at once, and said, "So I have but that is none of your d___ business." I retorted by saying, "I shouldn't think that you would want to go to Park City and fool around with the girls when you have a wife at home." This infuriated him more than ever. He came back at me with, "I am not in the habit of taking any lip from a d___ kid and you are no exception." The silence that ensued killed his spirit as well as mine. I don't know how much good that I did but I do know that no one went from our camp to Park City that night or any other night that I ever heard of. I do not know to what extent the reader will agree with me, but I do know that the above mentioned spirit has accompanied me throughout my life. However, time and experience has taught me to control my inner tention and be more tactful and co-operative, and to speak in opposition to my neighbor's views only when I can do so without incurring his wrath. At times I have waited for weeks and even months for an opportune time to express my views in opposition to views that my neighbor had expressed, weeks and months before.

At present I am enthused with the spirit of missionary work, awakening memories of the past. My thoughts are now carrying me back over fast dimming trails. I wish it were possible as I write this short memoir tonight to fully express my feelings as my whole being thrills to the return to missionary spirit, which is as near devine as anything that I am likely to witness in this life. Bringing with it one of the finest and most inspiring testimonies that it is the good fortune of mortal man to receive.

As my mind wanders back unfettered to the missionary field, I traverse again almost forgotten trails which lead back through the mist of dimming years. It almost seems as though I am again traversing the deep worn roads that lead across valleys and through the sinuous passes of high mountain walls. I seem to be living over again those zealous months that I traveled without purse or script, to preach a doctrine distinctive in human hope. I meet again, friends who gave me food and shelter, and in whose homes I found peace and rest. I can visualize the saints as they gathered together in small groups to worship and sing songs to the most high, and bear their humble testimonies to each other, as they were moved upon by the new light which had entered into their hearts to flow forever there. Nor would the vision be complete, in fact it would have dimmed, could I not recall the Elders with whom I labored, some of them still in their teens their countenance glowing like the floodlights of the dawn. For them, life's drama slowly builded as though in the palm of a guiding hand, until tangible results made of them worth exponents of the work of God. The dominant feeling in their hearts was overshadowed by the finest shade of meaning warmed by the glow of natural enthusiasm and urged on by the vitality of their young manhood. They stood up before the world unafraid, their voices trembling with emotion, and with almost matchless eloquence, they proclaimed to the world the saving principles of the Gospel of Jesus Christ. They rendered a service worthy of the plaudits of the world, and their names should ever be held in grateful remembrance by all who knew them, and especially by those unto whom they ministered. May their names be honored, and the many faithful testimonies borne by them forever live in the hearts of those people who heard them.

So far I have presented the highlights only that brighten the prospects of the Elders. There were shadows too, dark and devious. Rambling in theory, doubtful disparity, unbelief and plagued by dangerous emotions, and a lot of ism's. The one thing that saddened the hearts most of all of those concerned, was when an Elder wasn't deeply enough established in the faith to honor his calling and had to be sent home, thus breaking the hearts of his father and mother, and bringing to themselves a lifetime of regrets.

While to those Elders who remained true to their calling, and whose ambition it was to qualify themselves for the preaching of the Gospel of Jesus Christ which is the power of God unto salvation, came a sense of satisfaction and sweet repose. The more truth we absorb, the clearer our vision becomes, and like-wise, the more we exercise our faith, the greater becomes the manifestations of the spirit. The sick are healed, the blind are made to see, devils are cast out, and broken bodies are made whole. We are now living in the day in which the Lord had revealed His purposes, and is showering down knowledge and wisdom from heaven, and His spirit is flowing like the early dawn. His Holy Priesthood has been conferred on his worthy servants, and faithful men and women are sent to the far parts of the earth to proclaim to the inhabitants there of the glad tidings of great joy. Angels have been sent to this earth from heaven to restore the keys of all former dispensations to the earth. These keys with the keys of the present dispensation are now held by authorities of this church. Temples are being built in which the living are being sealed to their dead. All of which proclaims the coming of the Messiah to rule and reign for a thousand years.

A lady, not of our faith, submitted the following question to one of our church authorities. Said she, "In view of the fact that the drift of the world thought is away from acceptance of the miraculous, what is the future of Mormonism?" We in turn may ask her what the

7

world terms the miraculous? She may well answer, "Revelation." or direct communication between this earth and heaven. The appearance of the Father and Son to Joseph Smith. The visitation of angels, speaking in tongues, prophecy, the healing of the sick, and even raising of the dead. All of these are built into the foundation of the church. The substance of her question is: if the above mentioned manifestation, which she termed miracles, are all woven into the foundation of the Mormon Church, and the trend of the world is away from such things, what will become of the Mormon Church? In short will the Mormon Church become a world movement, or will it become a tolerated minor sect, or will it die amidst its own worshippers? Our answer to her question is: the existence of the church is not dependant on the drift of world thought, regardless of the drift of world thought. The Church has within itself, all of the powers necessary to become of itself a world movement. It is the Church of Jesus Christ. The power of God unto salvation. Which from the beginning made it a world movement.

And now a few words on faith and prayer. In addition to what I have already mentioned submit the following - When my first child was born, her neck was badly injured, resulting in convulsions. The doctor had but little hope of saving the child's life. The convulsions would reoccur about every twenty-four to thirty hours. She had survived three attacks. Each attack seemed to be more severe than the preceding one. The doctor left on business. The nurse called me to one side and said that the doctor had left word with her to tell me that there was no use of me going to any more expense because there was no chance of saving the baby's life. I asked the nurse what she thought about it. She said that she had been a nurse for twenty years and had never seen a baby so young that had been attacked so severely survive the third attack which this baby had done. But it would be impossible for her to survive another attack which was sure to come, and there was no further need for her to remain longer, and she went home. It was late in the afternoon. The shadows of death were hovering near. I went to the homes of those men whom I knew to be faithful, and told them to come to my house and bring their wives with them. I placed the baby's crib in the center of the room and we formed a circle around the crib, and then knelt down and poured out our souls to our Heavenly Father in behalf of the ailing child. Then we laid our hands on her and rebuked the disorder which was holding her fast in it's grip. We removed our hands and every one present seemed to speak in union. One and all alike expressed themselves as knowing that the child had been made well. Each and every one had partaken of the sweet spirit of peace that filled the room to overflowing. Yes, they spoke the truth, for the child was well. She has a family of her own, and is a faithful Latter-day Saint, and is at this writing President of the L.D.S. primary.

My wife who has been a faithful Latter-Day-Saint all of her life contracted pneumonia during the flu epidemic in 1918. Her lungs rapidly became badly congested. On leaving our home the doctor was intercepted by a neighbor woman who inquired of him how my wife was getting along. He answered her by saying that my wife could not live until morning. Just after midnight my wife in a very low voice called to me. I went to her bedside and noticed that her face was pale but calm, she said that she felt as though she was sinking and could not help herself, and asked me to administer to her, which I did. She seemed to recover considerable strength, and soon lapsed into a peaceful sleep.

8

The doctor came early that morning, and after examining my wife he raised from his reclining position and exclaimed, "Well, what's been going on here? Your lungs are as clear as a bell." That was thirty years ago and she is with me today.

Some twenty years ago a mother brought her seventeen-Year-Old boy to the hospital. His appendix had burst three days before. He was in critical condition. His mother appealed to the Bishop for help. He asked me to go with him to the hospital. We were met at the door of the room where the boy lay desperately ill, by a nurse. She informed us that the doctor had forbid anyone to enter the room. The Bishop asked the reason why. She said, "In the first place, nothing further can be done to save the boy's life." (she said) that gangrene had entered the stage that was called the spider web form and when that takes place, it's fatal. The Bishop interrupted her here, and told her that we wanted to pray for him, and that a prayer wouldn't hurt anyone. This seemed to disarm the nurse, and she stepped aside. The boy was out of the hospital in a few days and the doctor was heard to remark, "The Mormons have something that I am unable to explain."

My son was also attacked with appendicitis. The doctor tried to kill him unaware, by pronouncing his case a bad attack of indigestion, and prescribed a purge which is the worst thing in the shape of medicine that can be given a patient suffering from appendicitis. This only aggravated his condition. We consulted another doctor who pronounced his case jaundice and proceeded to prescribe medicine accordingly. He progressively became worse until he was writhing in pain. A consultation was held between three doctors and they decided to open him up and find out what was wrong. His appendix had been erupted for some six to eight days. But nature had stepped in and formed a protective sack into which the poison had flowed, preventing it from spreading into his intestines to any great extent. By faith and prayer and the scientific knowledge of the doctors coupled with the help of the nurses and the tender care of his mother, he was able to walk alone out of the hospital in less than ten days.

A bishop's wife told me that she counted the days of her life from the day she had been administered to. The foregoing is my own personal experience and thousands of the saints can bear witness to similar occurrences. And now we will take one look at the other side of the ledger. It was midnight when my wife woke me from a sound sleep. She feverishly said, "There is someone in the house." I listened for a minute and could hear nothing. Then I said, "You must be mistaken." She retorted, "No, I'm not." "They came here to the bed and woke me up by placing their cold hand on my face." I listened again and could hear nothing, and then a cold hand was laid on my face. I raised up and told her that she was right, that someone had laid their cold hand on my face. The children who were sleeping in their bed at the foot of our bed, were being disturbed. Apparently our twelve-year-old daughter was being handled quite roughly. Then my wife cried out, "They are killing my baby." We both were out of the bed by this time and were moving out children from their bed to our own. Then our sixteen-year-old daughter who was sleeping in an adjoining room screamed and said that someone was choking her. I turned to go to her, but was half fast by some invisible power. The girl screamed again, but this time in a strangling voice. My wife told me to hurry and go to her. I told her that I couldn't move, and then I remembered the Priesthood which I held, and had just begun to utter a rebuke when I was released. I rushed into her room just in time to see her forceably being thrown back from a sitting position. I reached her bedside. She lay there gasping for breath. Her face was blue and the cords in her neck bulged out until they were plainly visible. When she had sufficiently recovered to speak she said "I was nearly choked to death."

The next episode is almost too strange for me to believe myself, and still I can't shut it out. Several nights later, I was again awakened by a cold hand on my face. I lay there for several minutes waiting to see if I could detect the presence of a spirit intruder, but could not. I had just begun to relax my attention when a cold hand was again laid on my face. I turned my head and saw a light that came in just over the bathroom door, and then I was following in that light. In a very short time I entered a realm that would not seem strange to one who had witnessed a cold dingy twilight, for this was the condition there. I at once recognized the intruder. Going to him I placed my hand on his arm. It felt cold and slimy. The first words I spoke to him were, "Do you feel cold?" He answered, "No." I then turned from him and looked out over the surrounding country. I was at once struck by the listlessness of the place. As far as I could see people were aimlessly moving about or standing in little clusters, and there were no women there. If when I leave this sphere of action I am permitted to see the abode of the wicked, I expect to see it just about as I did then. Returning to my home I entered the house in the same way I had left it. I say myself laying in bed, and then a pleasant feeling came over me. I will have to give that fellow over there credit for telling the truth once for we have not been disturbed by him since and that was twenty-five years ago.

The last story seems to me so much like a vivid dream that I cannot expect othersto see it in any other light. Still I know that I was laying awake as stated above, seeking some evidence of a spirit intruder.

Turning now to a few thought on tribulation, one writer said that reverses are opportunities in working clothes. The Bible says, "If there were no evil there could be no good." We agree with the Bible, but say, "Let the devil and his angels furnish the evil and we will overcome evil with good." If there were no opposition, there would be no opportunities for labor, consequently no growth, neither temporal or spiritual. The Lord said, "My people are a tried people." He further said that he would severly chastize those whom he loved. One of the Elders asked John the Revelator, "What are these which are arrayed in white, and whence came they?" Then the Elder answered his own question saying, "These are they which came out of great tribulation." (Rev. 7: 13-14) At this point I will insert what is to me the greatest manifestation of divine favor that I have ever witnessed. I had just been ordained Bishop of the Gooding Ward, when I discovered a morals condition existing in the ward which had never been acted upon by the former ward officials. It involved the first counselor of the former bishop, whose wife was president of the Relief Society, and the Ward Organist, a widow.

In this case as in many of the cases involving adultery, the spirit of murder entered into the heart of the man involved. The case eventually came out into the open. The woman involved, first making the situation known to the Stake Patriarch and then to me. Becoming enraged because the woman repented and rejected any further advances from him, the man declared openly that he had been carrying on immoral relations with the said woman, and that he would kill the Bishop or even the

12

Stake President if they dared to interfere with him. So violent became his temper that upon one occasion at least, he attempted to carry out his threat of murder. His wife came rushing into the church where others as well as myself were doing some work. She went to one of the women and told her that her husband had placed a loaded revolver in his pocket and had out for the church. She cut through the blocks. She further told this woman to go quick and tell me that she had suddenly become sick and wanted to go home. She took my by the arm and walked fast to the car. It was eight miles to her home. When we reached her home she then told me what it was all about. On one other occasion he entered the church just as Sunday School was opening exercises. He stood in the center of the floor and profaned the name of God, calling out the names of some who he said he was out to kill. He then turned and walked out. The above was not without its effect upon the morale of the members of the church, a few of which sided with this man against the Bishop and those faithful saints who supported him. For some reason unknown to me, the Stake President ruled that no action be taken against this man, who some time later decided that he didn't want his name associated with the Mormon Church and asked that his name be stricken from the Church records.

It was at the time of the above mentioned conditions that I received the greatest manifestation of divine favor that I have ever witnessed. I became troubled at heart. One evening I decided to lay the whole matter before the Lord. I went into the bedroom and knelt down by the bed and told the Lord that I seemed to be failing in my effort to hold in check the turmoil being festered by this man and a few luke-warm members of the Ward. And that I felt grieved because of the fact that I was at the helm and that the faithful members of the ward, and several business men of the city who were not members of the Church were looking to me to control this evil that I had fallen heir to when I became bishop of the ward. And then I prayed that if the Lord was pleased with the efforts that I was making, to make it known to me. When I began to rise to my feet, it seemed as though I was picked up bodily and held fast while my whole being glowed with a warmth that could not be taken for anything else but a manifestation of approval. The glow of spiritual warmth withdrew and I turned to leave the room when I again was enveloped in the same spiritual warmth. I again stood still until the spiritual glow withdrew, leaving me with a glowing testimony that God will answer a faithful prayer. It also showed to me the difference between the cold slimy feeling that we experience when evil spirits entered our home, and the manifestations of the Holy Ghost. About six weeks later I was bringing my cows from the pasture, and was feeling somewhat disheartened. My heart was again disturbed over prevailing conditions, and without kneeling to pray, that same glowing warmth enveloped me. I stood still until it passed and from then until now I have never doubted but what the Lord was pleased with the efforts that I was making.

I like many others who listen in faith, hear above the roar of strife, a still small voice saying, "I am the light of the world, I am the way and the life, Follow me." It is good to know that it is not written in the book of destiny that the final triumph is not to the wicked, but to the righteous who endure to the end. All of the righteous who are weary and heavy laden, rejoice in the assurance that an era of peace will soon be born. An era of peace that shall not again be broken for a thousand years. In ceaseless acts we spell out the sentence to be imposed upon us in that great day of judgement.

ROZELLA NEWBERRY MORRIS JENKINS

Rozella was born 29 March 1848 in Lee County, Iowa. She was a daughter and the third child of George Morris and Hannah Maria Newberry. Her parents who were members of The Church of Jesus Christ of Latter Day Saints had been forced to leave their home in Nauvoo, Illinois in 1846. They had lived in various shelters in a state of destitution and ill health. The second child Julia Ann, had been born in a stable. Rozella was born in a little run down cabin that George had fixed up as a place to keep them from the elements. In May 1848 just two weeks after Rozella was born, George and Hannah in desperation made their third attempt to leave Iowa for Utah where many of the Latter Day Saints had gone. Hannah was very ill and had to be carried to the wagon with her infant daughter and two other babies to begin a five month trip across the plains and mountains to Utah where they arrived in September 1848.



George Morris built the third adobe house on a city lot which was located at 247 North 200 West Salt Lake City, Utah. It was at this location that the Morris family settled and where Rozella grew to

adulthood. They lived in the 17th Ward which was adjacent to Temple Square where George worked as a stone mason.

We do not yet have any information about the early years of Rozella's life. At age 19 she was married to Lucius Wheat Peck (of whom it is said wanted to marry in the Endowment House only to satisfy his curiosity) The marriage was not a happy one. They separated and Rozella had the sealing cancelled 3 May 1870. She then married John Jenkins 25 November 1870. They were married for time only since no one knew that the previous sealing had been cancelled. John Jenkins' parents were converts to The Church of Jesus Christ of Latter Day Saints and had immigrated from their native country of Wales in 1854. John was eight years old when he arrived in Utah.

John and Rozella lived in Salt Lake for about five years and then moved to North Point for about ten years and finally settled in Pleasant Green (now Magna) where they lived for the rest of their lives.



John was a farmer and stockman. He herded sheep and cattle. They lived in near isolation the years they were in North Point. There were very few houses and they have since disappeared. (North Point was beyond Rose Park)

John and Rozella built an adobe house on their farm in Magna and planted many trees and lilac bushes and called their place Arbor Park. It is now the site of a shopping mall by the same name. It was a beautiful place and was used by many groups and organizations as a place to hold picnics. John herded sheep in the Oquirrh Mountains and told his family of the green rocks he used to kick around. He was hired by the Kennecott Company to guide them into the mountains where those green rocks were located. Today that area is the location of the great open pit copper mine. John also herded sheep in Tooele Valley and as far west as Wendover.

Rozella had a fine intellect and a desire to develop her mind and talents. She was one of the first school teachers in the area. She taught school in a one room school located in Coonville about 8400 West and 4500 South. She was known to have kept journals but only a few pages have survived. She kept records of the produce that was given to her as payment for the pupils she taught. One page of her diary which survives shows a very fine penmanship and spelling.

John and Rozella were the parents of seven children all of whom lived to maturity. They had 21 grandchildren and in 1980 there are several hundred descendants..

Rozella fell one day while picking fruit and a lump developed on her arm. It became cancerous and her arm was taken off. When she was no longer able to keep house and take care of her husband she moved to her daughter's place. Ada Rozella Jenkins and Frank Lyman Clark took care of Rozella until she became critically ill and then she was moved to a nursing home where she died 24 February 1928. She is buried in the Pleasant Green Cemetery.

She is remembered by her grandchildren as a kind, loving Grandmother that carried herself with pride and was a very efficient and competent person. Her life was not to be envied. She lived in primitive conditions compared with those of today. She didn't have many of the fine things of life. She had plenty of work and the satisfaction of raising her children and some grandchildren. She and John were children of pioneers and like their parents they helped settle the west and people it. The contribution these courageous early settlers made must not be forgotten by us who enjoy the fruits of their labor. The world is a better place thanks to them. Those of us who didn't know them can look forward to meeting them later.



A SHORT HISTORY OF HANNAH MARIA NEWBERRY MORRIS

Hannah Maria Newberry, was born 13 March 1823, in Strongville, Cuyahaga Co, Ohio to James Newberry and Mary Smith, 6th in a family of 10.

Her mother died in 1842. Her father married (2nd) (Elizabeth) Betsy Hawkins, they had five children. She died. James married (3rd) Sybille Pulsipher. She had no children.

Hannah married George Morris, 23 August 1843. His first wife and child died in England.

Lavinia their 1st child was born 1 month after the Prophet Joseph and his brother were murdered.

She went through all the bitter persecutions of Nauvoo and there on. It took many months to get their outfit ready or together. George dug wells, and anything and everything to hurry them on their way.

They went about 12 miles west of the Mississippi and with two of her brothers, Abraham and James, they stayed four months and five days. George was very sick with ague and fever. Julia Ann was born there.

Hannah was sick a long time with jaundice and inflammatory rheumatism in the knee. She could not walk. A large abscess was found in her arm pit, but it finally broke. Her sister, Harriet, came and helped them as they were both down, but her brothers and sisters tanzelized her calling her the 2nd Mrs. Morris. One of her sisters took her away before grandmother was well. She later married, but died soon after leaving her husband.

There was another foul plot to harm them, especially Hannah, so they move on several miles west and some non mormons were good to them and helped them get their things together.

Rozella was born there. Hannah had a lot of sickness, chills, fevers, lack of the right food and shelter and many anxieties.

Finally they were on their way to Council Bluffs and left with the first companies. Their outfit looked good on the outside but the Authorities did not know they only had three sacks of flour, two bushels of dried corn and two milk cows. When they found out, they put all the wagons who were without supplies together in the Pizga Company.

They were sent first so they could kill and have wild meat to help their provisions last. They could travel faster so they found the best places to ford the rivers. The rest of the company would catch up just when they needed help. George crossed the Platte River 22 times. They lived mostly on meat and milk. When they got to the Green River, George mended everything and made moccasins from buffalo hides. When they got to the Green River they camped for 10 days waiting for Brigham Young. He wanted to lead or head the companies. It had taken them three months to get there.

They arrived in Great Salt Lake 2 September 1848, 10 days later George went up Mill Creek Canyon for logs. Archabold Gardener set up a saw mill at the mouth of the canyon and soon they had 1800 feet of lumber paid for by a quarter of beef.

George had made dobbies and had them ready. They had the third doby house in the city and valley.

They had saved 12 dried apple seeds so they planted them. The crickets kept eating them, but they were able to save 6 and the third year each tree had two or three apples, the first apples in the valley grown from seed.

5 February 1849 was cold--22 degrees below zero. They were still sleeping in the wagon with only 1 cover of ducking over it. This was a real bad time.

The first drawing for lots or land they got $1\frac{1}{2}$ acres where their home was to be built. The next, they got 5 acres west. Wheat was planted the first fall. Later it was used for pasture and money made for supplies, easing the food and clothing problem. To sleep without mobs was really appreciated.

Nine children were born after they came to the valley. With the first three,

made 12 children in all, a real family. George married an English girl, Maria Allen, on her death bed, at her request and consent of Hannah and Authorities. Also with Hannah's consent married in polygamy, Anne Mathews. So they went through all of those persecutions, eventually even with Johnson's army. They settled down.

George built a long house with an apartment for each wife, an apartment to rent. This was their living. They had plenty to eat and clothing to wear.

Grandmother's family was, Lavina Newberry Morris, (2) Julia Ann, (3) Rozella Newberry, (4) George Vernon, (5) Maria Jane, (6) Joseph Newberry, (7) Mary Ann (Polly), (8) James Newberry, (9) Ellen Newberry, (10) Franklin Newberry, (11) Harriet Newberry, (12) Ephraim Frederick Newberry.

Grandmother had 79 grand children, her family was good to her. She died crippled and helpless with arthritis the 16 November 1892, and is buried in the city cemetery. James Newberry's daughter Charlott lived with them awhile. She could have said many things but preferred to leave them unsaid. She had in 1968 over 3000 descendants. A real monument to a wonderful pioneer woman. May we her descendants be worthy of her sacrifices.

By: James Newberry Morris' daughter, Harriet Iva



WIFE Zina Rozella Newberry Morris
 Birth 29 March 1848
 Place Lee County, Iowa
 Chr. _____
 Death 29 February 1928
 Burial _____
 Father George Vernon Morris
 Mother* Hannah Maria Newberry
 Other Hus. _____
 (if any) _____
 Where was information obtained? _____

*List complete maiden name for all females.

Jenkins

Utah
 town

Tab.



6th Child Mary Maria Jenkins

Birth 16 March 1885
 Place Salt Lake City Utah
 Married to Everest Wattous
 Married _____
 Place _____

Jenkins

Utah
 Pratt

G. L. Temple



7th Child Viola Pearl Jenkins

Birth 19 December 1893
 Place Pleasant Green Salt Lake Co. Utah
 Married to Roy Edward Keltz
 Married 19 May 1915
 Place _____

Jenkins

Utah Co. Utah
~~Indiv. Rosella Brown~~
 DIV)
 gone

8th Child

Birth _____
 Place _____
 Married to _____
 Married _____
 Place _____

Jenkins

78
 Salt Lake Utah
 Clark
 '06
 Utah



#3 ~~2nd marriage~~
 9th Child George Everett Jenkins

Birth 11 April 1877
 Place North Point, Jordan S.L.C. Utah
 Married to Cora Rozella Brown
 Married 24 June 1908
 Place Salt Lake City, Utah

Jenkins

Utah
 Moss
 Tooele, Tooele Co. Utah
 Co. Utah

10th Child

Birth _____
 Place _____
 Married to _____
 Married _____
 Place _____

Arthur Jenkins + Grace (Moss) Jenkins

CERTIFIED COPY OF AN ENTRY OF DEATH
COPI DILYS O GOFNOD MARWOLAETH



Given at the GENERAL REGISTER OFFICE
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE

Application Number } PAS 54097
Rhif y cais

REGISTRATION DISTRICT DOSBARTH COFRESTRU	Carmarthen
1866 DEATH in the Sub district of MARWOLAETH yn Is-ddosbarth	Saint Clears in the County of Carmarthen

Column: Colofnau:	1	2	3	4	5	6	7	8	9
No.	When and where died	Name and surname	Sex	Age	Occupation	Cause of death	Signature, description and residence of informant	When registered	Signature of registrar
Rhif	Pryd a lle y bu farw	Enw a chyfenw	Rhyw	Oed	Gwaith	Achos marwolaeth	Llofnod, disgrifiad a chyfeiriad yr hysbysydd	Pryd y cofrestrwyd	Llofnod y cofrestrwyd

151	Thomas 1866 1100 Llanymonog	Thomas son of John	Male	83	Labourer	General Decay	John Mark of Elva Junction Post at the Beach 1100 Llanymonog	1866	John Thomas Registrar
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CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Marwolaethau yn y Dosbarth a enwyd uchod.

See note overleaf
Gweler trosodd

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office,
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan Sêl y swyddfa a enwyd,

the 4th day of March }
y dydd o fis } 2004

CAUTION: THERE ARE OFFENCES RELATING TO FALSIFYING OR ALTERING A CERTIFICATE AND USING OR POSSESSING A FALSE CERTIFICATE. © CROWN COPYRIGHT
GOFAL: MAE YNA DROSEDDAU YN YMWELID A FFUGIO NEU ADDASU TYSTYSGRIF NEU DDEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AG UN YN EICH MEDDIANT. © HAWLFRAINT Y GORON

WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.
RHYBUDD: NID YW TYSTYSGRIF YN PROFI PWY YDYCH CHL

WDXZ 051447

018889 5507 05/03 SPSL 040305



CERTIFIED COPY OF AN ENTRY OF DEATH
COPI DILYS O GOFNOD MARWOLAETH



Given at the GENERAL REGISTER OFFICE
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE

Application Number | PAS 54097
Rhif y cais

REGISTRATION DISTRICT DOSBARTH COFRESTRU	Carmarthen
1866 DEATH in the Sub district of MARWOLAETH yn Is-ddosbarth	Saint Clears in the County of Carmarthen

Column: No.	1 When and where died	2 Name and surname	3 Sex	4 Age	5 Occupation	6 Cause of death	7 Signature, description and residence of informant	8 When registered	9 Signature of registrar
Rhif	Pryd a lle y bu farw	Enw a chyfenw	Rhyw	Oed	Gwaith	Achos marwolaeth	Llofnod, disgrifiad a chyfeiriad yr hystyisydd	Pryd y cofrestrwyd	Llofnod y cofrestrydd

1866	March 1866 Moat Llanfrynnon	Mary Shawkins	Female	84 years	Wife of Thomas Shawkins Labourer	General Decay Not certified	X The mark of Lionel James Present at the Death Deira Llanfrynnon	Eleswith March 1866	John Thomas Registrar
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CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Marwolaethau yn y Dosbarth a enwyd uchod.

See note overleaf
Gweler trosodd

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office.
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan Sêl y swyddfa a enwyd,

the 4th day of March 2004
y dydd o fis

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GOPAL: MAE YNA DROSEDDAU YN YMWNEUD Â FFUGIO NEU ADDASU TYSTYSGRIF NEU DDEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AG UN YN EICH MEDDIANT. © HAWLFRYNT Y GORON

WARNING: A CERTIFICATE IS NOT EVIDENCE OF IDENTITY.
RHYBUDD: NID YW TYSTYSGRIF YN PROFI PWY YDYCH CHL.

WDXZ 051452

012889 5502 03/03 SP5L 055205



A.C.

CERTIFIED COPY OF AN ENTRY OF BIRTH
COPI DILYS O GOFNOD GENEDIGAETH



GIVEN AT THE GENERAL REGISTER OFFICE
FE'I RHODDWDYD YN Y GENERAL REGISTER OFFICE

Application Number
Rhif y Cais **PAS2005187**

REGISTRATION DISTRICT DOSBARTH COFRESTRU	Llanelli
BIRTH in the Sub-district of GENEDIGAETH yn is-ddosbarth	Loughor
1843	in the yn Counties of Carmarthen & Glamorgan

Column No.	1	2	3	4	5	6	7	8	9	10
Column No.	When and where born	Name, if any	Sex	Name and surname of father	Name, surname and maiden surname of mother	Occupation of father	Signature, description and residence of informant	When registered	Signature of registrar	Name entered after registration
Rhif	Pwy a lle y ganwyd	Enw os oes un	Rhyw	Enw a chyfenw'r tad	Enw, cyfenw a chyfenw mwyngwyllydd	Gwasyl y tad	Llofnod, disgrifiad a chyfeiriad yr hysbysydd	Pwy y cofrestrwyd	Llofnod y cofrestrwydd	Enw a gofnoddwyd wedi'r cofrestru

<i>1843</i>	<i>1843</i>	<i>Miss</i>	<i>girl</i>	<i>David</i> <i>Scottish</i>	<i>Elizabeth</i> <i>Scottish</i> <i>James</i> <i>David</i>	<i>Labourer</i>	<i>Sp. 7. Frank of</i> <i>Elizabeth Scottish</i> <i>Mother</i> <i>Newry, County</i> <i>Dublin</i>	<i>Fourth</i> <i>of</i> <i>August</i> <i>1843</i>	<i>H. Davies</i>	<i>Registrar</i>
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CERTIFIED to be a true copy of an entry in the certified copy of a Register of Births in the District above mentioned.
TYSTIOLAETHWYD ei bod yn gopi cywir o gofnod mewn copi y tystysgrif lldo o Gofrestr Genedigaethau yn y Dosbarth a enwyd uchod.

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office
Fe'i rhoddwyd yn y GENERAL REGISTER OFFICE, o dan Sêl y Swyddfa a enwyd.

the 20th day of April 2004
y 20 dydd o fis April 2004

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WBXZ 141358



DB

CERTIFIED COPY OF AN ENTRY OF MARRIAGE
COPI DILY'S O GOFNOD PRIODAS



GIVEN AT THE GENERAL REGISTER OFFICE,
RHODDWDYD YN Y GENERAL REGISTER OFFICE

Application Number PAS 54097
Rhif y Cais

1812 Marriage solemnized at in the Parish
of in the County of

1	2	3	4	5	6	7	8
When married.	Name and surname.	Age.	Condition.	Rank or profession.	Residence at the time of marriage.	Father's name and surname.	Rank or profession of father.
1812	James Jenkins	Full Age	Bachelor	Labourer	Wentwood in this Parish	Thomas Jenkins	Labourer
1812	Elizabeth Davies	Full Age	Spinster	Seamstress	Hills in this Parish	Josiah Davies	Bookbinder

Married in the Parish of according to the Rites and Ceremonies of the Church of England by or after by me,
 This marriage was solemnized between us, The Mark of X James Jenkins in the presence of us, The Mark of X Benjamin Jenkins The Mark of X Elizabeth Davies The Mark of X Philip Brown John Bellows Pastor

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Marriages in the Registration District of West Glamorgan
 TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod newn copi y tystwydd iiddo o Gofrestr Priodasau yn Nosbarth

See note on back of certificate

Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office the 5th day of March 2004
 Fod i Rhoddwyd yn y GENERAL REGISTER OFFICE o dan seil y Seyddfa honwyd y

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GOPAL: MAE YNA DROSEDDAU YN YMWNEUD A FFUGIO NEU ADDASU TYSTYSGRIF NEU DISEFNYDDIO TYSTYSGRIF FFLUS NEU WYTH FOD AG UN YN EICH MEDDIANT. © SHAWUPRANT Y GOVERN

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REGISTRATION DISTRICT

WMXZ 086717



CERTIFIED COPY OF AN ENTRY OF DEATH
COPI DILYS O GOFNOD MARWOLAETH



Given at the GENERAL REGISTER OFFICE
Pe'i rhoddwyd yn y GENERAL REGISTER OFFICE

Application Number | PAS 54097
Rhif y cais

REGISTRATION DISTRICT DOSBARTH COFRESTRU	Carmarthen
1888 DEATH in the Sub district of MARWOLAETH yn Is-ddosbarth	Saint Clears in the County of Carmarthen

Column: Colofnau:	1	2	3	4	5	6	7	8	9
No.	When and where died	Name and surname	Sex	Age	Occupation	Cause of death	Signature, description and residence of informant	When registered	Signature of registrar
Rhif	Pryd a lle y bu farw	Enw a chyfenw	Rhyw	Oed	Gwaith	Achos marwolaeth	Llofnod, disgrifiad a chyfeiriad yr hysbysydd	Pryd y cofrestrwyd	Llofnod y cofrestrwyd

983	Wenthen the March 1888 Private R. G. B. P.	Harriet Abertans	Female	82 years	Formerly domestic servant	From chest certified by Dr. H. Jones L. R. G. P.	The death of Edward Harriet at the death Dr. H. Jones Harriet	March 1888	Wenthen Registrar
-----	--------------------------------------------------------	---------------------	--------	-------------	---------------------------------	-----------------------------------------------------------	---------------------------------------------------------------------------	---------------	----------------------

CERTIFIED to be a true copy of an entry in the certified copy of a Register of Deaths in the District above mentioned.
TYSTIOLAETHWYD ei fod yn gopi cywir o gofnod mewn copi y tystiwyd iddo o Gofrestr Marwolaethau yn y Dosbarth a enwyd uchod.
Given at the GENERAL REGISTER OFFICE, under the Seal of the said Office,
Pe'i rhoddwyd yn y GENERAL REGISTER OFFICE. o dan Sêl y swyddfa a enwyd.

See note overleaf
Oweler trosodd

the 4th day of March 2004
y dydd o fis

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GOFAL: MAE YNA DROSEDDAU YN YMWNEUD Â FFUGIO NEU ADDASU TYSTYSGRIF NEU DDEFNYDDIO TYSTYSGRIF FFUG NEU WRTH FOD AG UN YN EICH MEDDIANT. © HAWLFRAINT Y GORON

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RHYBUDD: NID YW TYSTYSGRIF YN PROFI PWY YDYCH CHI.

WDXZ 051454

016889 2262 0163 215L 165205



AL

Nyla Bates
1340 West Quinn Road
Pocatello, ID 83202

December 22, 2005

Dear Deanna,

It was so nice to talk with you.

I have put together a few stories and histories that I will send now. After Christmas I'll look through some more papers and maybe can send you some more information.

I didn't get a chance to copy the George Morris History. It has 67 pages and is typed single spaced on legal length paper. I'll try to copy it next week.

Until then, I'd like to wish you a very Merry Christmas.

With love,

Nyla

Kent Buckner may know where to locate the calligraphy done by Valtor Pratt. It was in a black frame and hung on the wall in Ada + Frank's bedroom. His address is
5254 Woodledge Ave
West Valley City, Ut 84120 phone: 801-967-9615

Ada had 3 children: Lyman Gardner, Van Ormen + Mabel.

Kent is Van's grandson. Van + Kent also gained custody of Ada's pictures + histories after she died. Since Van's death, I believe, Kent fell heir to them.

12/01

Dear Family Members one and all!

Sappy Solidays to you and your family! I wanted to take a breather and write a letter to fill you in on what I have found over the past couple of months regarding our Newberry ancestors.

Recently, I took all the census data for James Newberry, given to me by Marlene Barnes and Janice Robinson and assembled an approximate time line to illustrate the cross-country movements of James and his family from 1819-1880. I am not quite finished, as I need to get the information for Ohio and Missouri. Several people in the family have contributed additional helpful information. I am very excited about it all, especially regarding the history of the family in Iowa.

Recently, I came by some new information quite by accident. While trying to round out the information I have on all of James' children by Mary Smith, I ran across Sheri Zingmark who is descended through the Beebe line. She had information about Esther Newberry Beebe who as it turns out went to the California gold fields with her husband Edward Beebe. Edward went back to western Iowa (Lamoni - I believe) and died, leaving Esther and all her children in El Dorado County, near Sutter's Mill (Colona). They were orchardists there, and I found many of the Beebe's in N.Y. were also orchardists. This is where the story began for me, but it keeps unfolding.

Getting back to Iowa and the people left behind after the Mormon Exodus...

Sheri provided other information that has opened up a lot of new possibilities. She discovered the Beebe's were very prominent in the LDS church under Joseph Smith, and when Joseph Smith died they helped carry on his teachings unchanged, through an organization called the **Cutlerites**. A man named Alpheus Cutler, who was a part of Joseph Smith's inner circle, organized the Cutlerites.

Early in the Mormon Church's history, Joseph Smith gave Cutler the responsibility of the **Indian missions**. When Joseph Smith died, Cutler requested from Brigham Young the opportunity to continue the missions on a second agreement. Young agreed and Cutler started working toward conversion of the Indians in Kansas and Nebraska who were Delaware and Oneida. Because of the Federal government laws regarding personal ownership of reservation lands, the organization failed to accomplish their goals, and they were largely unsuccessful in converting the Indians. There were however, Native Americans from New York who were devout Mormons and had been with Joseph Smith since the beginning. One of Cutler's most trusted brother's in faith was an Oneida man named Denna. Cutler worked with many New York Indians who were 'gentlemen and farmers'. They were people he had known when he lived in N.Y., who had embraced Christianity years earlier.

What does all of this have to do with our family? The James Newberry family chose to stay behind in Iowa. James was unhappy with the fact that some of his girls' families

2

went off to Utah with Brigham Young. As late as the 1870's he chastised them via letter for their opposing ideas regarding religion. James wrote to my GGgrandfather (George Morris journal) and warned him against staying any longer in the Salt Lake Valley. George and Hannah ignored his pleas.

Alpheus Cutler stayed in Iowa because he wanted to honor his commitment to the Indian people. He also established, or helped to establish some small towns in Southwestern Iowa. Such as Farm Creek, Culter's Camp, Silver Creek, and Manti. Many of those who stayed behind were successful people and didn't want to abandon what they had built in Iowa for the uncertainty of the west. The Kaneshville High Council was constantly pushing Cutler about leading his followers to Utah. His beliefs were the purist teachings of Joseph Smith. The Church was evolving, but many people didn't want to evolve with the Brighamites version of Mormonism. In truth, their beliefs were not much different, but the High Council were hardliners regarding Brigham Young's wishes. And Brigham wanted as many of the Saints in Iowa to go west as he could convince. Culter marched to a different drummer, the High Council didn't like it. Cutler was excommunicated from the Utah group though he remained on friendly terms with Brigham Young. He continued worshipping on his own and with others who stayed in Iowa - forming the Cutlerites. Eventually, they melded with the RLDS Church.

I have been corresponding with Dr. Jorgensen, chairman of the Department of Religion at the University of Southern Florida. He is an expert on the Culterite organization. He is currently working on a new book about the organization. His own descendants were very much involved. He has written many articles and done a lot of research. I have contacted him and he is fairly certain James was part of the Cutlerites.

Few written records survive about Cutler's organization. However, because of where James lived and who his children by Elizabeth Haskins married, Jorgensen believes he was part of this group. Not to mention the fact he is Native American. Many of the Cutlerites joined the RLDS church in 1861. James did not join the RLDS at first. His baptism into the organization did not occur until January 19, 1866. (RLDS records for Wheelers Grove, IA) His son James Washington became a member of the RLDS in 1861, in Lee County - five years before his father. (RLDS records for Lee County)

These facts answer the question about who was leading the Saints when the larger contingent went to Utah. There were other splinter organizations, many run by disaffected people who had an axe to grind. I have also contacted the modern Cutlerite organization and asked about the Newberry's. As mentioned, there are few records available to the public regarding the organization or those involved.

Getting back to Hannah Maria's Siblings . . .

My goal early in the fall was to find more about Hannah Maria's siblings. I have been able to get most of them figured out, but there is one of Hannah's sisters named Electa who married George John Wixon who seems to have vanished. These LDS splinter factions, too may be the answer to finding out what happened to them. Dr. Jorgensen thinks there were a lot of RLDS by the name of Wixon who went to California.

3

Recently, I found two descendants of Jane Newberry and Jacob Crandall. The first lady inquired of me via the Internet, and she had found someone else who was related through a different son. The really interesting thing about Hazel (1st contact) is through her lines there are other marriages with Native American's. She is a Cherokee woman herself and was married to a Lakota man. The most surprising thing is that she lives only twenty miles from my house! She was so surprised to find out James and Mary Newberry were also Native American. Her grandfather told her there were more Native Americans in her line than he had information on.

On other subjects . . .

Paul Fancher who has written a book about the Fancher's, says our Sally Fancher who married John Newberry (Ohio) was probably also Cherokee. There is an old Mormon story about a place called Mountain Meadows, which is an area approx. 300 miles southwest of Salt Lake City. There was a massacre in 1857 of a wagon train of people. It was largely the Mormons who were involved but they tried to blame the Ute Indians. It turns out, the Mormons were feeling threatened by the U.S. Government's rumblings to do something about their practice of polygamy. They were also afraid the government would try and usurp their authority in Utah by replacing Brigham Young as territorial governor. This little wagon train was innocently passing through that remote area. According to the story, Mormons dressed up as Indians attacked the wagon train killing most of the people, except for a few of the children who were then raised in Mormon households. There were approximately 120 people murdered. It turns out the wagon train was run by - the **Fancher Party**. They were Cherokee people who were leaving Arkansas to live in California. Forensic scientists have confirmed the ethnicity of the people who were killed. Paul Fancher theorizes that Sally Fancher was a distant cousin of this group. He also said the Fanchers worked as missionaries among the Oneida in New York.

Photographic evidence? . . .

You may have heard about the photograph of James Newberry we received via Al and Gloria Donnel. Some of the family believes we are incorrect in the identification of the photo. The folks who own the photo have said it has James' name right on the back - so how can we argue? I mentioned this to a contact of mine - Ron Romig who is the head of the RLDS Archives in Independence, Mo. He told me they have the same photo in their archives and it is identified as being a man named Mark Forscutt.

This may be old news to all of you, but what follows may help in continuing to get the truth. As mentioned above, there were many factions of Mormonism that splintered off from the original church founded by Joseph Smith. Of course, there is Cutlerism, as mentioned above. There were also the Strangites and the Morrisites - and probably many others. I recently have been led to studying another of those factions. My Gggrandfather George Morris (married to Hannah Maria Newberry) had a brother named Joseph Morris, who was the leader of this faction, and ultimately died for his dissidence.

Getting back to Mark Forscutt – I recently read an article about the Morrisites that named Mark Forscutt as being one of the first followers of the Morrisite organization and he went to Utah. I intend to look into this more and see what I can find.

One more clue about the above mentioned photo. I asked a friend of mine - Robert Stewart, who is an archeologist and a friend of the tribes to take this photo with him to a conference of Native Americans in Ohio this last summer. He said several people who looked at the photo said the hairstyle was reminiscent of the summer style of hair worn by the Mohawk of N.Y.

It is also noticeable the man in the photo has a piercing in his earlobe. Robert told me this was done when a male of the tribe came of age. There is a ritual through which they pass to become a man. The ear is pierced with a knife and a piece of birch bark is passed through it to keep the incision open and to stanch the flow of blood. When the bleeding is stopped, and it heals sufficiently, a long strip of birch bark is cut into a narrow ribbon and soaked in water. It is rolled into a tight cylinder and passed through the hole in the ear to stretch it. As the bark dries it expands and stretches the hole even more. If you look at books about the Iroquois, you will see the men wear ear bobs and other silver ornamentation on their ears. The Iroquois were quite the silversmiths and surpassed the British at the art. Their motivation to learn silversmithing was their love of adornment. The British took advantage of this trait and charged them exorbitant prices (two beavers) for one small silver ornament. Not to be duped, the Iroquois learned to make their own ornamentation. Clever folks!

Smith research . . .

Several of us have banded together to fund a search for the Smith side of the family starting in Warwick. With the help of a professional genealogist, we think we have isolated our Sam Smith from the four who were listed in the 1790's census in Orange County. We think he is the son of a man named Isaiah Smith. We don't have any other information as yet, but we think Samuel had other children by another wife, and siblings.

I am always excited to hear from you. If you find new information about the Newberry's, I hope you will take the time to write or call me. Merry Christmas to all! Those are the highlights for now. I sincerely hope you and your families have a safe and warm holiday season.

Best Wishes,

Sue Simonich
11207 S.E. 218th Pl.
Kent, Washington 98031
(253) 859-6387
gold sage@aol.com

Mishnigitis

On to Iowa . . .



The photo above is of George and Hannah probably shortly after their marriage or before they set off across Iowa. Note the back ground appears to be a canvas tarp.

In 1838 James Newberry's son James Washington Newberry and Abraham Newberry took up land in the Half Breed Tract. This land was at first allotted to the Sac and Fox Indians who were half bloods. Did James W. and Abraham qualify for this land because of their heritage or because of pre-emptive laws? We are not sure- however, James appears on the Half Breed Tract Census in 1838. The land was lost by the Sac and Fox after the Black Hawk War and the signing of a treaty saying that they would move on to wherever the government deemed best.

The government moved them to the southwest corner of Iowa, which is also where the Pottawattamie resided. In 1845 the elder James Newberry joined them, and resided Mills County at Indian Creek also possibly known as Indian Mills and Pottawattamie County. The National Archives shows that in 1840 two thirds of the western land was Indian Territory. The counties were not subdivided in the 40's.

In 1843 James' daughter **Hannah Maria Newberry** married Mormon convert George Morris, who was barely off the boat from Hanley, Cheshire, England before he started looking for a wife. In his journal he tells about meeting a young woman on the boat going up the Mississippi from New Orleans. Just a few days into the journey he asked her to marry him. She agreed, but before the trip is over, she change her mind and declined. He writes that about a year later she was back in Nauvoo to ask him if the offer was still open. He declined. Weather this was because he already married to Hannah we don't know. George was not good at keeping to a chronology in his journal.

According to some records Hannah and George were married in Nauvoo, Illinois, but there are also references to their being married in Clay County, Iowa which was still Indian Country at the time. Clay County is in the Northwestern quadrant of Iowa. I have not been able to uncover any other information about this county with regard to Hannah Maria or the other Newberrys.

Geo Morris at one point was assigned to preach to the Indians but we don't know what if he met Hannah at that time. She was already a Mormon when they meet.

to determine where he went, and if he met Hannah while preaching. She was already was a Mormon at the time that they met. There is one reference in his journal to a dream that he had which might indicate that he had contact with Indians. But he never mentions where he was assigned, and the LDS Church has no record in their Historical Department. There is one book that was seen by a family member in 1970 in Nauvoo that tells that he served a mission with the Indians. We have been unable to find this particular volume in recent years.

In his diary he does not tell where or how he met Hannah Maria. He just says that she is an American girl and then goes on and tells about her parents and their names. They were married when she was 20 years old and he was 26.

The Mormons were driven out of Nauvoo by the mobs and all their land was sold for what they could get. In 1846 George Morris and Hannah Maria were heading across Iowa to Council Bluffs to ready themselves to go west to Salt Lake City. In George's diary he tells of all the sickness and troubles they had on their way across Iowa. He does however make a point of telling about how someone was trying to harm Hannah.

"There is a foul plot brewing against [sic] Hannah, and I must yet again move her for fear of her safety."

At the time Hannah was a young mother with two little babies and a third on the way. George is not forthcoming about who would be so crass as to make evil attempts on Hannah. It is suspected that her ethnicity was part of the reason, but this is not ever confirmed.

Meanwhile, after Mary Smith's death James Newberry (Hannah's father), remarried in 1845 to two women on the same day as per the "permissions" of Joseph Smith. James married Elizabeth Haskins, and Sybil Pulsipher.

Polygamy had become a sanctioned practice, although many of the men of the Church hid their plural marriages from their first wives, and simply kept two homes or their wives lived among their immediate family members.

A census shows him living with Elizabeth and Sybil living close by. When Elizabeth dies after the birth of Jolana Newberry, Sybil moves in and takes over the duties of raising Elizabeth's children. She has no children of her own. In family papers, Sybil is mentioned as being a very kind and loving

mother to the children, however the Haskin's descendants were unaware of her name. James must have re-thought his position on polygamy, because Haskins descendants were unaware of the two marriages.

It is well known that Emma Hale Smith, Joseph Smith's first wife was vehemently opposed to plural unions.

Being that as it is, the Reorganized Church most probably opposed the practice as well. After the main body of Mormons went to Utah, the people who remained joined the Re-organized Church and renounced their membership to the first Church. They were re-baptized under the tenets of the Reorganized Church. Accordingly, the faction in Utah eventually ex-communicated this group of people. This made for difficult relations on some venues with part of the family being associated with Brigham Young's faction, and other families belonging to the Reorganized group. This made for some difficulties in the family, as Hannah and several of her sisters went west with the Brigham Young party.

The Mormons headed west to Grand Encampment on their way out of the mid-America. James went only as far as Pottawattamie County. The Indians allowed the Mormons to cross on their land so they could escape the mobs that were after them.

The Mormons In Iowa

Excerpt printed in the Evening Democrat Newspaper of Ft. Madison, Iowa - Thursday September 11, 1913 P. 4, col. 4 and found by descendant Marlene Barnes.

They Crossed the Southern Part of the State in 1840

"The year 1849 was marked by a treaty for the departure of one race from western Iowa and by the permanent advent of another. Before the exit of the Pottawattamies came the Mormons fleeing from their enemies in Illinois. The refugees traversed the southern part of the Territory of Iowa, through the settled counties and then the remaining two-thirds of the distance over the roadless, bridgeless, unpeopled stretch of country."

"The Mormons encountered no opposition: they passed the Indian village in what is now the western part of Cass county, and when they reached Council Bluffs agency in June, they were welcomed 'In a most friendly manner,' winning the hearts of the Indians by giving a concert at their agent's residence. Opposite Bellevue, at Traders' Point the Indians had cut an approach to the river and established a ferry;

*they now
did a big business carrying families and wagons and the cows and sheep of
those
Mormons who were to spend the next few months at Winter Quarters (on the
site
of Florence, Nebraska). Many Mormon families, however, tarried
permanently in
what later became Mills and Pottawattamie counties."*

*Originally - from the July number of the "Iowa Journal of History and
Politics"
published by the Iowa State Historical Society of Iowa.*

James relocated in Pottawattamie County sometime after 1845. His children with Elizabeth Haskins were born there. This was a Pottawattamie Indian reserve that was not vacated by the Indians until as late as 1855. He was a farmer. James Newberry lived in Council Bluffs, and Indian Creek (Mills County).

In the middle of the 1850's The Pottawattamie tribe started moving to Wisconsin. James' son John Smith Newberry goes to Galena, Illinois and then to Argyle, Wisconsin, where he can be found in the RLDS records for that town. His first edition Book of Mormon is in the Special Collections as the RLDS Library in Independence, Missouri.

James moves from Pottawattamie to Mills County. James is listed as a 'native voter' in the 1856 Mills Co. census. This in itself would seem to indicate his ethnicity, and is the only "slip" in the record that we have thus far found to indicate that he was in fact Native American.

The details are yet unclear, but before his death he moved back to Pottawattamie County and lived with his daughter Jolana (from his second marriage) for approximately five years until his death July 10, 1880. James managed a long and productive life.

James was vocal in his dislike of the LDS Church as led by Brigham Young. George Morris tells of this in his journal and says that James likened the move to Utah as being a move to "Babylon". James often begged his children to return. All but two sons and one daughter went west. Three of which were with the Mormons in Utah.

Another interesting tidbit is that James requested Levi Graybill to be the executor of his will with another man. When James died, they apparently saw a big problem with the fact that he left everything to the RLDS, and they asked to be excused from the duties of executors. The man who took over the duties was Samuel O. Smith. (Yet another Sam Smith!)

There were several Smith families intertwined in James' life. Levi Graybill was married to Patience Smith.

These Smiths were out of Kentucky or Tennessee. I also have found evidence that Mary Newberry's father Samuel Smith did not die in N.Y. as one might suspect. There is supposedly a journal written by Abraham that says that his grandfather Smith died in Iowa and was living with James at the time. (Wish we could find the journal). Mary Newberry (James' first wife) had a brother named Samuel Smith - could this be a brother-in-law or nephew?

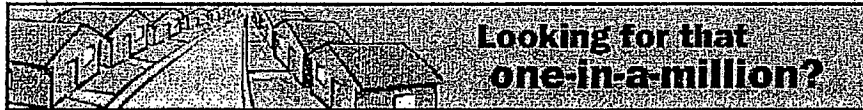
Levi Graybill may have asked to be replaced because of the trouble he could see with James leaving all his estate to the RLDS Church. Jolana went to court after her father died and successfully obtained money from the estate to repay herself for what she had spent on taking care of her father.

Moving on to Utah

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Hannah probably before her marriage to George Morris

The Trip to Utah . . .

The trip across the plains took several months and many sacrifices. Hannah spent a good portion of her time just looking after her children trying to be a good wife.

Their first winter in the valley was spent in a covered wagon in sub-freezing temperatures. Her valor in surviving those first few years is a tribute to her legacy. I will not go into all the history surrounding the first days in the Salt Lake Valley, as this is written in history books.

Much of what is written is simply personal views of the historians. I must paraphrase a gem I have often heard repeated during my search for information -

History is nothing more than a set of lies agreed upon.

Much of what happened to Hannah in the years to come would not be published. She was stoic in her reserve and what comes down to us is jaded in every direction to hide one flaw or another. My grandmother always kept most things about her family to herself and "didn't want to hang out her dirty wash" regarding the goings on in her family.

Very little is written about the family as there are other attendant controversies that probably precluded their inclusion into the family history. Hannah's ethnicity has been a huge bone of contention for generations. However, there are people in the family who are proud of whatever is buried here. Little by little we are uncovering the truth and will continue to add to it as we find it with some modicum of proof.

Joseph Morris as a Prophet

One instance of importance revolves around George's brother Joseph Morris, who also came to Utah from England as a convert to the Mormon Church. When he was in England, he worked in the coal mines and had been in an accident that left him "touched" mentally. When he came to Utah, he felt that he was also a prophet of the Mormon Church and made trouble for Brigham Young. He tried to claim his rightful place as a prophet on Young's right hand. When Young was not receptive to this idea, Morris gathered a group of people around him he called the "Morrisites" and started his own version of the Mormon Church in Ogden, Utah.

To make a long story short, his attempts failed and Brigham Young sent in his militia to bring the straying sheep home. There was blood shed, and Morris and other leaders of his group were killed.

It is noticeable that after this 'embarrassment' - the George Morris family began using an extra 's' at the end of the family name. It is not written anywhere as fact, but the name change seems to transpire about the time of the **Morrisite incident**.

George's journals show this name change - The journals were written later in his life when he was not as busy with work and when he was living as a bachelor in his 70's.

First Dobie House in the 17th Ward

George received land in the Salt Lake Valley and built a small 'dobie' house for himself and Hannah. They continued living on what he could make as a well digger and other trades. Hannah also took in work as a seamstress.

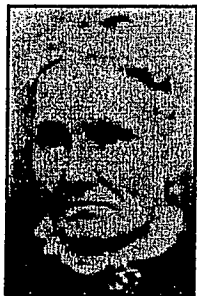
When one of the hand cart companies pulled into the valley during the winter, there was a young woman named Maria Allen to whom George ministered during an illness brought on by exposure to the elements. She was near death and asked George if he would marry her. Hannah agreed to let this take place and stood for her while the elders married them. Later, George would also take Hannah's sister Harriet as a polygamous wife, even though she was already deceased. However, she had previously requested the opportunity. To this Hannah also agreed.

But it was when George took another woman who was still living that Hannah's life began to take a turn for the worse. George married Annie Matthews in a polygamous union which displeased Hannah greatly.

It is unclear if Annie lived in the same house with George and Hannah initially, but eventually George moved out of the house entirely with Annie and moved to St. George, Utah to work on the temple there. Before he left he locked the cellar door, so that Hannah would be unable to access the provisions stored there.

Sarah Ann Grow Morris, her daughter-in-law, went to Hannah's home and took an ax to the padlock George had placed on the door so Hannah could feed herself and her 10 children. Hannah was pregnant at the time that he left. George ultimately was to be gone for eight years. In his old age he was barred from living with his second wife by the federal law, and was brought up on polygamy charges, from which he was able to escape only with the testimony of Hannah and his daughter Harriet. By this time he was an old man.

He could no longer live with Annie because of the law, so he begged Hannah to take him back. She said to him, "You may live in this house, because you are the owner, but you shall never share my bed again." George lived with her a short time, and then took up bachelor quarters until the end of his days. Hannah died November 6, 1892 and George died January 29, 1897.



Home

annah's Children

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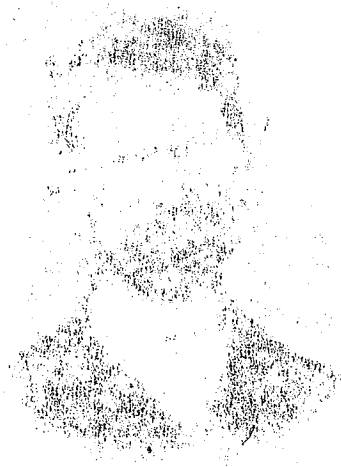
Rozella Newberry
Morris Jenkins



John Jenkins



Lucius wheaton
Peck



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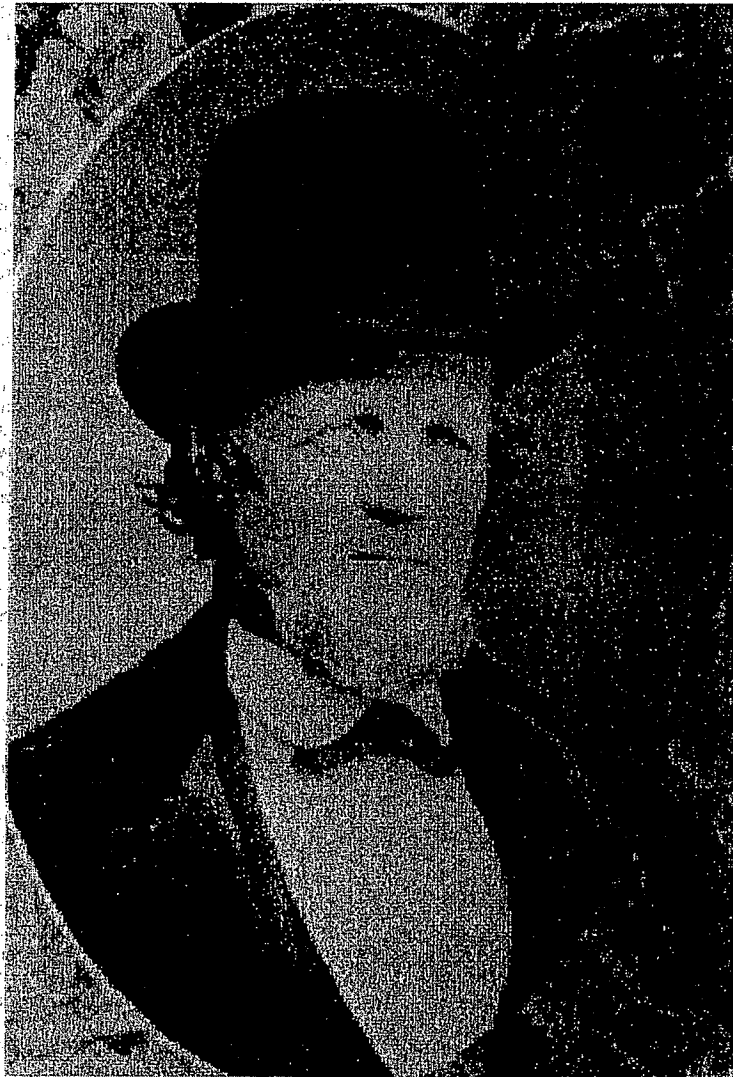
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Date Posted: Feb 17

Description: George
Looks to be in his 50's

Date Taken:

Place Taken: Salt La

Owner: Original own

Album:

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Date Posted: May 18

Description: Finally successful in finding a copy of this picture. so much better isn't it. made possible by Betty knew where to find it. in Utah she also tells is a veil that was own that is on display in the Brigham City.

She also tells the story Hannah used to comb and separate the dark the white ones and give children. There was a corsage that pioneer, from the combings of looks like tiny flowers hair.

Date Taken: 1890?

Place Taken: Salt La

Owner: Sue Simon

Album: [Morris album](#)

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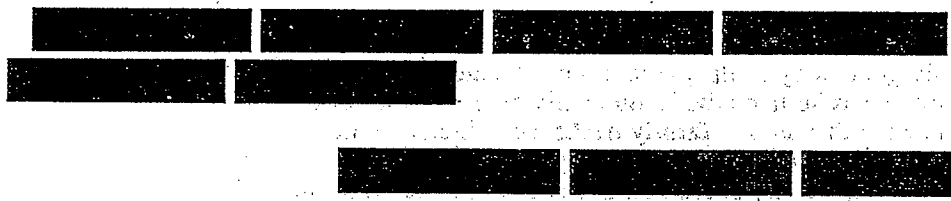
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The following information is offered partly as fact, partly conjecture and remains a definite work in progress. The information I present is as factual as I am able to find. I invite anyone interested in this history to participate and add your knowledge, so that we may one day complete the picture. The family begins in the 1700's in Connecticut and New York. Some pages have additional continuation links to more pages within this web and are not listed on the navigational bar below. If you have more information to share, please contact me via email at the bottom of this page.



Short list of Allied Families

Blackman/Benedict/Burch/Holley/Newberry/Smith/Stephens

This web site is dedicated to my great great Grandmother

Hannah Maria NEWBERRY Morris

who along with her parents, siblings, grandparents and great grandparents on both sides, lived reclusive lives in an effort to protect generations of their children.

They hid their Native American heritage to escape persecution and the prospect of extinction. They intermarried and lived as white men and avoided speaking of their heritage. Wherever they went, they only spoke in half-truths to avoid the treatment forced upon their tribal cousins. Events such as the Trail of Tears, and numerous other death marches by a land hungry civilization, forced them to hide their ethnicity. It was an atrocity no less chilling than Nazi Germany. Yet, there are clues and dying whispers of the truth even today in the 21st century.

There are various speculations as to the reasons, and someday we hope to know *their* reasons. Hannah Maria Newberry was born in Strongsville, Ohio on March 23, 1823. She was named for her aunt. Many other children have been so named in her honor through the generations that followed.

Her father James Newberry born in 1791 was probably from Iroquoian or Mahican stock, and her mother Mary Smith, Northern Cherokee. By this time many of the tribes had intermarried with white men and the Newberry's claimed to be Caucasian in the early (1790) census records. In some cases it is the information that is missing that is most telling!

From the 1650's after plagues, war, and Christianization the remnant coastal people began melding with white culture. Movement inland commenced and the Indian's saga began from the standpoint of the Englishman's written record.

I began this research after forty years of hearing my family speak of our ethnicity. No one knew much in the way of details. Physical characteristics have diminished through each succeeding generation. However, a friend of mine who is a Cherokee elder believes, *"the heart contains the flame that shelters our ethnicity, no matter our physical appearance"*.

Family stories, and a photograph of Hannah Maria Newberry Morris as an elderly person were the only clues I possessed starting out. The photograph is especially telling in that she is wearing an interesting necklace that appears to be aboriginal in origin.

The Necklace . . .

After securing a reasonably good copy of the photograph, I located two experts* who identified the necklace as a relic from the Iroquois Six Nations/Northern Cherokee. The necklace is what they call a **'family necklace'** which is quite common and essentially the equivalent of wearing your genealogy or a coat of arms around your neck. It was generally passed on from mother to daughter in a matrilineal society. I believe Hannah Maria wanted us to know her heritage, though she and her children and grandchildren were forbidden to speak of it due to prevailing prejudices.

One part of the necklace is especially perplexing to even the most expert of my sources. It appears to be small, animal vertebrae hanging from the main body of the necklace. The choker portion of the necklace appears to be teeth or claws (possibly shark's teeth or turtle claws) with spacers or beads between. My sources say the items on the necklace gave her "important or special" tribal social standing, such as a "Beloved Woman". Investigation still continues regarding her status. Very little is available biographically about Hannah Maria. Her life was controlled by her circumstances. She was apparently not literate, though her brothers and father were.

Oral family lore said that she was a medicine woman. There are other evidences that might prove this true, but also other reasons for doubting it - most especially because of her religious affiliation. One thing is certain, in the autumn of her life she attempted to bring her two worlds together posing for a photographer wearing her **family necklace**.

The complete answer, when it comes, will ultimately be from elders of the proper tribe within the Six Nations or the modern Mahican Confederacy. The New England

tribes, Mahicanders and other tribes pushed to near extinction, joined with other the Iroquoian tribes and pushed to the frontier. Most of those joined their cousins and brothers in New York, before being forced west to Ohio and then to other reserves, where the new government always forced them to cede their lands to advancing settlers.

The line was diluted with European ancestry, as was often the case. In the early 19th century we believe the line was re-infused with Northern Cherokee ancestry. There are many possibilities but written records are scattered and hard to come by. This search too - continues.

In looking into this family history, I have come a long way down a fascinating and exciting road. On the way, I have met family members from the mid-west who heard the same stories about their direct ancestors for the past 180 years. There still exists within the Newberry family, a farm steeped in Iowa State history in Lee County, Iowa - where the original people set down roots in the 1830's.

I have also met a lot of wonderful, supportive people who have selflessly helped to locate evidence, and in the process made many new friendships. To these generous folks who are flung like pebbles across our vast continent, I say - thank you for your generosity and sharing spirits! Wa-do, Sue Simonich

A special thanks to . . .

*Dr. Donald R. Nicholson, Ph.D. (retired) Native American Affairs/History
(Cherokee)

*Robert Stewart, Archaeologist and Artist

Other Institutions who have provided information and assisted in research are:

National Museum of the American Indian - Smithsonian Institution

Mashantucket Pequot Museum and Research Center

The Newberry Library

Orange County Genealogical Society - New York

The Chicago Field Museum

RLDS Archives

LDS Church Historical Department -

Brownhelm Genealogical Society

Pottawattamie County Genealogical Society

Bibliography

This web site is dedicated to Hannah Maria Newberry's memory on this the anniversary of what would be her 178th birthday. March 13, 2001 © copyright 2001

All questions or comments should be directed to Sue Simonich via email



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1. The first part of the document discusses the importance of maintaining accurate records of all transactions. This is essential for ensuring the integrity of the financial statements and for providing a clear audit trail. The records should be kept in a secure and accessible location, and should be updated regularly.

2. The second part of the document outlines the various methods used to collect and analyze data. This includes the use of statistical techniques, such as regression analysis, to identify trends and relationships in the data. It also discusses the importance of using appropriate sampling methods to ensure that the data is representative of the population being studied.

3. The third part of the document describes the results of the data analysis. This includes a detailed discussion of the findings, including the identification of key trends and the interpretation of the results. It also includes a comparison of the findings with previous studies and a discussion of the implications of the results for the field of research.

4. The fourth part of the document discusses the limitations of the study and the need for further research. This includes a discussion of the potential biases in the data and the limitations of the statistical methods used. It also identifies areas where further research is needed to address the remaining questions and to improve the understanding of the phenomena being studied.

5. The fifth part of the document provides a conclusion and a summary of the key findings. This includes a brief overview of the research objectives, the methods used, and the results obtained. It also includes a final statement on the significance of the findings and the implications for the field of research.

6. The sixth part of the document includes a list of references and a list of figures and tables. The references list the sources of the data and the literature cited in the document. The figures and tables provide a visual representation of the data and the results of the analysis. This includes a series of line graphs showing the trends over time, and a series of bar charts comparing the results of the different studies.

7. The seventh part of the document includes a list of appendices and a list of footnotes. The appendices provide additional information and data that are not included in the main text of the document. The footnotes provide additional information and references that are not included in the main text of the document.



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Newberry's moving west to Indian Territory in Ohio, Missouri...



James Newberry began wandering as a young man. He married Mary Smith b. June 11, 1792 in Warwick, on August 24, 1811 in Mill Ohio. He may have been out in Ohio on a hunting expedition to bring in food for the winter at home. By this time he was twenty years of age.

Mill, Ohio is due east of Cochocton, Ohio which before the Revolution was a Delaware town. Indian America at this time is described by Calloway as "A cultural cacophony, a country of mixed and mixing peoples" especially in Ohio. How much had the Ohio country changed at the time that James and Mary arrived there is unclear.

James returned to Warwick with Mary as for the births of their first three children. Following the birth record gives some idea as to where where their wanderings took them. It is also believed that Jane may have been born in Vermont. However, the 1841 family record indicates she was born in Warwick.

Sometime after John Newberry's death in Warwick his children began leaving home for Ohio. It appears John number 3, leaves first with his wife Sally Francher. They settle in Brownhelm, Ohio, where they stay until their deaths. James and Mary follow, along with Sophia Newberry Sly and James Sly, and Martha Newberry and Jesse Smith. Brownhelm is not far from Sandusky which was an active Seneca Indian village at the time. Brownhelm and surrounding towns were on old Seneca hunting grounds. In 1823 Mary gave birth to my GGgrandmother Hannah Maria in Strongsville, Ohio. This was also the birthplace of Joseph Brant years before.

In 1821, James A. Newberry, with his wife and family, then consisting of three children moved from Orange County to a place called Hanover, which could have been in Pennsylvania, but lately the real locale is believed to actually be Hanover, Chautauqua Co. N.Y. This would make sense, as this was part of a huge Seneca area at that time. The old Indian trails leading to Ohio also traversed through this area along Lake Erie.

The family may have stayed only a short time before they moved again. Their fifth child Hannah Maria was born in Strongsville, Ohio as previously mentioned. Then they settled in Brownhelm, Lorain County, Ohio, where they resided some years. During a visit to Kirtland, Ohio, James Newberry became acquainted with Joseph Smith and joined the ranks of the early Mormons.

James Newberry converted to Mormonism in 1831 in the infancy of the Church. James was baptized by Edson Fuller* in Kirtland, Ohio. He was made an elder of the Church by Joseph Smith himself. His family wondered at his sanity after being brought up in a Baptist home. James

lost or destroyed during the flight of the people from Missouri to Illinois. There is no record of Mary's baptism and her children were baptized later in their lives, probably as per their father's request.

James gathered up his family and moved to Clay County, Missouri, on a tract of new and unimproved land. Two years later they made another removal and took up a piece of raw land for a farm in Farwest, Caldwell County. He built himself a fine two-story brick house, but was never able to live in it. When the Mormons were driven from Farwest, James was appointed by Joseph Smith in a second meeting of the elders to lead the people to Illinois. They traversed over Indian territory in their flight.

In Nauvoo situated along the Mississippi River - James and Mary's names are found on the Nauvoo City Tax lists of 1842-43. Land maps show that the Newberry's were given a plot in the city. Whether a house was ever erected is not known. Although it is known that James lived in town with some of his daughters under his roof after Mary's death. Many historical records were destroyed when the city was in seige. In 1842 Mary died of "the canker" in Nauvoo. Back home in Warwick, N.Y. James' mother Jemima dies in 1843.

In 1838, James and Mary's sons and perhaps even other members of the family moved to Des Moines township, Lee County, Iowa. Here Abraham and James Washington supposedly secured land under pre-emption laws. It is unclear if the land they secured was under the pre-emptive laws or if they were eligible for land under the Half Breed Tract which was established in 1823 by the U.S. government for the Sauk and Fox Indians. We may never know, but James Newberry does show up on the Half Breed Tract Census for 1840. The land was supposedly signed over to the Indians in fee simple in 1838, but in 1839 the government changed their minds about the whole thing. In 1840, it is unclear who was on the land, settlers or Indians.

The following was taken from a family journal dated 1841. The journal was started shortly after arriving in Iowa. The contents are fascinating and were kept by someone in the family until 1976, with some new entries added until that date. The journal was written by James Newberry's son James Washington in Lee County, Iowa. The italicized information is information that was added and was not in the original.

James Newberry and Mary Smith Newberry

James Newberry b. May 29, 1791 died July 10, 1880 Council Bluffs, Iowa Married August 24, 1811 Mill, Ohio

Mary Smith Newberry b. June 11, 1792 died February 7, 1842 in Nauvoo, Illinois
Daughter of **Samuel Smith** and **Jane Stephens**

Their Children:

1. **Jane Newberry** b. Oct. 17 1812 Warwick, Orange, N.Y. d. *December 1, 1907*
Panama, Iowa. Married Jacob Crandall
2. **John Smith Newberry** b. May 22, 1814 Warwick, Orange, N.Y. d. 1863 Lee Co. Iowa (The middle name of Smith was likely in honor of John's grandfather Samuel Smith) Was John Smith possibly born in Romulus, Seneca, N.Y.? Married Lucinda Williams
3. **Abraham B. Newberry** b. March 31, 1816 Warwick, Orange, N.Y. d. Argyle, Lee Co. Iowa August 1, 1898 (The middle name is believed to be Benjamin or it could also be for Benedict) Married Elizabeth Duty, later divorced
4. **James Washington Newberry** b. December 9, 1819 Warwick, N.Y. d. May 7, 1895 Lee Co. Iowa Edith Benedict

5. **Sally (Sarah) Ann Newberry** b. June 19, 1821 Hanover, York, PA d. January 24, 1907 Parowan, Iron, Utah. Married Calvin C. Pendleton

6. **Hannah Maria Newberry** b. March 13, 1823 Strongsville, Cuyahoga, Ohio d. March 6, 1893 Salt Lake City, Salt Lake county, Utah. Married George Morris. This marriage was the second for George Morris who lost his first wife before he came to this country.

7. **Harriet Newberry** b. Nov 24, 1825 Brownhelm, Lorain, Ohio - Notation in journal Harriet Newbery Palmer died at Montrose, Lee Co., Iowa (more in notation but not legible) 1849 Married Seth Palmer. Married to George Morris is a posthumous Mormon sealing ceremony as his fourth wife. Before the Mormons left Nauvoo; she had requested to become a polygamist wife but was stopped by her siblings Jane, Abraham and James Washington, who took her out of the area when they were informed of her plans. At the time she was only 17 years old.

8. **Lecty (Electa) Louisa Newberry** b. April 4, 1827 Brownhelm, Lorain, Ohio d. somewhere in California. Married George Wixam

9. **Esther Newberry** b. June 7, 1829 Brownhelm, Lorain, Ohio. d. somewhere in California. Married Edward Beebee

10. **Patty (Martha) Newberry** b. August 20, 1832 Brownhelm, Lorain, Ohio d. Sept 23, 1917 Parowan, Iron, Utah Married George Hyatt

In the same family journal, a copy of James Newberry's patriarchal blessing was hand written. A patriarchal blessing is a convention unique to the people of the LDS faith. It is usually given by a member of the Church who is has a highly respected position. James' blessing was given to him by Hyrum Smith (Joseph Smith's brother). In the blessing James is said to be from the "tribe Israel and the lineage of Mannasseh". The lineage of Mannasseh is just an old way of saying that he was Native American. Hyrum Smith probably recognized his distinctiveness when administering the blessing. It is interesting to note that most people who are recognized as being from this tribe are usually people of color from Native American or South American descent.

There are some mentions of James in LDS history, however, none of it tells anything about his ethnicity except his patriarchal blessing. At one point he was asked to go to Indiana and preach the gospel, but it is unclear if he ever went. It is also intimated that he was at the jail when Joseph Smith and Hyrum were killed.

On to Iowa



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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities.

2. It then goes on to describe the various methods and techniques used to collect and analyze data, including interviews, surveys, and focus groups.

3. The next section details the results of the research, highlighting key findings and trends that emerged from the data analysis.

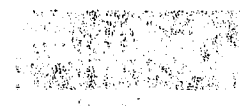
4. Finally, the document concludes with a series of recommendations and suggestions for future research and practice, based on the insights gained from the study.

5. The overall goal of this document is to provide a comprehensive overview of the research process and findings, and to share these insights with a wider audience.

6. This document is intended for use by researchers, practitioners, and students alike, and is hoped to be a valuable resource for anyone interested in the field.

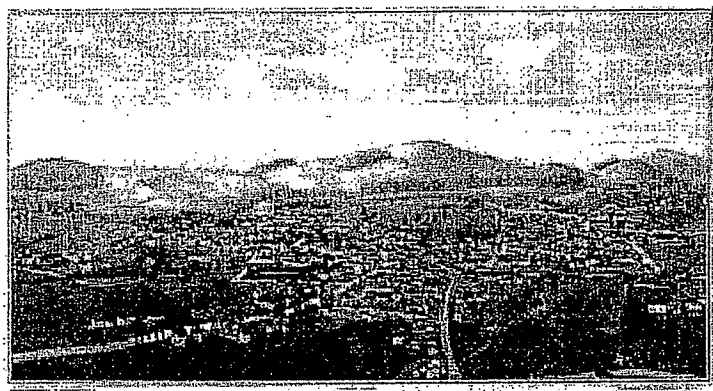
7. The research was conducted over a period of several months, and involved a large number of participants and a significant amount of data collection and analysis.

8. The findings of this research have important implications for the field, and are expected to contribute to a better understanding of the phenomena being studied.





Newberry's in Orange County - New York



WARWICK, N.Y.

John Newberry and his brother Eddy Newberry moved from the home of their parents in Dutchess Co. and took up land in Orange County between Bellevale and Warwick around Wickham Pond. The land was purchased from Thomas Welling.

When the Newberry's first entered Orange County, John's brother Eddy stayed in Orange county long enough to win the heart of Ruth Burt. **Ruth Burt was also the granddaughter of James Benedict.** They returned after their marriage to Franklin, Dutchess County to live in the same town as the Elder John Newberry. Through many name, county and boundary changes the area ultimately became Patterson, N.Y. Eddy Newberry and Ruth Burt Newberry are buried in Patterson N.Y. Recent information seems to indicate that their graves may have been moved. Ruth Newberry was also one of the first signers of the First Baptist Church in Patterson. All the New York people appear in these places in the United States Census of New York for 1790. Elder John Newberry died in Franklin in 1808.

Eddy and Ruth Burt's children were - Joel, Sally, Mary, Alonzo, Bolivai (sic?), Esther and James. There are some records that indicate that Eddy also refused service in the Revolutionary War, as did John Newberry. There is more information on this in papers written by Colonel Hathorn to governor Clinton regarding the People of Warwick and their reticence of fighting in the conflict. For more info [click here.](#)

For more information about the people and area of Orange Co. and Warwick visit the [Albert Wisner Library web site.](#)

John Newberry and Jemima Benedict Newberry

John Newberry b. 1746 died in 1818, Warwick, N.Y. Married June 1770
Jemima Benedict Newberry b. July 25, 1749 Ridgefield, Conn. lived until June 1, 1843 Warwick, N.Y. There is some indication that she may have actually died in PA. Jemima's father James Benedict was the prominent Baptist Minister of Warwick, N.Y. Her mother was Mary Blackman of Green Farms, Conn.

Their children:

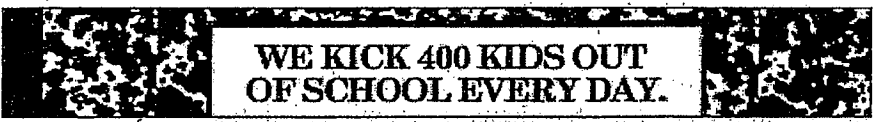
1. **Mary (Polly)** born 1771 married John Fitzgerald 10 children
2. **Phebe** born 1774 married James Smith 7 children
3. **Annie** born 1776 married James Demerest his second marriage (James was also married to her sister Sophia)
4. **Zilpha** born 1778 also called by some Sophia which is confusing because of her sister Sophia's name married to Thomas Sly moved to Ohio in early 1800's
5. **Martha** born 1779 Old School Baptist Church member 1808 records married Jesse Smith has five children
6. **Sarah** born 1781 married to Benjamin Scofield
7. **Hannah Maria** born 1783, Old School Baptist Church records member 1789 died 1828 married Joshua Bridgeford ?
8. **Elizabeth** born 1785, Old School Baptist Church – baptized 1813 died 1817 Married Hozkiah Breffet (said to be the son of Mary Mapes)
9. **Sophia** born 1787 married Thomas Sly moved to Ohio in early 1800's Married James Demerest was his first wife, her sister Annie was his second wife. Eight children from this union.
- 10 **John** born 1789 married Sally Fancher moved to Ohio in early 1800's. Large family.
11. **James** born 1791 married Mary Smith in 1881 in Mill, Ohio moved to Ohio in early 1800's. Large family.
12. **Joshua** born 1793 – shown in Old School Baptist Church records of 1836. Married Elizabeth Stephens. They had 2 children
13. **Arcenith** born 1794 or 95 – Member of the Old School Baptist Church with her mother. Married Daniel Durand

The information about the Newberry children in N.Y., was left to us by Mrs. Ella Huffaker at the OCGS (Orange County Genealogical Society) in Orange County, N.Y. Mrs. Huffaker was a resident of Wendell, Gooding County, Idaho and the daughter of Hannah Maria's son Franklin Newberry Morris.

To learn more about the Newberry history in Warwick [click here.](#)

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More on John Newberry's Children 1771-1840

It appears three of John Newberry's children married into the **Smith family**. Ironically both families have the same patriarch Samuel Smith - with different mothers. It is unclear if the Smith's are related or if the Samuel Smith's are the same individual.

James Newberry married Mary Smith whose parents were Samuel Smith and Jane Stephens.

Phebe Newberry married James Smith and Martha Newberry married Jesse Smith. These boys both had the same mother, Mary Mapes and Samuel Smith was their father. We have a will proving one, but neither Jane Stephens or Mary Smith are included in it. So does this mean that there were two different Samuel Smiths? We believe so. In the 1790 census there were five men with the name Samuel Smith.

Our Ancestor . . .

Samuel Smith owned a curry and tannery shop in Warwick. These businesses appears on a reproduction map of Warwick as it was in 1805 - reprinted by Elizabeth Van Duzer in 1933. History would have you believe that there were few Indians left in the New England and New York areas at this time. However, the ones who were left were fairly numerous living individually, apart from a tribe. This happened because tribes had either factionalized or disappeared with plagues and the changing face of indigenous people due to their acceptance of Christianity and other previously mentioned factors. Native people often engaged in occupations such as basket making, tanning and broom making. Collin Calloway and Herbert Kraft substantiate this information.

One interesting fact is that 'the' Samuel Smith who was married to Mary Mapes was the son of Claudius Smith who was a notorious bandit during the Revolution. He was hung in Goshen N.Y. 1779. We know this by examining his will. He had three sons, Samuel being the youngest and a Whig. The other two died as a result of being apprehended and murdered by the Patriots. Claudius Smith was supplying the British with goods stolen from the settlers. Samuel was considered to be the good son, and the one who people respected. He apparently escaped his father's reputation. I have not been able to find proof separating these two Samuels. They both had similar occupations. Both owned property, in Orange County, one in Bellevale and one in Monroe. But it is uncanny that two Samuel Smith's would contribute to the Newberry line.

According to the 1790 Census and Bob Brennan's book "Black Families of Orange County, N.Y.", Mary Mapes was a person of color. This is interesting in that - African people were not the only individuals who were enumerated as black. Indian people were also enumerated in this manner by the census taker.

is enumerated at all under her own name may indicate matrilineal custom →

matrilineal custom or she was the head of the household.

In the Elizabeth Horton papers, (a series of letters written to Elizabeth Horton by Susannah Whitcomb) Samuel Smith and Jane Stephens are mentioned along with a daughter whom we believe may have been a step daughter to one or the other. This daughter Nancy married Jeremiah [Stevens] Stephens, She was apparently Samuel's or Jane's daughter from a previous marriage.

Jane Stephens' mother was Elizabeth Holley, and her father was Ebenezer Stephens.

Samuel Smith's father is said to be Ebenezer Smith and his mother was Jane Smith. The Smith information may be incorrect, as we have found no records that prove Samuel's parentage and there are other confusing elements in Orange County, New York for which we are seeking concrete answers.

Their daughter Mary Smith was born 1792, and there was also a son named Samuel Smith, but both are born before Nancy. A half sister is mentioned in the family journal as 'Polly'. The journal was written circa 1841 by James Washington Newberry in Lee County, Iowa. Nancy was never mentioned in this journal.

Another interesting entry in this family group was for someone named "Aunt Polly". The nickname often used for Mary is Polly. Could this have been a reference to Mary Mapes?

In the Horton papers there is a confusing passage that mentions that someone was a slave. The following details that excerpt from the Horton letters.

"Jeremiah Stevens b. October 4, 1782 in the town of Warwick, N.Y. and died September 20, 1846 in the Town of Chester, N.Y. He married Nancy Smith daughter of Samuel Smith and Jane Stevens born September 11, 1796 in the Town of Warwick N.Y. died March 17, 1833 Town of Warwick. Nancy was a child bride. Her third child was born in 1812. The other two - born in 1810 & 1811.

Jeremiah and Nancy are both interred in a small Smith family Cemetery. It is located on a hill in the sheep pasture. The original Samuel Smith home is located on the Bellvale Road and called "Fair Acres". The only stones there are Nancy's stone, it gives her date of birth and death and that she was the wife of Jeremiah Stevens. Nancy's father's stone a foot stone with J.S., a stone that says a slave and child of Samuel and Jane Stevens."

Admittedly, this is a confusing passage. It appears that perhaps - Susannah Whitcomb may have become confused as she wrote the letter. Perhaps she was referring to Jane Steven's Smith as having been the slave, because the initials on the foot stone are not Samuel's-- they are Jane's. We also believe that Samuel Smith may have died in Iowa sometime after his daughter Mary in 1842. Mary's son Abraham's journal indicates that his grandpa Smith died at the home of James Newberry. (which we are currently looking for) It's a shame both subjects are not clearer.

When John jr. died in 1818, he left a will that is witnessed by James and Phoebe Burt.

John Newberry's will leaves his property to his sons and "a room in the house for my wife."

Jemima was devastated and set out to read the Bible for her husband forty-nine times before her own death. She cut a notch in the Bible each time she finished. She was close to being through her fiftieth reading at the time of her own death. This Bible was in the hands of Mildred Durand Gordy in the 1920's and perhaps in the 1940's was taken care of by Fannie Benedict. Its current location is unknown. Mildred was the grand daughter of Arcenith Newberry Durand and Daniel Durand. We are looking for the Bible's current location.

Assessment Rolls, Town of Warwick

1775 Assessment Roll John Newberry, property estimated at L370/0

Edwin Newberry, property estimated at L27 17/ 0

This information comes from History of Orange County, by Rutenber & Clark page 567

Warwick Town Assessment Rolls

were spot-checked by Florence P. Tate, Warwick Town Historian, in June 2000.

We also have the deed papers for John and Edy's land. These were secured through Elizabeth Bonita, who is a title searcher in Chester, N.Y.

- 1801: John Newberry
- 1811: John Newberry
- 1813: John Newberry, value of real estate \$2,812.50 Personal property, \$4,000; tax \$5.04
- 1816: John Newbury
James Newbury
- 1820: John Newbury
Joshua Newbury
- 1824: John Newberry 165 acres; valuation, \$1,475
Joshua Newberry; 100 acres; valuation \$977.
- 1826: John Newbury
Joshua Newbury
- 1830: Jemima Newberry
Joshua Newberry
Anna Newberry (personal property, not real estate)
- 1834: Jemima Newbury, widow
Joshua Newbury (personal, no real estate)
- 1844: None of that name

John Newberry was a witness in 1820 to the will of John S. Holley of the Town of Warwick
Jane Stephen's mother's maiden name was Holley..

First Baptist Pastor in Warwick

Jemima Benedict's father James Benedict was the first Baptist pastor in Warwick. "James Benedict was ordained November 7, 1765 and installed as Elder and pastor of the

Baptist Church of Warwick." The people of Warwick knew him as a traveling pastor and invited him to build a new parish for the city. He was an assistant pastor for the church in Ridgefield, Conn. He built the first Baptist church building in Warwick. The footings for that building supposedly still exist next to the cemetery where he and his wife Mary Blackman Benedict are buried. He married Mary Blackman in 1740. He died in Warwick in 1792. Mary died early in life. He had two other wives, Jemima (no surname known) and Sarah Roach, widow of Peter Roach - a parishioner. She was also known as widow Bross. Sarah was supposedly a resident of the Ramapo Valley. Warwick town historian, Florence Tate was instrumental in finding a full name for Sarah in June of 2000.

Sometime, in the 1770's James Benedict had moved from Warwick to Wyoming, Pennsylvania [also know then as Westmoreland] to establish a new parish for the Old School Baptists. This was during a time of terrible war. Benedict and his family along with other Benedict's and Blackman's who came to settle, were trapped by the conflict.

The story goes that Iroquois Chief Joseph Brant came to Benedict the night before the planned attack and gave him warning and safe passage away from Wyoming. Brant supported the English cause and rode with the English army and a contingent of Mohawk warriors. The next day the remaining people were attacked and massacred. After the attack Benedict returned to Warwick and took up the congregation he had earlier established, living there for the remainder of his life. It is unclear why Brant chose to warn Benedict. There are two historical theories written, one was that Benedict was a Mason as was Brant and they recognized each other as such. The second, was that Brant revered men of the cloth. Since Brant himself was trained as a pastor, I submit a third theory without proof - Benedict's family was affiliated in some way with the Iroquois nation possibly his wife was native.

"On June 29, 1786 Elder Benedict was discharged at his request." - note from church record. In 1787 Elder Thomas Montanye is in the membership list as pastor.

Miscellaneous

Entries in the ledger of Stephen A. Burt, who had a store at Bellvale: for 1823 to 1826 show that Anna Newbery John Newbery, carpenter, (probably a grandson) Mrs. John Newbery Widow of John Newbery and Joshua Newbery were all customers in his store. Bellvale is a hamlet within the town of Warwick about four miles from the village of Warwick. The Newberry homestead was in the neighborhood of Bellvale.

Entries in the Day Book of Francis Baird from December 1773 to May 1774 show that John Newbury was a patron. Francis Baird owned the tavern and general store in the village.

Provided by Warwick Town Historian, Florence P. Tate P.O. Box 176, Warwick, N.Y. 10990-0176.

New information about Baird's Day Book will be available from Albert Wisner Library soon.

The Horton Papers, Orange County Genealogical Society.

Van Duzer, Elizabeth C. Elder James Benedict - The Pioneer Preacher of the Warwick and Wyoming Valleys Warwick, New York Reprinted from Volume XVIII, Proceedings of the Wyoming Historical Society.) Copied from the original records of the Baptist Church in Warwick,

NY Wilkes-Barre, PA



Newberry's in the Revolutionary War

John and Eddy Newberry were mentioned in the Revolutionary War. John was discharged by his commanding officer because he was able to prove that he was lame and couldn't walk long distances. But not before he was listed for court martial.. Eddy also was listed as not having served even though he had been enlisted.

"Court Martial in Warwick"-- John Hathorn to Gov. Clinton

Warwick 7th November 1778

Sir, Agreeable to a General Order of the 21st of September last I have the honour to transmit your Excellency the proceedings or rather the verdicts of a Court martial held in my Regiment from the Continued movements of the Regiment, was prevented from Transmitting it Earlier. I take the liberty of Submitting to your Excellency the Particular situation of John Monger & John Newberry, two of the Inclosed delinquents, whose fines run pretty high; the former was not at home when the Regiment marched; was moving his family to or near New Windsor, and when the Court sat, he had not the Opportunity of mak'g his defence, not being apprised, of the Court's sitting; the latter has abundantly satisfied me that he is an infirm person seldom capable of marching or undergoing the least fatigue; therefore, would hope their fines may be lessened or mitigated.

At a Regimental Court Martial Held at Warwick in the County of Orange, for the Trial of Sundry delinqu'nts of Col Hathorn's Regiment of Militia, Commencing the 12th of October and Continued by adjournments unto the Thirty first of the same month 1778; Whereof Capt. Andrew Milder was President; Lieuts. Benjamin Coley Nathaniel Ketchum and James Right, & Ensigns John Wood & Henry Bartolf Members: the following Persons were fined the several Sums annexed to their names for disobeying orders to march into the late Class Service at Minisink & General Alarm to Parramus: [note of transcriber: amounts are given in 'pounds']

- Andrew Wood 5; Phinehas Tompkins 8; Colvil Bradner Jun'r 40; Abraham Osburn 24; Joseph Todd 5; William Clerk 10; Andrew Christie 5; James Demorest 40; David Demorest 40; Philip Reddick 20; John Newberry 40; John Robinson 24; John Miller 5; Garret Decker 4; John Tebow 40; Smith Wesner 5; Joseph McCane 12; John Coster 5; John Sandford 24; Isaac

4; Thomas Allenton 5; Cornelious Decker 2; Samuel Hamanway 5; Joshua Hallack 8; Justice Odle 5; Henry Allison 8; James Tidd 24; Jesse Mullocks 12; James Arsball 5 James Reder 5; Stephen Wood 12; Henry Clerk 20; George Hamilton 8; Isaac Jennings 5; George Wood 5; John Monger 16, Samuel Raner 20; Samuel Raner Jun'r 40; Richard Clerk 5; Timothy Clerk Jun. 6; Henry Jackson 8; John Low 16; Isaac Decker 8; Nathaniel Davies 16; Thomas Welling Jun'r 5; John Welling 5; William Helmes 12; John Kelly 12; Oliver Baley 2.

This information was transcribed by Sue Gardner, webmaster and librarian for the Wisner Public Library in Warwick, N.Y, and archivist for Warwick Historical Society.

The Iroquois League during the Revolution

"The Iroquois League was a confederation of upper New York State Indian tribes formed between 1570 and 1600 who called themselves "the people of the long house." Initially it was composed of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. After the Tuscarora joined in 1722, the league became known to the English as the Six Nations and was recognized as such in Albany, New York, in 1722. They were better organized and more effective, especially in warfare, than other Indian confederacies in the region. As the longevity of this union would suggest, these Indians were more advanced socially than is often thought. Benjamin Franklin even cited their success in his argument for the unification of the colonies. They lived in comfortable homes, often better than those of the colonists, raised crops, and sent hunters to Ohio to supply meat for those living back in New York. These hunters were usually young braves or young married couples." During the Revolutionary War they were Loyalists.
 – Glenn Welker – internet site

During the Revolutionary War, it is said the Newberry's were involved in helping string the huge chain across the Hudson River to keep the ships out of the channel. However, their semi-neutrality in the war may be part of the reason we see them listed in the court martial papers by Col. Hathorn.

Some historians claim the family was into land speculation and were Loyalists, but identified themselves and being neutral activists. I however, have never found any proof of the land speculation thing, as they were living on the Wawayanda and Beekman Patent's set up by the Dutch, and they were not mentioned in any of the texts I surveyed.

Many of the Native Americans who were living in the path of the war were encouraged not to take part by tribal elders. The Abenaki of Vermont remained neutral through most conflicts. Some of John Newberry's children were apparently born in Vermont though the record is not entirely clear.

The participation of Native Americans in the American Revolution is partially explained Colin G. Calloway who writes an eye-opening book that helps the reader to understand American history of this period from multi-perspectives, and gives the reader a better idea as to how these people were dealt with by the Europeans and how they lived. Calloway puts the participation of Native America into better perspective by pointing out . . .

"Historians have usually approached the story by looking at tribes rather than towns:

of the six nations composing the Iroquois league, the Mohawks, Cagugas, Senecas, and most of the Onondagas sided with the British, whereas the Oneida and most of the Tuscaroras espoused the American cause."

Understanding the Revolution from the standpoint of the various Christian Indian towns helps to understand the dynamic involved in Native America's participation in conflicts even before the Revolution. This history is far more complicated than one might imagine when reading the standard version of American history.

The Christianized towns by no means is the whole answer to the equation either. Many Many native people people had gone their own way from the tribe and likely made their own decisions based their individual or familial situation, their allegiances and the home front.

Evidence regarding allied lines of the family show that they may possibly have been indentured as servants or slaves to English families in Connecticut. This is another subject entirely, but might explain why they didn't seem to be affiliated with a particular tribal group early on and cannot be connected with the English blood line.

In the papers of George Clinton, Col. Hathorn gives the cause of Warwick's people for not participating in the War as a firm desire to protect their homes and family - before country. This would be reasonable in view of prior history and due to the remoteness of many farms.

James Demorest is listed along with John Newberry in the Hathorn letter. He was John Newberry's son-in-law twice over, married to two of his daughters - Sophia and Annie - both of whom had large broods of children. The girl's death dates are not known at this time. John Newberry purchased his land around Wickham Pond from Thomas Welling. I have copies of the deeds to this land. However, by 1805 there is no mention of the Newberrys on a land map prepared by Mrs. Elizabeth VanDuzer in 1933.* However, John Newberry's will of 1818 left his property to his sons and prior town assessments show the land. Shortly after John death, his sons left permanently for Ohio.

For another interesting site that details the Indians loyalties from the standpoint of the British.

Continue for more information about the family in Warwick.

Public Papers of George Clinton Vol. IV No. 1908

Calloway, Colin G. *The American Revolution in Indian Country, Crisis and Diversity in Native American Communities*, Cambridge University Press 1995

Warwick Valley 1805 (map) - Prepared by Mrs. Elizabeth Van Duzer in 1933 and Chapter of National Old Trails Committee for the D.A.R.



1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes the need for transparency and accountability in financial reporting.

2. The second part of the document outlines the various methods and techniques used to collect and analyze data. It includes a detailed description of the experimental procedures and the statistical tools employed.

3. The third part of the document presents the results of the study, including a comparison of the different methods and a discussion of the factors that influence the outcomes. It also includes a table summarizing the key findings.

4. The fourth part of the document discusses the implications of the study and provides recommendations for future research. It highlights the need for further investigation into the underlying mechanisms and the potential applications of the findings.

5. The fifth part of the document concludes the study and provides a final summary of the key points. It reiterates the importance of the research and the need for continued efforts in this field.

6. The sixth part of the document includes a list of references and a bibliography. It provides a comprehensive overview of the literature related to the study and acknowledges the contributions of other researchers in the field.

7. The seventh part of the document includes a list of figures and tables. It provides a visual representation of the data and results, making it easier to understand the findings.

8. The eighth part of the document includes a list of appendices. It provides additional information and data that are not included in the main text, such as raw data and detailed calculations.

9. The ninth part of the document includes a list of footnotes and a glossary. It provides definitions for key terms and explains any abbreviations used in the document.

10. The tenth part of the document includes a list of acknowledgments. It expresses gratitude to the individuals and organizations that provided support and assistance during the course of the study.

11. The eleventh part of the document includes a list of contact information. It provides details on how to reach the author or the research team for further inquiries.



Ella Huffaker - Newberry Genealogy

John Newberry (transcribed from hand written document by Ella Huffaker of Gooding, Idaho - It is unknown when this genealogy was written Mrs. Huffaker was the daughter of Franklin Newberry Morris, and grand daughter of Hannah Maria Newberry Morris.)

John Newberry was a son of John Newberry of Franklyn, Duchess Co. N.Y. He removed to Bellvale, N.Y. where he lived and died.

Jemima Benedict was a cousin of Hannah Benedict She was a daughter of Elder James Benedict. She was born and died at Ridgefield, Conn. She was the daughter of Elder James Benedict and Mary Blackman.

The will of John Newberry Sr. is dated "Wickham Pond, September 5th 1809" It was probated 1-19-1818. In it he mentions three sons and six of his ten daughters. The four married daughters are not mentioned. The will was witnessed by James Burt, Phebe Burt and Willam Noble. It is recorded liber F p. 183

John Newberry b. 1744-46 d. Jan. 4, 1818
Married: June 30, 1770
Jemima Benedict b. July 25, 1847 or July 21, 1749

Children: (Transcriber's notes: the following is out of chronological order.)

- 1. Zilpha Newberry b. Jan. 18, 1778
- 2. Mary Newberry b. 1771 d. Sept. 11, 1857
- 3. Phebe Newberry b. Feb. 20, 1774
- 4. Annie Newberry b. Feb. 3, 1776 d. Nov. 30, 1865
- 5. Martha Newberry b. Jan 24, 1779
- 6. Sarah Newberry b. Sept. 12, 1781
- 7. Elizabeth Newberry b. May 24, 1785 d. Nov. 14, 1870
- 8. Sophia Newberry b. April 1, 1787 d. 1823
- 9. John Newberry b. Sept 23, 1789 d. 1884
- 10. James B. Newberry b. May 21, 1791 d. July 11, 1884
- 11. Joshua Newberry b. Nov. 2 1793 -92
- 12. Arcenith Newberry b. Feb 2, 1794
- 13. Hanna Newberry b. Oct. 6, 1783

(Transcriber's notes The following are some of the children's marriages from above.

Mary Newberry b. 1771 d. Sept. 11, 1857
Married: **John Fitzgerald** a son of William Fitzgerald and Hannah Driscoll who was born Oct. 10, 1774 in Warwick, N.Y. and died Sept 28, 1861 in Boston, Mass.

Their children were:

- 1. **William Newberry Fitzgerald** b. April 18, 1796 d. Jan. 5, 1848
Married: **Phebe Drummond**
Their children were:
 - (1) Philander Fitzgerald
 - (2) Theodore Fitzgerald
 - (3) William W. Fitzgerald
 - (4) Theophilis Fitzgerald
 - (5) Nelson Fitzgerald
 - (6) Pauline Fitzgerald
 - (7) Kate Fitzgerald

- 2. **Pauline Fitzgerald** b. June 23, 1798 d. March 18, 1829
 Married: **James Gray**
 The children were
 (1) **William Gray**
- 3. **David Maurice Fitzgerald** b. Sept. 6, 1800 d. Sept. 28, 1834
 Married: **Louise Lyon** – they had 10 children
- 4. **Sidney Smith Fitzgerald** b. May 29, 1802 d. Feb. 12, 1860
 Married: **Hannah Conkling** daughter of Benjamin Conkling and Mehitable Green.
 They had ten children and the family lived in Goshen, N.Y.
 (1) **Harriet**
 (2) **Harvey** died young
 Married: **Carrie Tricnor?**
 (3) **Edward Fitzgerald**
 Married: **Mary Howell**
 (4) **Lois**
 (5) **Emma**
 (6) **Pauline**
 (7) **Henry M.**
 (8) **David C. Fitzgerald**
- 5. **Albert Fitzgerald** b. April 2, 1804 d. May 14, 1865
 Married: **Eveline Hoyt** they had 8 children
- 6. **Joshua Fitzgerald** b. ---1806 d. 1856
- 7. **James Benedict Fitzgerald** b. April 4, 1808 d. Jan. 1835
- 8. **Martha Fitzgerald** b. 1810
- 9. **Hortatio Nelson Fitzgerald** b. May 16, 1816

Elizabeth Newberry b. May 24, 1785 d. Nov. 14, 1870
 Married: **Hezkiah Braffet** son of Joshua Braffet (Broffitt) and Mary Mapes
 The had one daughter **Sarah E. Braffet**

Phebe Newberry b. Feb. 20, 1774
 Married: **James Smith** (This was his second marriage) He was a son of Samuel Smith and Mary Mapes
 b. 1780 and died July 4, 1842

- Their children were:
- 1. **Jemima Smith** b. Dec. 23, 1800 d. Dec. 4, 1861
 - 2. **Charles D. Smith**
 - 3. **Elizabeth Smith**
 - 4. **John Smith**
 - 5. **Katy Maria Smith**
 - 6. **Malinda Smith** b. Dec. 23, 1801 d. Dec. 4, 1861?
 - 7. **Johanna Smith**

Annie Newberry b. Feb. 3, 1776 d. Nov. 30, 1865
 Married: **Jacobus (James) Demerest** second marriage b. April 22, 1791 d. Aug. 7, 1835

Demerest Genealogy by W.H.S. Demerest p. 147 and 218

Martha (Patty) Newberry b. Jan. 24, 1779

Married: **Jesse Smith** (a son of Samuel Smith and Mary Mapes) he died 1842

Their children were:

- 1. **Amzi Lewis Smith** b. --- d. May 30, 1894
- 2. **Jesse Smith**
- 3. **William F. Smith**
- 4. **Stephen Smith**
- 5. **Ira Smith**

Sophia Newberry b. April 7, 1787 d. 1823

Married: **James Demerest** (see above) b. April 22, 1791 d. Aug. 7, 1835

Their children were:

- 1. **James Benedict Demerest** b. Sept. 20 115
- 2. **John Dill Demerest** b. Dec. 3, 1820
- 3. **Peter L. Demerest**
- 4. **George W. Demerest**
- 5. **Jemina Ann Demerest**
- 6. **Keturah Demerest**
- 7. **William K. Demerest**
- 8. **Elizabeth Demerest**

James B. (A.) Newberry was a son of John Newberry and Jemima Benedict. He went with Mormons to Brownhelm, Ohio, where he became a preacher. Ten he removed to Pottawattamie Co., Iowa.

(Transcriber's note - Most all of the other research I have seen on James Newberry, uses the initial A. for James Newberry. We believe that it means Abram. However, if it was B. it could mean Benedict.)

Mary Smith was a daughter of Samuel Smith and Jane Stevens.

Hannah Maria Newberry was born at Strongsville and died at Cuyahoga Co., Ohio. (Transcribers note -- Hannah Maria died in Salt Lake City Nov. 6, 1893.)

She married Aug. 23, 1843 to George Morris born Aug. 23, 1816 at Hanley, Cheshire, England. He was a son of Joseph who was son of James Morris. Their son Franklin Newberry Morris born March 21, 1860 was my father. My name is Ella Morris who married a Huffaker in Idaho.

Elizabeth Haskins born at Locke, Cayuga, N.Y. She was married at Montrose, Lee Co., Iowa
Joseph and Abraham Newberry were both at Trading Point, Iowa.

Both James Newberry and Mary Smith were born near Wickham Pond - warwick, N.Y. They lived in the town of Warwick until between 1819 and 1821. They they went to Hanover, York, Pa for about two years, then on to Strongville, Ohio where their child was born. From there they removed to Brownhelm Lorain, Ohio where four more children were born. Mary died at Brownhelm or Nauvoo. (Transcriber's note - Mary died in Nauvoo Nov. 20, 1842.

James B. (A.) Newberry b. May 29, 1791 d. July 11, 1884

Married: **Mary Smith** - first marriage Mary was b. June 11, 1792 and d. Nov. 20, 1842

Their children were:

- 1. **John Smith Newberry** May 22, 1819
- 2. **Abraham Newberry**
- 3. **Jane Newberry**
- 4. **Sally Ann Newberry**
- 5. **Hannah Maria Newberry** March 13, 1823
- 6. **Harriet Newberry**

- 7. Lettie Louisa Newberry
- 8. Esther Newberry
- 9. Patty Newberry
- 10. James Newberry

James Newberry second marriage

Marriage: Elizabeth Haskins b. March 1815 d. ----

Their children were:

- 1. Serastus Newberry b. March 24, 1845 Des Moines, Iowa (Transcriber's notes -- step son)
- 2. Alma Moroni Newberry b. Dec. 24, 1846 Des Moines, Iowa
- 3. Joseph Hyrand-Newberry b. Feb. 1, 1848 d. March 12, 1904
- 4. Abraham Heber Newberry b. Aug. 26, 1849
- 5. Mary Elizabeth Newberry b. Dec. 2, 1850 Kanessville, Iowa
- 6. Lolana Newberry b. June 5, 1852

James Newberry third marriage

Marriage: Sybil Pulsipher b. 1793 d. 1870

[Faint, mostly illegible text, likely bleed-through from the reverse side of the page. Some words like "Marriage", "children", and "b." are faintly visible.]

Elder James Benedict

The Pioneer Preacher of the Warwick and Wyoming Valleys

BY

MRS. ELIZABETH C. VAN DUZER

(Mrs. G. M. Van Duzer)

Warwick, New York

(Reprinted from Volume XVIII, Proceedings of the Society.)

Copied from the original records of the Baptist Church in Warwick, N.Y.

Wilkes-Barre, PA

1923

Transcribed for the Internet and

Warwick Historical Society

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May, 2000

by Albert Wisner Public Library

The first settlers in Warwick, New York, were from New York City, having come into the valley with Benjamin Aske, a New York merchant whose share of the great Wawayanda Patent covered this part of Orange County. Aske was an Englishman, presumably from Warwickshire, as he gave the name "Warwick" to his tract of land. When he sold any of this land he invariably stated that it was from his "farm called Warwick."

The men who came with Aske were soon followed by many Connecticut families who sought new homes on the Wawayanda, or Warwick Creek, at the time that others from that State, many of them friends and relatives, were locating on the Susquehanna River in Westmoreland, Pennsylvania – in Connecticut's Western Reserve.

In 1764 these New Englanders, in Warwick, missed their Church association so much and longed for the preaching they had been accustomed to in their old homes so strongly, that they accordingly took action on the matter as their old records show. I quote from the minutes of their meetings just as they were set down with a quill pen in 1764.

Be it Recorded that the year of our Lord one Thousand seven hundred and sixty four The Lord of his infinite mercy and grace Having Begun and Caring on a glorious work of Souls Being awakened and covered to Jesuf Chrif as we trust and being Defitute of thofe miniferant Helpt and ordanances that our

Souls now thurfed after and Being perfonally aquainted many of us with James Benedict who was a member of ye Baptis Church of Chrif at Stratfield Connecticut under the pastoral Care of Mr. John Share-wood and said Benedict Being ifenced by that Church and other minefters to work of the preaching the gospel a numbar of us joyntly agreeing together Drew up a leter and fent to Said Benedict to come over and help us which acordingly he did about ye middel of November

1764 and preached about two weeks to our joy and Satisfaction and then returned home again. Some time in Decembar 1764 Mr. Dakin a Regular minsester of ye Baptis ordor Came over and preached with us and Baptifed tree perfons.

March 1765 - Some time in march 1764 we again sent a mesenger over to said Benedict to come to our help who accordingly Came and brought a church Covenant with him which when we had heard gave felloship to it it being agreeable to our prinfpables and fentaments thofe of us that were Baptifed entered into a follom injagment to be the Lords and gave ourfelves to the Lord and to one another by the will of god and figned the Covenant Then we Drew up a Leater of Requeft to the Church at Stratfield to give up a Leater of Requeft to the Church at Stratfield to give said Benedict to us and sent a mensenger with said Leater who Laid said Leater before said Church who gave felowfhip to our Request and after Due confideration frealy and chearfully gave up said Brother to us and our Watch and Care and sent a Leater of Recommndation to us which we gave fellofship to and Brother Benedict gave himself up to us and figned the Covenant.

James Benedict was ordained November 7, 1765 and installed as Elder and pastor of the Baptist Church of Warwick. He thus became the first minister and this Church the first church in the Valley.

For eleven years Elder Benedict was the pastor of this flourishing church in the wilderness. During the Revolutionary war his log meeting house stood in a grove of oak trees to the Eastward of the village.

Here the men of Col. Dearboin's New England Regiment camped on its march from Fish-Kill ferry to Easton, Pa., to join Sullivan's Expedition against the Indians.

Meanwhile a number of the Elder's Church members had removed to Westmoreland, attracted by the accounts of that wonderful region.

In 1776 they besought him to follow them to that place and establish a Church, which he accordingly did. There were Benedicts there before his arrival and Blackmans also. Probably near relations. The Elder's wife was Mary Blackman of Green Farms, Conn.

August Ye 1776 The Church Being met together for befnes our Breatheran at Westmoreland or Lacawano Laid a request befor the Church reprenting Their Scaterd Scurcomfiances as Sheep not having a Shepherd and Defierd help from This Church and it was agreed and Voted to Send our Elder and two other Breatheran to answer to their request or to Act in behalf of the Church as they found matters. When they Came There who accordingly went in Defember and finding twelve of our members that w[er]e in Good Standing namely Jonathan Weaks, Samuel Robberds, Danel Cuffi, Daniel Roberts, Hezekiah Roberts, Ebenezer Roberts, Ephraim Sanford femails, Abigail Weaks, Abigail Roberts, Mary Roberts, Mary Cuffi, Sarah Roberts, with maney others that ware in Good Standing in other Churches, with Six that ware then baptiest to the number of thirty-two a Church was confetuted at which time these twelve members ware Difineft from the watch Cure of this Church and jond with that and at the return of our members we reveded a Letter of there perfeding that gave us full fellofhip.

March 8, 1777 at a Confurance Meating at Starling it was then unanamosly Voted the Church under the pastorael Care of Eldar James Benedict Showd Remove Before us to that land and we expect to follow after as a foone as porvidence will admit Signed in behalf of the Whole Church

Mathias Degarmo
 John Clark
 James Howard
 William Howard
 David Rogers
 Philip kecham
 John Miller
 Thomas Morgin
 Arther(?) Youmans
 John Carr
 Elifabeth Degermo
 Matthias Degermo Jr.
 Rebecah Bates
 Samuel Robeson
 Elifabeth Rogers
 Philip Robbin Dim
 Hannah Howard

John Barns
 Elizebeth Robbin
 Samuel Howard
 Phebe Robeson
 Jonathan Stepens
 Mary Howard
 Jonathan Silfve
 Anner Howard
 Gerfham Bennit
 Elifebeth Kapp (Knap?)
 Christana Silfve

At a Church meeting at Warwick Agust 21 : 1777 after prayer to god for his Direction Decon Silfby was Chosen modarater then profeded to Bifnes and in Confederation of a Vote pafed in the Church March the Eighth for the removal of the Church to Westmoreland Some of the members Looking on Some tempral Deficatyees war Discureged and thought best to Stop and not go which put the Elder under Grate Defikalty as to his termeral Intraft the Church Confedraing Same Voted that the Church Should Stop removing Wilst* next Spreing and the Elder to perfed to the advanteg of his tempral Intruft.

Warrack September the Third Day 1778 at our place of publeck Worfhep the Church being met together according to appointment to Confeder of Some votes that had bin pafed in the church before Confarning the Church removeing to Westmorland where the Elder according to the foremenched votes had bin and being drove of by a Saveg Enemy and the whole Countrey laid in Diffolation which rendered it Imposfable for the church to remove at Present the Elder being returnd he was received by the Church again as a Pafteur and anElder and he suffering Lofe by the Enemy as to temprals voted in the Church to help to Supply that want by Contrebution

After the Elder had escaped with his family and some of his neighbors after the battle, he returned to Warwick and never went back to Westmoreland except to visit.

He must often have thought longingly of the place where he had planned to make a home not only for himself, but for his Church and people.

But "Providence" did not "admit" as the record says. So his own numerous descendants, together with those of his congregation who were "Expecting to Follow after," never became the loyal citizens of Pennsylvania that they doubtless would have done, and had the Old Elder not been "drove of by a Saveg Enemy."

It is a great pleasure for me to be able to give to the Wyoming Valley Historical and Geological Society these records of my fourth (4th) great grandfather.

Elizabeth C. Van Duzer

(Mrs. G. M. Van Duzer.)

Warwick, New York

1. This Covenant is owned by his descendant, Miss Fanny Benedict of Warwick, N.Y. No doubt the same covenant was used when eleven years later "The said Benedict" founded the Baptist Church in the Wyoming Valley. In a note on Pittston in appendix, Miner's "History of Wyoming Valley" is the statement, Rev. James Benedict was first minister there.
2. Many members of Elder Benedict's Church lived at Sterling, and occasionally meetings were held at that place.
3. The last passage transcribed by Mrs. Van Duzer from the original record relates the terrible tragedy at Wyoming, Pennsylvania in 1778 called the Wyoming Massacre. The settlers of Westmoreland were ambushed and murdered by the English and a group of Indian warriors. In many accounts Joseph Brant who was a Christianized Iroquois chief was held responsible for the atrocity that took place that fateful day. These same accounts credit Brant with having given Elder James Benedict and his family safe passage away from the carnage. However, many professional historians have deduced from other written records that Brant had

nothing to do with the Wyoming Massacre and was not in the area at the time. The Indians were reacting to the intrusion upon their lands, partnering with the English who were trying to maintain control of the American continent for the Crown during the American Revolution.

Note by transcriber – As you read this original account, you will notice the letter F appears where one might install an s instead. A character which literally appears to be an f often appears in these old documents and is quite characteristic in the handwritten script of the time.



[Back to \[Warwick Valley History Notes\]](#)



Native American Settlers

In New England native acculturation started early in the 17th century with the Christianization of America's first people. Plagues, war, intolerance, and pressures from the Europeans for land forced the Indians to constantly move along ahead of settlers. Their history is of course, far more complex than these simple sentences can convey.

Much of their history is not written. What history is written is only the white man's version of what happened. Native Americans fought freedom battles for the American's, French and English. When they were unsure of their loyalties, they remained neutral on the advice of their elders.

This process of moving from their homelands began in the 1600's and continued well into the 20th century. Our family line began moving early in the 1700's from Connecticut. The Newberry's were not just Native American but a mixed blood family whom we are only beginning to understand. This is still in the conjecture phase, and I welcome any new information.

The surnames they used were probably picked up when they became Christianized or intermarried. SMITH for instance, is a common name in most cultures around the world. When I first started this search, I found the name Smith to be common to the Tuscaroras, in a reference encyclopedia of names. STEPHENS is also found in the Mohawk Tribe. HOLLEY is a Cherokee/Tuscarora name, as is NEWBERRY. Names may have come from intermarriage with traders or as a result of indenture. Some names were also chosen when an individual was baptized into one of the Christian faiths that were busy converting in various time frames. Intermarriage was frowned upon. So the just how did these people become Newberry?

The towns of Stonington and Groton, Connecticut were primarily Indian towns and joined the towns of Farmington, Mohegan, Niantic, Charlestown and Montauk as busy centers for the Indian people. (Note significance below with John Newberry information.)

The town of Mystic up river from Groton was destroyed in the first half of the 1600's by the English who were helping other tribes to secure the land from the warlike Pequot. After King Philips war in 1676 the surviving Pequot Indians were put out as servants and slaves to the English or sent to the West Indies for slave labor. Women and children went into slavery as a way to survive after their husbands and sons were killed in the war. Orphaned children were often raised in English households becoming none like their parents and loosing their Indian-ness.

We are unsure as to where the Newberry name was acquired by our ancestors. Could it have been bestowed under servitude and Christianization of the remaining Pequot? Or could our Newberry clan have risen from English traders from the Southern Colonies who mixed with the Cherokee nation? Travel between the colonies *was frequent*

and mixing of the tribes began early.

Our John Newberry Sr. and family traveled from Connecticut in the 1740's to Dutchess County, New York with the Burt family. The Burt family plays along the edges of the Newberry family history from the 1740's forward. They are mentioned in a family journal written one hundred years after this migration took place. It mentions two people in it as Aunt and Uncle Burt. There is no other information explaining the relationship. There is no blood relation to this line other than the marriage of Eddy Newberry to Ruth Burt in the next generation.

In 1818 Phoebe and James Burt are witnesses to a will in Warwick, N.Y. for John Newberry jr. In Warwick, James Burt is a very prominent citizen and became a Senator. However, you will be hard pressed to find a lot of information on the Newberry surname. Both families migrated to the area at the same time, yet the Burt social standing seems to have been more prominent than the Newberry's.

Another piece of earlier information that has come to light regarding the Burts, was that in 1701 James Burt gave a young Indian woman refuge from her unkind master, and went to English court to secure her legal removal from the previous master's household. This took place in New England. This James Burt is likely a progenitor to the one mentioned above.

Why did they migrate?

Another question about the Newberry family that needs solving is their motivation for migrating to N.Y. If they were Native American there is one reason that may float. Christianization was reaching a fevered pace in colonial New England. Because of the Englishman's need of order they felt that if they could convert the Indians, then they could more easily spread across the land and acquire more acreage. Because of the problems they encountered with mortality from the white man's diseases the Indians began to accept Christianity, believing that if their tribal elders couldn't save their race, then perhaps the English could.

The English trained Indian people in the ministry. A Mohegan man named Sansom Occum, took up the collar. Beginning in the 1740's he advised the native races to move to Dutchess Co. N.Y. feeling that they could more easily survive on the frontier with other Christian Indians in praying towns. He encouraged this up until the Revolution, and then again after the fighting had ceased. The Oneida offered refuge for many of the people in Massachusetts and Connecticut. A new 'praying town' was established in Oneida territory. Many of those people fought in the French and Indian Wars and the Revolution. Oneida territory was a long way from Dutchess County. So in moving earlier in the century as Occum suggested, the people who abided found a much different situation in Southeastern N.Y. than those of the people who moved to Oneida Territory.

Tribes prevalent to Dutchess County, N.Y. were the Mahicans, and a related tribe called the Wappingers - all related to the Mohegans in Connecticut. Contrary to James Fenimore Cooper's story, the 'Mohicans' did not become extinct. The Mahican tribe, as it is alternately spelled are alive and well.

Newberry's in Connecticut . . .

John Newberry and Zurviah Burch

Through out this web site the children marked with this symbol are the the direct descendants from one family to the next.

John Newberry was born August 16, 1710 Groton, New London, Connecticut.
 Died - Franklin, Dutchess Co. (area now Putnam Co.) N.Y. April 19, 1809.
 Married November 26, 1739 - Stonington, Connecticut. Shown in the 1790
 N.Y. census as 'Moberry'.
Zurviah Burch was born June 4, 1713 Stonington, New London, Connecticut.
 Died - unknown

Their children are as follows:

1. **Jonathan Newberry** b. Sept. 3, 1740, Jonathan Newberry's son Nathaniel Newberry was a pioneer in Michigan.
 2. **Joseph Newberry** b. 1741
 3. **Eddy Newberry** b. 1743 married Ruth Burt a childhood friend. The Burt's traveled with the Newberry's from Groton. Eddy went with his brother John to settle in Warwick, Orange County, N.Y. Henry Burt was a trader and his children made wampum by the firelight in the late 1600's
 4. **John Newberry** b. 1746, married Jemima Benedict daughter of the first Baptist minister of Warwick who established the Old School Baptist Church. Benedict was keenly familiar with Joseph Brant who warned him of the impending infamous massacre (Wyoming Massacre) at Wyoming, PA. Because of Brant's warning Benedict took flight with his family.
- John Newberry was thought to be a trader of some sort, but detailed information is difficult to find. During the Revolution it is said that John Newberry and family were neutral activists or Tory's which could indicate some affiliation with tribal elders. During the Revolution, the Newberry's helped to string the huge chain across the channel of the Hudson river. See page on Revolution for more information.
5. **Elizabeth Newberry** b. Nov. 30, 1771
 6. **Zurviah Newberry** b. 1751
 7. **Joshua Newberry** b. 1753
 8. **Mercy Newberry** b. 1755
 9. **Zilphia Newberry** b. 1757

The above information was graciously provided by Sherman Boivin, of Santa Rosa, California.

Jonathan Newberry Bible circa 1769, Original family from Groton, Connecticut. Migrated to Dutchess, Orange, Franklin and Putnam Counties in New York State.

Reasons for not continuing the line backward from 1710

Research genealogists in the East who have done extensive work on the Newberry name, have found our John Newberry **cannot be tied to the Newberry's of Windsor, Connecticut**. I have not attempted to go back further than the John Newberry born in 1710 for a number of reasons - the main one being the documentation is poor and suspect. There is however, a Bible that documents John Newberry circa 1710 owned by his son Jonathan from 1767. Jonathan was the brother of our John in Warwick, N.Y. part of which is transcribed above.

Helen Bourne Joy Lee the author of a book detailing Newberry genealogy in Connecticut has stated unequivocally that our James Newberry born circa 1791, (son of John in Warwick) **cannot be connected** with the Windsor people. She also says **there were no Newberrys** in the Groton, Stonington, or Mystic areas before 1836, or at least none of her Newberry line who were the primary English line.

The part of the line that was Native American, will not likely have much information simply because in the 17th century most native people could neither read nor write. Therefore, all available records would be done by the English for their own lines, and not those of the indigenous peoples. Proper records would start emerging after about 1677.

Another reason is because the marriage practices of the native people of this time, were not structured like those of the English. Native American people were a matrilineal people and had lineal family lines rather than nuclear family ties. In the late 17th century the English cajoled native families into adopting their ways of marriage and civilization, and only at that time will we find written records - when the Indians began to become 'literate' in English sense of the word.

In the 1870's Hannah's son George V. Newberry Morris attempted to map out the family line. In a letter dated 1876, Hannah Maria requested from her brothers and father more information on the family line. If it was ever received is unclear, however, George was never able to connect his line to that of the Windsor people.

Little exists regarding Hannah's mother's Smith line beginning with Samuel Smith in Warwick circa 1766. What is known is detailed in some of the following information.

Lee, Helen Joy Bourne, *The Newberry's of Connecticut* 1975.

[Click here](#) to continue to New York information on the Newberry family



[Search now](#)

Ada Rozella Jenkins

Ada Rozella Jenkins was born 20 Sep 1878 in North Point, Salt Lake, Utah, the fourth child of John Jenkins and Rozella Newberry Morris. Her father and his family came to America from Wales as converts of The Church of Jesus Christ of Latter-day Saints. Her mother's family was also converts to the Church.

Her mother, Rozella, was first married to Lucius Wheaton Peck, a school teacher she met in Tooele when she taught school there. They were married in the Endowment House. He married her only so he could find out about the temple ordinances. They separated soon after their marriage. Their sealing was cancelled 3 May 1870. Rozella later met and married John Jenkins. They were not married in the temple, presumably because Rozella did not want to go to the temple with someone who may turn out to be unworthy again.

Rozella helped John learn to speak English because he spoke only Welsh.

Rozella and John lived on their farm named 'Arbor Park.' The farm was so named because of an arbor there made of lilac bushes, and naming homes was an Old World custom. The arbor was very long and pleasant to pass under. There was also a large park-like lawn area. On it were picnic tables placed beneath the trees. It was a favorite place for family parties, Church functions, and relaxing. Some of the original lilacs are still there. The farm was at 8 1/2 CO W. at about 3555 S.

John was a shepherd. He died an alcoholic. When he was drunk he would sometimes walk from Arbor Park to Ada's house, singing Welsh songs all the way. He rolled his own cigaretts.

Rozella's cellar had orderly shelves. She put her milk there to set and allow the cream to rise. One time she thought her boys were stealing the cream so she severely scolded them. Soon after that she discovered a 5 to 6 foot snake eating it. She had often been amazed that the cellar had no rodents in it. She reasoned the snake kept them out. After this she always left a small bowl of cream for the snake.

She made her own butter.

She was the first registered school teacher in the area. Her school was located at about 4200 S. and 8400 W. S

In her old age she was on a ladder picking cherries. She fell and later developed a lump on her arm. She never had it looked at by a doctor, and later it became cancerous. Her arm was amputated but all the cancer was not removed, and she eventually died of it. After the amputation she always wore a shawl to cover her arm.

When John and Rozella got old they were too ill to care for each other, so John went to live with their son Arthur, whose home was on the north-east corner of 3500 S. and 7600 W., and Rozella went to live with Ada.

There is nothing known specifically about Ada's early life. She is remembered as a plump little lady with naturally curly hair.

Ada was a generous woman. She always gave food to the tramps, gypsies, and indians that came wandering by asking for a hand-out at their home at 2853 S. 8400 W. in Pleasant Green, Salt Lake, Utah. She had been taught not to refuse help to anyone because some stranger may be one of the Three Nephites. It seemed that those asking for hand-outs passed-by every house except the Clark's. Ada wondered if there were some mark placed on their picket fence or some other place that signaled where food could be obtained. No such sign was ever found.

Although she was generous with the gypsies, they were not so generous with her. One time a gypsy woman told Ada that if Ada had a gold piece the gypsy would bless it. Because times were hard, Ada decided to give it a try because they needed all the help they could get. She was acquainted with priesthood blessings and thought a blessing by some other way would not hurt. She went into the house, returned with a gold piece, and gave it to the gypsy. By slight of hand the money was made to disappear and Ada was swindled out of her money.

At one time it was estimated that there were over 100 cats at their home. One day some gypsies stopped by and asked if they could eat their lunch on the front lawn. While they were eating, a gypsy saw a cat. The gypsy held out a piece of food and called, "Here kitty, kitty, kitty." Immediately cats appeared from everywhere and ran at the gypsies. The gypsies were frightened so badly that they ran for their vehicles and left.

She was also generous with her fabric and gave it away to those in need.

When her sister, Estelle, died leaving three children, Ada invited them to live in her home.

She and Frank were early risers (5:30 am) and also retired early. Before retiring Frank liked to eat a bowl of bread and milk.

She was a very good "plain" cook. She used a lot of butter in everything, which made everything very tasty. She made the most delicious pancakes. She made them by using pancake flour and then added more eggs and other ingredients to it, then cooked them to a golden brown and served them with maple syrup. Every morning for years she made a breakfast of cooked cereal, bacon, eggs, and pancakes.

She purchased only the best food. They traded at Cooper's store in Magna. The lamb, pork, and beef cuts she served were always top quality. No money was spared where food was concerned.

She made delicious desserts such as Orange Pudding, or lumpy Chocolate Pudding served with a dollop of whipped cream, or great mincemeat, apple, or squash (not pumpkin!) pies. When she made pies she would roll out the left-over dough and sprinkle it with cinnamon and sugar, then bake it to make "cookies."

She saved a little bit of cake or cookie batter in the bowl so the kids could scrape it out. She let the kids also eat raw potatoes. She also let them eat the few grains of Jello hidden inside the flaps of the wax paper pouches in came in.

When she made bread she usually let the children have a small ball of dough to eat, play with, or cook. Her family was very important to her, and by letting the children do these things she hoped they would enjoy the little things in life.

She usually made her own bread and biscuits, but, unlike the rest of her cooking, they were not very good. The dough was too heavy. Frank didn't mind though. He said at least it filled you up and was superior to the bread purchased from the store, filled with air. One story says she fed a horse or cow some of her biscuits and the next day it was found dead. She often wondered if her biscuits were that bad!

Sometimes she would allow children to bounce and tumble on her bed after the bedding was removed, but never when there was clean bedding on it. Sometimes when the grandchildren thought she wasn't looking they would sneak into the bedroom and bounce on the bed. She would allow about 5-10 minutes of bouncing, then she would suddenly appear. Shaking her finger, and with a gleam in her eye, she would say, "I thought I told you not to bounce on the bed!"

Sometimes she would allow circles to be drawn on the living room floor carpet with chalk to play marbles, then when done, she would vacuum away the circles.

Sometimes when the grandchildren were practicing their cooking skills making mud pies, she would give them one or two eggs for their pie so they could be made correctly.

She always called the grandchildren 'kidlets.' She would say, "Come to dinner, kidlets."

Although she tried to be patient with children, she was human like anyone else and did not always succeed. One day several grandchildren were playing noisily in the porch by the back door of the house. Ada became so tired of the noise that she told them to go home. The children ignored her and continued playing. Ada repeated her request three times. Finally she went to the door with a pan of cold water and threw it through the screen door onto them saying, "I told you to go home! Now GO!"

To soothe her children she would sing songs such as 'Annie Laurie', 'Rock-a-bye-B aby', 'Men of Harlach' and others. She spent hours rocking her tired or ill children, and caring for them as only a mother can.

When her children did something she didn't approve of she would "jaw" them. They would much rather have had a spanking than to have to listen to her when she was angry. Sometimes she would try to find a punishment that fit the crime.

When her son, VanOrman, was about 16 he began smoking cigarettts. While pressing his suit one day Ada found the cigarettts in a pocket. She removed them and threw them into the stove. She told Van that if he was going to burn cigarettts she would help him. He didn't smoke very long after that.

Another time Van was in the living room and pulled the trigger of a gun he thought was empty, and shot a hole in the ceiling. Ada told him she needed a new ceiling anyway and Van was selected to repair it.

Ada was a member of The Church of Jesus Christ of Latter-day Saints. She participated in Relief Society and was a visiting teacher. She did not regularly attend Sunday services unless there was a special meeting or speaker, such as a General Authority. She belonged to the Daughters of the Utah Pioneers and was her camp's historian.

She enjoyed going camping and fishing. She enjoyed fishing as much as anyone. She didn't dress like most of the younger women, though. They wore pants, but she could be found standing in a stream in a dress and a hat.

She did a lot of quilting. In later years she had arthritis quite badly which caused her fingers to bend at the joints, which affected her quilting.

On holidays and on other special occasions a family dinner was usually held at the Clark's. There were usually two tables set. One was in the dining room for the adults and older grandchildren to sit at, and the other was in the kitchen for the younger grandchildren. After dinner the men migrated to the living room, or

outside, and the women and girls cleaned the kitchen and washed the dishes.

Ada enjoyed listening to the radio soap operas. Among her favorite serials were "Helen Trent", "My Gal Sunday", and "Ma Perkins."

In later life she developed diabetes and became quite thin.

She was an eternal optimist when it came to her flower garden. She gathered seeds from wild flowers whenever and wherever they went on vacation, or for short trips. Her old-fashioned garden contained sweet william, lady's slipper, columbine, roses, saffron, iris, snowball, lilacs, hollyhocks, snapdragons, daffodils, bachelor buttons, and chrysanthemums. She tried to grow sego lilies but they wouldn't grow. (She liked to gather sego lily roots from the Pleasant Green cemetery hill and eat them.) The window sills of her dining room were filled with geraniums. She also had a strawberry patch.

She always gave her family sage tea to cure stomach ailments, and ginger tea to help cure other illnesses. She also administered hot lemonade, mustard plasters, and home-made cough syrup. In the spring she gathered dandelions which she made into a tonic.

Services were held at the Pleasant Green cemetery on Memorial Day and Easter at sunrise. She like to attend them.

The last few months of her life were spent in a rest home in Salt Lake City. She became so ill that she wasn't able to recognize anyone. One night her grand-daughter Janice's husband, Bryant Mackay, and his brother went to give her a blessing.

When Bryant entered her room she sat up in bed and said, "Hello Bryant. I've been waiting for you." She then asked for a blessing. She died the next day on 22 Sept 1956.

She is buried in the Pleasant Green cemetery in Magna, Salt Lake, Utah beside her husband.

By Kent B uckner, 1988

Sources: Notes from Van Clark, interview with Mable Clark Herron, and recollections of Mary Clark, Mola Clark, Frank Clark, Janice Mackay, Nyla B ates, Peggy Mortensen, and Lanny Herron.



Frank Lyman Clark
By Kent B'uckner, 1988

Frank Lyman Clark was born 10 Nov 1868 in Pine Island, Goodhue, Minnesota. He was the eldest of two children born to Hervey Gardner and Matilda Steele Clark.

Hervey was a Civil War veteran. He was wounded in the chest in the Second Battle of Bull Run. He was left for dead, but he crawled 15-20 miles for help and managed to stay alive by drinking the water left from rain that was in impressions made by horses hooves.

Matilda was a daughter of Irish immigrants who came to America presumably because of the potatoe famine. She was among the first school teachers in Pleasant Green (now Magna), Salt Lake, Utah. She first began teaching school in her home. She later taught at a school, probably the Pleasant Green ward house, which was also used as a school. She rode a horse to school. When the horse was turned loose it would always go home.

If Hervey and Matilda were scheduled to go somewhere, Hervey would get all dressed the night before so that he would be ready when he arose in the morning! His personal habits were a bit questionable: he never took a bath. He was also a tobacco user. One time he removed the lid from the kitchen stove so he could spit the tobacco juice into the fire. He spit, missed his mark and made a direct hit into the frying pan!

He was an enthusiastic patent medicine taker. He also loved chocolate, which he kept in the same drawer as his bottles of medicine. Occasionally he allowed the grandchildren some chocolate, but it always tasted like the medicines it was near: Sloan's Liniment, Mentholatum or other exotic nostrums.

For some time Hervey and Matilda lived in Pleasant Green, but they later moved to Tacoma, Washington.

There is nothing known specifically about Frank's early life. He was 5 feet 7 inches tall, and had blue eyes.

Frank married Ada Rozella Jenkins 26 Sep 1900 in Salt Lake, City, Salt Lake, Utah at the home of Valtin and Estella Pratt (239 W. 200 N.) Estella was Ada's sister. They were married by Bishop Myrum Theron Spencer. At this time Frank ran a blacksmith shop in Pleasant Green. It was located on what

was then the main highway through Pleasant Green, which ran about 290 yards west of where Webster School is now located (9200 W. 2700 S.)

Frank was not a member of any organized religion. Soon after their marriage he began attending Sunday School and other services of The Church of Jesus Christ of Latter-day Saints with Ada. This lasted for a year or two, but then he began working Sundays and thereafter rarely attended. However he contributed time and money to the Pleasant Green ward, which his family attended. He did attend ward socials.

In these early days of Pleasant Green there were no more than fifty families in the area. The area now covered by the Kennecott Copper Company tailings pond was a lush, green meadow used to pasture cattle. There were also other areas of beautiful, long green grass, hence the name Pleasant Green.

Pleasant Green and Pleasant Grove, Utah, Utah were often abbreviated as P.G. This caused confusion for the Post Office, so in 1917 Pleasant Green was renamed Magna, after the Kennecott mill.

As time went on, small mining towns cropped up around Kennecott's mills. They had colorful names: Snake Town, Rag Town, Garfield, Garden City, and E.T. Frank often visited these towns to shoe horses, do other types of work, or trade goods.

Main Street in Pleasant Green was mainly used for through traffic to California. In those days 3500 South street was a cow trail, and 2100 south street did not exist.

In 1901 Frank got a job at the salt works as a carpenter. By 1902 his wage was \$1.75 per day.

During the winter of 1903 Ada became very ill with mumps. During the same year she and Frank went to Salt Lake City to see President Theodore Roosevelt.

Frank's parents lived in Murray, Salt Lake, Utah in 1902 and 1903. He and Ada visited them often, as well as her own parents who lived at their home, "Arbor Park", near 3500 S. and 8400 W.

From 1902 - 1904 Frank found work in Fay, Nevada at the mines there. During this time Ada remained in Pleasant Green. Frank returned home every couple weeks.

When work ran out at Fay he returned to Pleasant Green. From 1904-1905 he worked hauling gravel in Salt Lake City.

In 1905, during the summer, he acquired his horses, Jeff and Bird. They worked well as a team. He often received compliments on how well they pulled together. When Frank worked at Kennecott he sometimes used them to grade the rail base. At this time he also owned Molly the cow.

Also during the summer of that year Frank, Ada, their son Lyman Gardner Clark (born 15 Oct 1901 in Pleasant Green),

49

and Frank's parents returned to Fay, Nevada in their wagon. After leaving Pleasant Green they traveled to Provo, Santaquin, Juab, Holden, Antelope Springs, Millford, Sulphur Springs, Modena, and finally arrived in Fay. They lived at Deer Lodge, just outside of Fay, for about five months, then moved into Fay.

At Fay they took in boarders to supplement their income. Their home was surrounded by pine trees. In the fall the yard would be full of pine cones, and the trees would drip sap and make a sticky mess. Ada hated the mess they caused. They remained here until the summer of 1907. They returned home by way of Modena, Sulphur Springs, Millford, Antelope Springs, Fillmore, Scipio, Nephi, Springville, Lehi, and Pleasant Grove. It took ten days to travel by wagon.

During 1907 Frank found work doing odd jobs: shoeing horses, hauling hay, cutting grain, hauling water, thrashing wheat, and repairing farm and school wagons. During this year their second child, Frank VanOrman Clark, was born 23 Dec 1907 in Pleasant Green.

In 1908 Frank built his home in Pleasant Green at 2853 S. 8400 W. Originally it had wooden walls with a tent placed on top for a roof. It was to be used as a temporary home until a permanent one could be built. But, as time went on and necessity prevailed the canvas was replaced with wood. Later more rooms were added, and the temporary home became permanent. The home was heated by burning coal in a pot belly stove in the living room, and by a cole cooking stove in the kitchen. Later they were replaced by gas stoves.

Water to the house was supplied by a well. Frank invented a motorized pump system so there could be running water inside the house. The pump forced water into a high storage tank, and gravity pulled it through the pipes.

The well was also used for cool storage. Ada made their own butter. She would put it and the milk in a bucket and lower it into the well to keep it cool to avoid spoilage. Later they purchased an ice box, and sometime during the 1930's they purchased a refrigerator.

As the wallpaper inside the house aged and cracked, Ada repaired it by covering pieces of fabric with glue and filled the cracks with it. She then placed new wallpaper over the fabric.

Frank began work with the Utah Copper Company in 1909.

In 1911 he and Ada went to see President William Howard Taft in Salt Lake City. Their property tax for this year was \$4.03. In 1912 Frank was earning \$2.75 per day, and by 1919 he was earning \$4.50 per day.

Their third child, Mabel Matilda Clark, was born 21 Mar 1916 in Pleasant Green.

In May, 1921 Utah Copper shut down. In July and August that year Frank found work in Arco, Idaho with the Utah-Idaho Sugar company. He then found work in Midvale, Salt Lake, Utah from September through November. In December he started again at Utah Copper.

Although he would continue to work in mines with heavy union support, he never joined a union. He didn't approve of them because the members caused trouble and even death.

Frank was very afraid of too much water, and it was this fear which prevented him from being baptized into The Church of Jesus Christ of Latter-day Saints. At one time he worked on the old Saltair resort at the Great Salt Lake. As he was working he accidentally fell off the building into the water. He couldn't swim and was very scared. The fright of this event remained with him the rest of his life. From then on he refused to get into much water. Ada always teased him that if he weren't careful he may find himself in a teacupful of water and drown. He always showered to bathe. There was no bathtub in their home until the 1940s, but even when it was installed he refused to use it. While in the hospital just before he died he commented that he had put off his baptism long enough and said he wanted to be baptized after he was released from the hospital. However, he passed away at the hospital.

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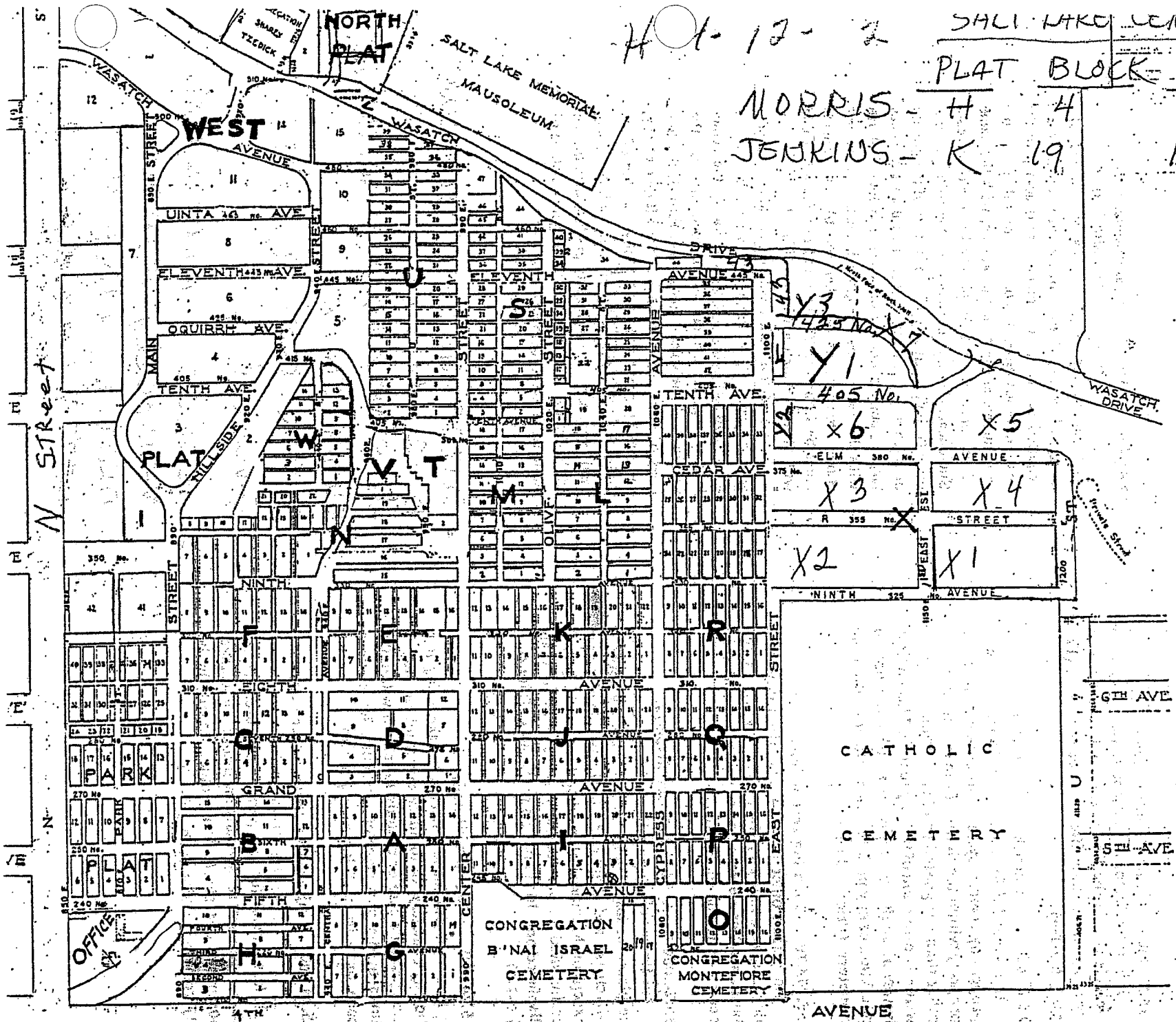
From Rags to Riches by Irene H ulse.



40-12-2

SALT LAKE CEMETERY
PLAT BLOCK LOT GRAD

MORRIS - H - 4 12 - 2
JENKINS - K - 19 14 - N 1/2



MORRIS
JENKINS

SALT LAKE CITY ORDINANCE

15.24.040 Speed limit in cemetery.

It is unlawful for any person to ride or drive any vehicle within the limits of the city cemetery at a speed greater than fifteen miles per hour. (Prior code § 6-1-4)

15.24.060 Unauthorized vehicles.

It is unlawful for any person to ride, drive or propel any vehicle, cycle, automobile or truck on property within the limits of the city cemetery on other than designated roadway without the prior written permission of the city sexton. This section, however, shall not apply to restrict the use or operation of city maintenance vehicles within the cemetery. (Prior code § 6-1-9)

15.24.070 Planting restrictions.

No person other than an authorized city parks department employee, shall plant any tree, shrub, bush, plant or flower upon any property within the cemetery. (Prior code § 6-1-10)

15.24.080 Artificial flower displays.

No flower displays using artificial flowers shall be placed or installed in the city cemetery between March 1st, and October 31st, of any calendar year, except on Memorial Day when they can be placed or installed in the cemetery so long as they are displayed only in containers or wreaths. (Prior code § 6-1-6)

15.24.090 Dogs prohibited.

It is unlawful for any person to take a dog into the city cemetery, or to allow or permit any dog in such person's care or custody to remain within the limits of the city cemetery, whether loose, on a leash, or in arms. (Prior code § 6-1-8)

15.24.100 Injuring or removing cemetery property prohibited.

It is unlawful for any person to injure, deface, break, destroy or remove any headstone, tombstone, monument, tree, shrub, or any other property in the city cemetery. (Prior code § 6-1-3)

15.24.240 Headstones, tombstones and fences—Grade limitations.

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BURIAL: SLC CEM
plat K, block 19, Lot 14
Grave? N¹/₂

• GEORGE + HANNAH M.
NEWBERY MORRIS -
plat H, block 4,
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[Memnonnes, in temple of Isis]

It is only owing to the prophets and messengers of God, incarnating on this earth, that the blind masses of humanity progress at all?

"Forgetfulness of self is the essence of a mighty love."

"These sublime faculties, more powerful than all the rest, will ever be regarded as the height of madness by such as are incapable of ^{transcending the limits of} sinking themselves in another soul, or losing themselves in God."

Thou hast blinded the eyes of thy spirit by expelling every trace of tenderness and love from thy heart

reiterated

Noblest philosophies of the
or

Doctrines of Pythagoras: Venerable mother of the
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Sabaeus to Memnon, Egyptian, Priest of Isis, in
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Barrius
[strong]

"Only in the greatest grief will they find the
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Isis symbol of celestial light.

There are but few predestined elect couples among
the millions of married couples and lovers.

There is only a small number whose strength
grows by struggle, whose feeble light conden-
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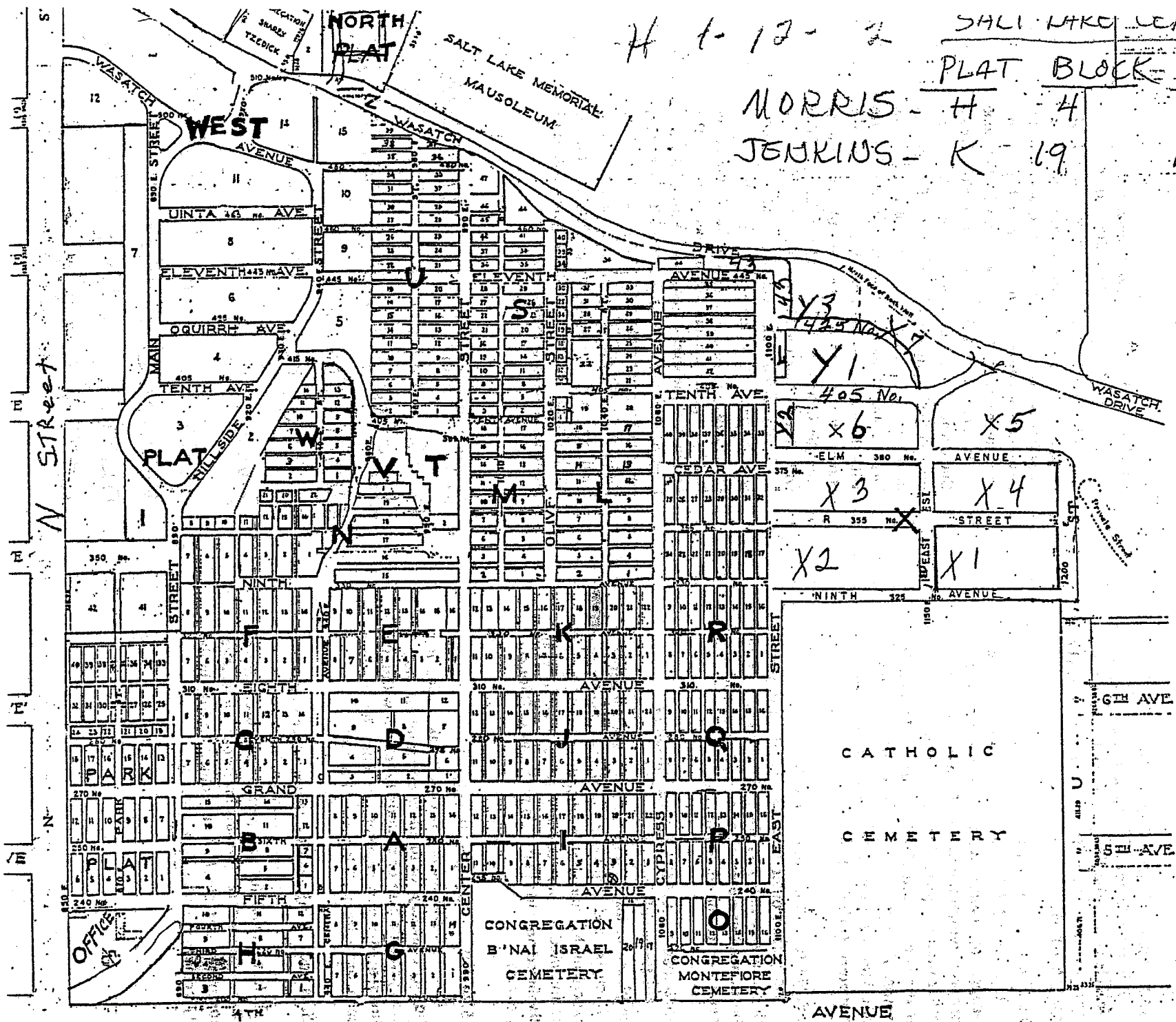
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7

THE UNITED STATES OF AMERICA
 DISTRICT COURT OF THE DISTRICT OF COLUMBIA
 IN RE: [Illegible Name]
 [Illegible text]



[Illegible text]
 [Illegible text]
 [Illegible text]

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In May, 1921 Utah Copper shut down. In July and August that year Frank found work in Arco, Idaho with the Utah-Idaho Sugar company. He then found work in Midvale, Salt Lake, Utah from September through November. In December he started again at Utah Copper.

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Frank Lyman Clark

and Frank's parents returned to Fay, Nevada in their wagon. After leaving Pleasant Green they traveled to Provo, Santaquin, Juab, Holden, Antelope Springs, Millford, Sulphur Springs, Modena, and finally arrived in Fay. They lived at Deer Lodge, just outside of Fay, for about five months, then moved into Fay.

At Fay they took in boarders to supplement their income. Their home was surrounded by pine trees. In the fall the yard would be full of pine cones, and the trees would drip sap and make a sticky mess. Ada hated the mess they caused. They remained here until the summer of 1907. They returned home by way of Modena, Sulphur Springs, Millford, Antelope Springs, Fillmore, Scipia, Nephi, Springville, Lehi, and Pleasant Grove. It took ten days to travel by wagon.

During 1907 Frank found work doing odd jobs: shoeing horses, hauling hay, cutting grain, hauling water, thrashing wheat, and repairing farm and school wagons. During this year their second child, Frank VanOrman Clark, was born 23 Dec 1907 in Pleasant Green.

In 1908 Frank built his home in Pleasant Green at 2853 S. 8400 W. Originally it had wooden walls with a tent placed on top for a roof. It was to be used as a temporary home until a permanent one could be built. But, as time went on and necessity prevailed the canvas was replaced with wood. Later more rooms were added, and the temporary home became permanent. The home was heated by burning coal in a pot belly stove in the living room, and by a coal cooking stove in the kitchen. Later they were replaced by gas stoves.

Water to the house was supplied by a well. Frank invented a motorized pump system so there could be running water inside the house. The pump forced water into a high storage tank, and gravity pulled it through the pipes.

The well was also used for cool storage. Ada made their own butter. She would put it and the milk in a bucket and lower it into the well to keep it cool to avoid spoilage. Later they purchased an ice box, and sometime during the 1930's they purchased a refrigerator.

As the wallpaper inside the house aged and cracked, Ada repaired it by covering pieces of fabric with glue and filled the cracks with it. She then placed new wallpaper over the fabric.

Frank began work with the Utah Copper Company in 1909.

In 1911 he and Ada went to see President William Howard Taft in Salt Lake City. Their property tax for this year was \$4.03. In 1912 Frank was earning \$2.75 per day, and by 1919 he was earning \$4.50 per day.

was then the main highway through Pleasant Green, which ran about 290 yards west of where Webster School is now located (9200 W. 2700 S.)

Frank was not a member of any organized religion. Soon after their marriage he began attending Sunday School and other services of The Church of Jesus Christ of Latter-day Saints with Ada. This lasted for a year or two, but then he began working Sundays and thereafter rarely attended. However he contributed time and money to the Pleasant Green ward, which his family attended. He did attend ward socials.

In these early days of Pleasant Green there were no more than fifty families in the area. The area now covered by the Kennecott Copper Company tailings pond was a lush, green meadow used to pasture cattle. There were also other areas of beautiful, long green grass, hence the name Pleasant Green.

Pleasant Green and Pleasant Grove, Utah, Utah were often abbreviated as P.G. This caused confusion for the Post Office, so in 1917 Pleasant Green was renamed Magna, after the Kennecott mill.

As time went on, small mining towns cropped up around Kennecott's mills. They had colorful names: Snake Town, Rag Town, Garfield, Garden City, and E.T. Frank often visited these towns to shoe horses, do other types of work, or trade goods.

Main Street in Pleasant Green was mainly used for through traffic to California. In those days 3500 South street was a cow trail, and 2100 south street did not exist.

In 1901 Frank got a job at the salt works as a carpenter. By 1902 his wage was \$1.75 per day.

During the winter of 1903 Ada became very ill with mumps. During the same year she and Frank went to Salt Lake City to see President Theodore Roosevelt.

Frank's parents lived in Murray, Salt Lake, Utah in 1902 and 1903. He and Ada visited them often, as well as her own parents who lived at their home, "Arbor Park", near 3500 S. and 8400 W.

From 1902 - 1904 Frank found work in Fay, Nevada at the mines there. During this time Ada remained in Pleasant Green. Frank returned home every couple weeks.

When work ran out at Fay he returned to Pleasant Green. From 1904-1905 he worked hauling gravel in Salt Lake City.

In 1905, during the summer, he acquired his horses, Jeff and Bird. They worked well as a team. He often received compliments on how well they pulled together. When Frank worked at Kennecott he sometimes used them to grade the rail base. At this time he also owned Molly the cow.

Also during the summer of that year Frank, Ada, their son Lyman Gardner Clark (born 15 Oct 1901 in Pleasant Green),

Frank Lyman Clark
By Kent B'uckner, 1988

Frank Lyman Clark was born 10 Nov 1868 in Pine Island, Goodhue, Minnesota. He was the eldest of two children born to Hervey Gardner and Matilda Steele Clark.

Hervey was a Civil War veteran. He was wounded in the chest in the Second Battle of Bull Run. He was left for dead, but he crawled 15-20 miles for help and managed to stay alive by drinking the water left from rain that was in impressions made by horses hooves.

Matilda was a daughter of Irish immigrants who came to America presumably because of the potatoe famine. She was among the first school teachers in Pleasant Green (now Magna), Salt Lake, Utah. She first began teaching school in her home. She later taught at a school, probably the Pleasant Green ward house, which was also used as a school. She rode a horse to school. When the horse was turned loose it would always go home.

If Hervey and Matilda were scheduled to go somewhere, Hervey would get all dressed the night before so that he would be ready when he arose in the morning! His personal habits were a bit questionable: he never took a bath. He was also a tobacco user. One time he removed the lid from the kitchen stove so he could spit the tobacco juice into the fire. He spit, missed his mark and made a direct hit into the frying pan!

He was an enthusiastic patent medicine taker. He also loved chocolate, which he kept in the same drawer as his bottles of medicine. Occasionally he allowed the grandchildren some chocolate, but it always tasted like the medicines it was near: Sloan's Liniment, Mentholatum or other exotic nostrums.

For some time Hervey and Matilda lived in Pleasant Green, but they later moved to Tacoma, Washington.

There is nothing known specifically about Frank's early life. He was 5 feet 7 inches tall, and had blue eyes.

Frank married Ada Rozella Jenkins 26 Sep 1900 in Salt Lake, City, Salt Lake, Utah at the home of Valtin and Estella Pratt (239 W. 200 N.) Estella was Ada's sister. They were married by Bishop Hyrum Theron Spencer. At this time Frank ran a blacksmith shop in Pleasant Green. It was located on what

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outside, and the women and girls cleaned the kitchen and washed the dishes.

Ada enjoyed listening to the radio soap operas. Among her favorite serials were "Helen Trent", "My Cal Sunday", and "La Peridins."

In later life she developed diabetes and became quite thin.

She was an eternal optimist when it came to her flower garden. She gathered seeds from wild flowers whenever and wherever they went on vacation, or for short trips. Her old-fashioned garden contained sweet william, lady's slipper, columbine, roses, saffron, iris, snowball, lilacs, hollyhocks, snapdragons, daffodils, bachelor buttons, and chrysanthemums. She tried to grow sago lilies but they wouldn't grow. (She liked to gather sago lily roots from the Pleasant Green cemetery hill and eat them.) The window sills of her dining room were filled with geraniums. She also had a strawberry patch.

She always gave her family sage tea to cure stomach ailments, and ginger tea to help cure other illnesses. She also administered hot lemonade, mustard plasters, and home-made cough syrup. In the spring she gathered dandelions which she made into a tonic.

Services were held at the Pleasant Green cemetery on Memorial Day and Easter at sunrise. She liked to attend them.

The last few months of her life were spent in a rest home in Salt Lake City. She became so ill that she wasn't able to recognize anyone. One night her grand-daughter Janice's husband, Bryant Mackay, and his brother went to give her a blessing. When Bryant entered her room she sat up in bed and said, "Hello Bryant. I've been waiting for you." She then asked for a blessing. She died the next day on 22 Sept 1956.

She is buried in the Pleasant Green cemetery in Magna, Salt Lake, Utah beside her husband.

By Kent Buckner, 1988

Sources: Notes from Van Clark, interview with Mable Clark Herron, and recollections of Mary Clark, Wola Clark, Frank Clark, Janice Mackay, Nyla Bates, Peggy Mortensen, and Lanny Herron.

She always called the grandchildren 'kidlets.' She would say, "Come to dinner, kidlets."

Although she tried to be patient with children, she was human like anyone else and did not always succeed. One day several grandchildren were playing noisily in the porch by the back door of the house. Ada became so tired of the noise that she told them to go home. The children ignored her and continued playing. Ada repeated her request three times. Finally she went to the door with a pan of cold water and threw it through the screen door onto them saying, "I told you to go home! Now GO!"

To soothe her children she would sing songs such as 'Annie Laurie', 'Rock-a-bye-baby', 'Men of Harlach' and others. She spent hours rocking her tired or ill children, and caring for them as only a mother can.

When her children did something she didn't approve of she would "jaw" them. They would much rather have had a spanking than to have to listen to her when she was angry. Sometimes she would try to find a punishment that fit the crime.

When her son, VanOrman, was about 16 he began smoking cigarettes. While pressing his suit one day Ada found the cigarettes in a pocket. She removed them and threw them into the stove. She told Van that if he was going to burn cigarettes she would help him. He didn't smoke very long after that.

Another time Van was in the living room and pulled the trigger of a gun he thought was empty, and shot a hole in the ceiling. Ada told him she needed a new ceiling anyway and Van was selected to repair it.

Ada was a member of The Church of Jesus Christ of Latter-day Saints. She participated in Relief Society and was a visiting teacher. She did not regularly attend Sunday services unless there was a special meeting or speaker, such as a General Authority. She belonged to the Daughters of the Utah Pioneers and was her camp's historian.

She enjoyed going camping and fishing. She enjoyed fishing as much as anyone. She didn't dress like most of the younger women, though. They wore pants, but she could be found standing in a stream in a dress and a hat.

She did a lot of quilting. In later years she had arthritis quite badly which caused her fingers to bend at the joints, which affected her quilting.

On holidays and on other special occasions a family dinner was usually held at the Clark's. There were usually two tables set. One was in the dining room for the adults and older grandchildren to sit at, and the other was in the kitchen for the younger grandchildren. After dinner the men migrated to the living room, or

She was a very good "plain" cook. She used a lot of butter in everything, which made everything very tasty. She made the most delicious pancakes. She made them by using pancake flour and then added more eggs and other ingredients to it, then cooked them to a golden brown and served them with maple syrup. Every morning for years she made a breakfast of cooked cereal, bacon, eggs, and pancakes.

She purchased only the best food. They traded at Cooper's store in Magna. The lamb, pork, and beef cuts she served were always top quality. No money was spared where food was concerned.

She made delicious desserts such as Orange Pudding, or lumpy Chocolate Pudding served with a dollop of whipped cream, or great mincemeat, apple, or squash (not pumpkin!) pies. When she made pies she would roll out the left-over dough and sprinkle it with cinnamon and sugar, then bake it to make "cookies."

She saved a little bit of cake or cookie batter in the bowl so the kids could scrape it out. She let the kids also eat raw potatoes. She also let them eat the few grains of Jello hidden inside the flaps of the wax paper pouches in came in.

When she made bread she usually let the children have a small ball of dough to eat, play with, or cook. Her family was very important to her, and by letting the children do these things she hoped they would enjoy the little things in life.

She usually made her own bread and biscuits, but, unlike the rest of her cooking, they were not very good. The dough was too heavy. Frank didn't mind though. He said at least it filled you up and was superior to the bread purchased from the store, filled with air. One story says she fed a horse or cow some of her biscuits and the next day it was found dead. She often wondered if her biscuits were that bad!

Sometimes she would allow children to bounce and tumble on her bed after the bedding was removed, but never when there was clean bedding on it. Sometimes when the grandchildren thought she wasn't looking they would sneak into the bedroom and bounce on the bed. She would allow about 5-10 minutes of bouncing, then she would suddenly appear. Shaking her finger, and with a gleam in her eye, she would say, "I thought I told you not to bounce on the bed!"

Sometimes she would allow circles to be drawn on the living room floor carpet with chalk to play marbles, then when done, she would vacuum away the circles.

Sometimes when the grandchildren were practicing their cooking skills making mud pies, she would give them one or two eggs for their pie so they could be made correctly.

She made her own butter.

She was the first registered school teacher in the area. Her school was located at about 4200 S. and 8400 W. S

In her old age she was on a ladder picking cherries. She fell and later developed a lump on her arm. She never had it looked at by a doctor, and later it became cancerous. Her arm was amputated but all the cancer was not removed, and she eventually died of it. After the amputation she always wore a shawl to cover her arm.

When John and Rozella got old they were too ill to care for each other, so John went to live with their son Arthur, whose home was on the north-east corner of 3500 S. and 7600 W., and Rozella went to live with Ada.

There is nothing known specifically about Ada's early life. She is remembered as a plump little lady with naturally curly hair.

Ada was a generous woman. She always gave food to the tramps, gypsies, and indians that came wandering by asking for a hand-out at their home at 2853 S. 8400 W. in Pleasant Green, Salt Lake, Utah. She had been taught not to refuse help to anyone because some stranger may be one of the Three Nephites. It seemed that those asking for hand-outs passed-by every house except the Clark's. Ada wondered if there were some mark placed on their picket fence or some other place that signaled where food could be obtained. No such sign was ever found.

Although she was generous with the gypsies, they were not so generous with her. One time a gypsy woman told Ada that if Ada had a gold piece the gypsy would bless it. Because times were hard, Ada decided to give it a try because they needed all the help they could get. She was acquainted with priesthood blessings and thought a blessing by some other way would not hurt. She went into the house, returned with a gold piece, and gave it to the gypsy. By slight of hand the money was made to disappear and Ada was swindled out of her money.

At one time it was estimated that there were over 100 cats at their home. One day some gypsies stopped by and asked if they could eat their lunch on the front lawn. While they were eating, a gypsy saw a cat. The gypsy held out a piece of food and called, "Here kitty, kitty, kitty." Immediately cats appeared from everywhere and ran at the gypsies. The gypsies were frightened so badly that they ran for their vehicles and left.

She was also generous with her fabric and gave it away to those in need.

When her sister, Estelle, died leaving three children, Ada invited them to live in her home.

She and Frank were early risers (5:30 am) and also retired early. Before retiring Frank liked to eat a bowl of bread and milk.

Ada Rozella Jenkins

Ada Rozella Jenkins was born 20 Sep 1878 in North Point, Salt Lake, Utah, the fourth child of John Jenkins and Rozella Newberry Morris. Her father and his family came to America from Wales as converts of The Church of Jesus Christ of Latter-day Saints. Her mother's family was also converts to the Church.

Her mother, Rozella, was first married to Lucius Wheaton Peck, a school teacher she met in Tooele when she taught school there. They were married in the Endowment House. He married her only so he could find out about the temple ordinances. They separated soon after their marriage. Their sealing was cancelled 3 May 1870. Rozella later met and married John Jenkins. They were not married in the temple, presumably because Rozella did not want to go to the temple with someone who may turn out to be unworthy again.

Rozella helped John learn to speak English because he spoke only Welsh.

Rozella and John lived on their farm named 'Arbor Park.' The farm was so named because of an arbor there made of lilac bushes, and naming homes was an Old World custom. The arbor was very long and pleasant to pass under. There was also a large park-like lawn area. On it were picnic tables placed beneath the trees. It was a favorite place for family parties, Church functions, and relaxing. Some of the original lilacs are still there. The farm was at 8:00 W. at about 3555 S.

John was a sheepherder. He died an alcoholic. When he was drunk he would sometimes walk from Arbor Park to Ada's house, singing Welsh songs all the way. He rolled his own cigaretts.

Rozella's cellar had orderly shelves. She put her milk there to set and allow the cream to rise. One time she thought her boys were stealing the cream so she severely scolded them. Soon after that she discovered a 5 to 6 foot snake eating it. She had often been amazed that the cellar had no rodents in it. She reasoned the snake kept them out. After this she always left a small bowl of cream for the snake.

Helen Bourne Joy Lee the author of a book detailing Newberry genealogy in Connecticut has stated unequivocally that our James Newberry born circa 1791, (son of John in Warwick) **cannot be connected with the Windsor people.** She also says **there were no Newberrys in the Groton, Stonington, or Mystic areas before 1836, or at least none of her Newberry line who were the primary English line.**

The part of the line that was Native American, will not likely have much information simply because in the 17th century most native people could neither read nor write. Therefore, all available records would be done by the English for their own lines, and not those of the indigenous peoples. Proper records would start emerging after about 1677.

Another reason is because the marriage practices of the native people of this time, were not structured like those of the English. Native American people were a matrilineal people and had lineal family lines rather than nuclear family ties. In the late 17th century the English cajoled native families into adopting their ways of marriage and civilization, and only at that time will we find written records - when the Indians began to become 'literate' in English sense of the word.

In the 1870's Hannah's son George V. Newberry Morris attempted to map out the family line. In a letter dated 1876, Hannah Maria requested from her brothers and father more information on the family line. If it was ever received is unclear, however, George was never able to connect his line to that of the Windsor people.

Little exists regarding Hannah's mother's Smith line beginning with Samuel Smith in Warwick circa 1766. What is known is detailed in some of the following information.

Lee, Helen Joy Bourne, *The Newberry's of Connecticut* 1975.

[Click here to continue to New York information on the Newberry family](#)



[Search now](#)

John Newberry was born August 16, 1710 Groton, New London, Connecticut.

Died - Franklin, Dutchess Co. (area now Putnam Co.) N.Y. April 19, 1809.

Married November 26, 1739 - Stonington, Connecticut. Shown in the 1790

N.Y. census as 'Moberry'.

Zurviah Burch was born June 4, 1713 Stonington, New London, Connecticut.

Died - unknown

Their children are as follows:

1. **Jonathan Newberry** b. Sept. 3, 1740, Jonathan Newberry's son Nathaniel Newberry was a pioneer in Michigan.

2. **Joseph Newberry** b. 1741

3. **Eddy Newberry** b. 1743 married Ruth Burt a childhood friend. The Burt's traveled with the Newberry's from Groton. Eddy went with his brother John to settle in Warwick, Orange County, N.Y. Henry Burt was a trader and his children made wampum by the firelight in the late 1600's

4. **John Newberry** b. 1746, married Jemima Benedict daughter of the first Baptist minister of Warwick who established the Old School Baptist Church. Benedict was keenly familiar with Joseph Brant who warned him of the impending infamous massacre (Wyoming Massacre) at Wyoming, PA. Because of Brant's warning Benedict took flight with his family.

John Newberry was thought to be a trader of some sort, but detailed information is difficult to find. During the Revolution it is said that John Newberry and family were neutral activists or Tory's which could indicate some affiliation with tribal elders. During the Revolution, the Newberry's helped to string the huge chain across the channel of the Hudson river. See page on Revolution for more information.

5. **Elizabeth Newberry** b. Nov. 30, 1771

6. **Zurviah Newberry** b. 1751

7. **Joshua Newberry** b. 1753

8. **Mercy Newberry** b. 1755

9. **Zilphia Newberry** b. 1757

The above information was graciously provided by Sherman Boivin, of Santa Rosa, California.

Jonathan Newberry Bible circa 1769, Original family from Groton, Connecticut. Migrated to Dutchess, Orange, Franklin and Putnam Counties in New York State.

Reasons for not continuing the line backward from 1710

Research genealogists in the East who have done extensive work on the Newberry name, have found our John Newberry **cannot be tied to the Newberry's of Windsor, Connecticut**. I have not attempted to go back further than the John Newberry born in 1710 for a number of reasons - the main one being the documentation is poor and suspect. There is however, a Bible that documents John Newberry circa 1710 owned by his son Jonathan from 1767. Jonathan was the brother of our John in Warwick, N.Y. part of which is transcribed above.

and mixing of the tribes began early.

Our John Newberry Sr. and family traveled from Connecticut in the 1740's to Dutchess County, New York with the Burt family. The Burt family plays along the edges of the Newberry family history from the 1740's forward. They are mentioned in a family journal written one hundred years after this migration took place. It mentions two people in it as Aunt and Uncle Burt. There is no other information explaining the relationship. There is no blood relation to this line other than the marriage of Eddy Newberry to Ruth Burt in the next generation.

In 1818 Phoebe and James Burt are witnesses to a will in Warwick, N.Y. for John Newberry jr. In Warwick, James Burt is a very prominent citizen and became a Senator. However, you will be hard pressed to find a lot of information on the Newberry surname. Both families migrated to the area at the same time, yet the Burt social standing seems to have been more prominent than the Newberry's.

Another piece of earlier information that has come to light regarding the Burts, was that in 1701 James Burt gave a young Indian woman refuge from her unkind master, and went to English court to secure her legal removal from the previous master's household. This took place in New England. This James Burt is likely a progenitor to the one mentioned above.

Why did they migrate?

Another question about the Newberry family that needs solving is their motivation for migrating to N.Y. If they were Native American there is one reason that may float. Christianization was reaching a fevered pace in colonial New England. Because of the Englishman's need of order they felt that if they could convert the Indians, then they could more easily spread across the land and acquire more acreage. Because of the problems they encountered with mortality from the white man's diseases the Indians began to accept Christianity, believing that if their tribal elders couldn't save their race, then perhaps the English could.

The English trained Indian people in the ministry. A Mohegan man named Sansom Occum, took the collar. Beginning in the 1740's he advised the native races to move to Dutchess Co. N.Y. feeling that they could more easily survive on the frontier with other Christian Indians in praying towns. He encouraged this up until the Revolution, and then again after the fighting had ceased. The Oneida offered refuge for many of the people in Massachusetts and Connecticut. A new 'praying town' was established in Oneida territory. Many of those people fought in the French and Indian Wars and the Revolution. Oneida territory was a long way from Dutchess County. So in moving earlier in the century as Occum suggested, the people who abided found a much different situation in Southeastern N.Y. than those of the people who moved to Oneida Territory.

Tribes prevalent to Dutchess County, N.Y. were the Mahicans, and a related tribe called the Wappingers - all related to the Mohegans in Connecticut. Contrary to James Fenimore Cooper's, story, the 'Mohicans' did not become extinct. The Mahican tribe, as it is alternately spelled are alive and well.

Newberry's in Connecticut . . .

John Newberry and Zurviah Burch

Through out this web site the children marked with this symbol are the the direct descendants from one family to the next.



Native American Settlers

In New England native acculturation started early in the 17th century with the Christianization of America's first people. Plagues, war, intolerance, and pressures from the Europeans for land forced the Indians to constantly move along ahead of settlers. Their history is of course, far more complex than these simple sentences can convey.

Much of their history is not written. What history is written is only the white man's version of what happened. Native Americans fought freedom battles for the American's, French and English. When they were unsure of their loyalties, they remained neutral on the advice of their elders.

This process of moving from their homelands began in the 1600's and continued well into the 20th century. Our family line began moving early in the 1700's from Connecticut. The Newberry's were not just Native American but a mixed blood family whom we are only beginning to understand. This is still in the conjecture phase, and I welcome any new information.

The surnames they used were probably picked up when they became Christianized or intermarried. SMITH for instance, is a common name in most cultures around the world. When I first started this search, I found the name Smith to be common to the Tuscaroras, in a reference encyclopedia of names. STEPHENS is also found in the Mohawk Tribe. HOLLEY is a Cherokee/Tuscarora name, as is NEWBERRY. Names may have come from intermarriage with traders or as a result of indenture. Some names were also chosen when an individual was baptized into one of the Christian faiths that were busy converting in various time frames. Intermarriage was frowned upon. So the just how did these people become Newberry?

The towns of **Stonington and Groton**, Connecticut were primarily Indian towns and joined the towns of Farmington, Mohegan, Niantic, Charlestown and Montauk as busy centers for the Indian people. (Note significance below with John Newberry information.)

The town of Mystic up river from Groton was destroyed in the first half of the 1600's by the English who were helping other tribes to secure the land from the warlike Pequot. After King Philips war in 1676 the surviving Pequot Indians were put out as servants and slaves to the English or sent to the West Indies for slave labor. Women and children went into slavery as a way to survive after their husbands and sons were killed in the war. Orphaned children were often raised in English households becoming none like their parents and losing their Indian-ness.

We are unsure as to where the Newberry name was acquired by our ancestors. Could it have been bestowed under servitude and Christianization of the remaining Pequot? Or could our Newberry clan have risen from English traders from the Southern Colonies who mixed with the Cherokee nation? Travel between the colonies was frequent.

nothing to do with the Wyoming Massacre and was not in the area at the time. The Indians were reacting to the intrusion upon their lands, partnering with the English who were trying to maintain control of the American continent for the Crown during the American Revolution.

Note by transcriber - As you read this original account, you will notice the letter F appears where one might install an s instead. A character which literally appears to be an f often appears in these old documents and is quite characteristic in the handwritten script of the time.



[Back to \[Warwick Valley History Notes\]](#)

John Barns
 Elizebeth Robbin
 Samuel Howard
 Phebe Robeson
 Jonathan Stephens
 Mary Howard
 Jonathan Silfby
 Anner Howard
 Gersham Bennit
 Elifebeth Kapp (Knap?)
 Christana Silfby

At a Church meeting at Warwick Agust 21 : 1777 after prayer to god for his Direction Decon Silfby was Chosen modarater then profeded to Bifnes and in Confederation of a Vote pafed in the Church March the Eighth for the removal of the Church to Westmoreland Some of the members Looking on Some tempral Deficatyas war Discureged and thought beft to Stop and not go which put the Elder under Grate Defikalty as to his termeral Intraft the Church Confedraing Same Voted that the Church Should Stop removing Wilst next Spreing and the Elder to perfed to the advanteg of his tempral Intruft.*

Warrack September the Third Day 1778 at our place of publeck Worfhep the Church being met together according to appointment to Confeder of Some votes that had bin pafed in the church before Confarning the Church removeing to Westmorland where the Elder according to the foremenched votes had bin and being drove of by a Saveg Enemy and the whole Countrey laid in Diffolation which rendered it Impofable for the church to remove at Presant the Elder being returnd he was received by the Church again as a Pafteur and anEelder and he suffering Lofe by the Enemy as to temprals voted in the Church to help to Supply that want by Contrebuton

After the Elder had escaped with his family and some of his neighbors after the battle, he returned to Warwick and never went back to Westmoreland except to visit.

He must often have thought longingly of the place where he had planned to make a home not only for himself, but for his Church and people.

But "Providence" did not "admit" as the record says. So his own numerous descendants, together with those of his congregation who were "Expecting to Follow after," never became the loyal citizens of Pennsylvania that they doubtless would have done, and had the Old Elder not been "drove of by a Saveg Enemy."

It is a great pleasure for me to be able to give to the Wyoming Valley Historical and Geological Society these records of my fourth (4th) great grandfather.

Elizabeth C. Van Duzer

(Mrs. G. M. Van Duzer.)

Warwick, New York

1. This Covenant is owned by his descendant, Miss Fanny Benedict of Warwick, N.Y. No doubt the same covenant was used when eleven years later "The said Benedict" founded the Baptist Church in the Wyoming Valley. In a note on Pittston in appendix, Miner's "History of Wyoming Valley" is the statement, Rev. James Benedict was first minister there.
2. Many members of Elder Benedict's Church lived at *Sterling*, and occasionally meetings were held at that place.
3. The last passage transcribed by Mrs. Van Duzer from the original record relates the terrible tragedy at Wyoming, Pennsylvania in 1778 called the Wyoming Massacre. The settlers of Westmoreland were ambushed and murdered by the English and a group of Indian warriors. In many accounts Joseph Brant who was a Christianized Iroquois chief was held responsible for the atrocity that took place that fateful day. These same accounts credit Brant with having given Elder James Benedict and his family safe passage away from the carnage. However, many professional historians have deduced from other written records that Brant had

1764 and preached about two weeks to our joy and Satisfaction and then returned home again. some time in Decembar 1764 Mr. Dakin a Regular minsefter of ye Baptis ordor Came over and preached with us and Baptifed tree perfons.

March 1765 - Some time in march 1764 we again fent a mefenger over to said Benedict to come to our help who accordingly Came and brought a church Covenant with him which when we had heard gave fellofhip to it it being agreable to our prinfables and fentaments thofe of us that were Baptifed entered into a follom injagment to be the Lords and gave ourfelves to the Lord and to one another by the will of god and figned the Covenant Then we Drew up a Leater of Request to the Church at Stratfield to give up a Leater of Request to the Church at Stratfield to give said Benedict to us and fent a menfenger with said Leater who Laid said Leater before said Church who gave felowfhip to our Request and after Due confideration freely and chearfully gave up said Brother to us and our Watch and Care and fent a Leater of Recommndation to us which we gave fellowfhip to and Brother Benedict gave himfelf up to us and figned the Covenant.

James Benedict was ordained November 7, 1765 and installed as Elder and pastor of the Baptist Church of Warwick. He thus became the first minister and this Church the first church in the Valley.

For eleven years Elder Benedict was the pastor of this flourishing church in the wilderness. During the Revolutionary war his log meeting house stood in a grove of oak trees to the Eastward of the village.

Here the men of Col. Dearboin's New England Regiment camped on its march from Fish-Kill ferry to Easton, Pa., to join Sullivan's Expedition against the Indians.

Meanwhile a number of the Elder's Church members had removed to Westmoreland, attracted by the accounts of that wonderful region.

In 1776 they besought him to follow them to that place and establish a Church, which he accordingly did. There were Benedicts there before his arrival and Blackmans also. Probably near relations. The Elder's wife was Mary Blackman of Green Farms, Conn.

August Ye 1776 The Church Being met together for befites our Breatheran at Westmoreland or Lacawano Laid a request befor the Church reprenting Their Scaterd Scurcomfiances as Sheep not having a Shepherd and Defierd help from This Church and it was agreed and Voted to Send our Elder and two other Breatheran to answer to their request or to Act in behalf of the Church as they found matters. When they Came There who accordingly went in Defenber and finding twelve of our members that w[ere] in Good Standing namely Jonathan Weaks, Samuel Robberds, Daniel Cash, Daniel Roberts, Hezekiah Roberts, Ebenezer Roberts, Ephraim Sanford femails, Abigail Weaks, Abigail Roberts, Mary Roberts, Mary Cash, Sarah Roberts, with maney others that ware in Good Standing in other Churches, with Six that ware then baptieft to the number of thirty-two a Church was constetuted at which time these twelve members ware Difneft from the watch Cure of this Church and jond with that and at the return of our members we refeved a Letter of there perfeding that gave us full fellofhip.

March 8, 1777 at a Confrance Meating at Starling it was then unanamosly Voted the Church under the pastorael Care of Eldar James Benedict Showd Remove Before us to that land and we expect to follow after as a foone as porvidence will admit Signed in behalf of the Whole Church

- Mathias Degarmo
- John Clark
- James Howard
- William Howard
- David Rogers
- Philip kecham
- John Miller
- Thomas Morgin
- Arther(?) Youmans
- John Carr
- Elifebeth Degermo
- Matthias Degermo Jr.
- Rebecah Bates
- Samuel Robeson
- Elifebeth Rogers
- Philip Robbin Dim
- Hannah Howard

Elder James Benedict

The Pioneer Preacher of the Warwick and Wyoming Valleys

BY

MRS. ELIZABETH C. VAN DUZER

(Mrs. G. M. Van Duzer)

Warwick, New York

(Reprinted from Volume XVIII, Proceedings of the Society.)

Copied from the original records of the Baptist Church in Warwick, N.Y.

Wilkes-Barre, PA

1923

Transcribed for the Internet and

Warwick Historical Society

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The first settlers in Warwick, New York, were from New York City, having come into the valley with Benjamin Aske, a New York merchant whose share of the great Wawayanda Patent covered this part of Orange County. Aske was an Englishman, presumably from Warwickshire, as he gave the name "Warwick" to his tract of land. When he sold any of this land he invariably stated that it was from his "farm called Warwick."

The men who came with Aske were soon followed by many Connecticut families who sought new homes on the Wawayanda, or Warwick Creek, at the time that others from that State, many of them friends and relatives, were locating on the Susquehanna River in Westmoreland, Pennsylvania – in Connecticut's Western Reserve.

In 1764 these New Englanders, in Warwick, missed their Church association so much and longed for the preaching they had been accustomed to in their old homes so strongly, that they accordingly took action on the matter as their old records show. I quote from the minutes of their meetings just as they were set down with a quill pen in 1764.

Be it Recorded that the year of our Lord one Thousand seven hundred and sixty four The Lord of his infinite mercy and grace Having Begun and Caring on a glorious work of Souls Being awakened and conivered to Jesuf Chrifst as we trust and being Deftitute of those miniferant Helpt and ordanances that our

Souls now thurfted after and Being peronally aquainted many of us with James Benedict who was a member of ye Baptis Church of Chrifst at Stratfield Connecticut under the pastoral Care of Mr. John Share-wood and said Benedict Being ifenced by that Church and other minefters to work of the preaching the gofpel a numbar of us joyntly agreeing togather Drew up a leter and fent to Said Benedict to come over and help us which acordingly he did about ye middel of November

- 7. Lettie Louisa Newberry
- 8. Esther Newberry
- 9. Patty Newberry
- 10. James Newberry

James Newberry second marriage

Marriage: Elizabeth Haskins b. March 1815 d. ----

Their children were:

- 1. Serastus Newberry b. March 24, 1845 Des Moines, Iowa (Transcriber's notes - step son)
- 2. Alma Moroni Newberry b. Dec. 24, 1846 Des Moines, Iowa
- 3. Joseph Hyrand Newberry b. Feb. 1, 1848 d. March 12, 1904
- 4. Abraham Heber Newberry b. Aug. 26, 1849
- 5. Mary Elizabeth Newberry b. Dec. 2, 1850 Kanessville, Iowa
- 6. Lolana Newberry b. June 5, 1852

James Newberry third marriage

Marriage: Sybil Pulsipher b. 1793 d. 1870

[Faint, mostly illegible text, likely bleed-through from the reverse side of the page. Some words are difficult to discern but appear to include names and dates.]

Demerest Geneology by W.H.S. Demerest p. 147 and 218

Martha (Patty) Newberry b. Jan. 24, 1779

Married: **Jesse Smith** (a son of Samuel Smith and Mary Mapes) he died 1842

Their children were:

1. **Anzi Lewis Smith** b. --- d. May 30, 1894
2. **Jesse Smith**
3. **William F. Smith**
4. **Stephen Smith**
5. **Ira Smith**

Sophia Newberry b. April 7, 1787 d. 1823

Married: **James Demerest** (see above) b. April 22, 1791 d. Aug. 7, 1835

Their children were:

1. **James Benedict Demerest** b. Sept. 20 1815
2. **John Dill Demerest** b. Dec. 3, 1820
3. **Peter L. Demerest**
4. **George W. Demerest**
5. **Jemina Ann Demerest**
6. **Keturah Demerest**
7. **William K. Demerest**
8. **Elizabeth Demerest**

James B. (A.) Newberry was a son of John Newberry and Jemima Benedict. He went with Mormons to Brownhelm, Ohio, where he became a preacher. Then he removed to Pottawattamie Co., Iowa. (Transcriber's note - Most all of the other research I have seen on James Newberry, uses the initial A. for James Newberry. We believe that it means Abram. However, if it was B. it could mean Benedict.)

Mary Smith was a daughter of Samuel Smith and Jane Stevens.

Hannah Maria Newberry was born at Strongsville and died at Cuyahoga Co., Ohio. (Transcribers note - Hannah Maria died in Salt Lake City Nov. 6, 1893.)

She married Aug. 23, 1843 to George Morris born Aug. 23, 1816 at Hanley, Cheshire, England. He was a son of Joseph who was son of James Morris. Their son Franklin Newberry Morris born March 21, 1860 was my father. My name is Ella Morris who married a Huffaker in Idaho.

Elizabeth Haskins born at Locke, Cayuga, N.Y. She was married at Montrose, Lee Co., Iowa. Joseph and Abraham Newberry were born at Trading Point, Iowa.

Both James Newberry and Mary Smith were born near Wickham Pond - Warwick, N.Y. They lived in the town of Warwick until between 1819 and 1821. They then went to Hanover, York, Pa for about two years, then on to Strongsville, Ohio where their child was born. From there they removed to Brownhelm Lorain, Ohio where four more children were born. Mary died at Brownhelm or Nauvoo. (Transcriber's note - Mary died in Nauvoo Nov. 20, 1842.)

James B. (A.) Newberry b. May 29, 1791 d. July 11, 1884

Married: **Mary Smith** - first marriage Mary was b. June 11, 1792 and d. Nov. 20, 1842

Their children were:

1. **John Smith Newberry** May 22, 1819
2. **Abraham Newberry**
3. **Jane Newberry**
4. **Sally Ann Newberry**
5. **Hannah Maria Newberry** March 13, 1823
6. **Harriet Newberry**

2. **Pauline Fitzgerald** b. June 23, 1798 d. March 18, 1829

Married: **James Gray**

The children were

- (1) William Gray

3. **David Maurice Fitzgerald** b. Sept. 6, 1800 d. Sept. 28, 1834

Married: **Louise Lyon** - they had 10 children

4. **Sidney Smith Fitzgerald** b. May 29, 1802 d. Feb. 12, 1860

Married: **Hannah Conkling** daughter of Benjamin Conkling and Mehitable Green.

They had ten children and the family lived in Goshen, N.Y.

- (1) Harriet
- (2) Harvey, died young
Married: **Carrie Tricor?**
- (3) Edward Fitzgerald
Married: **Mary Howell**
- (4) Lois
- (5) Emma
- (6) Pauline
- (7) Henry M.
- (8) David C. Tizgerald

5. **Albert Fitzgerald** b. April 2, 1804 d. May 14, 1865

Married: **Eveline Hoyt**, they had 8 children

6. **Joshua Fitzgerald** b. ---1806 d. 1856

7. **James Benedict Fitzgerald** b. April 4, 1808 d. Jan. 1835

8. **Martha Fitzgerald** b. 1810

9. **Hortatio Nelson Fitzgerald** b. May 16, 1816

Elizabeth Newberry b. May 24, 1785 d. Nov. 14, 1870

Married: **Hezkiah Braffet** son of Joshua Braffet (Broffit) and Mary Mapes

The had one daughter **Sarah E. Braffet**

Phebe Newberry b. Feb. 20, 1774

Married: **James Smith** (This was his second marriage) He was a son of Samuel Smith and Mary Mapes

b. 1780 and died July 4, 1842

Their children were:

- 1. **Jemima Smith** b. Dec. 23, 1800 d. Dec. 4, 1861
- 2. **Charles D. Smith**
- 3. **Elizabeth Smith**
- 4. **John Smith**
- 5. **Katy Maria Smith**
- 6. **Malinda Smith** b. Dec. 23, 1801 d. Dec. 4, 1861?
- 7. **Johanna Smith**

Annie Newberry b. Feb. 3, 1776 d. Nov. 30, 1865

Married: **Jacobus (James) Demerest** second marriage b. April 22, 1791 d. Aug. 7, 1835

Ella Huffaker – Newberry Genealogy

John Newberry (transcribed from hand written document by Ella Huffaker of Gooding, Idaho – It is unknown when this genealogy was written Mrs. Huffaker was the daughter of Franklin Newberry Morris, and grand daughter of Hannah Maria Newberry Morris.)

John Newberry was a son of John Newberry of Franklyn, Duchess Co. N.Y. He removed to Bellvale, N.Y. where he lived and died.

Jemima Benedict was a cousin of Hannah Benedict She was a daughter of Elder James Benedict. She was born and died at Ridgefield, Conn. She was the daughter of Elder James Benedict and Mary Blackman.

The will of John Newberry Sr. is dated "Wickham Pond, September 5th 1809" It was probated 1-19-1818. In it he mentions three sons and six of his ten daughters. The four married daughters are not mentioned. The will was witnessed by James Burt, Phebe Burt and Willam Noble. It is recorded liber F p. 183

John Newberry b. 1744-46 d. Jan. 4, 1818

Married: June 30, 1770

Jemima Benedict b. July 25, 1847 or July 21, 1749

Children: (Transcriber's notes: the following is out of chronological order.)

1. Zilpha Newberry b. Jan. 18, 1778
2. Mary Newberry b. 1771 d. Sept. 11, 1857
3. Phebe Newberry b. Feb. 20, 1774
4. Annie Newberry b. Feb. 3, 1776 d. Nov. 30, 1865
5. Martha Newberry b. Jan 24, 1779
6. Sarah Newberry b. Sept. 12, 1781
7. Elizabeth Newberry b. May 24, 1785 d. Nov. 14, 1870
8. Sophia Newberry b. April 1, 1787 d. 1823
9. John Newberry b. Sept 23, 1789 d. 1884
10. James B. Newberry b. May 21, 1791 d. July 11, 1884
11. Joshua Newberry b. Nov. 2 1793 -92
12. Arcenith Newberry b. Feb 2, 1794
13. Hanna Newberry b. Oct. 6, 1783

(Transcriber's notes The following are some of the children's marriages from above.

Mary Newberry b. 1771 d. Sept. 11, 1857

Married: **John Fitzgerald** a son of William Fitzgerald and Hannah Driscoll who was born Oct. 10, 1774 in Warwick, N.Y. and died Sept 28, 1861 in Boston, Mass.

Their children were:

1. **William Newberry Fitzgerald** b. April 18, 1796 d. Jan. 5, 1848

Married: **Phebe Drummond**

Their children were:

- (1) Philander Fitzgerald
- (2) Theodore Fitzgerald
- (3) William W. Fitzgerald
- (4) Theophilis Fitzgerald
- (5) Nelson Fitzgerald
- (6) Pauline Fitzgerald
- (7) Kate Fitzgerald

The first part of the report deals with the general situation of the country and the progress of the work during the year.

The second part of the report deals with the results of the work done during the year and the progress of the various projects.

The third part of the report deals with the financial position of the organization and the results of the various projects.

The fourth part of the report deals with the administrative and financial results of the organization during the year.

The fifth part of the report deals with the results of the various projects and the progress of the work during the year.

The sixth part of the report deals with the results of the various projects and the progress of the work during the year.

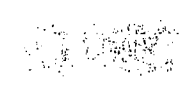
The seventh part of the report deals with the results of the various projects and the progress of the work during the year.

The eighth part of the report deals with the results of the various projects and the progress of the work during the year.

The ninth part of the report deals with the results of the various projects and the progress of the work during the year.

The tenth part of the report deals with the results of the various projects and the progress of the work during the year.

The eleventh part of the report deals with the results of the various projects and the progress of the work during the year.



of the six nations composing the Iroquois league, the Mohawks, Cagugas, Senecas, and most of the Onondagas sided with the British, whereas the Oneida and most of the Tuscaroras espoused the American cause."

Understanding the Revolution from the standpoint of the various Christian Indian towns helps to understand the dynamic involved in Native America's participation in conflicts even before the Revolution. This history is far more complicated than one might imagine when reading the standard version of American history.

The Christianized towns by no means is the whole answer to the equation either. Many Many native people people had gone their own way from the tribe and likely made their own decisions based their individual or familial situation, their allegiances and the home front.

Evidence regarding allied lines of the family show that they may possibly have been indentured as servants or slaves to English families in Connecticut. This is another subject entirely, but might explain why they didn't seem to be affiliated with a particular tribal group early on and cannot be connected with the English blood line.

In the papers of George Clinton, Col. Hathorn gives the cause of Warwick's people for not participating in the War as a firm desire to protect their homes and family - before country. This would be reasonable in view of prior history and due to the remoteness of many farms.

James Demorest is listed along with John Newberry in the Hathorn letter. He was John Newberry's son-in-law twice over, married to two of his daughters - Sophia and Annie - both of whom had large broods of children. The girl's death dates are not known at this time. John Newberry purchased his land around Wickham Pond from Thomas Welling. I have copies of the deeds to this land. However, by 1805 there is no mention of the Newberrys on a land map prepared by Mrs. Elizabeth VanDuzer in 1933.* However, John Newberry's will of 1818 left his property to his sons and prior town assessments show the land. Shortly after John death, his sons left permanently for Ohio.

For another interesting site that details the Indians loyalties from the standpoint of the British.

Continue for more information about the family in Warwick.

Public Papers of George Clinton Vol. IV No. 1908

Calloway, Colin G. *The American Revolution in Indian Country, Crisis and Diversity in Native American Communities*, Cambridge University Press 1995

Warwick Valley 1805 (map) - Prepared by Mrs. Elizabeth Van Duzer in 1933 and Chapter of National Old Trails Committee for the D.A.R.



4; Thomas Allenton 5; Cornelious Decker 2; Samuel Hamanway 5; Joshua Hallack 8; Justice Odle 5; Henry Allison 8; James Tidd 24; Jesse Mullocks 12; James Arsbäll 5 James Reder 5; Stephen Wood 12; Henry Clerk 20; George Hamilton 8; Isaac Jennings 5; George Wood 5; John Monger 16, Samuel Raner 20; Samuel Raner Jun'r 40; Richard Clerk 5; Timothy Clerk Jun. 6; Henry Jackson 8; John Low 16; Isaac Decker 8; Nathaniel Davies 16; Thomas Welling Jun'r 5; John Welling 5; William Helmes 12; John Kelly 12; Oliver Baley 2.

This information was transcribed by Sue Gardner, webmaster and librarian for the Wisner Public Library in Warwick, N.Y, and archivist for Warwick Historical Society.

The Iroquois League during the Revolution

"The Iroquois League was a confederation of upper New York State Indian tribes formed between 1570 and 1600 who called themselves "the people of the long house." Initially it was composed of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. After the Tuscarora joined in 1722, the league became known to the English as the Six Nations and was recognized as such in Albany, New York, in 1722. They were better organized and more effective, especially in warfare, than other Indian confederacies in the region. As the longevity of this union would suggest, these Indians were more advanced socially than is often thought. Benjamin Franklin even cited their success in his argument for the unification of the colonies. They lived in comfortable homes, often better than those of the colonists, raised crops, and sent hunters to Ohio to supply meat for those living back in New York. These hunters were usually young braves or young married couples." During the Revolutionary War they were Loyalists.

- Glenn Welker - internet site

During the Revolutionary War, it is said the Newberry's were involved in helping string the huge chain across the Hudson River to keep the ships out of the channel. However, their semi-neutrality in the war may be part of the reason we see them listed in the court martial papers by Col. Hathorn.

Some historians claim the family was into land speculation and were Loyalists, but identified themselves and being neutral activists. I however, have never found any proof of the land speculation thing, as they were living on the Wawayanda and Beekman Patent's set up by the Dutch, and they were not mentioned in any of the texts I surveyed.

Many of the Native Americans who were living in the path of the war were encouraged not to take part by tribal elders. The Abenaki of Vermont remained neutral through most conflicts. Some of John Newberry's children were apparently born in Vermont though the record is not entirely clear.

The participation of Native Americans in the American Revolution is partially explained Colin G. Calloway who writes an eye-opening book that helps the reader to understand American history of this period from multi-perspectives, and gives the reader a better idea as to how these people were dealt with by the Europeans and how they lived. Calloway puts the participation of Native America into better perspective by pointing out:

"Historians have usually approached the story by looking at tribes rather than towns:



Newberry's in the Revolutionary War

John and Eddy Newberry were mentioned in the Revolutionary War. John was discharged by his commanding officer because he was able to prove that he was lame and couldn't walk long distances. But not before he was listed for court martial.. Eddy also was listed as not having served even though he had been enlisted.

"Court Martial in Warwick"-- John Hathorn to Gov. Clinton

Warwick 7th November 1778

Sir, Agreeable to a General Order of the 21st of September last I have the honour to transmit your Excellency the proceedings or rather the verdicts of a Court martial held in my Regiment from the Continued movements of the Regiment, was prevented from Transmitting it Earlier. I take the liberty of Submitting to your Excellency the Particular situation of John Monger & John Newberry, two of the Inclosed delinquents, whose fines run pretty high; the former was not at home when the Regiment marched, was moving his family to, or near New Windsor, and when the Court sat, he had not the Opportunity of mak'g his defence, not being apprised, of the Court's sitting; the latter has abundantly satisfied me that he is an infirm person seldom capable of marching or undergoing the least fatigue; therefore, would hope their fines may be lessened or mitigated.

At a Regimental Court Martial Held at Warwick in the County of Orange, for the Trial of Sundry delinqu'its of Col Hathorn's Regiment of Militia, Commencing the 12th of October and Continued by adjournments unto the Thirty first of the same month 1778; Whereof Capt. Andrew Milder was President, Lieuts. Benjamin Coley Nathaniel Ketchum and James Right, & Ensigns John Wood & henry Bartolf Members: the following Persons were fined the several Sums annexed to their names for disobeying orders to march into the late Class Service at Minisink & General Alarm to Parramus; [note of transcriber: amounts are given in 'pounds']

Andrew Wood 5; Phinehas Tompkins 8; Colvil Bradner Jun'r 40; Abraham Osburn 24; Joseph Todd 5; William Clerk 10; Andrew Christie 5; James Demorest 40; David Demorest 40; Philip Reddick 20; John Newberry 40; John Robinson 24; John Miller 5; Garret Decker 4; John Tebow 40; Smith Wesner 5; Joseph McCane 12; John Coster 5; John Sandford 24; Isaac

Baptist Church of Warwick." The people of Warwick knew him as a traveling pastor and invited him to build a new parish for the city. He was an assistant pastor for the church in Ridgefield, Conn. He built the first Baptist church building in Warwick. The footings for that building supposedly still exist next to the cemetery where he and his wife Mary Blackman Benedict are buried. He married Mary Blackman in 1740. He died in Warwick in 1792. Mary died early in life. He had two other wives, Jemima (no surname known) and Sarah Roach, widow of Peter Roach - a parishioner. She was also known as widow Bross. Sarah was supposedly a resident of the Ramapo Valley. Warwick town historian, Florence Tate was instrumental in finding a full name for Sarah in June of 2000.

Sometime, in the 1770's James Benedict had moved from Warwick to Wyoming, Pennsylvania [also know then as Westmoreland] to establish a new parish for the Old School Baptists. This was during a time of terrible war. Benedict and his family along with other Benedict's and Blackman's who came to settle, were trapped by the conflict.

The story goes that Iroquois Chief Joseph Brant came to Benedict the night before the planned attack and gave him warning and safe passage away from Wyoming. Brant supported the English cause and rode with the English army and a contingent of Mohawk warriors. The next day the remaining people were attacked and massacred. After the attack Benedict returned to Warwick and took up the congregation he had earlier established, living there for the remainder of his life. It is unclear why Brant chose to warn Benedict. There are two historical theories written, one was that Benedict was a Mason as was Brant and they recognized each other as such. The second, was that Brant revered men of the cloth. Since Brant himself was trained as a pastor, I submit a third theory without proof - Benedict's family was affiliated in some way with the Iroquois nation possibly his wife was native.

"On June 29, 1786 Elder Benedict was discharged at his request." - note from church record. In 1787 Elder Thomas Montanye is in the membership list as pastor.

Miscellaneous

Entries in the ledger of Stephen A. Burt, who had a store at Bellvale: for 1823 to 1826 show that Anna Newbery John Newbery, carpenter, (probably a grandson) Mrs. John Newbery Widow of John Newbery and Joshua Newbery were all customers in his store. Bellvale is a hamlet within the town of Warwick about four miles from the village of Warwick. The Newberry homestead was in the neighborhood of Bellvale.

Entries in the Day Book of Francis Baird from December 1773 to May 1774 show that John Newbury was a patron. Francis Baird owned the tavern and general store in the village.

Provided by Warwick Town Historian, Florence P. Tate P.O. Box 176, Warwick, N.Y. 10990-0176.

New information about Baird's Day Book will be available from Albert Wisner Library soon.

The Horton Papers, Orange County Genealogical Society.

Van Duzer, Elizabeth C. Elder James Benedict - The Pioneer Preacher of the Warwick and Wyoming Valleys Warwick, New York Reprinted from Volume XVIII, Proceedings of the Wyoming Historical Society.) Copied from the original records of the Baptist Church in Warwick,

NY Wilkes-Barre, PA

John Newberry's will leaves his property to his sons and "a room in the house for my wife."

Jemima was devastated and set out to read the Bible for her husband forty-nine times before her own death. She cut a notch in the Bible each time she finished. She was close to being through her fiftieth reading at the time of her own death. This Bible was in the hands of Mildred Durand Gordy in the 1920's and perhaps in the 1940's was taken care of by Fannie Benedict. Its current location is unknown. Mildred was the grand daughter of Arcenith Newberry Durand and Daniel Durand. We are looking for the Bible's current location.

Assessment Rolls, Town of Warwick

1775 Assessment Roll John Newberry, property estimated at L3 / 0 / 0

Edwin Newberry, property estimated at L2 / 17 / 0

This information comes from History of Orange County, by Ruttenber & Clark page 567

Warwick Town Assessment Rolls

were spot-checked by Florence P. Tate, Warwick Town Historian in June 2000. We also have the deed papers for John and Edy's land. These were secured through Elizabeth Bonita, who is a title searcher in Chester, N.Y.

- 1801: John Newberry
- 1811: John Newberry
- 1813: John Newberry, value of real estate \$2,812.50 Personal property, \$4,000; tax \$5.04
- 1816: John Newbury
James Newbury
- 1820: John Newbury
Joshua Newbury
- 1824: John Newberry 165 acres; valuation, \$1,475
Joshua Newbury; 100 acres; valuation \$977.
- 1826: John Newbury
Joshua Newbury
- 1830: Jemima Newberry
Joshua Newberry
Anna Newberry (personal property, not real estate)
- 1834: Jemima Newbury, widow
Joshua Newbury (personal, no real estate)
- 1844: None of that name

John Newberry was a witness in 1820 to the will of John S. Holley of the Town of Warwick
Jane Stephen's mother's maiden name was Holley..

First Baptist Pastor in Warwick

Jemima Benedict's father James Benedict was the first Baptist pastor in Warwick.
"James Benedict was ordained November 7, 1765 and installed as Elder and pastor of the

matrilineal custom or she was the head of the household.

In the Elizabeth Horton papers, (a series of letters written to Elizabeth Horton by Susannah Whitcomb) Samuel Smith and Jane Stephens are mentioned along with a daughter whom we believe may have been a step daughter to one or the other. This daughter Nancy married Jeremiah [Stevens] Stephens, She was apparently Samuel's or Jane's daughter from a previous marriage.

Jane Stephens' mother was Elizabeth Holley, and her father was Ebenezer Stephens.

Samuel Smith's father is said to be Ebenezer Smith and his mother was Jane Smith. The Smith information may be incorrect, as we have found no records that prove Samuel's parentage and there are other confusing elements in Orange County, New York for which we are seeking concrete answers.

Their daughter Mary Smith was born 1792, and there was also a son named Samuel Smith, but both are born before Nancy. A half sister is mentioned in the family journal as 'Polly'. The journal was written circa 1841 by James Washington Newberry in Lee County, Iowa. Nancy was never mentioned in this journal.

Another interesting entry in this family group was for someone named "Aunt Polly". The nickname often used for Mary is Polly. Could this have been a reference to Mary Mapes?

In the Horton papers there is a confusing passage that mentions that someone was a slave. The following details that excerpt from the Horton letters.

"Jeremiah Stevens b. October 4, 1782 in the town of Warwick, N.Y. and died September 20, 1846 in the Town of Chester, N.Y. He married Nancy Smith daughter of Samuel Smith and Jane Stevens born September 11, 1796 in the Town of Warwick N.Y. died March 17, 1833 Town of Warwick. Nancy was a child bride. Her third child was born in 1812. The other two - born in 1810 & 1811.

Jeremiah and Nancy are both interred in a small Smith family Cemetery. It is located on a hill in the sheep pasture. The original Samuel Smith home is located on the Bellvale Road and called "Fair Acres". The only stones there are Nancy's stone, it gives her date of birth and death and that she was the wife of Jeremiah Stevens. Nancy's father's stone a foot stone with J.S., a stone that says a slave and child of Samuel and Jane Stevens."

Admittedly, this is a confusing passage. It appears that perhaps - Susannah Whitcomb may have become confused as she wrote the letter. Perhaps she was referring to Jane Steven's Smith as having been the slave, because the initials on the foot stone are not Samuel's - they are Jane's. We also believe that Samuel Smith may have died in Iowa sometime after his daughter Mary in 1842. Mary's son Abraham's journal indicates that his grandpa Smith died at the home of James Newberry. (which we are currently looking for) It's a shame both subjects are not clearer.

When John jr. died in 1818, he left a will that is witnessed by James and Phoebe Burt.



More on John Newberry's Children 1771-1840

It appears three of John Newberry's children married into the **Smith family**. Ironically both families have the same patriarch Samuel Smith - with different mothers. It is unclear if the Smith's are related or if the Samuel Smith's are the same individual.

James Newberry married Mary Smith whose parents were Samuel Smith and Jane Stephens.

Phebe Newberry married James Smith and Martha Newberry married Jesse Smith. These boys both had the same mother, Mary Mapes and Samuel Smith was their father. We have a will proving one, but neither Jane Stephens or Mary Smith are included in it. So does this mean that there were two different Samuel Smiths? We believe so. In the 1790 census there were five men with the name Samuel Smith.

Our Ancestor . . .

Samuel Smith owned a curry and tannery shop in Warwick. These businesses appears on a reproduction map of Warwick as it was in 1805 – reprinted by Elizabeth Van Duzer in 1933. History would have you believe that there were few Indians left in the New England and New York areas at this time. However, the ones who were left were fairly numerous living individually, apart from a tribe. This happened because tribes had either factionalized or disappeared with plagues and the changing face of indigenous people due to their acceptance of Christianity and other previously mentioned factors. Native people often engaged in occupations such as basket making, tanning and broom making. Collin Calloway and Herbert Kraft substantiate this information.

One interesting fact is that 'the' Samuel Smith who was married to Mary Mapes was the son of Claudius Smith who was a notorious bandit during the Revolution. He was hung in Goshen N.Y. 1779. We know this by examining his will. He had three sons, Samuel being the youngest and a Whig. The other two died as a result of being apprehended and murdered by the Patriots. Claudius Smith was supplying the British with goods stolen from the settlers. Samuel was considered to be the good son, and the one who people respected. He apparently escaped his father's reputation. I have not been able to find proof separating these two Samuels. They both had similar occupations. Both owned property, in Orange County, one in Bellevale and one in Monroe. But it is uncanny that two Samuel Smith's would contribute to the Newberry line.

According to the 1790 Census and Bob Brennan's book "Black Families of Orange County, N.Y.", Mary Mapes was a person of color. This is interesting in that - African people were not the only individuals who were enumerated as black. Indian people were also enumerated in this manner by the census taker.

is enumerated at all under her own name may indicate matrilineal custom →

<http://freepages.family.rootsweb.com/~hannahlife/JohnNewberrycont.htm>

John Newberry b. 1746 died in 1818, Warwick, N.Y. Married June 1770
Jemima Benedict Newberry b. July 25, 1749 Ridgefield, Conn. lived until June 1, 1843 Warwick, N.Y. There is some indication that she may have actually died in PA. Jemima's father James Benedict was the prominent Baptist Minister of Warwick, N.Y. Her mother was Mary Blackman of Green Farms, Conn.

Their children:

1. **Mary (Polly)** born 1771 married John Fitzgerald 10 children
2. **Phebe** born 1774 married James Smith 7 children
3. **Annie** born 1776 married James Demerest his second marriage (James was also married to her sister Sophia)
4. **Zilpha** born 1778 also called by some Sophia which is confusing because of her sister Sophia's name married to Thomas Sly moved to Ohio in early 1800's
5. **Martha** born 1779 Old School Baptist Church member 1808 records married Jesse Smith has five children
6. **Sarah** born 1781 married to Benjamin Scofield
7. **Hannah Maria** born 1783, Old School Baptist Church records member 1789 died 1828 married Joshua Bridgeford ?
8. **Elizabeth** born 1785, Old School Baptist Church - baptized 1813 died 1817 Married Hozkiah Breffet (said to be the son of Mary Mapes)
9. **Sophia** born 1787 married Thomas Sly moved to Ohio in early 1800's Married James Demerest was his first wife, her sister Annie was his second wife. Eight children from this union.
10. **John** born 1789 married Sally Fancher moved to Ohio in early 1800's. Large family.
11. **James** born 1791 married Mary Smith in 1881 in Mill, Ohio moved to Ohio in early 1800's. Large family.
12. **Joshua** born 1793 - shown in Old School Baptist Church records of 1836. Married Elizabeth Stephens: They had 2 children
13. **Arcenith** born 1794 or 95 - Member of the Old School Baptist Church with her mother. Married Daniel Durand

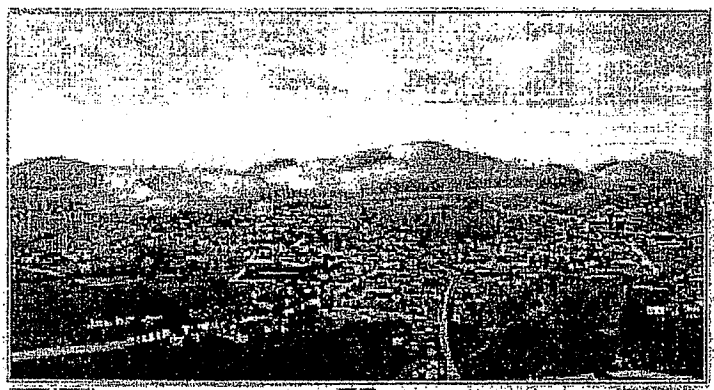
The information about the Newberry children in N.Y., was left to us by Mrs. Ella Huffaker at the OCGS (Orange County Genealogical Society) in Orange County, N.Y. Mrs. Huffaker was a resident of Wendell, Gooding County, Idaho and the daughter of Hanriah Maria's son Franklin Newberry Morris.

To learn more about the Newberry history in Warwick [click here.](#)

MyFamily.com
 Build your
 4-generation
 family tree!



Newberry's in Orange County - New York



WARWICK, N.Y.

John Newberry and his brother Eddy Newberry moved from the home of their parents in Dutchess Co. and took up land in Orange County between Bellevale and Warwick around Wickham Pond. The land was purchased from Thomas Welling.

When the Newberry's first entered Orange County, John's brother Eddy stayed in Orange county long enough to win the heart of Ruth Burt. **Ruth Burt was also the granddaughter of James Benedict.** They returned after their marriage to Franklin, Dutchess County to live in the same town as the Elder John Newberry. Through many name, county and boundary changes the area ultimately became Patterson, N.Y. Eddy Newberry and Ruth Burt Newberry are buried in Patterson N.Y. Recent information seems to indicate that their graves may have been moved. Ruth Newberry was also one of the first signers of the First Baptist Church in Patterson. All the New York people appear in these places in the United States Census of New York for 1790. Elder John Newberry died in Franklin in 1808.

Eddy and Ruth Burt's children were - Joel, Sally, Mary, Alonzo, Bolivai (sic?), Esther and James. There are some records that indicate that Eddy also refused service in the Revolutionary War, as did John Newberry. There is more information on this in papers written by Colonel Hathorn to governor Clinton regarding the People of Warwick and their reticence of fighting in the conflict. For more info [click here.](#)

For more information about the people and area of Orange Co. and Warwick visit the [Albert Wisner Library web site.](#)

John Newberry and Jemima Benedict Newberry

1944

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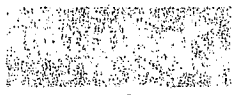
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5. Sally (*Sarah*) Ann Newberry b. June 19, 1821 Hanover, York, PA d. January 24, 1907 Parowan, Iron, Utah. Married Calvin C. Pendleton

6. Hannah Maria Newberry b. March 13, 1823 Strongsville, Cuyahoga, Ohio d. March 6, 1893 Salt Lake City, Salt Lake county, Utah. Married George Morris. This marriage was the second for George Morris who lost his first wife before he came to this country.

7. Harriet Newberry b. Nov 24, 1825 Brownhelm, Lorain, Ohio – Notation in journal Harriet Newbery Palmer died at Montrose, Lee Co., Iowa (more in notation but not legible) 1849 Married Seth Palmer. Married to George Morris is a posthumous Mormon sealing ceremony as his fourth wife. Before the Mormons left Nauvoo; she had requested to become a polygamist wife but was stopped by her siblings Jane, Abraham and James Washington, who took her out of the area when they were informed of her plans. At the time she was only 17 years old.

8. Lecty (*Electa*) Louisa Newberry b. April 4, 1827 Brownhelm, Lorain, Ohio d. somewhere in California. Married George Wixam

9. Esther Newberry b. June 7, 1829 Brownhelm, Lorain, Ohio. d. somewhere in California. Married Edward Beebee

10. Patty (*Martha*) Newberry b. August 20, 1832 Brownhelm, Lorain, Ohio d. Sept 23, 1917 Parowan, Iron, Utah Married George Hyatt

In the same family journal, a copy of James Newberry's patriarchal blessing was hand written. A patriarchal blessing is a convention unique to the people of the LDS faith. It is usually given by a member of the Church who is has a highly respected position. James' blessing was given to him by Hyrum Smith (Joseph Smith's brother). In the blessing James is said to be from the "tribe Israel and the lineage of Mannasseh". The lineage of Mannasseh is just an old way of saying that he was Native American. Hyrum Smith probably recognized his distinctiveness when administering the blessing. It is interesting to note that most people who are recognized as being from this tribe are usually people of color from Native American or South American descent.

There are some mentions of James in LDS history, however, none of it tells anything about his ethnicity except his patriarchal blessing. At one point he was asked to go to Indiana and preach the gospel, but it is unclear if he ever went. It is also intimated that he was at the jail when Joseph Smith and Hyrum were killed.

On to Iowa



Search now

lost or destroyed during the flight of the people from Missouri to Illinois. There is no record of Mary's baptism and her children were baptized later in their lives, probably as per their father's request.

James gathered up his family and moved to Clay County, Missouri, on a tract of new and unimproved land. Two years later they made another removal and took up a piece of raw land for a farm in Farwest, Caldwell County. He built himself a fine two-story brick house, but was never able to live in it. When the Mormons were driven from Farwest, James was appointed by Joseph Smith in a second meeting of the elders to lead the people to Illinois. They traversed over Indian territory in their flight.

In Nauvoo situated along the Mississippi River - James and Mary's names are found on the Nauvoo City Tax lists of 1842-43. Land maps show that the Newberry's were given a plot in the city. Whether a house was ever erected is not known. Although it is known that James lived in town with some of his daughters under his roof after Mary's death. Many historical records were destroyed when the city was in seige. In 1842 Mary died of "the canker" in Nauvoo. Back home in Warwick, N.Y. James' mother Jemima dies in 1843.

In 1838, James and Mary's sons and perhaps even other members of the family moved to Des Moines township, Lee County, Iowa. Here Abraham and James Washington supposedly secured land under pre-emption laws. It is unclear if the land they secured was under the pre-emptive laws or if they were eligible for land under the Half Breed Tract which was established in 1823 by the U.S. government for the Sauk and Fox Indians. We may never know, but James Newberry does show up on the Half Breed Tract Census for 1840. The land was supposedly signed over to the Indians in fee simple in 1838, but in 1839 the government changed their minds about the whole thing. In 1840, it is unclear who was on the land, settlers or Indians.

The following was taken from a family journal dated 1841. The journal was started shortly after arriving in Iowa. The contents are fascinating and were kept by someone in the family until 1976, with some new entries added until that date. The journal was written by James Newberry's son James Washington in Lee County, Iowa. The italicized information is information that was added and was not in the original.

James Newberry and Mary Smith Newberry

James Newberry b. May 29, 1791 died July 10, 1880 Council Bluffs, Iowa Married August 24, 1811 Mill, Ohio

Mary Smith Newberry b. June 11, 1792 died February 7, 1842 in Nauvoo, Illinois
Daughter of **Samuel Smith** and **Jane Stephens**

Their Children:

1. **Jane Newberry** b. Oct. 17 1812 Warwick, Orange, N.Y. d. *December 1, 1907*
Panama, Iowa. Married Jacob Crandall
2. **John Smith Newberry** b. May 22, 1814 Warwick, Orange, N.Y. d. 1863 *Lee Co. Iowa (The middle name of Smith was likely in honor of John's grandfather Samuel Smith) Was John Smith possibly born in Romulus, Seneca, N.Y.? Married Lucinda Williams*
3. **Abraham B. Newberry** b. March 31, 1816 Warwick, Orange, N.Y. d. *Argyle, Lee Co. Iowa August 1, 1898 (The middle name is believed to be Benjamin or it could also be for Benedict) Married Elizabeth Duty, later divorced*
4. **James Washington Newberry** b. December 9, 1819 Warwick, N.Y. d. *May 7, 1895 Lee Co. Iowa Edith Benedict*

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Newberry's moving west to Indian Territory in Ohio, Missouri...



James Newberry began wandering as a young man. He married Mary Smith b. June 11, 1792 in Warwick, on August 24, 1811 in Mill Ohio. He may have been out in Ohio on a hunting expedition to bring in food for the winter at home. By this time he was twenty years of age.

Mill, Ohio is due east of Cochocton, Ohio which before the Revolution was a Delaware town. Indian America at this time is described by Calloway as "A cultural cacophony, a country of mixed and mixing peoples" especially in Ohio. How much had the Ohio country changed at the time that James and Mary arrived there is unclear.

James returned to Warwick with Mary as for the births of their first three children. Following the birth record gives some idea as to where where their wanderings took them. It is also believed that Jane may have been born in Vermont. However, the 1841 family record indicates she was born in Warwick.

Sometime after John Newberry's death in Warwick his children began leaving home for Ohio. It appears John number 3, leaves first with his wife Sally Francher. They settle in Brownhelm, Ohio, where they stay until their deaths. James and Mary follow, along with Sophia Newberry Sly and James Sly, and Martha Newberry and Jesse Smith. Brownhelm is not far from Sandusky which was an active Seneca Indian village at the time. Brownhelm and surrounding towns were on old Seneca hunting grounds. In 1823 Mary gave birth to my GGgrandmother Hannah Maria in Strongsville, Ohio. This was also the birthplace of Joseph Brant years before.

In 1821, James A. Newberry, with his wife and family, then consisting of three children moved from Orange County to a place called Hanover, which could have been in Pennsylvania, but lately the real locale is believed to actually be Hanover, Chautauqua Co. N.Y. This would make sense, as this was part of a huge Seneca area at that time. The old Indian trails leading to Ohio also traversed through this area along Lake Erie.

The family may have stayed only a short time before they moved again. Their fifth child Hannah Maria was born in Strongsville, Ohio as previously mentioned. Then they settled in Brownhelm, Lorain County, Ohio, where they resided some years. During a visit to Kirtland, Ohio, James Newberry became acquainted with Joseph Smith and joined the ranks of the early Mormons.

James Newberry converted to Mormonism in 1831 in the infancy of the Church. James was baptized by Edson Fuller* in Kirtland, Ohio. He was made an elder of the Church by Joseph Smith himself. His family wondered at his sanity after being brought up in a Baptist home. James

apparently had a close relationship with Joseph Smith. Many of the early Church records
<http://freepages.family.rootsweb.com/~hannahslife/Ohio.htm> 3/16/01

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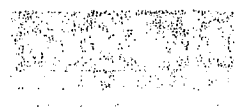
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tribes, Mahicanders and other tribes pushed to near extinction, joined with other the Iroquoian tribes and pushed to the frontier. Most of those joined their cousins and brothers in New York, before being forced west to Ohio and then to other reserves, where the new government always forced them to cede their lands to advancing settlers.

The line was diluted with European ancestry, as was often the case. In the early 19th century we believe the line was re-infused with Northern Cherokee ancestry. There are many possibilities but written records are scattered and hard to come by. This search too - continues.

In looking into this family history, I have come a long way down a fascinating and exciting road. On the way, I have met family members from the mid-west who heard the same stories about their direct ancestors for the past 180 years. There still exists within the Newberry family, a farm steeped in Iowa State history in Lee County, Iowa - where the original people set down roots in the 1830's.

I have also met a lot of wonderful, supportive people who have selflessly helped to locate evidence, and in the process made many new friendships. To these generous folks who are flung like pebbles across our vast continent, I say - thank you for your generosity and sharing spirits! Wa-do, Sue Simonich

A special thanks to . . .

*Dr. Donald R. Nicholson, Ph.D. (retired) Native American Affairs/History
(Cherokee)

*Robert Stewart, Archaeologist and Artist

Other Institutions who have provided information and assisted in research are:

National Museum of the American Indian - Smithsonian Institution

Mashantucket Pequot Museum and Research Center

The Newberry Library

Orange County Genealogical Society - New York

The Chicago Field Museum

RLDS Archives

LDS Church Historical Department -

Brownhelm Genealogical Society

Pottawattamie County Genealogical Society

Bibliography

This web site is dedicated to Hannah Maria Newberry's memory on this the anniversary of what would be her 178th birthday. March 13, 2001 © copyright 2001

All questions or comments should be directed to Sue Simonich via email



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There are various speculations as to the reasons, and someday we hope to know *their* reasons. Hannah Maria Newberry was born in Strongsville, Ohio on March 23, 1823. She was named for her aunt. Many other children have been so named in her honor through the generations that followed.

Her father James Newberry born in 1791 was probably from Iroquoian or Mahican stock, and her mother Mary Smith, Northern Cherokee. By this time many of the tribes had intermarried with white men and the Newberry's claimed to be Caucasian in the early (1790) census records. In some cases it is the information that is missing that is most telling!

From the 1650's after plagues, war, and Christianization the remnant coastal people began melding with white culture. Movement inland commenced and the Indian's saga began from the standpoint of the Englishman's written record.

I began this research after forty years of hearing my family speak of our ethnicity. No one knew much in the way of details. Physical characteristics have diminished through each succeeding generation. However, a friend of mine who is a Cherokee elder believes, *"the heart contains the flame that shelters our ethnicity, no matter our physical appearance"*.

Family stories, and a photograph of Hannah Maria Newberry Morris as an elderly person were the only clues I possessed starting out. The photograph is especially telling in that she is wearing an interesting necklace that appears to be aboriginal in origin.

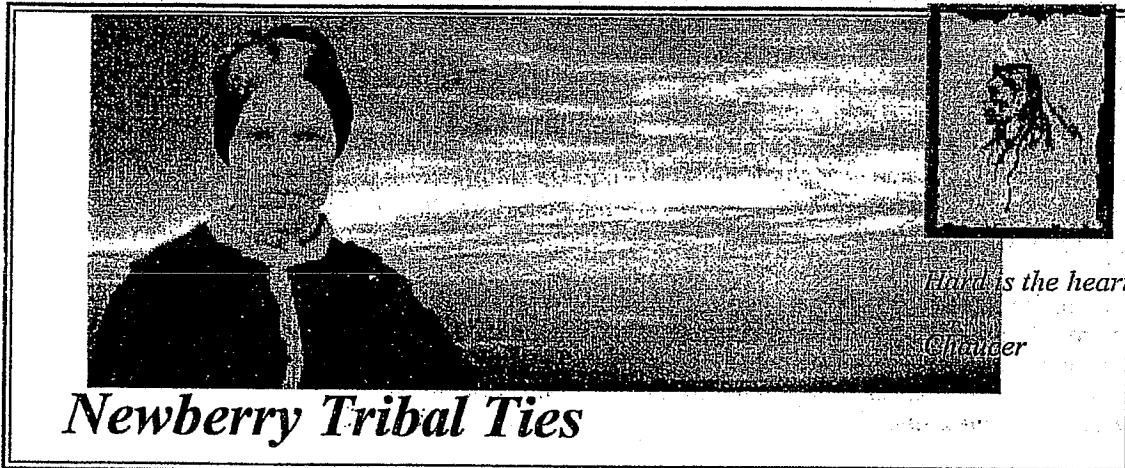
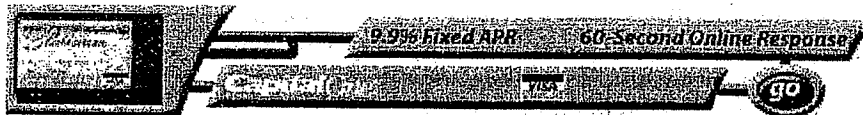
The Necklace . . .

After securing a reasonably good copy of the photograph, I located two experts* who identified the necklace as a relic from the Iroquois Six Nations/Northern Cherokee. The necklace is what they call a **'family necklace'** which is quite common and essentially the equivalent of wearing your genealogy or a coat of arms around your neck. It was generally passed on from mother to daughter in a matrilineal society. I believe Hannah Maria wanted us to know her heritage, though she and her children and grandchildren were forbidden to speak of it due to prevailing prejudices.

One part of the necklace is especially perplexing to even the most expert of my sources. It appears to be small, animal vertebrae hanging from the main body of the necklace. The choker portion of the necklace appears to be teeth or claws (possibly shark's teeth or turtle claws) with spacers or beads between. My sources say the items on the necklace gave her "important or special" tribal social standing, such as a "Beloved Woman". Investigation still continues regarding her status. Very little is available biographically about Hannah Maria. Her life was controlled by her circumstances. She was apparently not literate, though her brothers and father were.

Oral family lore said that she was a medicine woman. There are other evidences that might prove this true, but also other reasons for doubting it - most especially because of her religious affiliation. One thing is certain, in the autumn of her life she attempted to bring her two worlds together posing for a photographer wearing her **family necklace**.

The complete answer, when it comes, will ultimately be from elders of the proper tribe within the Six Nations or the modern Mahican Confederacy. The New England



The following information is offered partly as fact, partly conjecture and remains a definite work in progress. The information I present is as factual as I am able to find. I invite anyone interested in this history to participate and add your knowledge, so that we may one day complete the picture. The family begins in the 1700's in Connecticut and New York. Some pages have additional continuation links to more pages within this web and are not listed on the navigational bar below. If you have more information to share, please contact me via email at the bottom of this page.



Short list of Allied Families

Blackman/Benedict/Burch/Holley/Newberry/Smith/Stephens

This web site is dedicated to my great great Grandmother

Hannah Maria NEWBERRY Morris

who along with her parents, siblings, grandparents and great grandparents on both sides, lived reclusive lives in an effort to protect generations of their children.

They hid their Native American heritage to escape persecution and the prospect of extinction. They intermarried and lived as white men and avoided speaking of their heritage. Wherever they went, they only spoke in half-truths to avoid the treatment forced upon their tribal cousins. Events such as the Trail of Tears, and numerous other death marches by a land hungry civilization, forced them to hide their ethnicity. It was an atrocity no less chilling than Nazi Germany. Yet, there are clues and dying whispers of the truth even today in the 21st century.

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Posted By: Sue Simon

Date Posted: May 18

Description: Finally successful in finding the copy of this picture, so much better isn't it! made possible by Betty knew where to find it. In Utah she also tells is a veil that was own that is on display in the Brigham City.

She also tells the story Hannah used to comb and separate the dark the white ones and give children. There was corsage that pioneer from the combings of looks like tiny flowers hair.

Date Taken: 1890?

Place Taken: Salt La

Owner: Sue Simon

Album: Morris album

Viewed By: Sue Simon, Sandy Watrous, Janice Kent Buckner, Dale B Julle Martin, Nancy B Heather Bayley, Melissa Mailander Cur Gwen Pouillon, Mary L Dee Phillips, Palmer T Virginia Pendleton, La Mike Walters, Janice F Richard Adams, Dan S

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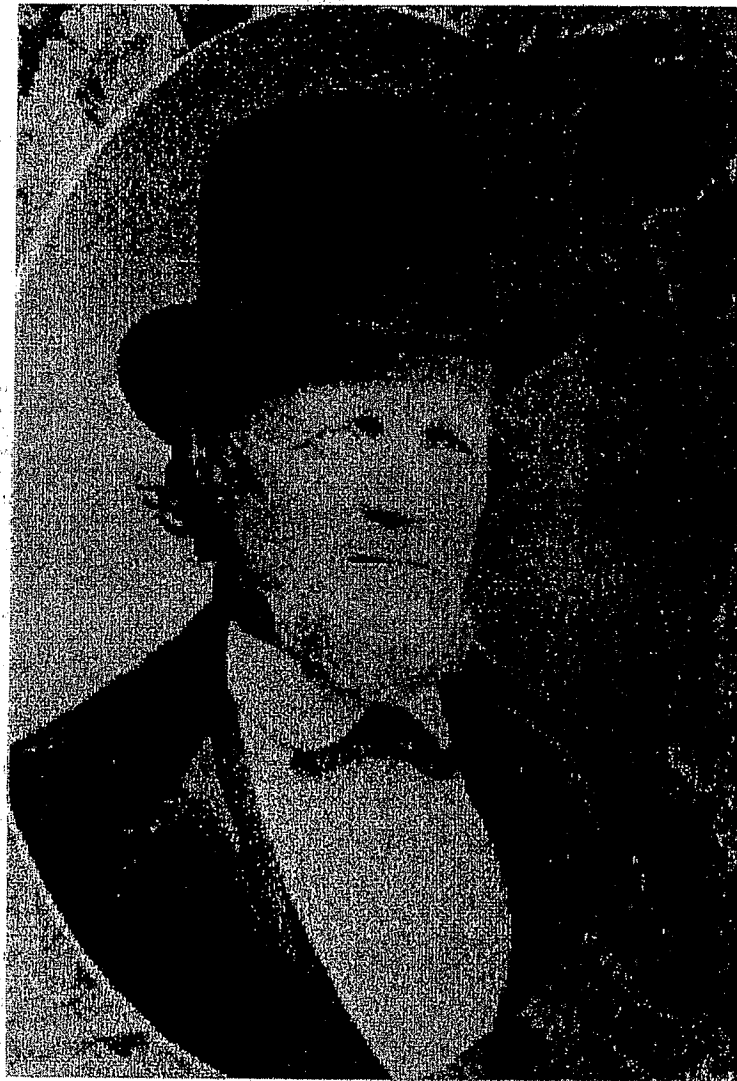
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Posted By: [Sue Simc](#)

Date Posted: Feb 17

Description: George
Looks to be in his 50's

Date Taken:

Place Taken: Salt La

Owner: Original own

Album:

Viewed By: [Sue Simc](#),
[Julie Martin](#), [Janice Ac](#),
[Mary Lou Harline](#), [Nan](#),
[Sandy Watrous](#),
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[Gwen Pouillon](#), [Kent E](#),
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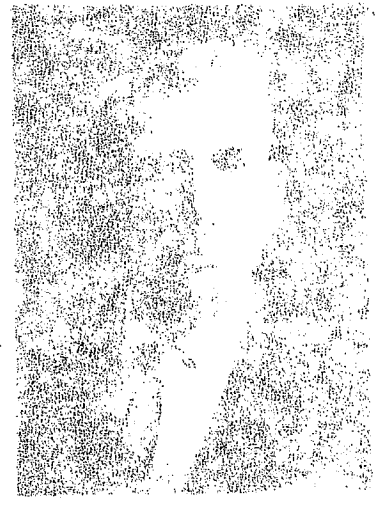
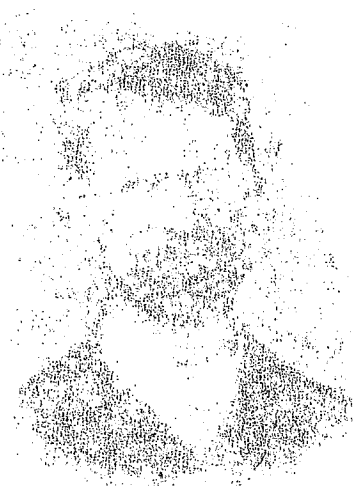
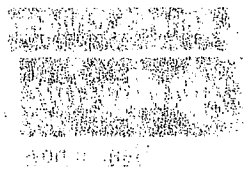
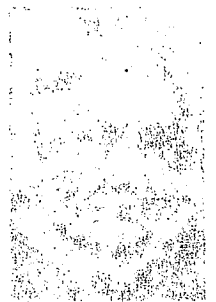
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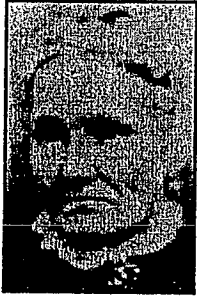
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He could no longer live with Annie because of the law, so he begged Hannah to take him back. She said to him, "You may live in this house, because you are the owner, but you shall never share my bed again." George lived with her a short time, and then took up bachelor quarters until the end of his days. Hannah died November 6, 1892 and George died January 29, 1897.



Home

annah's Children

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Rozella Newberry
Morris Jenkins



John Jenkins



Lucius wheaton
Peck

Joseph Morris as a Prophet

One instance of importance revolves around George's brother Joseph Morris, who also came to Utah from England as a convert to the Mormon Church. When he was in England, he worked in the coal mines and had been in an accident that left him "touched" mentally. When he came to Utah, he felt that he was also a prophet of the Mormon Church and made trouble for Brigham Young. He tried to claim his rightful place as a prophet on Young's right hand. When Young was not receptive to this idea, Morris gathered a group of people around him he called the "Morrisites" and started his own version of the Mormon Church in Ogden, Utah.

To make a long story short, his attempts failed and Brigham Young sent in his militia to bring the straying sheep home. There was blood shed, and Morris and other leaders of his group were killed.

It is noticeable that after this 'embarrassment' - the George Morris family began using an extra 's' at the end of the family name. It is not written anywhere as fact, but the name change seems to transpire about the time of the **Morrisite incident**.

George's journals show this name change - The journals were written later in his life when he was not as busy with work and when he was living as a bachelor in his 70's.

First Dobie House in the 17th Ward

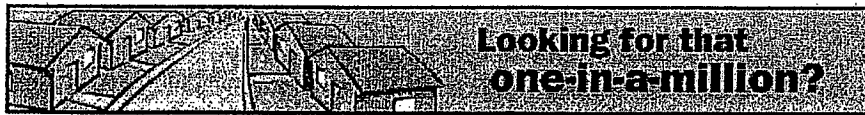
George received land in the Salt Lake Valley and built a small 'dobie' house for himself and Hannah. They continued living on what he could make as a well digger and other trades. Hannah also took in work as a seamstress.

When one of the hand cart companies pulled into the valley during the winter, there was a young woman named Maria Allen to whom George ministered during an illness brought on by exposure to the elements. She was near death and asked George if he would marry her. Hannah agreed to let this take place and stood for her while the elders married them. Later, George would also take Hannah's sister Harriet as a polygamous wife, even though she was already deceased. However, she had previously requested the opportunity. To this Hannah also agreed.

But it was when George took another woman who was still living that Hannah's life began to take a turn for the worse. George married Annie Matthews in a polygamous union which displeased Hannah greatly.

It is unclear if Annie lived in the same house with George and Hannah initially, but eventually George moved out of the house entirely with Annie and moved to St. George, Utah to work on the temple there. Before he left he locked the cellar door, so that Hannah would be unable to access the provisions stored there.

Sarah Ann Grow Morris, her daughter-in-law, went to Hannah's home and took an ax to the padlock George had placed on the door so Hannah could feed herself and her 10 children. Hannah was pregnant at the time that he left. George ultimately was to be gone for eight years. In his old age he was barred from living with his second wife by the federal law, and was brought up on polygamy charges, from which he was able to escape only with the testimony of Hannah and his daughter Harriet. By this time he was an old man.



Hannah probably before her marriage to George Morris

The Trip to Utah . . .

The trip across the plains took several months and many sacrifices. Hannah spent a good portion of her time just looking after her children trying to be a good wife.

Their first winter in the valley was spent in a covered wagon in sub freezing temperatures. Her valor in surviving those first few years is a tribute to her legacy. I will not go into all the history surrounding the first days in the Salt Lake Valley, as this is written in history books.

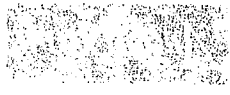
Much of what is written is simply personal views of the historians. I must paraphrase a gem I have often heard repeated during my search for information -

History is nothing more than a set of lies agreed upon.

Much of what happened to Hannah in the years to come would not be published. She was stoic in her reserve and what comes down to us is jaded in every direction to hide one flaw or another. My grandmother always kept most things about her family to herself and "didn't want to hang out her dirty wash" regarding the goings on in her family.

Very little is written about the family as there are other attendant controversies that probably precluded their inclusion into the family history. Hannah's ethnicity has been a huge bone of contention for generations. However, there are people in the family who are proud of whatever is buried here. Little by little we are uncovering the truth and will continue to add to it as we find it with some modicum of proof.

... [Faint, mostly illegible text consisting of several lines of a document, possibly a report or memorandum.] ...



These Smiths were out of Kentucky or Tennessee. I also have found evidence that Mary Newberry's father Samuel Smith did not die in N.Y. as one might suspect. There is supposedly a journal written by Abraham that says that his grandfather Smith died in Iowa and was living with James at the time. (Wish we could find the journal). Mary Newberry (James' first wife) had a brother named Samuel Smith - could this be a brother-in-law or nephew?

Levi Graybill may have asked to be replaced because of the trouble he could see with James leaving all his estate to the RLDS Church. Jolana went to court after her father died and successfully obtained money from the estate to repay herself for what she had spent on taking care of her father.

Moving on to Utah



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*they now
 did a big business carrying families and wagons and the cows and sheep of
 those
 Mormons who were to spend the next few months at Winter Quarters (on the
 site
 of Florence, Nebraska). Many Mormon families, however, tarried
 permanently in
 what later became Mills and Pottawattamie counties."*

*Originally - from the July number of the "Iowa Journal of History and
 Politics"
 published by the Iowa State Historical Society of Iowa.*

James relocated in Pottawattamie County sometime after 1845. His children with Elizabeth Haskins were born there. This was a Pottawattamie Indian reserve that was not vacated by the Indians until as late as 1855. He was a farmer. James Newberry lived in Council Bluffs, and Indian Creek (Mills County).

In the middle of the 1850's The Pottawattamie tribe started moving to Wisconsin. James' son John Smith Newberry goes to Galena, Illinois and then to Argyle, Wisconsin, where he can be found in the RLDS records for that town. His first edition Book of Mormon is in the Special Collections as the RLDS Library in Independence, Missouri.

James moves from Pottawattamie to Mills County. James is listed as a 'native voter' in the 1856 Mills Co. census. This in itself would seem to indicate his ethnicity, and is the only "slip" in the record that we have thus far found to indicate that he was in fact Native American.

The details are yet unclear, but before his death he moved back to Pottawattamie County and lived with his daughter Jolana (from his second marriage) for approximately five years until his death July 10, 1880. James managed a long and productive life.

James was vocal in his dislike of the LDS Church as led by Brigham Young. George Morris tells of this in his journal and says that James likened the move to Utah as being a move to "Babylon". James often begged his children to return. All but two sons and one daughter went west. Three of which were with the Mormons in Utah.

Another interesting tidbit is that James requested Levi Graybill to be the executor of his will with another man. When James died, they apparently saw a big problem with the fact that he left everything to the RLDS, and they asked to be excused from the duties of executors. The man who took over the duties was Samuel O. Smith. (Yet another Sam Smith!)

There were several Smith families intertwined in James' life. Levi Graybill was married to Patience Smith.

mother to the children, however the Haskin's descendants were unaware of her name. James must have re-thought his position on polygamy, because Haskins descendants were unaware of the two marriages.

It is well known that Emma Hale Smith, Joseph Smith's first wife was vehemently opposed to plural unions.

Being that as it is, the Reorganized Church most probably opposed the practice as well. After the main body of Mormons went to Utah, the people who remained joined the Re-organized Church and renounced their membership to the first Church. They were re-baptized under the tenets of the Reorganized Church. Accordingly, the faction in Utah eventually ex-communicated this group of people. This made for difficult relations on some venues with part of the family being associated with Brigham Young's faction, and other families belonging to the Reorganized group. This made for some difficulties in the family, as Hannah and several of her sisters went west with the Brigham Young party.

The Mormons headed west to Grand Encampment on their way out of the mid-America. James went only as far as Pottawattamie County. The Indians allowed the Mormons to cross on their land so they could escape the mobs that were after them.

The Mormons In Iowa

Excerpt printed in the Evening Democrat Newspaper of Ft. Madison, Iowa - Thursday September 11, 1913 P. 4, col. 4 and found by descendant Marlene Barnes.

They Crossed the Southern Part of the State in 1840

"The year 1849 was marked by a treaty for the departure of one race from western Iowa and by the permanent advent of another. Before the exit of the Pottawattamies came the Mormons fleeing from their enemies in Illinois. The refugees traversed the southern part of the Territory of Iowa, through the settled counties and then the remaining two-thirds of the distance over the roadless, bridgeless, unpeopled stretch of country."

"The Mormons encountered no opposition: they passed the Indian village in what is now the western part of Cass county, and when they reached Council Bluffs agency in June, they were welcomed 'In a most friendly manner,' winning the hearts of the Indians by giving a concert at their agent's residence. Opposite Bellevue, at Traders' Point the Indians had cut an approach to the river and established a ferry;

to determine where he went, and if he met Hannah while preaching. She was already was a Mormon at the time that they met. There is one reference in his journal to a dream that he had which might indicate that he had contact with Indians. But he never mentions where he was assigned, and the LDS Church has no record in their Historical Department. There is one book that was seen by a family member in 1970 in Nauvoo that tells that he served a mission with the Indians. We have been unable to find this particular volume in recent years.

In his diary he does not tell where or how he met Hannah Maria. He just says that she is an American girl and then goes on and tells about her parents and their names. They were married when she was 20 years old and he was 26.

The Mormons were driven out of Nauvoo by the mobs and all their land was sold for what they could get. In 1846 George Morris and Hannah Maria were heading across Iowa to Council Bluffs to ready themselves to go west to Salt Lake City. In George's diary he tells of all the sickness and troubles they had on their way across Iowa. He does however make a point of telling about how someone was trying to harm Hannah.

"There is a foul plot brewing against [sic] Hannah, and I must yet again move her for fear of her safety."

At the time Hannah was a young mother with two little babies and a third on the way. George is not forthcoming about who would be so crass as to make evil attempts on Hannah. It is suspected that her ethnicity was part of the reason, but this is not ever confirmed.

Meanwhile, after Mary Smith's death James Newberry (Hannah's father), remarried in 1845 to two women on the same day as per the "permissions" of Joseph Smith. James married Elizabeth Haskins, and Sybil Pulsipher.

Polygamy had become a sanctioned practice, although many of the men of the Church hid their plural marriages from their first wives, and simply kept two homes or their wives lived among their immediate family members.

A census shows him living with Elizabeth and Sybil living close by. When Elizabeth dies after the birth of Jolana Newberry, Sybil moves in and takes over the duties of raising Elizabeth's children. She has no children of her own. In family papers, Sybil is mentioned as being a very kind and loving

Memphis

On to Iowa . . .



The photo above is of George and Hannah probably shortly after their marriage or before they set off across Iowa. Note the back ground appears to be a canvas tarp.

In 1838 James Newberry's son James Washington Newberry and Abraham Newberry took up land in the Half Breed Tract. This land was at first allotted to the Sac and Fox Indians who were half bloods. Did James W. and Abraham qualify for this land because of their heritage or because of pre-emptive laws? We are not sure- however, James appears on the Half Breed Tract Census in 1838. The land was lost by the Sac and Fox after the Black Hawk War and the signing of a treaty saying that they would move on to wherever the government deemed best.

The government moved them to the southwest corner of Iowa, which is also where the Pottawattamie resided. In 1845 the elder James Newberry joined them, and resided Mills County at Indian Creek also possibly known as Indian Mills and Pottawattamie County. The National Archives shows that in 1840 two thirds of the western land was Indian Territory. The counties were not subdivided in the 40's.

In 1843 James' daughter **Hannah Maria Newberry** married Mormon convert George Morris, who was barely off the boat from Hanley, Cheshire, England before he started looking for a wife. In his journal he tells about meeting a young woman on the boat going up the Mississippi from New Orleans. Just a few days into the journey he asked her to marry him. She agreed, but before the trip is over, she change her mind and declined. He writes that about a year later she was back in Nauvoo to ask him if the offer was still open. He declined. Weather this was because he already married to Hannah we don't know. George was not good at keeping to a chronology in his journal.

According to some records Hannah and George were married in Nauvoo, Illinois, but there are also references to their being married in Clay County, Iowa which was still Indian Country at the time. Clay County is in the Northwestern quadrant of Iowa. I have not been able to uncover any other information about this county with regard to Hannah Maria or the other Newberrys.

See Morris at one point was assigned to preach to the Indians but we don't know what if he met Hannah at that time. She was already a Mormon when they met.

Getting back to Mark Forscutt – I recently read an article about the Morrisites that named Mark Forscutt as being one of the first followers of the Morrisite organization and he went to Utah. I intend to look into this more and see what I can find.

One more clue about the above mentioned photo. I asked a friend of mine - Robert Stewart, who is an archeologist and a friend of the tribes to take this photo with him to a conference of Native Americans in Ohio this last summer. He said several people who looked at the photo said the hairstyle was reminiscent of the summer style of hair worn by the Mohawk of N.Y.

It is also noticeable the man in the photo has a piercing in his earlobe. Robert told me this was done when a male of the tribe came of age. There is a ritual through which they pass to become a man. The ear is pierced with a knife and a piece of birch bark is passed through it to keep the incision open and to stanch the flow of blood. When the bleeding is stopped, and it heals sufficiently, a long strip of birch bark is cut into a narrow ribbon and soaked in water. It is rolled into a tight cylinder and passed through the hole in the ear to stretch it. As the bark dries it expands and stretches the hole even more. If you look at books about the Iroquois, you will see the men wear ear bobs and other silver ornamentation on their ears. The Iroquois were quite the silversmiths and surpassed the British at the art. Their motivation to learn silversmithing was their love of adornment. The British took advantage of this trait and charged them exorbitant prices (two beavers) for one small silver ornament. Not to be duped, the Iroquois learned to make their own ornamentation. Clever folks!

Smith research...

Several of us have banded together to fund a search for the Smith side of the family starting in Warwick. With the help of a professional genealogist, we think we have isolated our Sam Smith from the four who were listed in the 1790's census in Orange County. We think he is the son of a man named Isaiah Smith. We don't have any other information as yet, but we think Samuel had other children by another wife, and siblings.

I am always excited to hear from you. If you find new information about the Newberry's, I hope you will take the time to write or call me. Merry Christmas to all! Those are the highlights for now. I sincerely hope you and your families have a safe and warm holiday season.

Best Wishes,

Sue Simonich
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Recently, I found two descendants of Jane Newberry and Jacob Crandall. The first lady inquired of me via the Internet, and she had found someone else who was related through a different son. The really interesting thing about Hazel (1st contact) is through her lines there are other marriages with Native American's. She is a Cherokee woman herself and was married to a Lakota man. The most surprising thing is that she lives only twenty miles from my house! She was so surprised to find out James and Mary Newberry were also Native American. Her grandfather told her there were more Native Americans in her line than he had information on.

On other subjects . . .

Paul Fancher who has written a book about the Fancher's, says our Sally Fancher who married John Newberry (Ohio) was probably also Cherokee. There is an old Mormon story about a place called Mountain Meadows, which is an area approx. 300 miles southwest of Salt Lake City. There was a massacre in 1857 of a wagon train of people. It was largely the Mormons who were involved but they tried to blame the Ute Indians. It turns out, the Mormons were feeling threatened by the U.S. Government's rumblings to do something about their practice of polygamy. They were also afraid the government would try and usurp their authority in Utah by replacing Brigham Young as territorial governor. This little wagon train was innocently passing through that remote area. According to the story, Mormons dressed up as Indians attacked the wagon train killing most of the people except for a few of the children who were then raised in Mormon households. There were approximately 120 people murdered. It turns out the wagon train was run by - the **Fancher Party**. They were Cherokee people who were leaving Arkansas to live in California. Forensic scientists have confirmed the ethnicity of the people who were killed. Paul Fancher theorizes that Sally Fancher was a distant cousin of this group. He also said the Fanchers worked as missionaries among the Oneida in New York.

Photographic evidence? . . .

You may have heard about the photograph of James Newberry we received via Al and Gloria Donnel. Some of the family believes we are incorrect in the identification of the photo. The folks who own the photo have said it has James' name right on the back - so how can we argue? I mentioned this to a contact of mine - Ron Romig who is the head of the RLDS Archives in Independence, Mo. He told me they have the same photo in their archives and it is identified as being a man named Mark Forscutt.

This may be old news to all of you, but what follows may help in continuing to get the truth. As mentioned above, there were many factions of Mormonism that splintered off from the original church founded by Joseph Smith. Of course, there is Cutlerism, as mentioned above. There were also the Strangites and the Morrisites - and probably many others. I recently have been led to studying another of those factions. My Gggrandfather George Morris (married to Hannah Maria Newberry) had a brother named Joseph Morris, who was the leader of this faction, and ultimately died for his dissidence.

2

went off to Utah with Brigham Young. As late as the 1870's he chastised them via letter for their opposing ideas regarding religion. James wrote to my GGgrandfather (George Morris journal) and warned him against staying any longer in the Salt Lake Valley. George and Hannah ignored his pleas.

Alpheus Cutler stayed in Iowa because he wanted to honor his commitment to the Indian people. He also established, or helped to establish some small towns in Southwestern Iowa. Such as Farm Creek, Culter's Camp, Silver Creek, and Manti. Many of those who stayed behind were successful people and didn't want to abandon what they had built in Iowa for the uncertainty of the west. The Kanesville High Council was constantly pushing Cutler about leading his followers to Utah. His beliefs were the purist teachings of Joseph Smith. The Church was evolving, but many people didn't want to evolve with the Brighamites version of Mormonism. In truth, their beliefs were not much different, but the High Council were hardliners regarding Brigham Young's wishes. And Brigham wanted as many of the Saints in Iowa to go west as he could convince. Culter marched to a different drummer, the High Council didn't like it. Cutler was excommunicated from the Utah group though he remained on friendly terms with Brigham Young. He continued worshipping on his own and with others who stayed in Iowa - forming the Cutlerites. Eventually, they melded with the RLDS Church.

I have been corresponding with Dr. Jorgensen, chairman of the Department of Religion at the University of Southern Florida. He is an expert on the Culterite organization. He is currently working on a new book about the organization. His own descendants were very much involved. He has written many articles and done a lot of research. I have contacted him and he is fairly certain James was part of the Cutlerites.

Few written records survive about Cutler's organization. However, because of where James lived and who his children by Elizabeth Haskins married, Jorgensen believes he was part of this group. Not to mention the fact he is Native American. Many of the Cutlerites joined the RLDS church in 1861. James did not join the RLDS at first. His baptism into the organization did not occur until January 19, 1866. (RLDS records for Wheelers Grove, IA) His son James Washington became a member of the RLDS in 1861, in Lee County - five years before his father. (RLDS records for Lee County)

These facts answer the question about who was leading the Saints when the larger contingent went to Utah. There were other splinter organizations, many run by disaffected people who had an axe to grind. I have also contacted the modern Cutlerite organization and asked about the Newberry's. As mentioned, there are few records available to the public regarding the organization or those involved.

Getting back to Hannah Maria's Siblings . . .

My goal early in the fall was to find more about Hannah Maria's siblings. I have been able to get most of them figured out, but there is one of Hannah's sisters named Electa who married George John Wixon who seems to have vanished. These LDS splinter factions, too may be the answer to finding out what happened to them. Dr. Jorgensen thinks there were a lot of RLDS by the name of Wixon who went to California.

12/01

Dear Family Members one and all!

Sappy Holidays to you and your family! I wanted to take a breather and write a letter to fill you in on what I have found over the past couple of months regarding our Newberry ancestors.

Recently, I took all the census data for James Newberry, given to me by Marlene Barnes and Janice Robinson and assembled an approximate time line to illustrate the cross-country movements of James and his family from 1819-1880. I am not quite finished, as I need to get the information for Ohio and Missouri. Several people in the family have contributed additional helpful information. I am very excited about it all, especially regarding the history of the family in Iowa.

Recently, I came by some new information quite by accident. While trying to round out the information I have on all of James' children by Mary Smith, I ran across Sheri Zingmark who is descended through the Beebe line. She had information about Esther Newberry Beebe who as it turns out went to the California gold fields with her husband Edward Beebe. Edward went back to western Iowa (Lamoni - I believe) and died, leaving Esther and all her children in El Dorado County, near Sutter's Mill (Colona). They were orchardists there, and I found many of the Beebe's in N.Y. were also orchardists. This is where the story began for me, but it keeps unfolding.

Getting back to Iowa and the people left behind after the Mormon Exodus...

Sheri provided other information that has opened up a lot of new possibilities. She discovered the Beebe's were very prominent in the LDS church under Joseph Smith, and when Joseph Smith died they helped carry on his teachings unchanged, through an organization called the **Cutlerites**. A man named Alpheus Cutler, who was a part of Joseph Smith's inner circle, organized the Cutlerites.

Early in the Mormon Church's history, Joseph Smith gave Cutler the responsibility of the **Indian missions**. When Joseph Smith died, Cutler requested from Brigham Young the opportunity to continue the missions on a second agreement. Young agreed and Cutler started working toward conversion of the Indians in Kansas and Nebraska who were Delaware and Oneida. Because of the Federal government laws regarding personal ownership of reservation lands, the organization failed to accomplish their goals, and they were largely unsuccessful in converting the Indians. There were however, Native Americans from New York who were devout Mormons and had been with Joseph Smith since the beginning. One of Cutler's most trusted brother's in faith was an Oneida man named Denna. Cutler worked with many New York Indians who were 'gentlemen and farmers'. They were people he had known when he lived in N.Y., who had embraced Christianity years earlier.

What does all of this have to do with our family? The James Newberry family chose to stay behind in Iowa. James was unhappy with the fact that some of his girls' families

The Girl in Domestic Service

By Estelle Jenkins

We often hear people ask why it is that girls and women who have to work for a living, and who are often possessed of considerable ability in Domestic Economics, are inclined to shun domestic service, and why they will often be out of work, destitute even, or accept situations in industrial lines that are very poorly paid with no opportunity for advancement, when there is such a splendid field in all branches of domestic service. There always is two sides to every question, but, I believe that this is one of the most discouraging problems that the working girl as well as the woman who employs one or more maids in her home, has to contend with — the question on the part of the working girl of securing a suitable situation, and the question on the part of the housewife of obtaining the services of a good competent maid. I really have found many ladies who cheerfully admit that

they have been successful in solving the "servant problem" with entire satisfaction to themselves and those whom they employ. Their maids remain with them indefinitely, and really become much attached to them and are sorry to leave them. I talked with a maid from such a home a short time since and she explained that while the lady in ^{what home she was employed,} insisted upon systematic and efficient work on her part, that she, also, conceded rights to her maid and then respected them. She recognized the necessity of providing the elements of a normal standard of living, a comfortable, sanitary room, some opportunity for self-improvement with a clean, moral environment, after showing a ready sympathy and understanding in training the maids in her own peculiar ways and system. But these are the fortunate ones who have solved their problem upon an efficient basis, so they need no further discussion here because this really is to represent the other side of the story. One reason that the intelligent, depen-

-dable girl shuns domestic service is because of the unjust social ostracism and the abased and servile attitude that she is so often expected to assume so that the Mistress of the house will not feel that she wishes to be set upon a pedestal, sit at table with the family, use the parlor and the automobile, borrow madam's wardrobe, filch the silver, ~~permeate~~ ^{permeate} upon madam's position and authority in the home etc. I read an advertisement in a local morning paper several years ago which sarcastically ~~stated~~ ^{stated} that all the above privileges would be granted to any domestic worker who would condescend to come and perform some light household duties for this paragon of brilliant ideas. I felt very indignant when I read it and reflected then that no girl or woman possessing proper self-respect, or efficiency, would wish employment in such a home.

A cold, damp, unsanitary room in a basement is not good enough for a human being. A cold cheerless attic room is not good enough for a tired, overheated working girl to rest in. In the summer such a room adds even greater discomfort to the hopeless state. I was very much impressed by an article in a western newspaper, recently, telling of how one young woman had engaged herself to work in a certain household where the family was prominent in social circles and very wealthy. She appears to have had a sad experience, and so she wrote a tract, setting forth some of the unpleasant conditions that were imposed upon her. This young woman attended a women's club one evening and told her story, and was promptly discredited. But, nevertheless, many very reliable and capable girls whose honor is above impeachment, are relating just such experiences every day before the employment

Bureaus, Industrial Organizations and Fraternal Orders where they appeal for help in securing situations.

I sat one morning in the Employment Dept. of a Y. W. C. A. and listened to the conversations of women and girls seeking employment and noted carefully the kind of propositions ladies who were seeking competent maids had to offer. One lady explained quite at length and with the self-asserting manner of an Autocrat the qualifications the maid she was seeking must possess.

She assigned a duty for every hour in the day, which meant that the maid must be efficient as lady's maid, parlor maid, nurse girl, second girl, Cook and laundress, then she complacently offered 5⁰⁰ per week wages and ended by saying - "It is a very easy place for any girl who has the least ambition and efficiency." After she had gone the patient and conscientious Secretary explained: "We have so many calls like that and they get so impatient because we cannot fill their orders. Why, if a girl or woman is as efficient as that lady demands, she is worth more money and a better situation, and she invariably commends both."

Marion was intelligent and quite interested in Domestic Economics and had always aspired to become an efficient homemaker and a good Cook. She received an invitation to attend a banquet, given in honor of the Alumni of a College, which was to be prepared and served by the Domestic Science Dept. of the School, under the supervision of the new Instructor, who had just graduated with honors from a well known Institute of Science and this was to be her first effort, and was designed to set forth the desirable advantages of a thorough training in Domestic Science.

Marion became very enthusiastic as she admired the perfectly laid tables, the artistic decorations, the efficient service of the well trained girls, who, dressed in neat black dresses with dainty white collars and cuffs and neat white aprons, looked very attractive indeed, but she especially ^{noticed} the capable supervision of everything, by the head of the Dept. and decided that there

really was responsibility, dignity, every, in being a capable housekeeper. She resolved that if ever the time came that she was compelled to work out for a living, that she would go into domestic services.

The time did come, when she was not only compelled to work for her own living, but she was a widow with little ones dependent upon her. She went to two schools of Domestic Science and secured lectures, lessons and receipts, and after careful study of them, she secured her first situation, and then proceeded to put the lessons into practice. She was called capable and intelligent by her employers. Every evening was devoted to study, in her room, preparing notes upon her progress, and outlining her work for the following day. But gradually every kind of responsibility, and extra services at all hours of the day or evening, were required of her. She felt under obligations to comply

as she needed the money that she
place paid but finally, her
health broke, and she was compelled
to give up her situation, and was
ill for several weeks. Later, she
felt that she would try again.

This was a beautiful new home, for the
Elliott Haines were very prominent in business
and social circles - there were five
children, the house was large, and
so of course, it would require a very
large amount of work to keep it in
order. There was the usual interview
between Madam and the prospective
new maid. Marion was informed that
her duties would be entirely down
stairs, principally to attend to the
Cooking and serving of meals, the care
of the kitchen, pantries, bath rooms
and basement, which must be kept clean.
Then to thoroughly sweep and clean
the dining room, living room and par-
lors once a week, and wash the porches.
Mrs. Haines felt that these few simple
duties should not overtax any woman,
and she had said, "We are not enter-

- training her, but in case we should, of course, we will engage extra help. You may have every Thursday and Sunday afternoon.

Marion agreed to undertake it, and as the house was modern, she felt that she really would take a great deal of pride in her work. As is so often the case, the pantries and hardwood floors had been badly neglected, and so these received immediate attention. Marion was complimented upon results, and was told that no other maid had done these things for them. Next she planned a system by which she could perform each duty in a given time and in an efficient way, and still have a little time reserved each afternoon for personal cleanliness and a short resting period. She was told that other maids had been in the habit of working around all day. Marion turned her attention, especially, to the cooking and proper serving of meals, but now, they began to entertain

quite frequently, - Mrs. Haines did not think that it was incumbent upon her to keep her part of the agreement and secure extra help. Sometimes there were from twelve to eighteen people at table, and meals, of course, must be properly served.

Mrs. Haines magnanimously permitted the maid to serve the meal very simply. There was only a soup course with something for an entree, the meat course which included vegetables served from the side-table, a desert, and then coffee. But, you see, this was not considered as entertaining for the company consisted only of family friends and relatives. It had been agreed that Marion was to have every Sunday afternoon and evening "off" but usually by 5 o'clock. She was just struggling through ^{with} the great stack of dishes and cooking utensils, and after that, she must bathe and dress before she could get away. Then the children began to be troublesome. Marion often felt lonely and yearned for someone with whom she could speak occasionally and exchange ideas upon topics of mutual

mistake of venturing to speak pleas-
 -antly to Madam one morning, and was
 promptly reminded of her "place" and
 servile position, by a cold & an
 angry stare which demanded as plain-
 -ly as words, to know how a mere
 servant would dare to so presume!
 The only time that this very "superior
 lady" would condescend to speak to
 Marion, was when she gave orders, as
 related how she had been tried beyond
 endurance by incompetent help, ~~telling~~
~~how~~ Sarah had stolen things, Madge
 had been utterly impassable while
 Jane was an undesirable character.
 Marion had felt that the short
 resting period in the afternoon
 should be her own, so after taking
 a quick bath and changing for
 a clean dress in which to serve dinner,

She would go out and walk for about 20 or 30 minutes in the open air. She always felt rested and invigorated, and was able to prepare and serve dinner more efficiently when she did this, but the Mistress maintained the old prejudiced idea of subjugating the maid, and so let her understand that she was taking too much liberty for her position. That last Sunday there were 16 people to be served at dinner, which was to be an hour later than usual; it had been a very hard day and the maids were exhausted, but was just finishing the unusually large stack of dishes when Mrs. Haines walked officiously into the kitchen and told her that on account of its having been stormy the day before the laundress had not been able to hang out the clothes so they had been left in cold water in the tubs. "And" she had said, "When you have finished those dishes

I want you to go down to the laundry and rinse and hang them out, and put the others to soak, so that the woman won't have to leave any time in the morning when she comes to wash." It was the last strain, and so Marion left her "splendid" situation in domestic service, which paid her the liberal wage of 5⁰⁰ per week. She could not afford to be out of work, so she secured a situation in another home. She explained to Mrs. Harmon that she had left her last place because she was not satisfied, and ^{when asked for the address she gave it.} Mrs. Harmon then called Mrs. Haines, ^{Marion} ^{quits} ^{confidentially} and they discussed ^{at length} ^{and} Mrs. Haines, just because Marion had left her, told Mrs. Harmon that she wasn't any good anyway, and this, knowing that food and clothing for her little children depended upon her work, and their well-being upon her reputation. When Marion learned of this she was

deeply hurt so she left the new situation at once, vowing to renounce all "aspirations" in that direction, hoping that she might never be tempted by want to try again, so she turned her attention to making herself efficient in business. She says that while there are exacting demands upon a woman's energy and ability, ^{in the business world,} still, she is permitted to maintain her own personal dignity — is not ostracized in a social way, can select her own environment and can at least furnish her home with that element of comfort, good taste and independence which is so essential to self-respect. It is because the foregoing experiences, encountered by those who would follow domestic service as a vocation, are so frequent, that ^{it tends to} discourage and disorganize those who would otherwise do their best at housework. If the house Madame could only be an efficient house-keeper and miss manager, and would place her household upon a business and systematic

○ basis, endowing it with some degree of responsibility and dignity for the maid, this problem of the "servant" and the "Mistress" would be solved, for I firmly believe, after careful observation, as well as research, that much of the dissatisfaction and ~~friction~~ ^{gulf} between the woman who employs domestic help and the maid goes out to domestic services is often occasioned because of the conscious inability on the part of

○ the lady herself, to open her intelligence upon and direct her, the affairs of her household, and so she is ~~forced~~ ^{driven} to ~~rely~~ ^{rely} upon the address, and ~~character~~ ^{character}, but ~~rather~~ ^{rather} of her personal social ~~and~~ ^{and} ~~position~~ ^{position} ~~and~~ ^{and} ~~intelligence~~ ^{intelligence} ~~of~~ ^{of} ~~the~~ ^{the} ~~maid~~ ^{maid}.

○ This attitude on the part of the "Mistress" reverts upon the maid, bringing to the surface all her worst qualities, ^{and} corrupting her otherwise good nature with resentment and ~~beard~~ ^{beard}.