

Copied from Lloyd Whitmore

## BIOGRAPHY OF JAMES MONTGOMERY WHITMORE

by Tasy Grace

daughter

James Montgomery Whitmore son of John Houston Whitmore and Elizabeth Burke was born in Athens, McMinn County, Tennessee, December 28, 1826. Nothing is known of his early life except that he moved with his family into Texas in 1848.

James' father owned a plantation and a great many cattle. The plantation was large enough that they had negroes to do the work, so they were considered wealthy.

After James moved to Texas he met a young widow Elizabeth Carter Flahrity. She was also from a well-to-do family. The Carter's owned much land and Elizabeth had been left a 400 acre farm at the death of her husband. James and Elizabeth fell in love with each other and were married in Waxahachie, Ellis County, Texas, 23, February 1853. Together they lived on this 400 acre farm and prospered.

While they lived in Texas they had four children. George Carter and Isaac, twins born January 26, 1854; Isaac died the same day; James Montgomery born 5 June, 1855 and Joseph born 31 August 1856.

About this time the Mormon Elders came into Texas preaching the gospel. Wild rumors were everywhere about them, until they became a burlesque to everyone. The Whitmore's heard of a meeting these "Mormons" were going to hold twenty-five miles away and were curious to hear this strange people but said, "I don't suppose they can tell us anything." In company with the Moody's they rode horseback to the meeting each of them carrying a baby. Elder Allen of Nephi, Utah, presided at the meeting and to these people expounded the simple truths of his religion. Strangely he touched their hearts and from this time forth their lives were very different. Their homes were thrown open to the "Mormon Missionaries" and thus the gospel was explained to them. It was not long before they were baptized into the church. Immediately after their baptism they became social outcasts, their former associates would have nothing whatever to do with them.

The converts from this southern region were anxious to go to Utah where they could live their religion without ridicule. So when the company under the leadership of Homer Dunkin began preparations to make the journey, the Whitmore's and Moody's planned to join them. At the time their crops of corn and cotton were ready to harvest, and in vain they tried to find sale for it, but no one would buy anything from these hated "Mormons", so when the company started westward the crops were left standing in the fields.

This company was much better fixed than other pioneer companies. Herds of cattle were driven by horsemen, and many of the company drove mules instead of oxen. Mrs. Whitmore drove a team of mules on some kind of a light wagon the entire distance.

Many and varied were their experiences on this journey. At one time they came upon a herd of buffalo that caused a stampede among the cattle. While they were camped on one bank of the Platte River a hand cart company were camped on the other. This was a pitiful sight, many poorly clad, some sick and all afoot over this wild desert country. After the company forded the river and started on, they came upon one poor fellow too sick to keep up with the rest. Mrs. Whitmore took him and made a bed for him in the trunk rack on the back of her wagon. She carried him here until they caught the hand cart company, that night he died.

They reached Salt Lake in the fall of 1858, six weeks ahead of the Johnson Army. Mr. Whitmore went with the other men back into the canyon to meet the army. There he caught Mountain Fever and nearly died. While this army was camped for the winter Mrs. Whitmore went to their camp and bought many things from them.

In the Southern Expansion known as the "Cotton Mission" of 1861-62 in which Brigham Young sent 309 men into Utah's Dixie for the purpose of raising cotton, grapes, sugar, figs, almonds and olive oil; the Whitmore family were called to go. B. H. Roberts says these people were among the most prosperous, enterprising people of the community. Brigham Young asked them to become permanent settlers of this southern region as most of them were from Texas and other southern states.

When they reached St. George they found it to be very hot and the soil dry and hard. They were very short of food and did not have feed for their mules, so until crops could be raised their supplies were very limited. The Whitmore's settled on a tract of land there which they planted to fruit; grapes, peaches and apples. Their cattle they ran as far south as Pipe Springs.

## JAMES MONTGOMERY WHITMORE

James Montgomery Whitmore was born 28 Dec. 1826 at Athens, McMinn County, Tenn. He was made a convert to the Gospel through the preaching of Elder William W. Allen of Nephi, Utah who was filling a mission in the vicinity of Waxahachie, Texas where the Dr. Whitmore family resided in 1856. The following year he, his wife, a brother Franklin Perry Whitmore, and his sister Mary Louisa Whitmore moved to Utah as Mormon converts with the Homer Duncan Company which arrived in Utah Territory in the year 1857.

Dr. Whitmore was an able financier who became a partner and co-owner in the pioneer mercantile business which was known as the Staynes Needham Company; whose place of business was located on South-Main street Salt Lake City, Utah.

The firm had ox-teams freighting various merchandise between the Missouri River and Salt Lake City, also to San Francisco on the West Coast.

The Church having commenced the building of the Salt Lake Temple in 1854 was in need of supplies, particularly foodstuffs, to further the work of construction of the Temple. James Montgomery Whitmore accepted a call to serve as a missionary in the Cotton Mission of 1861-1862 in Utah's Dixie. He accepted livestock (horses, cattle, and sheep) owned by the Church in Southern Utah for his interest in the mercantile business.

Being of unusual ambition and energy he saw an opportunity to establish a most desirable livestock ranch in the lush Antelope Valley across the Utah State line in territory that is now in the State of Arizona.

The ranch headquarters was located at what is now Pipe Spring National Monument.

It was from this place that Indians stole a band of sheep from the ranch pasture, and in following the trail of marauding Indians, Dr. Whitmore and a twenty three year old hired man named Robert McIntyre were ambused by the Indians and their bodies shot full of arrows. Dr. Whitmore would have reached his fortieth birthday on 28 Dec. 1866. He had been ordained and set apart as a Seventy because of his service in the Cotton Mission.

A few Years after the Indian depredations of 1866 President Brigham Young purchased for the Mormon Church the Whitmore interest in the Pipe Spring property, and it was used for a number of years to care for the ten of fifteen thousand head of Church owned cattle in the Antelope Valley.

## JAMES MONTGOMERY WHITMORE JR. (Tobe)

8-9-C

James Montgomery Whitmore was born in Waxahachie, Ellis County, Texas 5 June 1855. He was given the same name as his father.

At the age of one year he was carried on horse back, in the arms of his mother, a distance of 25 miles where a Mormon missionary Elder William W. Allen of Nephi, Utah was preaching the doctrine of the Restored Church of Jesus Christ. His parents recognized the Truth and became converted.

In 1857 the boy James was brought to Utah with his parents.

Some magazine writers in telling the story of the Indian uprising in the year of 1866 write that a boy, some say of about the age of eleven years, was with his father and a hired man named Robert McIntyre at Pipe Spring, Arizona on the 8th, of January 1866 when Dr. Whitmore and Robert McIntyre were killed by Indians.

If a boy of about eleven years of age was spared from the Indians at the time mentioned, then that boy was ~~James Montgomery Whitmore Jr. (GOOSE)~~

In the common schools of St. George, Utah, young James pursued his education, and when yet a young man turned his attention to farming and stock raising.

He was known to his friends throughout the State of Utah by the nick name of "TOBE".

In the Spring of 1879 with five hired Mexican cowboys he drove the Whitmore cattle herd of Castle Valley in Eastern Utah.

During the first year on the new range Tobe's only associates were the five Mexican riders, and to secure flour for bread it was necessary to transport the same a distance of some forty miles by pack-horse.

In the year 1901 he and others incorporated the First National Bank at Price, Utah, became its first president, and remained as the bank's executive for the remaining years (19) of his life.

His agricultural interests constituted a source of profit, and he remained a successful raiser and dealer in livestock until 1911. However he retained his farm lands and personally superintended their cultivation.

Honored and respected by all, no man occupied a more enviable position in business and financial circles in Carbon County Utah, and that section of the state than did James Montgomery Whitmore Jr. Not only by reason of the success he had achieved, but also by the straightforward business principles which he followed.

In the St. George Temple on the 25th of December 1883 Mr. Whitmore was married by Wilford Woodruff to Hannah Mariah Nixon, a daughter of James William and Johanna Maria Nixon. Her father was engaged in merchandising in Pioche, Nevada and St. George and passed away in 1882, after having been closely associated with the United Order in Southern Utah. Mrs Hannah Mariah Whitmore departed this life on the 1st of Sept. 1899.

The children were seven in number as follows: Ida May Whitmore born Sept 20 1884.

Died: 23 July 1924.

James Montgomery Whitmore born 19 April 1886, died 6 Feb. 1891  
Junius Leo Whitmore born 13 May 1888.  
Arthur Lawrence Whitmore born 19 Mar. 1890. Died 22 April 1951  
Vernie Ray Whitmore born 14 March 1892. Died 11 Apr. 1941  
Leland E. Whitmore born 25 May 1895. died 9 April 1943  
George Lasell Whitmore born 7 July 1897.  
George

Junius Leo Whitmore entered upon military training at Camp Lewis Washington in March 1918 and was discharged in April 1919.

Vernie Ray Whitmore enlisted in the 110th Kansas Engineers in June 1917, was trained at Camp Doniphan, Oklahoma and was sent overseas on the 1st of May 1918. He was in the Saint Mihiel and Argonne Forest drives, thus seeing some of the most hotly contested battles of the war. In April 1919 his military outfit returned to the United States and he was honorably discharged at Camp Funston in the following May.

Leland E. Whitmore married Anna Sharp and they were the parents of four children.

George L. Whitmore enlisted in the Marines in 1917 and by reason of disability in the form of a respiratory ailment was discharged in September of that year. Following the recovery of his health, however he was unable to get back in the service.

On the 11th. of June 1913, James Montgomery Whitmore Jr. married Alice McAdams a native of Kansas, and a daughter of George B. Darlington a farmer of that state.

Mr. Whitmore gave his political support to the Republican party and kept well informed on the questions and issues of the day.

He became the first president of the town board of Price, Utah and was continued in the office for several terms for he was found to be the right man in the right place, and he added its formulative policy and helped to promote its welfare.

When Price was under town organization he was elected president of the Price Water Company a position he held for many years.

He departed this life on the 21st of November 1920 when a passenger train struck his automobile which had become stalled on a grade crossing at Price, Utah.

#### JUNIUS LEO WHITMORE

16-17-C

My paternal grandfather's name was James Montgomery Whitmore Sr. born 28 Dec. 1826 at Atkins, McMinn County Tennessee. He was made familiar with the Gospel as proclaimed by Elder William W. Allen of Nephi, Utah who was filling a mission in the vicinity of Waxahachie, Texas where the Dr. Whitmore family resided in 1856.

The following year he, my grandmother, Elizabeth Carter Whitmore, and his sister Mary Louisa Whitmore moved to Utah, as Mormon converts with the Homer Duncan Company, which arrived in Utah Territory in the year 1857.

Dr. Whitmore was an able financier, who became a partner and co-owner in the pioneer mercantile business, which was known as the Staynes Needham Co; whose place of business was located, as I remember it, on the east side of Main st. between second and third South Streets, Salt Lake City, Utah. The firm had ox-teams freighting various merchandise between the Missouri River and Salt Lake and also to San Francisco on the West Coast.

The Church having commenced the building of the Salt Lake Temple in 1854, was in need of supplies particularly foodstuffs, to further the work of construction of the Temple. Grandfather accepted a call to serve as a Missionary in the Cotton Mission of 1861-1862 in Utah's Dixie.

He accepted livestock (horse, cattle and sheep) owned by the Church in Southern Utah, for his interest in the mercantile business. Being of unusual ambition and energy he saw an opportunity to establish a most desirable livestock ranch in the lush Antelope Valley across the Utah State line in Territory that is now in the State of Arizona. The ranch headquarters was located at what is now Pipe Spring National Monument. It was from this place that Indians stole a band of sheep from the ranch pasture, and in following the trail of the marauding Indians Grandfather and a young hired man named Robert McIntyre were ambushed by the Indians, and their bodies show full of arrows. This event took place on January 8th, 1866 and Robert McIntyre was only about 23 years of age.

Dr. Whitmore had been ordained and set apart as a Seventy because of his service in the Cotton Mission.

A few years after the Indian depredations President Brigham Young purchased for the Mormon Church the Whitmore interests in the Pipe Springs property and it was used for a number of years to care for the ten to fifteen thousand head of church owned cattle in the Antelope Valley

## History of Franklin Perry Whitmore - 2

When my mother was sixteen years old she married my father who was twenty-six years old, ten years her senior. They were married in Sanpete County. My father went to Sanpete for a load of coal for the blacksmith shop and it was but a short distance from the coal field to Mt. Pleasant. He made the trip with an ox team and my mother rode with him from her home back to Springville on a load of coal. They often talked and laughed about their honeymoon. They were parents of ten children -- four sons and six daughters; Joseph F., Elizabeth E., William H., James M., Julia and Julian, the twins, Mary, Ella, Alice C., Effie J., Laura E. All of whom are dead at this writing, but three. They lived a very happy life together.

My father was marshall of Springville for many years. When the D. & R.G.R.R. ran through Springville, he was called to arrest two very desperate characters. I remember the weather was very cold and those men resisted arrest. He drew his gun, but it locked when he tried to fire at them, and for that he was always thankful in the years that followed. He arrested them, however, and took them to jail. One of them was Fred Hopt who, later, shot John Turner Jr., and stole his team and wagon, but was apprehended and paid the extreme penalty for his crimes.

My mother died at the age of thirty-six, the mother of ten children.

Later Father married Celestia Buckley, an own cousin of my mothers and she bore him eight children. They were married in the St. George Temple in 1878. Father and mother sang in the ward choir and took a prominent part in civic and ecclesiastic affairs in Springville during their entire lives and held numerous positions of trust. Father was a Senior President of the Seventies and Elders in Springville for twenty four years. A few years before he died the heads of the Church called on all officers in the different wards to observe the Word of Wisdom. From Childhood father had always chewed tobacco, but although still a young man, he stopped smoking. When he quit chewing it for nine months, he was sick for nine weeks. Dr. Fredric Dunn told him that he would have to go back to tobacco or he wouldn't live for a month, and he gave him six small chews. He went back to chewing tobacco, and he lived for five more years. The Bishop told him, that he would have to give up his position as President of the Seventies, but Golden Kimball came along and said that he had tried to quit at the risk of his life, so he remained in that position until his death. He was always a devoted member of the L.D.S. Church and was always generous with his dealings with the emigrants and the poor, giving of what he had liberally. In the year of 1870 he left for Texas on horse back with my brother who was twelve years old and two McIntyre boys and Alfred Balanger, young men eighteen or twenty years of age. They brought back a herd of Texas range cattle and went into the cattle business as well as meat marketing, and he was the pioneer butcher of Springville.

He shipped beef to the Speckhard Brothers of Provo and to a great many other localities in Utah, raising his own cattle and buying from any who had beef cattle to sell. He also shipped beef cattle to the eastern markets and gave meat to any widow in need, without cost.

He was captain during the Indian War troubles.

During the time the government was conducting raids and rounding up polygamists, he was very active in protecting them when "underground." He had a rubber tied white top and a splended team of horses and after his day's work was done he was always willing to travel around all night if needs be, to take a man or a family to any destination necessary to escape being arrested and thrown into prison. Sometimes while on such a mission he was away for days and weeks from his own family.

He always had plenty of room in his home for the saints, and hay for their teams when they came from the South. They would come and stay overnight or as long as they cared to, they on their way to General Conference, and have feed for themselves and their animals.

LAVOY

HISTORY OF FRANKLIN PERRY WHITMORE

by Ella W. Edwards, March 8,  
1928

By father Franklin P. Whitmore, was born in McMinn, Tennessee, November 15, 1834, the son of John Whitmore and Elizabeth Burke Whitmore. His Parents migrated with their family to Texas when he was a small boy. At the age of twenty-one he went with a brother and his wife and a sister to a neighboring town known as Tylor.

His brother, James Montgomery (commonly called "Dock" because he was a druggist), and his sister, Mary Louisa were the members of his family who went with him to this new location. While there they heard of some Mormon elders in another village several miles away and just took a ride in their white topped light wagon to find out what these Mormons looked like and help, if they felt that way, the curious in those parts to hiss and jeer these elders out of the country. As the saxon says, "they went to hiss, but remained to pray." They all believed the Gospel as these elders explained it to them, and in a very short time they joined the Church. Of course, their parents were heartbroken as the result of their actions, but they were imbued with the spirit of gathering as were most of the early day Saints.

On receiving a letter to the effect that they all intended to go to Utah, their father rushed immediately to his son's home and tried to desuade them from their mad decision. Both parents were unable to leave at one time as they had a large plantation and many slaves to look after. Their father attended the following meeting held by the elders and was converted but would not consent to be baptized until his wife also had a chance to hear the Gospel. He left for his home the following morning and presuaded his wife and mother to go with him to hear and see the Mormons. The children told him that if after the mother had heard the elders talk she then wanted them to stay and not go to Utah, they would wait another year before migrating. The mother heard and was baptized immediately and gave, not only her consent but her blessing and all of the ready money she could spare for their journey. The parents, however, remained behind to dispose of their property and make arrangements to follow as quickly as possible. However, they were never able to make the journey as the Civil War broke out and they were forbidden the privilege of coming North.

One son, John S. and my father were educated for the Methodist ministry. John was so disgusted with his folks that he started for Canada right away, denouncing brothers, sisters and parents for their ignorance in affiliating themselves with despised Mormons, and he was never heard from by his family again. George Whitmore, another brother was a lawyer and served for twenty years in the U.S. Senate as a Republican Senator from Texas. Two of his sister's husbands were killed while fighting in the Civil War. His father and brother, William were taken by a band of Confederate soldiers, tied to a horse and kept for several days with but little food and drink. They were charged as being spies. Through the pleadings of his sons and sons-in-law they were finally released. The father never recovered from the shock, taking chills and fever from which he died. His wife nursed him for twenty-four hours and contracted the same disease, dying the following day, and they were buried in the same grave.

Their children, however, migrated to Utah, arriving the year before Johnson's Army arrived in Emigration Canyon in 1857, and then they, with other saints, went on to Utah County. James S. had taken up some property in Salt Lake which is still in the possession of his son's children. (Brigham Whitmore on first West.)

My father remained in Springville thinking there were more opportunities there. He lived with a man by the name of E.O. Haymond and from him learned the blacksmith's trade. He fell in love and married my mother, Elmira Jeannette Day. My grandparents moved to Mt. Pleasant, Sanpete County, while they were still courting.

My grandfather Day was a farmer and grist mill operator in Springville. When the call came for pioneers to go South he readily consented and moved with his family. He was a member of the Mormon Battalion. My mother was but two years old when they arrived in Utah bringing an English girl with them by the name of Charlotte Broomhead and whom my grandfather later married.

MICHAEL T. FLAHERTY

LAVOY

Michael T. Flaherty married Elizabeth Carter. We do not know where they met nor when. Elizabeth had moved to Brazos County, Texas, with her father, Richard Carter, and her mother, Elizabeth Lones, arriving there in 1831. The first record we find of Michael is an entry in the 1850 Census of Ellis County, Texas, - Michael T. Flaherty 38 male of Ireland.

We have searched records in Ellis Co., Brazos Co., Robertson Co., Navarro Co., Limestone Co., Washington Co., and others nearby and could not find the marriage of Michael and Elizabeth.

From the land records we found these entries:

Vol. L # 134- M. T. Flaherty "now of Navarro County" bought 400 acres for \$400. Deed date Nov. 1846

Deed Vol. E # 1- 6 Feb. 1850. M. T. Flaherty bought 600 acres for \$3.92. \$1.92 was taxes due and \$2.00 costs.

Vol. B # 505- Michael T. Flaherty received patent to 640 acres of land (by assignie) 1 Mar. 1852.

From stories told by some members of the family, Michael had cattle on this land. He went on a cattle drive with some of these cattle to New Orleans to sell them there. We do not know if he died in New Orleans or elsewhere. We have searched death records and cemetery records of the area and have not found any record. So we have no death or burial date.

On Nov. 27, 1852, I. C. Whittenburg, E. W. Rogers and James W. Lloyd told in Ellis County Court Michael T. Flaherty had died without leaving a will.

We have not found anything to tell us when he died.

On February 23, 1853, Elizabeth Flaherty married James Montgomery Whitmore in Ellis Co., Texas.

In the deeds book a notation on the margin of these land records it states: "delivered to Whitmore Dec. 21, 1872."

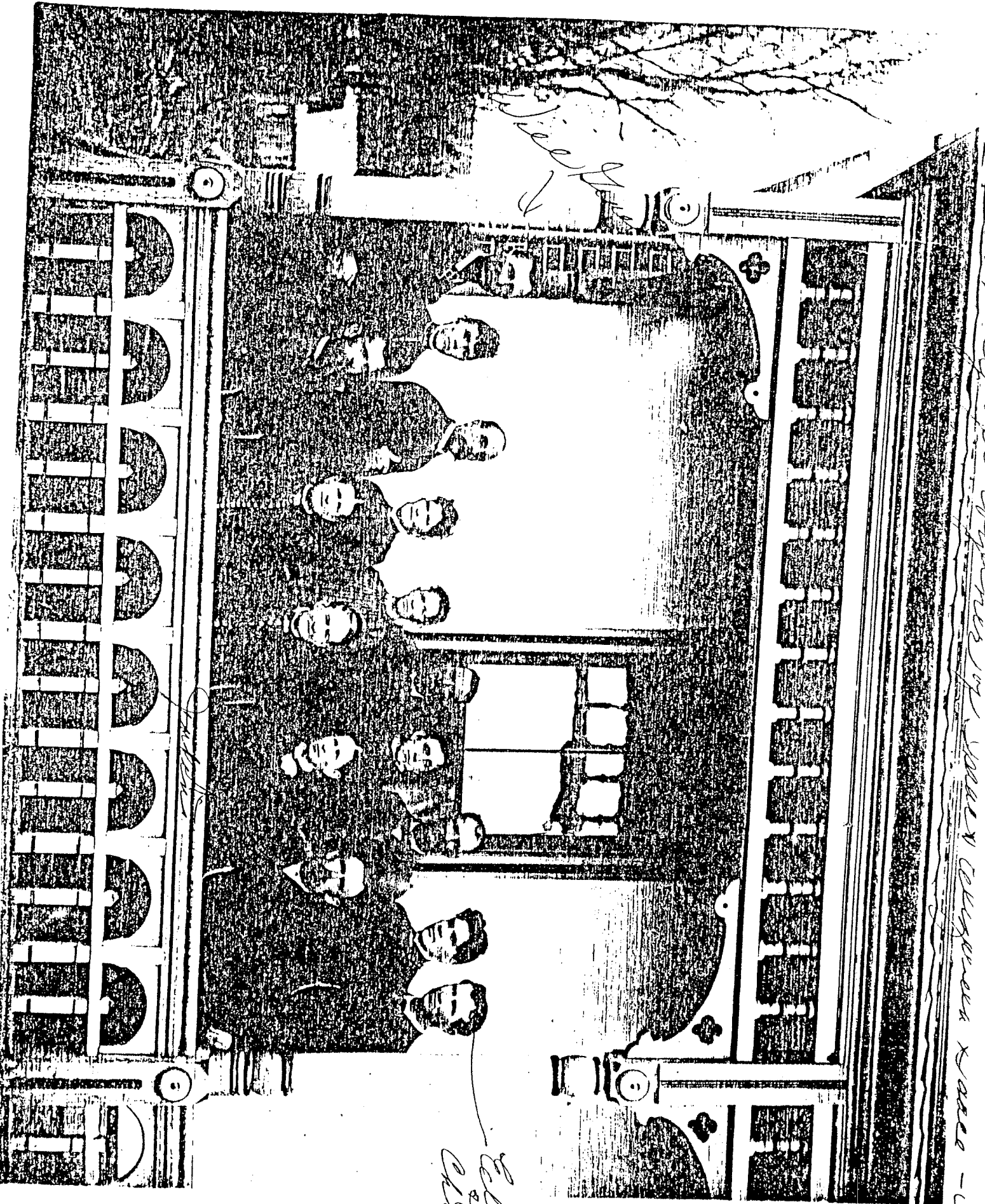
This is a record of Elizabeth and Michael who met, fell in love and were married. We do not know how long they lived together but they had no children. Elizabeth was left with this land along Waxahachie Creek and some cattle. Those who could tell this story in full have long since gone to their reward. But Elizabeth was a business woman who eventually had this property sold. The cattle were moved to Utah after the Whitmores settled in Utah's Dixie.

We wish we had more record but we are grateful for this much.

Baptism for Michael T. Flaherty was performed by Curtis Hooker on March 30, 1983.

Endowments for Michael T. Flaherty was performed by Don Lind on April 1, 1983.

*This information was gathered in Ellis County Court house at Waxahachie Texas Jan 6, 1982 by Don & Elizabeth Lind*



Elgin  
Charles

Elgin & Charles  
family



JAMES MONTGOMERY WHITMORE -- ROBERT McINTYRE

James Montgomery Whitmore was born in September 1822, in Tennessee. In 1852 he married Mary Elizabeth Carter in Texas. She was born in 1826, a daughter of Richard and Elizabeth Carter. James Whitmore, his wife Mary, a brother, Franklin Perry Whitmore and his sister, Mary Louisa Whitmore, came to Utah in the Homer Duncan Company, arriving in Salt Lake City in September 1857. After accepting a call to serve as a missionary in Utah's Dixie in 1861, James traded his interests in the mercantile business in Salt Lake for horses, cattle and sheep owned by the Church in southern Utah and left Salt Lake City November 29, 1861. Endowed with ambition and energy, James soon purchased property in northern Arizona about sixty miles southeast of St. George and established a livestock ranch in a lush valley that came to be known as Pipe Springs. It was from here on January 6th, 1866, that Indians stole a band of sheep from the ranch pasture. In following their trail, James Whitmore and a hired man, Robert McIntyre, were ambushed by the Indians and killed on January 8th, 1866.

The following is taken from a letter written by Col. McArthur, January 11, 1866:

The Indians have made a break on Brother Whitmore's ranch and have driven off all his cattle on Monday night the 8th. He and Robert McIntyre went out on the range Monday morning and have not been seen since and we think they are killed. We want to go and drive the Indians across the Colorado and help search for Brothers Whitmore and McIntyre. The men will want from 16 to 18 days rations. There ought to be about fifty men.

Col. McArthur called 80 to 90 men to action and between them took two runners from the Indian camp on their way to Grafton who told them where the Indians were camped and also the location of the two bodies. The group pushed forward with their Indian guides and soon came upon a camp of eight Indians where they found some of Whitmore's clothes, pistol and saddle. Seven of the Indians were killed and one was held prisoner. This group of Indians proved to be Piutes who had been stealing and then blaming the Navajos.

Col. McArthur found that McIntyre and Whitmore had gone about eight miles from Pipe Springs when they were attacked and shot by the Indians. Their bodies remained in the snow from January 8th until the 20th. The bodies were about ten paces apart and on the open plain. Both men were completely covered with snow one and one-half feet deep.

The other Indian guide was leading a party of men to an Indian encampment consisting of six Indians, three squaws and a few children. One Indian was sitting down and would not move from his position. When one of the men attempted to move him, the Indian drew an arrow and was shot by Captain Andrus. Removing the Indian, it was discovered he was sitting on some of McIntyre's clothes. The Indians were then called to deliver their arms, and when another resisted he was killed. The other four Indians were taken as prisoners and the women and children were set free. While taking the Indians to Pipe Springs they passed the spot where the two dead men were being put into a wagon. When the men saw the bodies they lost their patience, turned the Indians loose and as they ran, shot them.

After the close of the Black Hawk War, President Brigham Young purchased the Whitmore interest in the Pipe Springs property, and for a number of years it was used as pasture land for fifteen thousand head of Church-owned cattle in Antelope Valley.

#### MAN OF COURAGE

What has happened to Peter Shirts? (Shurtz). That question puzzled Peter's friends in southern Utah during the winter of 1965-66. For that doughty frontiersman and his wife, with their two daughters and a son, had been pioneering the lonely valley of the Pahreah river, eastward across the mountains from Kanab. People expected him to move into the settlement on the approach of winter. But he did not come. Then unusually deep snows fell.

"We have a hard winter, the canyons are filled with snow... The Indians are quite hungry; they can scarcely get in the mountains to get food..." reported Ira Hatch of Eagle Valley. When hunger and other reasons caused the Piutes and Piedes to make a series of raids on the smaller settlements, Shirts' friends grew more concerned. Further more, it was reported that Black Hawk, himself, had moved southward with his band and was encamped in the region of the Pahreah. It appeared, as Brigham Young suggested, that the "pitcher had gone to the well" once too often.

Shirts was a veritable Daniel Boone who loved the toil and adventure of pioneering wild new valleys deep in the mountains. He was utterly fearless, vigilant as a hawk and he had a way with the Indians. They called him "Two Fingers" because he had lost two fingers from his right hand in a boyhood accident, and they admired him for his courage. But apparently this time Peter Shirts had pioneered his last valley. This seemed a certainty when an express galloped into St. George on January 11, 1866



(2)

with the news that Indians had raided Dr. James Whitmore's ranch at Pipe Springs and driven off a herd of sheep. Dr. Whitmore and an employee, Robert McIntyre, had disappeared.

Forty-four hastily recruited men rode from St. George and Washington. As guides they had two Indian prisoners who had been implicated in the raids. They found that Whitmore and McIntyre had been killed about four miles southeast of Pipe Springs, and a heavy snow had covered their bodies. By accident, James G. Bleak of St. George reported, a horse's foot uncovered Dr. Whitmore's elbow. "Is it the man with the long beard?" asked one of the guides. When answered affirmatively, he led the way to the exact spot where McIntyre lay.

The other guide led a detachment to an Indian camp hidden in a gully. The whites surprised the party of six bucks, three squaws and two children there. The white men searched the camp. One buck refused to move from his seat. Charles Lyte used force on him. The Indian drew an arrow. Captain James Andrus shot him and found he had been sitting on some of Dr. Whitmore's clothing to conceal it. The whites took the Indians' weapons. One brave tried to wrest a gun from them and was also shot. The remaining bucks were marched off. The squaws begged to remain long enough to bury their dead tribesmen. This they were permitted to do.

Marching their captives toward Pipe Springs, the whites passed the scene of the killings at the time the bodies were being lifted into a wagon. Each of the murdered men had been shot with a gun. Whitmore also had eight arrow wounds--McIntyre sixteen. "The boys lost their patience," wrote Bleak: "they turned the four Indian prisoners and the guide loose and then shot them."

This occurred on January 20. On the 23rd a detachment went to see what had happened to Peter Shirts. "The fate of Peter Shirts is still unknown," tells the Journal History in the Church Historian's office for February 6.

The brethren made an attempt to cross over from Pipe Springs to Pahreah but found it utterly impracticable in consequence of the deep snow. All the boys returned to the settlements with the exception of a small detachment left to assist the Kanab people in fortifying.

Gen. Daniel H. Wells aided the military activity in the south. He appointed George A. Smith as brigadier-general of the cavalry to organize the forces of Iron Military District which was to include Iron, Kane, Washington, Piute and Beaver counties. Gen. Smith journeyed southward to direct the organization. Erastus Snow was elected brigadier-general at Grafton on Feb. 18. The next day word reached Toquerville that Peter Shirts and his family were alive but "terribly lonesome."

Gen. Snow sent Capt. Andrus and thirty men to bring him in. They reached him late in February and found him alive and well, but worn out by a virtual siege of several months. When he arrived at Toquerville on March 10th, he told this story:

"In the fall, when he was preparing to move away, Piutes and others stole all his stock but one cow. Then he couldn't move. He turned his thick-walled stone house into a fort. He walled up all the windows but one commanding his corn crib and cowpen. He left only one door, near which he put his dog kennel. Each night he heavily barricaded the remaining openings. He had a double-barrelled shotgun with plenty of large buckshot. Also he kept his pitchfork, pick, grubbing hoe and other tools constantly ready for use, and he drilled his family on how to employ them in case of attack.

Indians made several attempts to decoy him out. They skulked in the vicinity almost constantly, but he refused to be misled. He did, however feed 21 Piedes who lived in the valley. Thus he distributed about 50 bushels of corn, 10 bushels of carrots, 3 bushels of potatoes and he traded them for 3 bushels of wheat. He sometimes let these Indians do his chores. In comparative safety, he could oftentimes get his work done. In such ways he brought his family safely through, although the Indians watched all winter to kill him.

With what audacious skill he could manage Indians was illustrated on another occasion. Then also hungry Indians had eaten his stock. But when spring came and would-be rescuers rode into his valley, they saw this amazing sight: Peter Shirts tilling his fields with a group of Indians pulling the plow to make up for the oxen they had eaten.--

#### PIPE SPRINGS

Pipe Springs, a spring of clear, cold water located 60 miles southeast of St. George in northern Arizona, was undoubtedly used as a haven of rest for generations by Indians. In 1856 Jacob Hamblin, while leading a Mormon exploration party sent out by President Brigham Young to report on the Colorado River country and to negotiate, if possible, a peace treaty with the Navajo Indians living south of the river, made the first camp at the springs by white men. First white settlers were

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Dr. James M. Whitmore, his eight-year-old son and his brother-in-law, Robert McIntyre, who built a small rock house and established a stock ranch there in 1863. The two men were killed by cattle-rustling Indians in 1866 and the boy escaped and was later rescued by a scouting party from St. George.

Soon after the episode, President Young purchased the property from Elizabeth Whitmore, widow of Dr. Whitmore, for \$1,000 and Bishop Anson P. Windsor was sent to take care of the Church livestock. Windsor's Fort, a two-story building, or as it was more commonly known, Windsor Castle, was constructed. The building was surrounded by log walls supplied with portholes and two gates 10 feet wide led into the enclosure. Fort houses were also erected.

Pipe Springs Fort was maintained as headquarters for a cattle ranch by various owners until 1920 when it was sold to the United States government, then restored and furnished in pioneer fashion. It is now a national monument.

Taken from the book, "Our Pioneer Heritage"

(Typed by Wanda Whitmore Rowley, September 1981)

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Excerpts regarding the Whitmore family in St. George, Utah, and Pipe Springs, Arizona and Overton, Nevada.

Taken from "Annual of the Southern Utah Mission" by James G. Bleak in Historical Department

"At the October General Conference, 1861, which commenced on Sunday, the 6th and continued in session for three days, President Brigham Young presiding. The following were called to settle in Southern Utah:"

.....Among them was, Whitmore, James M. 14th Ward, Salt Lake City

"A total of 309 missionaries on the forgoing list plus those who were sent the same autumn and were called the Swiss Company."

"In October, 1861, several meetings were held in President Brigham Young's school house in the 18th Ward, Salt Lake City, at which President Young presided and gave much instruction of a practical nature to the missionaries who had been called for the South at the Semi-Annual Conference of the Church, just passed.

He wished a city to be located on the slope north of the junction of the Santa Clara with the Rio Virgin, and said it should be named "St. George."

Apostles George A. Smith and Erastus Snow and Horace S. Eldredge of the First Seven Presidents of Seventies, Dr. James M. Whitmore, Bishop Isaac Stewart of Draperville, and Robert J. Golding arrived in the South in advance of the mainbody of the missionaries for the purpose of looking out locations."

".... President Snow addressed the assemblage at considerable length, reiterating the expressed wish of President Brigham Young relative to this Southern Mission, stating that in accordance there with, George A. Smith, himself, Horace S. Eldredge and James M. Whitmore and others were sent to explore the country of the Rio Virgin and Santa Clara in order to find the most suitable locations for the missionaries....."

December 18, 1863- This year Dr. James M. Whitmore, of St. George, had a survey made of one hundred and forty acres of land at Pipe Springs, as a ranche.

1864- Early this month, March, the following were called to go and visit the Moqui villages and if they could, to recover some horses which the Navajos had stolen the past Fall and Winter from some of our settlements. (List of men given) As these missionaries were from different parts of the Southern Mission- Pipe Springs, where Dr. James M. Whitmore had his cattle and sheep, was appointed as the rendezvous.

Conference of the Southern Utah Mission commenced on Friday, 4th, 1864. Elder Erastus Snow proposed that a few men be selected to make further exploration on the Colorado for the purpose of finding a road to the head of navigation; visiting Hardy's Landing and securing what arrangements for commerce with them can be made. This proposition was approved. And Jacob Hamblin, James M. Whitmore, Angus M. Cannon and David H. Cannon were selected for this purpose; to be accompanied by teams with necessary outfit. These appointees were instructed to be ready to start in two days and to report in three weeks as near as may be.

On Friday the 8th of December, a meeting was held at Jesse W. Crosly, Senior's house in St. George, of a majority of the leading men of the city. At this meeting A Merchantile Association was formed. Dr. James M. Whitmore, presiding. James G. Bleak, Secretary.

24th of December, 1865, Jacob Hamblin and Dr. James M. Whitmore, returned from a trip they had made to the Colorado River, Las Vegas and Cottonwood Island. Dr. Whitmore reports that but little business is being done at Call's Landing. Also that some few of the Muddy settlers are moving on to California. In this visit Elders Jacob Hamblin and James M. Whitmore had visited the Indians of Cottonwood Island and also some of the Mojaves.

On Thursday night, 11th January, Orin Clark brought to St. George the following: "Col. McArthur: The Indians made a break on Brother Whitmore's Ranche and have driven off all of his sheep on Monday night, the 8th. Brother Whitmore and Brother Robert McIntyre went out on the range on Monday morning and have not been seen since, and we think they are killed.

We want help to go and drive the Indians across the Colorado and help to find Bro's Whitmore and McIntyre. The men will want 15 or 20 day's rations.

I shall apply to Major Russell for help but do not expect to get more than 10 or 15 men from him.

There ought to be about 50 men."

(Signer) Wm. B. Maxwell, Major

On the 12th, thirty-three men and three baggage wagons left St. George for Pipe Springs. At Washington, the number was increased to 44. Col. Daniel D. McArthur went out with this company, as did also Angus M. Cannon and John D. L. Pearce.

On the evening of the 22nd of January, Monday, Elders John M. Moody and Samuel McIntyre arrived in St. George bringing the following:

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"Pipe Springs, 21st Jan., 1866

Major R. Bentley, Sir: Since writing you last we have moved from Maxwell's Rancho to the late Brother Whitmore's place, here at Pipe Springs. We came here on the 16th and moved on the 17th to Moccasin Springs, where Head Quarters were established.

On the 18th a scouting party from Capt. Andrus' command took two prisoners while in the act of killing a beef. They were brought in, and on the 19th, examined, but nothing of importance could be obtained. Neither threatenings nor promises availed anything; and although a rope was thrown across a beam, they were told that unless they told the truth they would be hanged, they still persisted in declaring ignorance of what had been done. But one said he had had a dream that the Navajos had been here. He gave information of a small band of Indians camped about 10 miles out. A party was sent after them, who found they had moved camp about 5 miles farther. They were overtaken at sunrise on the 20th. Two Indians were killed and five captured.

Whilst this part was out, the Indians in camp was induced to confess his knowledge of the death and whereabouts of the bodies of Brothers Whitmore and McIntyre. He went with a small party and showed the place where they lay.

A wagon was sent out, and whilst those with the wagon were taking up the bodies, the five prisoners were brought up to the place, in charge of eleven men; among the Indians taken, were found the clothes of the murdered men, some money, fresh sheepskins and a few other things, which stood as evidence against them of their guilt. This meeting was too much for the brethren to stand, so they turned the prisoners loose and shot them on the ground where the murdered bodies lay. Thus did retribution overtake them on the scene of their crime. This makes seven (Indians) killed. We have one prisoner at camp from whom we hope to get more information.

We have heard of a large band of Indians, camped on the Pahreah, and as soon as our supplies come up, we shall march on them, with prayers in our hearts that the Lord will use us as means in His hands to punish them for their crimes.

This morning the bodies will be sent to St. George in charge of Brother Moody.

Fourteen men are just starting to Kanab to strengthen that place.

Our company has moved back this morning to Pipe Springs, where Head Quarters are established for the present.

We have heard nothing from Peter Shirts, but expect to go to his place as soon as the supplies come up. And, if he still lives, we shall bring him in, and, if dead, pay the last respects to his remains.

We intend starting a detachment of 30 men to bury the Indians killed, and to follow Indians we suppose to have gone south.

We are expecting the supplies we sent for as soon as they come up we shall put our plans in execution. The men are in good health and spirits.

We shall keep you posted concerning our movements, at every opportunity, and we shall be pleased to receive the news from home by you. Please let Brother Gardner and the brethren see this.

(Signed) Daniel D. McArthur, Col. Command  
John D. L. Pearce, Aid-de-Camp."

The bodies of Whitmore and McIntyre were found about 4 miles S.E. of the Whitmore Herd House at 10 a.m. of Saturday, 20th January, 1866.

Friendly Indians say that Black Hawk is on the Pahreah with some Navajos, and eight or ten small bands of other Indians, all very hostile.

The Pipe Spring range has been mostly cleared of stock by these Indian raids.

On Tuesday, 23rd, January, the bodies of Brothers Whitmore and McIntyre arrived in St. George. Both are found to have received a gun shot wound, each from the left side. Br. Whitmore also had eight arrow wounds and was somewhat disfigured on the lower part of both ears and on the left cheek and on the legs, by mice. Bro. McIntyre, in addition to the gun-shot wound, had sixteen arrow wounds. No injury by mice. Five arrow points were extracted from his body.

All business was suspended in St. George on the day of the arrival of the bodies. They were buried the evening of the day of their arrival side by side, in one grave, in the St. George Cemetery.

Twenty one vehicles and upwards of three hundred people attended the funeral and deepest sorrow pervades the city.

On the 19th of September 1869 George C. Whitmore, who was at this time ordained an Elder by President Erastus Snow.

Thursday, Jan 2, 1871, a preliminary meeting convened in St. George tithing office for the purpose of organizing a Live Stock Cooperative Company.

Those present: President Brigham Young, Erastus Snow, Joseph W. Young, Lorenzo D. Young, Elizah F. Sheets, Alex. F. Macdonald, Anson P. Winsor, John W. Freeman and Amos M. Musser.

Erastus Snow was chosen chairman

Amos M. Musser, chosen Secretary

On motion of President B. Young the name and style of the organization was decided to be "Windsor Castle Stock Growing Company."

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Brigham Young, Senior	\$2350.00
Joseph W. Young	300.00
Anson P. Winsor	3000.00
Alex F. Macdonald	1000.00
Amos M. Musser	200.00

Trustee in Trust of the Church of Jesus Christ of Latter-day Saints	10,000.00
John S. Freeman	200.00
Elijah F. Sheets	200.00
Lorenzo D. Young	200.00
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	\$17,450.00

It was decided that shares be \$25.00 each, thus making 698 shares subscribed at this meeting.

The minimum Capitol stock was agreed to be \$500,000.00 and the following were elected directors:

Brigham Young, Senior  
Amos M. Musser  
Joseph S. Young  
Elijah F. Sheets  
Alexander F. Macdonald  
Anson P. Winsor  
John W. Freeman

The preliminary meeting was dissolved.

In 1873 the Board of Directors then met and elected the following officers:

Brigham Young, Senior as President  
Joseph S. Young, Vice President  
A. F. Macdonald, Secretary and Treasurer

Previous to this organization the Church Herd of Southern Utah has been kept at Pipe Springs in charge of Anson P. Windsor, who became superintendant according to the appointment of President Brigham Young beginning his service as such in May, 1870, and continuing till the 1st of January this year at a compensation of \$1200.00 per year.

Under the superintendency the Church has built the Fort, at Pipe Springs as "Windsor Castle."

In addition to the 140 acres of land at Pipe Springs, purchased by the Trustee in Trust of the James M. Whitmore Estate, in 1870, the Church has since negotiated for a one-third interest in Mocassin Springs but which, up to the organization of Winsor Stock Growing Company, has not been paid for; and, therefore, will have to be paid for by that company.

(From futher minutes of 1873 minutes of Stock Company)

....Mrs. Whitmore to be offered \$1000.00 in Capitol Stock in the Company if she will accept it, for Ranch and Improvements. President Brigham Young paid his amount of Capitol Stock."

The fall of 1880, Sister Elizabeth Whitmore of St. George bought for Four Thousand dollars what was named as "Patterson Ranch" on the Muddy. This was the first purchase of any part of the former homes of the Latter-Day Saints in the Muddy Valley which was vacated by the Saints in 1871.

In that year, when the Saints had determined to leave their hard earned possessions, rather than submit to the oppressively high tax rule of the State of Nevada, a Mr. Jennings arrived on the Muddy. This man seeing how matters stood, bargained for most of the property, in real estate and improvements, belonging to the Saints. He was rich in promises to pay, but his promises were not kept. Jennings received the appointment of Agent to the Muddy Indians and realized substantial returns from the crops which had been put in by the Saints, selling the grain for six cents a pound and lumber, stripped from the former homes of the Saints, at ten cents a foot. This man, however, was not propered eventually, but became poorer and poorer till, utterly disheartened, he expressed himself that the "whole business" was cursed. He became involved in debt and finally left the valley broken in spirit and soon afterwards died.

The "Patterson Ranch" brought by Sister Whitmore, had been the town of Overton when the Saints occupied the valley, but Jennings had sold it to a Mr. Patterson, and it thus became known as Patterson's Ranch. Patterson in turn became disgusted and sold it to a Mr. Yokum, who sold to a Mr. Marshall, and he to Sister Whitmore, who gave it back its old name, "Overton", and whose son, Brigham, subsequently became Bishop of Overton Ward.

Following the purchase by Mrs. Elizabeth C. Whitmore of the "Patterson Ranch" on the Muddy, last Fall, her son Brigham and Ute W. Perkins arrived there this month, Feb., for the purpose of occupying and improving the property. The two young men located on the former James Leithead mill sit property; at once set to work sowing wheat and barley. This was the beginning of the re-occupany of the Muddle Valley by Latter-Day Saints since their abandonment of it in 1871.

(4) (Encyclopedic History of the LDS Church compiled by Andrew Jensen, Historical Dept.)

SAINT GEORGE, St. George Stake, the seat of Washington County, Utah, and the headquarters of the St. George Stake of Zion, is the principal town on the main highway between Cedar City, Utah, and Las Vegas, Nevada. It is located near the junction of the Rio Virgen and the Santa Clara Creek, about seven miles north of the boundary line between Utah and Arizona. St. George is noted for its fine gardens and fruits, although in many instances the earth on which the planting took place had to be hauled long distances in order to make gardens on the alkaline sand. The principal occupations of the citizens are farming and gardening. Grapes are cultivated quite extensively. St. George is one of Utah's healthiest cities. The beautiful temple, built on the edge of the desert, immediately south of the city, is the principal object of interest in southern Utah. The St. George tabernacle is a most beautiful structure, built of native sandstone taken from a quarry in the vicinity, the rocks being cut and dressed into uniform sizes. A fine clock in the center of the tower tells the time of day to the public.

St. George enjoyed for years the reputation of being the most enterprising town in southern Utah. Too much praise cannot be given the people who built up that beautiful city in the midst of a barren desert. Like other smaller towns in Washington County, St. George is a beautiful flower garden in the spring, its flowers and vegetation being in striking contrast to the surrounding country, where, north of the Rim of the Basin, winter reigns supreme until much later in the season. The elevation of St. George being only about 2,700 feet above sea level, the climate is almost semi-tropical. St. George is 56 miles southwest of Cedar City and 50 miles by air line south of Modena, the nearest railroad station on the Los Angeles and Salt Lake Railroad. St. George's also 310 miles by rail and wagon road southwest of Salt Lake City.

St. George was founded in 1861 by missionaries who were called at the general conference of the Church held in Salt Lake City in October of the year with their families to locate in southern Utah. After the locality adjacent to the Rio Virgen was examined, the present site of St. George was chosen as the place to build the main settlement in the so-called Utah's Dixie and from the very beginning the location was named St. George in honor of Apostle George A. Smith.

The first important arrival of the missionaries mentioned took place Dec. 1, 1861, and a camp was immediately formed half a mile northeast of where the St. George Temple now stands. Several committees were appointed and improvements commenced at once. Many other settlers arrived early in 1862, and in September of that year, Pres. Brigham Young, accompanied by others, visited St. George, the first time. In 1864 a tunnel, 900 feet long, belonging to the St. George and Rio Virgen Canal Company, which had commenced operation in 1862, was finished. This tunnel penetrates the Black Ridge southeast of St. George as a part of the canal system, the length of the canal being about six miles with an average depth of three feet and six feet in width. The ditch was sufficient to carry water from the Rio Virgen to the land irrigated at St. George, but as the dams built in the river were frequently washed away it entailed heavy losses on the settlers, and later a canal 11 miles long, was built, taking out water on both sides of the river.

When St. George was first settled in 1861, Robert Gardner was chosen Bishop, but in 1862 the town was divided into four wards, namely, St. George 1st, 2nd, 3rd, and 4th wards. These four wards existed side by side until 1895, when they were amalgamated into one ward, the St. George Ward, with James Andrus as Bishop. He presided until 1902, when St. George was divided into two wards, namely, the St. George East Ward and the St. George West Ward, and in 1925 parts of these two wards were detached and organized as the St. George South Ward. The three St. George wards, namely, the St. George East, South and West had a total membership Dec. 31, 1930, of 2,251, including 475 children. The total population of St. George Precinct was 2,499 in 1930, of which 2,434 resided in the city of St. George.

The Whitmore family apparently lived in the St. George Third Ward.

St. George Third Ward (compiled by Andrew Jensen) LDS Historical Dept, Manuscript Histories)

St. George Third Ward embraced the northwest part of the city of St. George. It extended east to Washington Avenue and south to North Street or the street running east and west north of the tabernacle. All the inhabitants were members of the Church except two or three Presbyterian families who patronized a chapel of their own. The school house which was also used for meeting purposes stands on Fourth north Street facing south; it is a respectable adobe building, 24 X 30 feet, built originally for a meeting house, but afterwards placed in the hands of the school trustees for a school house. It was erected in 1866, immediately after Whitmore, one of the trustees, was killed.

The 3rd Ward raised more grape than any other part of the city and the soil in that part of the city of St. George is better adapted for the fruits of all kinds than any other place in Utah's Dixie. The land is most of a sandy loam. A few ranches in Dameron Valley, about 12 miles north of St. George belonged to the Third Ward which had a Relief Society, Sunday School and a Primary Association up to the time of the amal-



gamation of all the St. George Wards into one. Quite a number of Church veterans reside in this part of St. George including members of Zion's Camp, Utah pioneers of 1847 and members of the Mormon Battalion, etc.

#### Relief Society

A Relief Society was organized in the 3rd Ward, St. George, May 30, 1877 with the following officers: Mrs. Mary Ann Jeffrey, president; Mrs. Johanna Maria Nixon, first and Mrs. Eleanor C. Dodge, second counselor; Miss Marth Cragun Cox, secretary, and Mrs. Elizabeth Whitmore, treasurer. (Min. Bk. B:138)

According to the statistical report dated Dec. 31, 1895, which was just before the amalgamation of the Wards, the numerical strength of this ward was 332 souls (64 families) including 14 High Priests, 12 Seventies, 20 Elders, 2 Priests, 28 Deacons, 151 lay members and 105 children under 8 years of age."

"Man's efforts to utilize the water of Paria River date from the spring of 1865 when Peter Shirts preempted a low bench on the banks of the stream. Peter was a Daniel Boone type of pioneer who shunned the proximity of his brethren and usually located on the outermost fringe of Mormon exploration. If other settlers gathered around him, he moved to a more remote place. His home on the Paria was in a cove that protected him from attack on three sides. He built his house of rock; and to counter the danger of flaming arrows being shot from the cliff, he covered the roof with thin slabs of flagstone. Lastly, he dug a trench from the creek into and through his house, presumably watering his garden by means of a headgate as the ditch returned to the stream.

Shirts was besieged by Paiutes when Dr. J. M. Whitmore and Robert McIntyre were murdered by other Indians near Pipe Springs in January 1866. This was the first act of a general uprising that signaled the opening of the Black Hawk War in southern Utah and the Arizona Strip. Deep snows prevented Col. D. D. McArthur's militia out of St. George from making a rescue attempt. For several weeks the fate of the Shirts Family was unknown. Tradition says that Peter's stone fort and water ditch enabled him to withstand the siege, and when spring arrived the defenders were in better condition than the attackers. A truce ensued and Shirts shared his food with the natives, by then on the verge of starvation. During the meeting he pointed out that since they had killed one of his two oxen he was unable to plow and thus raise food to feed them all. After being promised part of the crop, the Paiutes agreed to pull the plow and the garden was planted. The settlement of Kanab, however, was abandoned later in March 1866. At the same time Peter Shirts and his family were removed unwillingly to the larger villages to the west. Shirts never returned to his remote homestead, and its exact location has not been preserved. A subsequent flood is said to have taken out his water-conveying trench and much of his bench, ending the first use of Paria water for irrigation."

(Utah Quarterly, Vol. 45, page 182, 979.2H2u)

"The Black Hawk War broke out in 1865 and was not settled until 1868. Nearly 3000 men were enlisted and the cost was over a million dollars and at least seventy lives. This Ute unrest was contagious, and the Paiutes in turn were stirred into sporadic resistance.

Hostilities in the south began late in 1865, when, on December 18, a number of Paiutes raided Kanab and made away with some horses. During that winter, Dr. James M. Whitmore and Robert McIntyre, were herding sheep in the vicinity of Pipe Springs. Soon after the first of the new year, a band of Navajos and Paiutes stole a herd of Whitmore's sheep. The next day the two men went in pursuit and failed to return. This was reported to St. George and a cavalry detachment was organized under Captain David H. Cannon. As his force appeared inadequate, he sent an appeal from Pipe Springs for additional support. D. D. McArthur came from St. George to take charge and brought with him forty-seven men under James Andrus with wagons and supplies for an extended trip designed to drive the Navajos across the Colorado River. When they arrived at Pipe Springs, the snow was two feet deep and no trace of the sheep or men could be found. On January 18, they came upon the tracks of two Paiute Indians following a large steer, tracked them until sundown, and captured the Indians in the act of killing the beef.

After questioning and torture, hanging by the heels and twisting of thumbs, one of the Indians admitted that he had dreamed that Navajos had been there and then revealed the whereabouts of a camp of Indians about ten miles out. A detachment was sent and found that it had been moved another five miles. The militia overtook the camp about sunrise on January 20, killing two Indians and capturing five.

Third degree methods elicited information about the killing of Whitmore and McIntyre. The captives led another detachment to the scene of the killings, where the posse crisscrossed the area on horseback, uncovering the arm of one of the victims in the deep snow. Both bodies had bullet wounds and were riddled with arrows. They had been killed on January 10.

A wagon was sent after the bodies. While the men were recovering the remains the other detachment with the five Indian prisoners arrived. These had in their possession much of the clothing and personal effects of the murdered men. The evidence of guilt seemed conclusive, so the Indians were turned loose and shot as they attempted to run.

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The Navajos who probably assisted in the killing escaped. The sheep could not be found and it was assumed the Navajos had taken them across the Colorado River. As pursuit was impossible because of the deep snow the party returned home. Charles L. Walker of St. George records in his diary:

"They were brought home in a wagon load of snow, frozen stiff and in a good state of preservation. I, with others, washed them and pulled out the arrow points from their bodies and dressed them in their burial robes. Also went to the funeral, which was attended by a large concourse of people."

(Utah Historical Quarterly, Volume 12, 1944 US/Can 979.2H2u Vol. 12, pages 168-9)

"Pipe Springs is by far the most important source of water along the whole extent of the Vermilion Cliffs in Utah and Arizona. It was a much used meeting place for the scattered Paiute clans and a camp-site for the raiding Navajos. Scouts of the Mormon Church discovered the spring in 1856 and in 1863 James M. Whitmore established "squatter rights" to it by constructing a dugout cabin and bringing in a small herd of cattle. On the death of Whitmore (1866) the site of the spring was claimed by the Mormon Church, whose leaders saw its strategic position-- a center for a large cattle industry; a supply point for prospective emigrants to Arizona; and headquarters for the military forces charged with protecting the southern Utah settlements from the Navajo raiders. It is reported that in 1865 six families lived at Pipe Spring and cultivated 50 acres of irrigated land. In 1868 Bishop Anson P. Winsor was instructed by the Church officials to build a fort--the famous "Winsor Castle," completed in 1870-71. In 1875 the holdings of the Church passed to private ownership but continued to function as a ranch until 1923, when the spring and a few acres of adjoining land were designated by the Federal Government as the Pipe Spring National Monument. In the days of Bishop Winsor, Pipe Spring was not only a military outpost and a ranch that provided livestock for slaughter at places as far distant as Salt Lake City, it was a Federal supply point for prospectors missionaries, explorers, and for the pioneer settlers in the Kanab and Parunuweap valleys. Here Jones and his fellow topographers of the Powell and Wheeler surveys in 1871-72 obtained most of their beef, mutton, butter, cheese, grain, vegetables and some of their saddle horses and camp equipment. In 1871 the telegraph wire from Salt Lake City to Toquerville was extended through Virgin City to Pipe Springs."

(Utah Historical Quarterly, Vols. 16-17, pages 107-108, US/Can 979.2H2u)

#### Call's Landing

"With the outbreak of the Civil War and the supply of cotton cloth cut off, it became imperative that the Mormons produce their own cotton goods. In the October conference of 1861, 300 families were called to settle in the south on a "Cotton Mission." By 1864 these colonies were permanently established, and cotton was being successfully produced.

Steamship travel was becoming fairly common on the Colorado River by the summer of 1864. Regular service was in existence from the mouth of the river to Hardy's Landing, approximately 150 miles.

At a High Council meeting held in St. George on June 11, 1864, it was decided that it would be "advisable to explore for a more direct wagon-road from St. George to the head of navigation on the Colorado and especially for a distance of twenty miles, or so, from St. George in a S. W. direction. Jacob Hamblin, Isaac Duffin, David H. Cannon, and Leonard Conger were selected as the exploring party for this purpose. They were given authority to call others to assist them if needed.

In the meantime a group of the leading merchants of Salt Lake City formed a company with the idea of "building a warehouse at some suitable place on the Rio Colorado, with a view of bringing goods into Utah by that River." Also it was thought, "the Mormon emigration might come into Utah from that direction should possible contingencies render it advisable."

At the general conference of October 1864, Anson Call of Davis County was directed by the First Presidency "to take a suitable company, locate a road to the Colorado, explore the river, find a suitable place for a warehouse, build it, and form a settlement at, or near, the landing."

By fall word had spread down the river to Hardy's Landing that the Mormons were embarking on the river freighting business. Williams H. Hardy immediately dispatched a letter to the leaders at St. George, which was read to the conference of November 4, 1864. Hardy invited trade with the Mormons

...via the Colorado river and giving a list of prices of some articles he will furnish at Hardy's landing, on the Colorado: Flour \$10.00 per hundred, Bacon 17¢ per lb. General merchandise at a small advance on San Francisco prices. Transportation to or from San Francisco to Hardy's Landing, 3 to 4¢ per lb.

Following the reading of Hardy's letter, President Erastus Snow proposed that a party of men be sent to the Colorado River for further exploration and to visit Hardy's Landing to see what arrangements for commerce could be made. Jacob Hamblin, James M. Whitmore, Angus M. Cannon, and David H. Cannon were selected for this purpose."

(Utah Historical Quarterly, Vol. 35)

Typed by Wanda W. Rowley, 1984

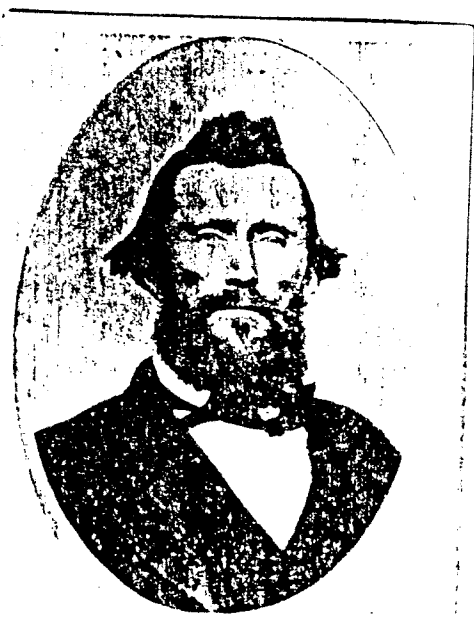
Taken from the book, One Hundred Years on the Muddy

OVERTON GETS ITS NAME

Overton received its name from the people living in St. Joe. Anyone hitching up their team to their wagon would inquire if anyone wanted to go "over-to-town" to get supplies, as there was only one store in the whole valley at that time and this is how it became named "Overton."

In the fall of 1880 Elizabeth Whitmore of St. George bought for \$4000 the Patterson Ranch on the Muddy, the first purchase of any part of the former homes of the Latter-day Saints vacated in 1871. A Mr. Jennings and his wife arrived, and seeing how things stood bargained for property. He was rich in promises to pay, but his promises were never kept. He received an appointment to be Indian agent for the Muddy Indians and received substantial returns for the crops which had been planted by the Saints, selling grain at six cents per pound, lumber stripped from the homes at ten cents per foot. But this man didn't prosper. He became poorer and poorer until utterly disheartened he expressed himself that the "whole business was cursed." He became so involved in debt that finally he left; broken in spirit, he soon died.

The Patterson Ranch bought by Mrs. Whitmore had been the town of Overton when the Saints occupied the valley. Jennings sold it to Mr. Patterson and thus it became known as the Patterson Ranch. In turn he sold it in disgust to a Mr. Yokum, who sold it to Mr. Marshall, and he sold it to Mrs. Whitmore who gave it back its old name of Overton. From the D.U.P. files we learn that Abe Kimball had settled near the present Overton and had called it "Podunk," an Indian name mean poor (1867-8)



#9

ELIZABETH CARTER-GRANDMOTHER WHITMORE

Elizabeth Carter with her father, Richard Carter, and the rest of the family went into Texas when they were giving great tracts of land to anyone who would go into that land to settle. Part of this journey was made by boat, but we do not know where they came from. Richard Carter became very wealthy and was known far and near. His associates affectionately called him "Uncle Dick."

Of the early life of this family little is known. They raised cotton and like all southern families had negroes to care for it. This did not release the family from helping with the pioneer work. There were cows to milk and care for and butter and cheese to make. The girls helped with this.

Educational advantages were rare and greatly prized by this family. Elizabeth milked forty cows each morning and then walked four miles to school. We suppose it was the same kind of Pioneer School that run only during the winter months.

Amid these surroundings, Elizabeth grew up. She was not strong but she did her work. She met a man by the name of Flahrity, fell in love with and married him. He had a farm of 400 acres of Waxahachie Creek, Ellis County. There they made their home. They raised cattle. Often they were forced to take the cattle long distances to market. Mr. Flahrity on one of such trips with his cattle into Louisiana took yellow fever and died. They had no children but Elizabeth was left with this farm to care for.

Sometime later she met James Montgomery Whitmore, married him and they lived on the farm. Part of this farm was on one side of Waxahachie Creek and part on the other. They raised cotton on it besides having herds of cattle. Elizabeth was not afraid of hard work, she had a negro servant whom she would leave to care for the house and tend their baby while she went into the fields to pick cotton.

When the Mormons first went into Texas there were wild rumors everywhere about them, they were a burlesque to everyone. The first meeting the Whitmores knew of was twenty-five miles from their home. Elizabeth at this time had two babies but she wished to hear what this strange people had to say and expressed the desire to hear them saying, "I don't suppose they can tell us anything."

In company with some friends they rode horseback to the meeting both she and Mr. Whitmore carrying a baby all the way. Elder Allen of Nephi, Utah, presided at the meeting and to these people expounded the truth of his religion. Strangely he touched their hearts and from this time forth life was different for them.

They opened their home to these "Mormon" missionaries and learned much of their Gospel. After some time they were baptized into the "Mormon Church." Then they became social outcasts among their associates and were completely ostracized.

After they had joined the Church an immigration company under the leadership of Homer Dunkin was formed so that these Mormons might get to Utah. The Whitmore family began preparation to join this company. At the time their crops of corn and cotton were ready to harvest and in vain they tried to find sale for it, but on one would buy anything from these hated "Mormons;" so that when the company started westward the crops were left standing in the fields.

This company was much better fixed than other pioneer companies. Herds of cattle were driven by horsemen and many of them drove mules, instead of oxen. Mrs. Whitmore drove a team of mules on some kind of light wagon.

They had many and varied experiences on their journey. At one time they came upon a herd of buffalo that caused a stampede among the cattle. While they were camped on one bank of the Platte River a handcart company were camped on the other. This was a pitiful sight, many poorly clad, some sick and all afoot over this wild desert country. After the company forded the river and started on they came upon one poor fellow that was too sick to keep up with his company. Grandmother took him and made a bed for him in the trunk rack on the back of her wagon. She carried him here until they caught the company; that night he died.

They reached Salt Lake in the fall six weeks ahead of the Johnson's Army. Grandfather went back into the canyon to meet the army. There he caught the Mountain Fever and nearly died. While the army was camped for the winter Grandma went to their camp and bought many things from them.

In the Southern Expansion commonly called the "Cotton Mission" of 1861-1862, in which Brigham Young sent 309 men into Utah's Dixie for the purpose of raising cotton, grapes, sugar, figs, almonds, and olive oil; the Whitmore family were called to go. B. H. Roberts said these people were among the most prosperous, enterprising people of the community. Brigham Young asked them to become permanent settlers of this southern region as most of them were from Texas and other Southern states.

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When they reached St. George they found it to be very hot and the soil dry and hard. They were very short of food and did not have feed for their mules. They settled on a tract of land there which they planted to fruit; grapes, peaches, and apples. Their cattle they ran as far south as Pipe Springs, Arizona.

The fruit each year as it ripened was prepared for market; the apples and peaches dried and the grapes hauled in wagon loads, ground up and made into wine. Twice a year a wagon load of this fruit was brought in a covered wagon to Salt Lake and exchanged for supplies.

In 1866 while out with the cattle at Pipe Springs, Grandfather and his companion were attacked and killed by the Indians. Word was sent into St. George and a posse of men were sent in search of the bodies. The Indians would not show these men where the bodies were and as a snow had fallen they could not be found. After an 8 day search one of the horses kicked the snow from Grandfather's face. They were taken back to St. George and buried.

This brave woman with her family of five children was left to fight the pioneer difficulties alone. The oldest child a boy now twelve had to go ride the range for cattle.

Finally they were released from this mission and on Decoration Day 1883 they arrived back in Salt Lake City, having traveled by wagon and driven their cattle ahead the greater part of the distance. They still owned their original property in Salt Lake City and here they made their home. They took up a ranch in "The Park" in the mountain of Carbon County, here they kept their cattle. The boys took care of the cattle and Grandmother took care of the house. She built a terrace on the front of the home and rented it.

Frequently she made trips to the ranch, going by railroad to Sunnyside and by wagon the rest of the way. As she was returning from one of these trips, her son Tobe taking her in a two wheeled cart to the railroad, the cart tipped over and Grandmother's shoulder was broken. They made a litter and four men carried her back to the ranch. It was some time before a doctor could be summoned and the bone set and she was forced to stay many weeks before returning home.

Grandmother died in Salt Lake November 24, 1892 after a long and useful career. She lived a righteous life and tried diligently to lead her family in the same path.

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September 11, 1984

Elizabeth Lind and Maude Schnepf talking about their Whitmore ancestors and family history.

Biv: Today is September 11 and we are at the home of Elizabeth Lind in Midvale. Maude Schnepf has come to talk about the family and genealogy and Cora is here recording what is going on and we're grateful. Now Maude tell that story about your grandmother and how she lost her legs.

Cora: You need to tell who Maude is.

Biv: Maude Schenpf is a member of the Whitmore family. Her grandmother was my grandfather's sister. Her grandmother was Mary Louisa and my grandfather was James Montgomery Whitmore, brother and sister. Now Maude is going to tell how her grandmother, Mary Louisa, lost her legs.

Maude: Do you want me to tell a little bit about Tennessee first? Mary Louisa Whitmore was my grandmother and her twin sister was named Martha Elizabeth. They were the youngest in the Whitmore family. There were 8 children and they were the youngest- the twins. Their father was a school teacher and so the girls went to school very young. Mary was a delicate child so she rode piggyback on her daddy's back quite a bit because it was quite a long walk.

When Mary and Martha were about 9 years old, the family migrated to Texas where they had some good fertile land and they were prosperous in the land. The mother had ducks and geese and chickens and she taught the girls how to make feather beds and feather pillows. They picked the down from the ducks and geese to make them. Mary kept her feather bed all of her days. She died on it in 1923.

When the girls were about 18 years old one of their brothers was a traveling minister and he went on what they called a circuit. He would get on his horse and ride from town to town and hold meetings.

Biv: He was a Baptist--

Maude: I think so. And while he was gone Mary and Martha would take turns staying with his wife and children. Upon one of these occasions while he was gone, Mary was with her sister-in-law and two Mormon missionaries came to the door. Their names were Moody-William and John Moody and they were from Utah. The Moody brothers had lived in Texas a few years before and they had joined the Church and gone to Utah. Then they had been sent back to Texas on a mission.

When Mary heard their message she readily accepted the Gospel and she joined the Church. She soon found out that the Mormons were very unpopular and they were persecuted. So she began planning on going to Utah with the first company that went. When her father heard that she was going to Utah, he forbid her to go. She was only 18. She told him if he would allow the Mormon missionaries to come into his home and teach him like they had taught her, if he didn't believe it, she would stay home for a year. So he readily accepted the proposition. For three days and most of the nights they talked to the missionaries and discussed the Bible and discussed Mormonism and at the end of three days he put his arm around Mary and he said, "Mary, go to Zion and do the best you can do because I may not live to get there." So Mary had his permission to go to Utah. They began preparations. Two of her brothers with their families and Mary joined the company and started for Utah.

In this same company was another family by the name of Damron. There was William Wallace Damron, his mother, Sarah Elizabeth and his two sisters and another brother. On the way to Utah they passed the Johnston Army many times. It had been sent to Utah to straighten out the Mormons or eliminate them or whatever. Mary and the two Damron sisters rode horseback all the way and they sang songs and they enjoyed the trip. It was a lark for these 3 young girls. As they would pass the army, the men would cuss their horses and call them, "Old Brig and old Joe Smith" and profane. Mary and Tildie and Betty Damron would sing and drown out the cursing. They really enjoyed the trip.

When Brigham Young heard that Johnston's Army was on their way, he sent out scouts to get the Mormon companies in a hurry. So then they didn't stop to wash or clean up or anything. They traveled straight on and beat the army through Echo Canyon. When they got to Salt Lake they weren't allowed to stop in Salt Lake because of the army so Mary and her brothers went on up north of Salt Lake. The Damron family went to Fillmore, Utah.

Mary married a man by the name of Samuel Price. She had 4 children, 3 boys and a girl. The little girl died in infancy. Samuel Price drank a lot and gambled too. Mary had been raised in a very religious home and she couldn't take Price so she divorced him. With her 3 little boys she moved to North Ogden where she met and married David Garner as his third wife. She was married on the 3rd of January 1870--

Biv: --in polygamy?

Maude: --in polygamy. On the 25th of October, 1870, their little girl was born- Mary Elizabeth Garner, my mother. Mary only had the one child by Garner. Garner's first wife was named Dolly and Dolly had teenage children. They were not very good to the little Price boys which caused Mary much grief. So it made life quite miserable



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for Mary. She lived in one room on the back porch with her 4 children.

The Church sent David Garner on a mission. By the way, he had been a member of the Mormon Battalion. He was a good man and he had held high offices in the Church. They sent him on a mission while my mother was very young- I don't know how young but, perhaps, less than a year. Mary couldn't live there with Dolly and her family so she left before David got back off the mission and she went to Springville. Now it is my understanding that some of her relatives lived in Springville. I don't think it was James Montgomery so it must have been the other brother.

Biv: Franklin Perry--

Maude: --Franklin Perry and that was in the Ella Edward's line. So they helped her establish a little home in Springville. She had the 4 children and they were destitute poor. She would put her children to bed and wash their clothes and mend them and put them back on because they didn't have a change. That's how poor they were.

There was a neighbor who lived nearby. He was a bachelor and his name was Lorenzo Cutler and he was much younger than Grandma. But he had been so kind to her that when he proposed marriage, she accepted him. She needed some kindness. A few year later when my mother was 8 years old, grandmother received word that one of her sons up above Salt Lake was very ill. He'd gone to work up there. I imagine he went up where his father was. So grandmother attempted to go to him. She had to change trains in Salt Lake City and while she was standing there on the track and there was a crowd of people talking and laughing and enjoying each other's company a train came through the crowd. Grandmother was talking to a friend that she met. Everyone was able to jump to safety except Mary. The engineer was drunk; he didn't whistle or blow his horn. The train ran over her and cut off both her feet. They took her to the hospital and she laid on her back for 6 weeks. They cut off her beautiful hair. The suffering that she endured during that time was etched in her face and when they took her back home to Springville, my mother didn't even recognize her.

When my mother was 15, Brigham Young asked for volunteers to go to Arizona and settle the country down there. The Gila Valley was one place. So Mary and Lorenzo, her husband, my mother, who was 13, and the oldest boy, Samuel, and another boy, named Will Price went to Arizona. They landed in Pima, Arizona, in March of 1884. Mary met her old friend, William Wallace Damron who had migrated from Texas to Utah back in 1857. He had migrated to Arizona and had landed there in November 1883 just a few months ahead of her. She was very happy to met up with him. Now his two sisters who had crossed the plains on horseback with Mary had married the two Moody brothers who had converted them to the gospel. They lived in and around St. George, Utah. But they both died very young. But I knew some of their descendants so I am related to those Moody families.

My folks settled in Thatcher and Grandma lived there with Lorenzo but being older than him and being a cripple, they sort of drifted apart and he met and married another women by the name of Whitmer. Grandma came to live with us and not having any feet she sat in a chair all day long. She told me pioneer stories. She told me about her life over and over and over and over. That's how I can remember the dates and the things that happened. Of course she went into more detail than I'm giving. But hearing her stories so many times, I've got them down in my head pretty good.

She was a beautiful singer and she loved to sing songs of Zion. She knew every song, every verse by heart and what page it was on. She loved to sing. She loved to preach the gospel. She would teach anyone who would sit and talk for a few minutes. But people were so busy so she sat in her chair and was very lonely. I was a child so she talked to me a lot if I had the time. The rest of them were rather busy.

She lived with my mother and I lived with my mother even after I was married. My oldest son was born in September 22nd, 1922, and Grandma died the next July, 1923, and is buried in Mesa.

It was winter time when they came down from Springville and there was very little feed. The horses got so thin and so hungry, they took the straw out of their ticks- they called them bed ticks, instead of mattresses. They took the straw out and mixed flour with it and fed i to their horses to keep them alive. One night they camped and two Indians rode into their camp. They were leading an extra pony. They couldn't speak English but they made it known that they wanted to trade the pony for my mother who was 13 years old at the time. When they refused to trade then it made the Indians mad so they rode out angry. So that little company of Mormons hitched up those tired horses and drove all night to get away from that locality because they didn't want to loose their girl. That girl was my mother.

When they got down there Grandmother met this William Wallace Damron who she had know back in Texas. He had a son, a namesake, William Wallace Damron, who married my mother so that is why I know so much about the Damrons- I'm a Damron and my name was Maude Damron. The Damrons migrated from Tennessee to Texas- from Texas to Utah- from Utah to the Gila Valley and they were quite close all that distance.

I grew up with Spencer W. Kimball and knew him very well as a boy. I was a very good friend to his sister, Helen. Of course I haven't been as close to Spencer in these last few years but I knew him when I was a child. I have been in his home. I knew his father, Andrew.

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Biv: I'm sure you'd still be welcome in his home.

Maude: I know. The last time I remember seeing him was when I came to Salt Lake City with one of my sons who was going into the BYU at the time. Spencer Kimball ordained my son an Elder and that was about 26 years ago. But that is the last time I remember seeing Spencer to talk to him.

Biv: I wish we knew how he is. When the President of the United States was in Salt Lake last week, he went to the office building to pay respects to the Church officials and an announcement was made on TV that President Kimball couldn't be there because his health would not permit it. But we don't know what that really means. Because the last two conferences- the last one he sat in a chair in the tabernacle during conference but the one before he was not able to be there. So in two weeks we'll see if he is able to sit in the tabernacle again.

Maude: I have heard that when the two new apostles were put in- Nelson and Oaks- that Spencer Kimball was there and his mind was as clear as a bell. He knew what was going on and he directed the whole thing. I believe the Lord is keeping him alive for a reason

Biv: O, I do too.

Maude: I don't know what the reason is.

Biv: One of the apostles made the statement that two men helped him into that meeting and as like you say, his mind was as clear and as acute and directed what went on. He walked out of there like a much younger man for a little distance and then two men had to help him back to his home.

Maude: Well, I knew his father, Andrew and his family, really well but it has been a long time ago. I left the Gila Valley in 1917 and moved to Mesa. I haven't kept in contact. Now Spencer's sister, Helen Kimball, married a Farr and she had 7 children and the last time I saw her, she had only 3 children, when she came to visit me. Later she moved to Provo and she died in Provo. She had cancer on her face and she died when she was 47 years old. She was my age and I am now 83. I'm older than you, Biv. I'll be 84 next June.

Biv: I'll be 83 in April.

Maude: I was married 63 years and 3 months right to the very hour to one man.

Biv: Is that right- and he died right to the hour of when you were married--

Maude: -- of 63 years and 3 months. We were married on the 17th of April at 9 o'clock in the morning. He died on the 17th of July at 10 o'clock in the morning- 63 years and 3 months later. He was a good man. We had 6 boys and 1 daughter. We had 28 grandchildren. We lost 2 grandsons- both tragic. We have 26 living grandchildren. Most of them are married and they have produced 49 great grandchildren and one more coming in April which will be 50 great grandchildren.

Biv: You've got quite a kingdom already established.

Maude: We've got a big posterity. At his funeral there were 95 of our family there. There were 2 granddaughters who didn't make it.

Biv: I appreciated your letter about it. What was the cause of his death?

Maude: Cancer--

Biv: Cancer. He died a miserable death--

Maude: --he did. He died a miserable death. This past year was a nightmare. I took care of him for 6 months alone. I was just about ready to fall through myself when our boy, Dale and his wife, Barbara, just moved in. I didn't want to ask any of them to leave their homes and move in with me, but I needed somebody badly and he was the one who moved in. And he's still with me and it's going to be permanent.

Cora: Did he have a family?

Maude: They are all married. This is his second wife. He has 2 daughters by a first wife and she has 4 children but they're grown. So they don't have any children at home. They are very good to me and I appreciate them. Dale is kind of loud and noisy and she talks a lot and that is what I need. That keeps me from getting down in the rut.

Biv: Well you're certainly alert and able to go.

Maude: Yes, I do pretty good. I drive my car and get around and we have a big family and the grandkids are coming and going. The day my husband was buried we met at my daughter's place after the funeral and there was over a hundred people there. The Relief Society from Queen Creek where I had lived previously, brought the food in. They took care of everything because my grandson is the bishop out there and he took over the whole thing, gave the history and took charge and our six boys were the pall bearers. Our other grandsons said the prayers and were the honorary pall bearers. The granddaughters did the singing. We had 22 little great grandkids stood up and sang two

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beautiful songs, "I Am a Child of God", and "Where is Heaven". It brought tears to lots of eyes. I had another grandson who taped the whole thing. It's one of those recordings that you put on TV. When I feel like it, I can see the funeral again.

Biv: I don't know if that will be any comfort to you, but our family taped my husband's funeral and I play it frequently. I like to hear it.

Maude: I do too.

Biv: It's kind of a comfort to you to hear it over again.

Maude: And they took pictures. I even have pictures of my husband in the casket and he looks so peaceful. Some people say, "Oh, I don't want nothing like that," but to me he is beautiful.

Biv: But if he'd suffered badly with cancer--

Maude: But they fixed him up until he looked real beautiful. So I have these pictures and I have other pictures of the family. We had a big birthday party for him when he was 80 which was a year and a half ago. I have scads of pictures and the whole group is there and I think there was 97 of the family in this one big picture. And I have all these pictures in the album. I really enjoy them and appreciate them.

Biv: Now I don't have a good record of your mother and her mother, Mary Louisa-

Maude: --I'll send you one.

Biv: I need her 4 marriages and her children by each marriage. And I'd like to have a record of your family, Maude.

Maude: Okay--

Biv: --very much I'd like to have it.

Maude: Like I said, I have 28 grandchildren and 49 great grandchildren. Grandmother's sister, Martha, the twin, didn't join and Church and she was very unhappy because Mary joined the Church and went to Utah and she never saw her again--

Biv: --and never did--

Maude: Never saw her again and it broke her heart to think that the Church took Mary away from her so she didn't like the Church very well. Martha married a man by the name of Henry McCall. She had one little boy- James. When James was 2 years old Martha died. Her husband had gone to war and had died or got killed and Martha died leaving this little boy an orphan. His uncle took him to raise. I don't know which uncle- one of the Whitmores back there in Texas.

Biv: Apparently it was George Washington--

Maude: It could have been- I don't recall the name but an uncle took him to raise and when he got about 15, he ran away from home and joined a traveling circus. He traveled all over the country with this circus or carnival or whatever. On one of his trips through Utah, he met and married a Mormon woman and they had 12 children. She raised those 12 children in the Church. But George McCall did not join the Church until he was 85 years old. But all of his children were raised Mormons.

I met one of his great granddaughters in Albuquerque, New Mexico. We went there on business one time and I don't know how I knew she was there but I had a line on her and I looked her up and spent the afternoon with her and she told me about this story of how he had gone with this traveling circus. That's where I got it. Her name was Cook. I don't know where she is now. I did correspond with her for several years but I don't know where she is now. They have a large posterity and so we're related to the McCalls through Martha. So although Martha didn't like the Mormon Church she has a large posterity who belongs to it.

Biv: The Whitmores who objected to the Church seems to have gotten in rather deep. I think there are things here that you ought to know about. First of all- Elizabeth, James's wife was a St. George temple worker. This maybe you knew.

Maude: She was a Carter--

Biv: Yes, Richard Carter's daughter, Elizabeth, who was disinherited for joining the Church. We have Richard's will.

Maude: I have the sheet on them. My mother's records have that--

Biv: --of James and Elizabeth?

Maude: Yes, I remember the name of Carter.

Biv: Elizabeth's family, her father and mother, came from Morgan Point, Alabama. There were five children in the family and they got to take them. The children are named and all in Brazos County, Texas. But there were 10 years between Elizabeth and her sister, Evaline, and we knew there must be children in there. So in hunting up the census record we found just 2 little marks of males, one under 5 and one under 10- between 5 and 10. Did you know Uncle Brig Whitmore? Now that was my father's brother.

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Maude: I didn't know him.

Biv: He had a son who was really a genealogist. He'd worked for years.

Maude: What was his name?

Biv: Grimm was his last name- Leonard Grimm.

Maude: Wait a minute. Wait a minute. Grimm- I knew a Grimm.

Biv: You had letters from Irva Grimm--

Maude: I met a Grimm in Salt Lake City.

Biv: I'll bet you met Irva- his mother.

Maude: I talked to him in Salt Lake City about 6 years ago.

Biv: Maybe you talked to Leonard himself then.

Maude: Leonard Grimm-- that's the name. I've got a sheet down home. I talked to the man when I was in Salt Lake. I came up with my daughter-in-law and a boy who was going to Australia on a mission. We brought him up. I don't know where I got a lead on Leonard but I got him on the phone and he came to the motel and talked to me.

Biv: He was an interesting man in my opinion. But he got permission through the Genealogical Society to have these two boys sealed to that family. He knew who to go to. Now Wanda, Cora's daughter, who does all the typing for us, has made out this sheet and this is the way they told us to do it. You see, there's those three and these two, then they put the Son Carter, and Son Carter here.

(taped turned over)

Biv: -- and I don't want to give it to you until it is checked.

Maude: Do you mean this goes down into the Grace family?

Biv: You see Tasy would be in this family, sure. The Grace family, yes- would be the grand daughter-in-law ---

Maude: (some missing) -- they covered her knees and they had strings on the covers that she tied them on and she went through the house on her knees. She would get up and dress herself in the morning and make her own bed and go get a cup of water. She had a quart cup and she would go out on the porch and put her water on the windowsill and get up in her rocking chair and sit there all day long.

Cora: --but before she was that old or did she do that the whole time since she lost her feet?

Maude: They made artificial limbs for her but she was never able to use them successfully. In those days they were very clumsy and of course, she had to have crutches and she just couldn't use them very much.

Biv: Did she get around the house on crutches and do any work?

Maude: No, my mother at 8 years of age had to take over the housework and chores and be the woman of the house. After she was 8, she was a grownup. She didn't have much pleasure growing up. She had to grow up fast.

Biv: Did Mary Louisa live with her all of her--

Maude: After my mother married, Grandma still lived with Lorenzo Cutler for a while. Like I said, he was younger than her and she was a hopeless cripple and they drifted apart. He met and married another woman. Then she moved in with us and I was a little girl then and she lived with us all of my growing up days. I was married and had one child when she died. So I knew her very well. I grew up with her and knew her real well and knew her life's stories. She was a wonderful woman. I'll tell you the Gospel was everything to her. There was no foolishness in her life. She had no sense of humor- what-so-ever. I got mine from my father's side of the family.

Cora: So she'd get up in the morning and go out and get out of the way of the house and just stay out by herself--

Maude: She crocheted. She did beautiful handwork. She made quilts and did all kinds of embroidery but crocheting was her long suite. And I crochet. I've made 9 crocheted bedspreads in the last 2 years and gave them away. I'm making 2 now. I crocket on this one for a while and then on that one for a while.

Cora: I made one crocheted tablecloth and am on my second one. So I know how much work they are.

Maude: But the last ten years of her life she went practically blind. She couldn't tell one of us from another. She could see a person but couldn't tell who it was. She went so deaf we had to yell at her to make her hear. But I never heard one complaint, not once did she complain of her lot in life.

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Biv: Now this Brigham here, he quit a--

Maude: --it was with him. It was killed with him.

Biv: He was related to the Moodys?

Maude: Yes, I think he was one of her sons but I don't think he was related to me. I believe that was someone else but he was related to the Moodys- McIntyre was.

Biv: --she was one month pregnant at the time he was killed. He was killed in March and Sammie was born in November. At the time we were reading Harold Bell Wright's story of Shepherd of the Hills with Sammie Lane in it. We thought Sammie Lane was a real nice name for a girl so we named the little sister, Sammie.

Now she and I went to the Church Historian's office and got all the excerpts about James Montgomery out of the Church official historical record.

Maude: I have that.

Biv: I wouldn't be surprised if all of \_\_\_\_\_ ?

Maude: No, I got it through my grandmother--

Biv: Oh did you?

Maude: Through the Graces, but I have it. It tells all about it and I remember his picture and it tell all about him getting killed and the snow covered the bodies and Jacob Hamblin was among the ----

Biv: Anthony W. Ivins was in the party--

Maude: I have his history right here.

Biv: A Mr. Heaps has written a story about the Whitmores but it is fiction, purely fiction. He said James went into Dallas to set up his druggist shop as Doc Whitmore. Elizabeth had these cattle left her by her first husband who had died of yellow fever. She went into this drug store to get some help for her sick cattle and it is interesting although he frankly admitted that it was fiction but it was a plausible way for them to meet and so this is what he says about her:

One day in the summer of 1852, an attractive young woman entered the Whitmore Drug Supply Store. She was chaperoned by a man James could tell had been on a horse and out in the elements more than his share of time. The man waited near the door while the lady did the ordering - She wanted to buy twelve bottles of liniment and five pounds of calomel and arsenic, "properly mixed," she said.

Her voice was musical, but revealed strength and selfconfidence. James looked into her emerald colored eyes. "Who is it for?" he asked, more out of curiosity than necessity.

"Mrs. Flaherty," she replied. She smiled and added, "Not of me, of course, but for some young Hereford bulls recently arrived from England." As James was going about, filling her order, she said, "You know about Hereford bulls, don't you?"

"Very little I'm afraid," James answered. "I don't believe I've ever seen a ...a..."

"Hereford," she spoke the name with some emphasis. "Red and white, and they get to be quite large."

"Sounds interesting," James remarked.

"They represent a rather large investment. It would be a big loss if even one was to die."

"How many do you have?" James inquired.

"Six."

"What seems to be the problem?"

She smiled. "Can't get adjusted to our Texas sunshine," was her reply.

James finished filling the order, putting it all in a cardboard box. The cowboy came to the counter and got it and took it outside to a waiting buckboard. "That will be twenty-three dollars," James told her. Then he said, "I would like to come see your bulls."

She smiled again and answered, "Certainly. Why don't you?"

He asked, "Where do you and your husband live?"

She answered, "I am a widow..." Again she smiled as she payed the bill. "My place is about twenty-five miles from here, near Waxahachie. If you get down that way, you're welcome to stop in."

James could not get Mrs. Flaherty out of his mind. He began asking around, trying to learn something about her. He was amazed that she had come to him for medicine when surely there was a place much closer, in Waxahachie itself. From his enquiries he learned that her name was Elizabeth, that she was a daughter of a wealthy cattle baron down on the Brazos, and her husband, Michale Flaherty, also of some means, had left her a good sized farm and a herd of

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cattle - Flaherty, James was told, had been gone about six months, that he didn't come back from a cattle drive.

He did not put off paying his visit too long. He was directed to the Flaherty place by several citizens. He found it to be a well groomed farm on the Waxahachie Creek, where corn and cotton was growing in neat, long rows. There were wooded, rolling hills where James saw contented Longhorn cows and their spring calves grazing. The red brick house, trimmed in white, looked fresh and inviting. The man who had been with Mrs. Flaherty at the drugstore, stood out in front, shading his eyes, watching James as he approached.

"Hello," James said and got off his horse. The man took the reins from his hand and tied them to a hitching post. "Is Mrs. Flaherty here?" James asked. The man was frowning, eyeing him suspiciously. "I came to look at the bulls...Are they still sick?" The man did not reply, but only studied James as if trying to decide whether to turn him away or invite him in. "I'm the druggist," James said. "Mrs. Flaherty invited me...to look at the bulls."

"Hello there." Mrs. Flaherty appeared at the door. "Glad you could come," she called.

James was invited into the house. After some conversation over a cup of tea, she took him out to meet the bulls.

Maude: Did she have any children?

Biv: Not by Flaherty.

Maude: That's what I mean.

Biv: No.

She pointed to each one as she called them by name - "King George; Prince Albert; that one is ElPaso; the Duke and Cajan..."

"ElPaso and Cajan? With all those English names?"

"Purely a fancy," she answered. "I thought two at least should bear native - American or Texan - names. It seemed fitting." James nodded and showed his amusement. "But unfortunately," she went on, "they are the two that won't get well."

James climbed through the pole fence for a better look. The four healthy bulls, with the English titles, moved away from him into one corner of the corral. He examined Cajan and ElPaso, the latter being too weak to protest. "If you're feeding them grain," he said, "take it away; there's too much heat. And I would put these two sick ones in the shade and keep them there. If you don't you'll lose them."

James was invited to stay for super. And since it was nearly a day's ride back to Dallas, he was given a room and spent the night. When he got home, he wrote a long letter to his parents, telling them of the lovely woman he had been fortunate to meet.

Three weeks later, James visited Mrs. Flaherty again. ElPaso, she informed him, had died..she was fearful that Cajan would too. The bulls had not been moved into the shade as he had instructed. He saw to it that Cajan was before he left.

After that, James called regularly on the weekends, caring for Cajan (very pleased to see him improving) and courting Mrs. Flaherty. They would go on long horseback rides, until, eventually they had visited every corner of her ranch. She told him all about Michael, that he had ordered the Hereford bulls, but died of the Yellow Fever on a cattle drive to New Orleans and the bulls did not arrive till a month ago. She said she and Michael had been married less than a year; that they had no children.

Biv: George, Isaac, James and little Joseph--

Maude: And they had three-

Biv: Then Brigham and Tasy and Samuel were born here.

Maude: How many did the other one have when they migrated to Utah in '57?

Biv: I don't know- Franklin Perry- I don't know. The letter that was in Grandma Whitmore's temple book that came from Texas said that they put Grandpa on a horse and rode him around in a storm for 3 days and he caught pneumonia and Elizabeth taking care of him caught the cold from him and died the day following his death and they were buried in the same grave.

Maude: What he took was what they called 'congestive chills' which could have been from riding the horse. She didn't mention him riding a horse. She said, "He took a congestive chill in the morning and she waited on him all day and he died at 4 o'clock and then she took the chill and died that night and they were buried in the same grave."



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That's what grandma told me. I don't know where she got it but evidently somebody wrote to her.

Biv: Franklin Perry and James Montgomery and Mary Louisa kept in touch enough to pretty well know the same history of the family.

Maude: This George McCall, who was the 2 year old boy who grew up and joined the traveling circus, he came to our place. I remember seeing him. His father's name was Henry McCall. He went to war and died- or was killed. Then Martha died shortly after that and left George an orphan. But I remember George McCall. My mother went back to Tyler, Texas, and tried to find if there was any way that grandma could claim any property back there. But it had all been sold for taxes years before. Grandma always felt like they had willed her property but she didn't get back there for so many years but finally mother went back but there was no way she could claim anything.

Biv: The property that James and Elizabeth left- they left cotton standing in the field and corn ready to harvest when they left for Utah and no one would buy from the Mormons.

Maude: But didn't they have family who would have taken care of it? The other boys-- you see there was only the 3 of them who went to Utah and there were 8 in the family.

Biv: I know, but George Washington had gone to Washington--

Maude: --he had already left--

Biv: And John Huston had gone up to the northwest--

Maude: --and Martha had died or she died shortly after and so that was 3 and there were 3 in Utah but that still left 2. There were 8.

Biv: James Montgomery came to Utah, John Huston had gone to the west. There was Effie Jane, but Franklin came to Utah and William Harrison- I don't know. There would be Effie Jane and William Harrison and your grandmother.

Maude: You can see over here the 3 who joined the Church in '57, '56, '57, and '56. Now this one joined in '57 and they went to Utah in '57 and they went to Utah that same summer that Franklyn Perry joined the Church in April. They went to Utah in '57 and grandma joined in '56- in May of '56, just a year before.

Biv: You don't have a (missing) date for her, do you.

Maude: No. She is the only one who doesn't have an exact date and I don't know. (missing) "I'm not sick, I'm tired. And a little later in the day she sat up in bed and somebody asked her if she'd like to sing a song- that was her delight was to sing to somebody. She sang 2 songs and then that afternoon she just laid down and went to sleep and never did wake up. She was just tired. She was worn out.

Cora: You don't remember the songs she sang?

Maude: One of them was "The Lifeboat is Soon Coming". I remember that one; I don't recall the other one but I have the words to that.

Cora: Oh, have you? That would be great to have them.

Maude: I've got several songs that she used to sing.

Cora: Those were such pretty songs.

Maude: All of them were either stories or religious.

Cora: --or some motto to them. They were not like these things that you hear now.

Maude: --this noise that you hear. One of the songs was about the hand writing on the wall. You know, the old king who saw the handwriting on the wall. I think I've got that- if you'd like that.

Cora: Wouldn't that be nice to put in a book.

Maude: I have a book that my mother wrote down songs in. I think I gave it to my daughter but I can get it and copy those songs off.

Cora: Wouldn't that be nice to have?

Maude: That would be good in a history- if somebody wants to make a history up. They have sent some of those to this David- over here in --

Cora: --Fairbanks--

Maude: --this Fairbanks. I could have sent him some. He just wanted every little bit of history or date that I could recall- pictures and everything. I sent him a lot of material. I'm kind of waiting for his book to come out. That should be interesting.

Cora: What's the name of it going to be?

Maude: I don't know but it comes down the line from the Whitmores. His grandfather was Earl Price who was my mother's nephew- half nephew. See my mother was a Garner and they were Prices- they were just half brother and sister. I remember Earl- I remember his grandfather, Sam. I remember Uncle Sam. He was kind of a rounder. I told

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this kid, he was a greatgrandfather of his. I said, "I heard Uncle Sam say one time that he had done everything in the book except one thing. He never did commit murder. He went out to murder a man one night but the guy got away." So he didn't get the job done. But he had had 2 wives and was divorced. He was living alone. He was a bachelor and he was living in Santa Anna, California. My mother went over there. My father had died and my mother had married again. I went with them and my mother and her husband had bought a thousand head of angora goats. They were looking for a pasture for these goats. So they went to Uncle Sam's. Uncle Sam had a forty acre farm in Santa Anna.

Cora: That would be Uncle Sam Price?

Maude: --Price. We went and stayed at Uncle Sam's place and they told him about the goats so he got interested. They went out looking for pasture and they found some in Elsinore, California. Uncle Sam got so interested that he went to Arizona and bought two thousand head of goats. So they shipped three thousand head of Angora goats to Elsinore, California. I was a kid about 16 years old. Uncle Sam had drifted clear away from the Church and had no connection with the Church by then. He'd been a rounder.

Well, they shipped these goats to Elsinore and we lived there for a year. The goats had lots of good pasture and were doing very good until they sheared them and after they sheared them, it rained a little and then there was a little ocean breeze that came over the mountain and these goats took sick and began dying. We lost 800 goats in 3 days. Well Uncle Sam became very, very upset and he sort of blamed my mother that he was in the goat business. She didn't twist his arm. He got into it on his own. But anyway he said to her, "I have to go to Los Angeles on business. Don't sell one of those so-and-so goats while I'm gone. If you do, I'll follow you until hell freezes over."

She said, "Sam, don't worry about it. I won't sell any of the goats." She said, "I read in the paper where they are having conference in Los Angeles." So she said, "Why don't you go to conference while you're there." He turned and got in the car and he said all the way to Los Angeles, as the wheels turned and he was traveling, he heard the words, "Why don't you go to conference while you're there? Why don't you go to conference while you're there." He couldn't get it out of his head. So he took care of his business and he went to conference.

There were some General Authorities there from Salt Lake and Uncle Sam was the type who met everybody. He shook hands with them and a man by the name of Ricardson, I think, was the stake president- it wasn't a stake it was a mission. But anyway, he got acquainted with him. When he came back he was a different man. He was all together different. He came back and found a buyer for the goats, settled up with him very friendly. He went back to Santa Anna and he sold his 40-acre farm and went on a mission. When he came back from his mission, he moved to Salt Lake and worked in the temple until he died.

Cora: --and his name was Price?

Maude: His name was Samuel W. Price. Grandma had been sealed to Price when she married him and when she divorced him she got a temple divorce. When she married David Garner she was sealed to him in the Endowment House in Salt Lake. Then she went to Arizona and lived and died down there. When Uncle Sam was working in the Salt Lake Temple, he had her divorced from David Garner and sealed back to Samuel Price. I said to my mother, "Does that upset you?" She said, "No. It doesn't upset me because I think she will have a right to choose who she wants to be with." So she didn't do a thing about it. But I don't think he had any right to have her broken off from Garner because she had done that herself. But he did it. He had her divorced from Garner and resealed to his dad. But I think she'll have a choice.

Cora: Oh, sure she will.

Maude: I have 7 grandparents who crossed the plains before 1869. The Whitmores- Mary Whitmore was one grandmother, W. W. Damron was my grandfather, John Alexander Ray and his daughter, who was my grandmother and his wife was my great grandmother, David Garner was my grandfather and he was a member of the Mormon Battalion. He didn't finish the complete journey because he took sick and they left those who were sick in Colorado and they stayed in Colorado the rest of that winter. Then they went to Salt Lake and they arrived 2 or 3 days after Brigham Young arrived in Salt Lake City. David Garner helped to build the Bowerly which was about the first thing that they built so they could hold their meetings. He helped to build the very first houses that were built in Salt Lake City. Then he went back home to find the wife and 3 children he had left in a covered wagon camped on- I don't know the name of the creek- it seems like they called in Sugar Creek- back there somewhere in Iowa. He had left his wife, Dolly, and 3 little children camped in a covered wagon when he marched off with the Mormon Battalion. Then he later married my grandmother, Mary.

Those pioneers lived through it.

Biv: Yes, yes.

Maude: I don't know how they lived through it.

Biv: But they did have a choice.

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Maude: Well, yes, they could have apostatized- a lot of them did.

Biv: A lot of them did but- if they wanted to stay Mormons, they didn't have that right.

Maude: That's right. Like I tell my kids, "The cowards never joined, the sick ones or the weak ones died on the way, and those who made it were strong stock and I come from a good heritage."

Biv: --strong stock both physically and spiritually.

Maude: That's right. Sometimes I wonder about the mental but-- (Ha! Ha!)

Biv: Our son wrote an article that said, "They couldn't have done it if they hadn't seen the GLORY."

Maude: They couldn't have- they couldn't have done it.

(Transcribed and typed by Wanda Whitmore Rowley, February 1985)

The following is more information received in a letter from Maude Schenpf in February, 1985

William Crestfield Moody was born March 23, 1819 in Alabama. His brother, John Monroe Moody was born 16 February 1822 in Alabama. They were the sons of John Wyatt Moody and Mary Baldwin. The family migrated to Texas in 1835.

The two sons joined the Texas army after the Alamo. For their service they were given land grants of a Spanish league- about 4,400 acres. They both married and had children.

In 1849 LDS missionaries visited Texas. John Monroe joined the Church in 1853. William Crestfield and his family joined the Church in 1851. Because of persecution they took their families to Utah in 1853.

In 1855 the two men returned to Texas as missionaries for the Church. It is states in the Mt. Graham book that William converted and baptised ten persons. It does not say how many John converted.

My grandmother, Mary, eighteen years old was staying with her sister-in-law while Mary's brother was on his circuit. He was a minister and traveled around the country- (I don't remember which brother it was). While she was there, two Mormon missionaries came to their door. They were brothers and named Moody. Mary was converted and baptised May 1856. Her brother, James Montgomery, was baptised April 1856 and brother, Franklin Perry was baptised April 1857.

At the same time Sarah Elizabeth Damron (her husband had died) and her family joined the church. The names of the ones who joined with their mother was William Wallace Damron, George W. Damron, Joseph Warren, Sarah Matilda (Tildie) and Cinthy Elizabeth (Betty).

The two Damron sisters, Betty and Tildie, were good friends of Mary (2 or 3 years older). They sang songs as they rode horseback all the way to Utah. It was the same year Johnstons Army went to Utah and they passed them many times on the trail. The two Moody brothers were in the same company. When they reached Utah, the brothers married the two Damron sisters as plural wives so their children are related to me as their brother William Wallace was my father's father.

The two Damron sisters died quite young but their husbands and some of their children later lived in Thatcher and I knew them.

William Crestfield Moody married Cynthia Elizabeth Damron and John Monroe Moody married Sarah Matilda Damron. They each had other wives but they were good men and worked hard for the betterment of the Church and the country.

According to my record, Grandma Mary's son, Franklin, was not baptised until after he died. I do not believe she neglected to have him baptised. I think this is a mistake. There is no date on William's baptism. Franklin always liked in Utah but was active in the Church.

She had her temple sealing to Samuel Price annulled and she was sealed to David Garner. After she died her son, Sam, had her resealed to his dad, Samuel Price. My mother didn't worry about it as she said it would be straightened out later.

Lorenzo Cutler was several years younger than Mary. I have a faint recollection of her living across the road from us in his home when I was very small. Then I remember that she was living with us before my father died in 1909. Lorenzo married a Jemima Whitmer but she died later. I remember he came to see us in Mesa after I was married. He was driving a Chev car and my husband did some work on his car so that was after 1921. He was well up in his 70's. Then he married a Mrs. Clawson in Thatcher and they had a baby girl and her name was Gloria. He must have been between 76 and 80. Gloria wrote to me some years ago and asked what I knew about her father. He must have died soon after her birth.

I asked grandma one day why she married Lorenzo and she said, "Because he was kind to me." She had the four children and was destitute poor. He brought her wood and helped with her garden. So I understood that she needed his help. The marriage dissolved after she had been a cripple for many years. I doubt that there was much love in their lives. So I tried to understand. We were always friendly with Lorenzo but he lived in Thatcher and we were in Mesa so we were not close to him.

### THE MORMON CAR

(The song the three girls sang as they passed the Johnston Army on their way to Utah in 1857)

The Mormon car is moving, she's not been in motion long  
At first her powers were feeble, but now they're getting strong  
And having started on the track, the best that we can do  
Is keep the car in motion and Pop her quickly through.

We have a good conductor, and a brakeman with his force  
Who, when a danger threatens can stop the Iron horse  
We've an Engineer and a fireman and an engine good and true  
So lets keep the car in motion, and Pop her quickly through.

She's at station with the buckeyes, with the brutes and suckers too  
Who have prophesied the Mormon car would never travel through  
But on solid track and firey darts, with Deseret in view  
She's disappointed all their hopes, and we Poped her quickly through.

We've been long enough in leading strings and can't with patience wait  
So we'll make a bow to Uncle Sam and ask to be a state  
And then with Brigham at the head, and Wells and Heber too  
We'll all unite with one consent and Pop her quickly through.

### THE LIFE BOAT

(The song grandmother sang shortly before she died)

We're strolling down the stream of time, we have not long to stay  
The stormy clouds of darkness will turn to brighter day  
Then let us all take courage, for we are not left alone  
The life boat is soon coming to gather the Pilgrims home.

Chorus

Then cheer my brothers cheer, our journey will soon be o'er  
Our loved ones we will meet again upon that golden shore  
We're Pilgrims and we're strangers here, we're seeking a city to come  
The life boat is soon coming to gather the Pilgrims home.

Sometimes we get discouraged and think its all in vain  
To live the life of a Mormon and walk in Jesus name  
But when we hear the Master say, "I'll lend a helping hand  
If you will but trust in Me, I'll guide you safe to land."

The life boat is soon coming by the eye of faith I see  
As she sweeps through the waters to rescue you and me  
And carry us to the Parts above to friends we love so well  
For we are on the life boat and on our journey home.

### DIAMONDS IN THE ROUGH

There are so many people who say we are too bold  
And many many others who say we're after Gold  
But they are all mistaken, for we're hardly bold enough  
To rescue poor lost sinners, these Diamonds in the rough.

Chorus

Oh, the day will soon be over, our digging will soon be done  
And no more gems we'll gather so let us all press on  
When Jesus comes to claim us and says it is enough  
These rough ones will be shining, no longer they'll be rough.

You do not understand at first, how we can be so bold  
To go out on the Highway as you have just been told  
We gather in the lost ones before it is too late  
And point them to the Savior and to the Pearly gates.

One day, my precious Comrade you too was in sin  
When others sought your rescue, but Jesus took you in  
So when you're tired and tempted by sinners stern rebuff  
Don't turn away in anger these Diamonds in the rough.

### THE GREAT JUDGMENT MORNING

On one cold winters eve when the snow was fast falling  
In a small humble cottage a poor mother lay  
Although racked with pain she lay there contended  
With Christ as her Savior and peace with Him made.

(Songs 4)

At last the day was ended, my task was over and done,  
Had my labors been for nothing? As I watched the setting sun,  
Watched but no foot fall sounded, no one paused at my gate  
No one entered my cottage door and all I could do was wait.  
At last the night had deepened, but the Master did not come.  
He has entered some other door I cried and gladdened some other home.  
My heart was full of anguish, I bowed my head and wept,  
But in spite of all I slept.

Then the Master stood before me, His face so grave and fair  
He said, "Three times today I entered your home, and begged your pity and care.  
Three times you sent me onward, unhelped and uncomforted,  
The blessings you might have received is lost and your chances to serve has fled.

"OH LORD, DEAR LORD FORGIVE ME, HOW COULD I KNOW IT WAS THEE?"

My very heart and soul is filled with Humility."

He said, "The sin is pardoned, but the blessing is lost to thee,  
For FAILING TO COMFORT THE LEAST OF MINE, YOU HAVE FAILED TO COMFORT ME."



Mary Louisa Whitmore Garner



Elizabeth Garner Damron and her cousin, Ella Edwards sitting is Mary Louisa Whitmore taken about 1920-21



Wedding picture of Mary Elizabeth Garner and William W. Damron, the Second June 1889



Elizabeth Damron About 1910

Indicate that a child is an ancestor of the person submitting the sheet place an "X" behind the number pertaining to that child

**HUSBAND** Samuel Maxwell PRICE

Born 25 Jul 1823 Place Morris Co., New Jersey

Chr 1858 Place Wellsville, Cache Co., Utah

Marr 5 Jan 1908 Place Wellsville, Cache Co., Utah

Died Bur HUSBAND'S FATHER William Maxwell PRICE HUSBAND'S MOTHER Sarah BAGLEY

HUSBAND'S OTHER WIVES

WIFE Mary Louisa WHITMORE

Born 14 Feb 1838 Place Athens, McMinn Co., Tennessee

Chr 20 Jul 1923 Place Mesa, Maricopa Co., Arizona

Died Bur WIFE'S FATHER John WHITMORE WIFE'S MOTHER Elizabeth BURK

WIFE'S OTHER (2) David GARNER Jr. (3) Lorenzo CUTLER

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names	WHEN BORN			WHERE BORN		DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR	BAPTIZED (date)	ENDOWED (date)	SEALING and Temple CHILDREN TO PARENTS	
		DAY	MONTH	YEAR	TOWN	COUNTY						STATE OR COUNTRY
M	Samuel Whitmore PRICE	5	Apr	1859	Wellsville	Cache	Utah	Mary Alice HAYS	10 Jan 1924	Apr 1869	27 Sep 1878	14 Oct 1960
F	Mary Celena PRICE	6	Mar	1861	Wellsville	Cache	Utah	died 3 months old		Child	Child	14 Oct 1960
M	Franklin Whitmore PRICE	6	Feb	1863	Wellsville	Cache	Utah	20 Nov 1888 Agnes LATHAM	8 Mar 1918-19	8 Jun 1943	23 Mar 1948	14 Oct 1960
M	William Whitmore PRICE	6	Jan	1867	Wellsville	Cache	Utah	26 Dec 1889 Amanda HENDRICKS	10 Mar 1951	17 Oct 1900	14 Oct 1960	

SOURCES OF INFORMATION  
From Maude Schnepf

OTHER MARRIAGES

NECESSARY EXPLANATIONS

NAME & ADDRESS OF PERSON SUBMITTING SHEET

RELATION OF ABOVE TO HUSBAND

RELATION OF ABOVE TO WIFE

FOUR GENERATION SHEETS FOR FILING ONLY

YES  NO

DATE SUBMITTED TO GENERAL SOCIETY

LDS ORDINANCE DATA

BAPTIZED (date) ENDOWED (date)

HUSBAND WIFE

May 1843 10 Jan 1846 17 Nov 1862

May 1856 17 Nov 1862



Indicate that a child is an ancestor of the person submitting the sheet place an "X" behind the number pertaining to that child

**HUSBAND (2) David GARNER Jr.**  
 Born 30 Jan 1818 Place North Carolina  
 Chr \_\_\_\_\_  
 Mar 3 Jan 1870 Place \_\_\_\_\_  
 Died 29 Apr 1889 Place North Ogden, Weber Co., Utah  
 Bur 30 Apr 1889 Place Ogden, Weber Co., Utah  
 HUSBAND'S FATHER David GARNER HUSBAND'S MOTHER Jane STEVENS  
 HUSBAND'S OTHER WIVES \_\_\_\_\_

Husband  
 Wife  
 Ward Examiners 1.  
 Stake or Mission 2.

NAME & ADDRESS OF PERSON SUBMITTING SHEET

RELATION OF ABOVE TO HUSBAND RELATION OF ABOVE TO WIFE

FOUR GENERATION SHEETS FOR FILING ONLY  
 YES  NO

DATE SUBMITTED TO GENERALOGICAL SOCIETY

**WIFE Mary Louisa WHITMORE**  
 Born 14 Feb 1838 Place Athens, McMinn Co., Tennessee  
 Chr \_\_\_\_\_  
 Died 20 Jul 1923 Place Mesa, Maricopa Co., Arizona  
 Bur 22 Jul 1923 Place Mesa, Maricopa Co., Arizona  
 WIFE'S FATHER John WHITMORE WIFE'S MOTHER Elizabeth BURK  
 WIFE'S OTHER HUSBANDS (3) Lorenzo CUTLER

BAPTIZED (Date) \_\_\_\_\_ ENDOWED (Date) \_\_\_\_\_  
 HUSBAND \_\_\_\_\_ WIFE \_\_\_\_\_  
 LDS ORDINANCE DATA  
 BAPTIZED (Date) \_\_\_\_\_ ENDOWED (Date) \_\_\_\_\_  
 HUSBAND \_\_\_\_\_ WIFE \_\_\_\_\_  
 SEATED Date and Term of Children to Parents

SEX	CHILDREN Last name, first name, middle name or maiden name in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN		DATE OF FIRST MARRIAGE TO WHOM	DAY	WHEN DIED MONTH YEAR	BAPTIZED (Date)	ENDOWED (Date)	SEATED Date and Term of Children to Parents	
		DAY	MONTH	YEAR	TOWN	COUNTY							STATE OR COUNTRY
F	Mary Elizabeth GARNER	25	Oct	1870	North Ogden	Weber	Utah	10 Jun 1889	15 Dec 1949	William Wallace DAMRON	6 Mar 1879	17 Nov 1862	BIC

SOURCES OF INFORMATION From Maude Schnepf

OTHER MARRIAGES

NECESSARY EXPLANATIONS

Indicate that a child is an ancestor of the person submitting the sheet place an 'X' behind the number pertaining to that child.

**HUSBAND** William Wallace DAMRON Jr.  
 Born 13 Nov 1868 Place Fillmore, Willard Co., Utah  
 Chr. \_\_\_\_\_ Place \_\_\_\_\_  
 Mar. 10 Jun 1889 Place Central, Graham Co., Arizona  
 Died 6 Aug 1909 Place Salt Lake City, Salt Lake Co., Utah  
 Bur. Aug 1909 Place Thatcher, Graham Co., Arizona  
 HUSBAND'S FATHER William Wallace DAMRON Sr.  
 HUSBAND'S MOTHER Hester Elizabeth RAY  
 OTHER WIVES \_\_\_\_\_

**WIFE** Mary Elizabeth GARNER  
 Born 25 Oct 1870 Place North Ogden, Weber Co., Utah  
 Chr. \_\_\_\_\_ Place \_\_\_\_\_  
 Died 15 Dec 1949 Place Mesa, Maricopa Co., Arizona  
 Bur. 17 Dec 1949 Place Mesa, Maricopa Co., Arizona  
 WIFE'S FATHER David GARNER Jr.  
 WIFE'S MOTHER Mary Louisa WHITMORE

SEX	Last Child (Ancestor living or dead) in order of birth Given Names	SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED		RELATION OF ABOVE TO HUSBAND	RELATION OF ABOVE TO WIFE
			DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY		DAY	MONTH		
M	William Wallace	DAMRON	29	Jul	1890	Thatcher	Graham	Ariz	5 Nov 1909	1 Aug 1941	1876	10 Oct 1894	10 Oct 1894
M	Franklin Lucian	DAMRON	28	Nov	1892	Thatcher	Graham	Ariz	Dessie STEWART 1911	27 Feb 1969	1 Oct 1898	19 Sep 1942	10 Oct 1894
M	Joseph LeRoy	DAMRON	26	Apr	1895	Thatcher	Graham	Ariz	Vera WILD 26 Dec 1918	5 Sep 1980	16 Mar 1901	1970	10 Oct 1894
F	Lucy Elizabeth	DAMRON	6	Sep	1897	Thatcher	Graham	Ariz	Emily BROWN 13 May 1915	23 Jul 1953	8 Nov 1903	15 Sep 1905	13 May 1915
F	Maude	DAMRON	4	Jun	1901	Thatcher	Graham	Ariz	Alexander CHESLEY 17 Apr 1921	Raymond (Jack) Merritt SCHNEPP	12 Mar 1910	7 Mar 1928	BIC

SOURCES OF INFORMATION  
 From Maude Schnepf

- OTHER MARRIAGES  
 # 2 Frank (2) Del FLANAGAN  
 (3) Nancy SAYLOR  
 # 3 LeRoy (2) Ruby WILKINSON  
 (3) Sonia FOLTZ

Indicate that a child is an ancestor of the person submitting the sheet place an 'X' behind the number pertaining to that child.

**HUSBAND** Raymond (Jack) Merritt SCHNEPP  
 Born 25 Oct 1902 Place Pioneer, Humboldt Co., Iowa  
 Chr \_\_\_\_\_  
 Marr 17 Apr 1921 Place Mesa, Maricopa Co., Arizona  
 Died 17 Jul 1984 Place Mesa, Maricopa Co., Arizona  
 Bur 20 Jul 1984 Place Mesa, Maricopa Co., Arizona  
 HUSBAND'S FATHER Killian Cornelius SCHNEPP  
 HUSBAND'S MOTHER Clara Belle YOUNG  
 OTHER WIVES \_\_\_\_\_

Husband \_\_\_\_\_  
 Wife \_\_\_\_\_  
 Ward Examiners 1 \_\_\_\_\_  
 Stake or Mission 2 \_\_\_\_\_

NAME & ADDRESS OF PERSON SUBMITTING SHEET \_\_\_\_\_  
 RELATION OF ABOVE TO HUSBAND \_\_\_\_\_ RELATION OF ABOVE TO WIFE \_\_\_\_\_  
 FOUR GENERATION SHEETS FOR FILING ONLY YES  NO   
 DATE SUBMITTED TO GENEOLOGICAL SOCIETY \_\_\_\_\_

**WIFE** Maude DAMRON  
 Born 4 Jun 1901 Place Thatcher, Graham Co., Arizona  
 Chr \_\_\_\_\_  
 Died \_\_\_\_\_  
 Bur \_\_\_\_\_  
 WIFE'S FATHER William Wallace DAMRON Jr.  
 WIFE'S MOTHER Mary Elizabeth GARNER

BAPTIZED (Date) \_\_\_\_\_ ENDOWED (Date) \_\_\_\_\_  
 HUSBAND \_\_\_\_\_ WIFE \_\_\_\_\_  
 LDS ORDINANCE DATA  
 2 Jul 1921 7 Mar 1928 7 Mar 1928  
 11 Mar 1910 7 Mar 1928

SEX M F	List each child (surname living or dead in order of birth) Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	DAY	WHEN DIED MONTH YEAR	BAPTIZED (Date)	ENDOWED (Date)	SEATED (Date and Temple) WIFE TO HUSBAND CHILDREN TO PARENTS
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY						
M	Raymond Duane SCHNEPP	22	Sep	1922	Mesa	Ariz	Mari	18 Dec 1941			11 Mar 1910	7 Mar 1928	7 Mar 1928
M	Delbert Dale SCHNEPP	13	Oct	1924	Mesa	Ariz	Mari	Thora Irene NORTON Thelma FOREMAN			1 Nov 1930	18 Dec 1941	7 Mar 1928
F	Maudene Elizabeth SCHNEPP	23	Aug	1927	Mesa	Ariz	Mari	1 Feb 1952 Robert Lee KANAGA			2 Nov 1935	14 Sep 1959	7 Mar 1928
M	Max Killian SCHNEPP	22	Dec	1929	Tempe	Ariz	Mari	15 May 1950 Elda Carolyn ELLSWORTH			2 Apr 1938	12 May 1950	BIC
M	Jack Eldon SCHNEPP	21	Oct	1932	Tempe	Ariz	Mari	23 Dec 1949 Joanne ROWLEY			31 May 1941	27 Mar 1951	BIC
M	Donald Lucian SCHNEPP	12	Aug	1937	Mesa	Ariz	Mari	28 Sep 1956 Mary PADGETT			2 Feb 1946	19 Jul 1956	BIC
M	Darrel William SCHNEPP	31	Jan	1939	Mesa	Ariz	Mari	23 Jun 1958 Margaret Ann ELLSWORTH			1 Mar 1947	16 Jun 1958	BIC
9													
10													
11													

SOURCES OF INFORMATION From Maude Schnepf

OTHER MARRIAGES  
 # 2 Dale is married to Barbara HAWLEY  
 # 5 Jack is married to Josephine KNIGHT  
 # 6 Don is married to Janette CAMPOX

NECESSARY EXPLANATIONS

(The story of Homer Duncan and his meeting with Mrs. Elizabeth Whitmore)

Homer Duncan, senior president of the Third Quorum of Seventy and a veteran Elder of the Eleventh Ward, Salt Lake City, is the son of John Duncan and Betsy Taylor Putnam, (a granddaughter of General Israel Putnam, of Revolutionary war renown), and was born at Barnet, Vermont, Jan. 19, 1815. Elder Duncan writes: "When I was fifteen years old, I first heard a portion of the Book of Mormon read, and also the testimony of the witnesses. I was at once convinced of its truthfulness. In the later part of July, 1831, I had a vision. Between twelve and one o'clock, noon, while in my bedroom, my eyes were opened so that I could see far away to the west. As I looked, I saw two Elders coming to our place, who, when they arrived said, "We have new manna from heaven just sent down." They further said that they were sowing it broadcast over the earth, and every person who partook of it and who continued to do so, would be saved, while those who rejected it would be damned. Many partook of it, some liking it and others turning away from it. Of those that partook were my father, who was a Congregationalist deacon, Hazen Aldrich, a Methodist class leader, Daniel S. Miles, a Universalist, and Orson Johnson, an atheist. I saw them baptized on the 15th day of May, 1832, and I saw that I would be plowing in the field that day. I also saw that Hazen Aldrich would apostatize and that I would join the Church after that. I likewise saw my brother Chapman go to the western states to be baptized. This was the end of the vision. The Elders that I saw were Orson Pratt and Lyman E. Johnson and they did baptize the four men on the 15th day of May, 1832, and I was also ploughing in the fields on that day, as I had seen in the vision. My brother was baptized in 1832 in Jackson County, Missouri. Hazen Aldrich apostitized during the winter of 1837-38, and I was baptized in Grand River at Adam-ondi-Ahman, Missouri, in 1838. In 1839 I was ordained a Seventy in Far West, Mo., under the hands of Heber C. Kimball and Amasa M. Lyman. Heber C. Kimball being mouth. Before I left Quincy, Ill., the Prophet Joseph Smith's father, who was then Patriarch to the Church, gave me a patriarchal blessing. Among other things he told me in that blessing that I was a descendant of Ephraim and one of the hundred and forty-four thousand spoken of in the Bible, and that I should have visions both by day and by night until I should say: "Oh Lord, God, Almighty, I am satisfied with Thy goodness." The Patriarch's words have been fulfilled to the very letter. In the spring of 1839 I left Quincy, Ill., on my first mission. I traveled through Illinois, Indiana and Ohio to Buffalo, New York, thence I went to Toronto, Canada, where I was arrested on the charge of being a spy. I was acquitted, however, and received a pass which was good throughout Canada. After this I preached as I journeyed along, until I reached Coburg, Canada, where I remained a short time and then traveled back into the country. There I met a man by the name of Luntz, who had joined the Church and who welcomed us to his house. My traveling companion was Elder Amos Hodges and we agreed to hold a meeting on the following day which was Sunday.

I had a dream that Saturday night in which it was shown me that we would baptize three people after our next meeting. All this happened just as I had seen it. After attending to the confirmation, we went home with Jonathan Newman and his wife, two of the parties who had just been baptized. After talking about the gifts of the gospel, they wished us to administer to their ten year old daughter who was covered with scabs from head to foot. We did so and in three days the scabs began to fall off and in six days she was entirely well, her skin having become perfectly smooth. In the fall of 1839 we went east, crossing the Trent River, neither of us having purse or scrip. We came to a farmer's house, whose name was Jehiel Hoard, where we asked for something to eat and a place to sleep. Our request was granted and we stayed in that neighborhood about ten days holding meetings which were well attended. The night before leaving for Coburg, I asked Mrs. Hoard if we might bless her. She answered in the affirmative after which I asked her husband if he had any objection; he said he had none. Then we laid our hands on her head and blessed her, promising her perfect health, in the name of Jesus Christ, even to the renovating of her whole system. She had a very large neck which protruded beyond her chin-- a disease commonly known as goitre. In the morning she was entirely well, all signs of the goitre having disappeared.

We left that morning and had gone four miles on our way when we were overtaken by a messenger and asked to return as Mrs. Hoard desired to be baptized; so we returned. After holding a meeting, we went to a place where there was water and baptized Mrs. Hoard. Her husband's brother wished to be baptized also, but he had cut his foot with an ax and was compelled to walk on crutches. He disliked going in the water for fear it would injure his foot. I told him that the Lord did not institute ordinances in his Church that would injure anyone, so he walked into the water on his crutches and was baptized. He came out of the water and walked about half a mile to his home without his crutches and his foot troubled him no more.

By this time certain sectarian ministers began to say that these miracles were done by the power of the devil, etc. In the meantime, another Elder arrived, whom we left to finish the work in that neighborhood, and I, with my companion returned to Coburg. We remained in that vicinity until the spring of 1840, when we crossed over the line to the state of New York. After holding a few meetings there, we went east through

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northern New York by way of Canton, Potsdam and Watertown, holding meetings all along the road and it was with tired and blistered feet that we reached Chautauqua. Here we asked a Catholic by the name of John McArthur if we might stay in his house that night telling him our business. He refused us but he said that Samuel Smith, a man living one mile away, might take us in. We reached Mr. Smith's house at dusk and he said we might stay with him as long as we desired. A similar offer was made me once before at Vincennes, Indiana, but I did not accept it. I decided, however, not to decline such an offer the next time. We stayed in that vicinity a long time holding meetings much to the annoyance of every sectarian minister in the place. A spirit of opposition filled them and one minister by the name of Miles sent word to all his congregation to be sure and come to meeting as they were going to blow the "Mormons" sky high; but the people did not think their minister manifested a Christianlike disposition in making such a remark. We continued holding well-attended meetings in that place for about two months but so far none had come forward to be baptized. Consequently we began to feel quite discouraged and thought of leaving the place. I said to my companion, "Let us ask the Lord." We did so and retired for the night. We had not been in bed an hour when the answer came in the shape of a figure which we both understood to mean that we were to remain there. A few Sundays later a woman asked to be baptized and from that time requests of that kind came frequently until we had baptized seventy-six persons.

One morning in 1841 I had a vision in which I saw Platt N. Banker, who was then four miles away riding his horse to water and carrying his 22-month old son in his arms. He returned to the stable, left his son outside while he tied the horse and fed the animals. The child who followed his father unnoticed into the stable, went close up to one of the horses, who kicked him in the forehead and broke his skull. I saw a party come where I was and notify his daughter who was teaching school in that place. In the vision I also saw myself go to Mr. Banker's and stay with the child while it lived. I saw myself preach its funeral sermon and go to the grave and there thank the neighbors for the kindness and sympathy for and in behalf of the bereaved. The vision was all fulfilled to the very letter.

A Baptist woman living in that neighborhood offered to furnish the feathers if the neighbors would tar and feather us. This woman was in the room a few hours before the child died. The father asked me if anything could be done for the child, to which I answered, "No," but I said that I would pray for and bless the child that it might have no more pain. I did so in the presence of Mrs. Smith, the woman who had offered to furnish the feathers, after which the child had no more pain. When Mrs. Smith left the house, she stated that she had seen the power of God made manifest through me and that she would never say anything ill against any one of the "Mormon" Elders again. She kept her word but never joined the Church.

The next time I was blessed with the miraculous display of the power of the Highest was in a night vision. I saw, four miles away, a man by the name of Armstrong waylay one of our "Mormon" sisters and assault her. She fought desperately. He knocked her down giving her a black eye but she raised up again, and clearing herself from him, ran away so that he did not accomplish his hellish purpose. The vision continuing, I saw that George Grover would come for me the next day to go and administer to that sister; that I would be standing in a certain place and see him coming; that Platte N. Banker would be with me and that I would ask him who that man was coming; that I would tell him that it was George Grover coming for me to go and see Henrietta, the name of the young lady in question, who was very sick, etc. All this was literally fulfilled. Mr. Grover came as I had seen in the vision and as soon as he had delivered his message I saddled my horse and went to her house, four miles away. When I arrived there, I found her in a precarious condition from the effects of the previous night's encounter. I blessed her, the pain left her and in a few days she was all right again. I counseled her not to commence legal proceedings as "Mormons" did not have any friends near by, except God and his son Jesus Christ. I also told her that I saw the whole encounter with Armstrong in a vision the night before.

The next miraculous manifestation of the power of God through me was upon Allison Grover, a young man (not a member of the Church), who lived in Chautauqua, in 1942. He was taken sick with the measles and his parents sent for a doctor. The lad got along fairly well for a while, but after a few days he contracted a severe cold and had a relapse. The doctor, who again was sent for said that the young man could not live and speaking jeeringly of the Saints he said, "If your Mormon Elders can cure him, I shall believe they have some power." They sent for us. When we arrived the lad could only whisper and was actually dying. I asked him if he would join the Church if the Lord would heal him and make a covenant to that effect; he whispered, "Yes." Then we administered the holy ordinance to him in the name of Jesus Christ. In less than five minutes he called to his mother who was in the third room from us and she came running in to see what was the matter. She was astonished to hear him speak and asked him what he wanted. He answered, speaking in a full, round voice, "I want something to eat; I am hungry." His mother, much surprised, asked me if it would do to give him something to eat. I answered, "Yes, it will not hurt him; he is made whole and in a few days, as soon as he gains a little strength, he will be about again." The lad kept his promise and in a few days he was baptized. His father and mother already belonged to the Church.

At this place (Chautauqua, New York) we built up a branch of seventy-six members.

In the spring of 1843 I left that place for Nauvoo, Ill., with my wife Asenath Melvina Banker, whom I had married in Chautauqua in the fall of 1841. We reached Nauvoo in the early part of July, 1843. I crossed over the Mississippi river to Montrose, Iowa, where there was much sickness and I was often called upon to visit the sick. Among others I visited Abraham Hunsaker, who was very sick with a billious fever, and after praying, I laid my hands on his head and rebuked the fever in the name of Jesus Christ. He said, "I am healed" and he wanted to get up and dress; but his friends prevailed upon him not to do so. The next day, however, he was up and out of doors. I saw him afterwards in Keokuk, twelve miles from Montrose on a certain occasion, when he was in great pain from inflammation of the bowels. I administered to him and he was healed instantly. A brother Vanausdale and his wife had been sick with billious fever for some time and my father and I were called upon to administer to them. I desired my father to be mouth in the administration but he told me to attend to that part, which I did and I blessed them in the name of Jesus Christ. After we went out of the house, I asked my father if they would live or die. He told me that he had no testimony in that regard. I told him that Brother Vanausdale would be out soon but that his wife would die. After this I baptized my brother's child for her health, she having a high fever and I blessed her; she was made whole and lived to come to the Valley.

At the special meeting held at Nauvoo, after Joseph Smith's death--at the time that the mantle of the Prophet of the Lord fell upon Brigham Young--I sat listening to someone speaking, with my head down, my face hid in the palms of my hands and my elbows resting on my knees. While in this position Brigham Young came to the stand and commenced to speak with the voice of Joseph the Prophet. Being so well acquainted with the Prophet's voice, I nearly sprang from my seat, through astonishment; but I sat and heard the Prophet Joseph's voice as long as Brigham Young was speaking. Not only did the voice of Brigham sound like that of Joseph, but the very gestures of his right hand, when he was saying anything very positive, reminded me of Joseph. My decision was then made as to who should lead the Church; for surely the mantle of Joseph had fallen upon Brigham.

In the spring of 1848 I was taken sick. I wrote to my brother, Chapman Duncan, who was then at Council Bluffs, to come and attend to my business and help me to move so I could start in May for the mountains. He came with an ox-team and attended to the necessary work for me. He loaded three wagons; the first one was driven by Chapman Duncan; I, my wife and three children were in the second, and Henry Mecham occupied the third wagon until we reached Council Bluffs. In crossing the Missouri River to Florence, Nebraska, being very thirsty, I drank all the muddy Missouri River water that I could and from that time my health was good. We stopped at Florence about ten days, when we left for the Elkhorn and remained there until July 7, 1848, when we started for the Valley with Barney Adams as captain of fifty, and Chapman Duncan as captain of ten. Nothing of interest occurred until we reached Deer Creek. Camping one night on the Platte River, we drove our cattle over the bluffs eastward, on to Deer Creek, to feed. The next morning, when we went for our cattle, Sidney Tanner's little white cur dog followed me--a thing which he never had done before nor did afterwards. When we got to the timber someone carried out, "Bear." I was alone except for the dog. I soon saw a grizzly bear which at once started for me. I ran as fast as I could, while the dog remained where he was. After running a few rods, I had to stoop in order to get under a leaning tree, and as I bent down, I looked back to see where the bear was. In doing so, I saw the little dog catch the grizzly by the ham and run away in an opposite direction followed by the bear. This was the last I knew for a long time for when I attempted to pass under the leaning tree, I struck my head against it with great force and fell to the ground stunned. When I came too, I got up and went out of the timber and met two Negroes who belonged to the company. I borrowed a gun from them and went back to the place where I first saw the bear. Here I found both the little dog and the bear standing about ten rods from me. I raised the gun, an old flint lock, waist high, leveled it at the grizzly and pressed the trigger, intending to run, if I did not hit the animal. The instant I shot, the bear jumped into the air, I think all of six feet and then ran around in a circle about ten or fifteen rods till it fell dead. I have always considered this an act of Providence as the bear certainly would have killed me, if the dog had not turned it in another direction.

We reached Great Salt Lake Valley through the mouth of Emigration Canyon, October 16, 1848. I brought with me one bushel of wheat from Iowa for seed. This I sowed in February, 1849, on a piece of land lying between Big and Little Cottonwood Creeks-- on what then was known as Amasa Lyman's survey, where I first settled. When the grain was up about six inches, the crickets came and ate it up so clean that not one stubble could be seen. Next, I witnessed flocks of gulls come from the lake and destroy the crickets. Now, what shall I do for bread next year? was my next thought, being one thousand miles from supplies. I watered the ground where the wheat had been eaten up by the crickets. Subsequently I cut eighteen bushels of grain and still the stool did not die. I watered it again, and cut twelve bushels. I watered it a third time and cut six bushels and the stool did not die yet; but as the frost came, I turned my



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cows upon it to eat. I never saw the like before or since and I have always acknowledged the hand of the Lord in thus giving me bread for myself and family.

In the fall of 1850 I moved to Salt Lake City and in 1855 I went to Texas on a mission, returning to the Valley in May, 1857, with a company of Saints of which I was captain. We brought with us over thirteen hundred head of cattle, besides the animals used for drawing wagons. A number of incidents happened on this journey which are of much interest.

\*\*\*\* When we reached Fort Leavenworth on the Missouri River, Mrs. Elizabeth Whitmore expressed a desire to return to Texas to sell her farm, gather up the remainder of her cattle, sell them and come on to Utah the next year. She had already sold the cattle she had brought with her to Fort Leavenworth, when she came to me and told me her desires. She also wanted the word of the Lord for her through me, as to whether she should go back or continue the journey. After talking over the matter with her, I finally told her that the word of the Lord had come to me as follows: "Tell Elizabeth Whitmore, that she will arrive in Great Salt Lake Valley the 15th day of September and that she will get there before her captain."

She was much surprised and the first words she uttered were: "You don't know that; you don't know that I shall live till tomorrow morning. Why, it is a guarantee of my life until that time." I told her I did not know it of myself, but the Lord had made it known to me. Then she said, "You cannot know that of yourself. I will go on and if I land in Salt Lake City on the 15th of September, then I shall know that the word of the Lord to me is true; and shall also know that 'Mormonism' is true and you are God's servant." She did land in Salt Lake City September 15, 1857 and she got there \*\*\*\* ten days before I did.

From the time of my return from this mission until 1860 I attended to my cattle in Rush Valley, Tooele County, Utah. In the spring of 1860 I left on a mission to England where I received many manifestations of the power of the Lord.

I returned home in 1861 as captain of an independent company with which I arrived in Salt Lake City on September 13, 1861. In 1862 I was captain of a train that went to Florence, Nebraska, to bring in a company of emigrants. I returned with them to Salt Lake City September 24, 1862.

In the summer of 1869 I went to Pittsburg, Penn., to bring my father, John Duncan, to Utah. I also brought out my nephew, Louis Fisher. From 1866 to 1869 I was engaged in the cattle business. In the summer of 1869 I moved my family to Cedar City, Iron County, Utah. While out on my ranch, ten miles from Cedar City, I was taken one morning with a very severe pain in my left leg which swelled up to an enormous size; nearly all of the blood in my body passed into that limb in eighteen hours and gangrene set in. I sent to Cedar City for the Elders and some oil. They reached the ranch at 12 o'clock at night, bringing a doctor with them. I requested them to anoint my left leg, which by this time was so large that I could not move it. They anointed me from my hip to my foot and they also poured some oil on my head and then placed their hands on my head and confirmed the anointing. Before they took their hands off my head, I was free from all pain. By this time so much blood had gone into the leg that the doctor would not allow me to go to sleep and watchers were kept by my side night and day for about ten days until reaction took place.

December 18, 1895, as I was going down the back steps of a house in Salt Lake City, (whither I had removed from Iron County), I saw some ice at the foot of the steps, and so I took hold of a post that held up the porch lest I should slip and fall; but when I stepped on the ice, my feet went high in the air, the jerk and my weight made my arm let go of the post and I fell on the doorstep and broke some of my ribs. I sent for a doctor, who, after examining me, said that the ribs were broken off 1½ inches from the spinal column. He bandaged me up and said that was all he could do for me. I suffered the most excruciating pain for three nights and three days, the bones were grating every time I coughed, (I had a very bad cough, too), and dropsy set in. Finally the bandage had to be cut in order to enable me to breathe.

On the third day, at night, Bishop Robert Morris came in and said he wanted to bless me. I told him I needed a blessing very much and could not live much longer in such a condition. The Bishop then knelt by my bedside, laid his hands on my head and said, "Bones come together, cough stop, and you have a good sleep." The pain stopped, the cough ceased, the bones came together and I slept nearly 21 hours; the water all went away.

Elder Duncan, who for several years, has been the senior president of the Third Quorum of Seventy, is now eighty-seven years old and is a most remarkable man. His memory is excellent, his general intellect unusually bright and his physical condition good for one of his years and for one who has passed through so many of those hardships and trials which fall to the lot of most mortals.

(Copied by Wanda W. Rowley, May 1983)



THE TEXAS COMPANY

HOMER DUNCAN was born in Barnet, Vermont, January 19, 1815, a son of John Duncan and Betsy Taylor Putman. He was baptized into the Latter-day Saint Church in 1838, and for the next two years, served as a missionary in the vicinity of his home. In the spring of 1840 he went to the state of New York where he continued to baptize converts into the church and was instrumental in establishing a branch of seventy-six members at Chautauqua, New York.

In the spring of 1843, Homer Duncan left Nauvoo, Illinois with his wife, Asenath Melvina Banker whom he had married at Chautauqua in the fall of 1841. The following account of his journey across the plains was taken from his journal;

"In the spring of 1848 I was taken sick. I wrote to my brother, Chapman Duncan, then at Council Bluffs, to come and attend to my business, and help me to move so that I could start in May for the mountains. He came with an ox team and attended to the necessary work for me. He loaded three wagons; the first was driven by Chapman Duncan; I, my wife and three children were in the second, and Henry Mechem occupied the third wagon, until we reached Council Bluffs.

"We stopped at Florence about ten days, when we left for Elkhorn and remained there until July 7, 1848, when we started for the valley with Barney Adams as captain of fifty and Chapman Duncan as captain of ten. We reached Great Salt Lake Valley, October, 16, 1848. I brought with me one bushel of wheat from Iowa for seed. This I sowed in February 1849 on a piece of land lying between Big and Little Cottonwood, on what was then known as the Amasa Lyman survey, where I first settled.

"In the fall of 1850 I moved to Salt Lake City and in 1855, I went to Texas on a mission, returning to the valley in May, 1857, with a company of Saints of which I was captain. We brought with us over thirteen hundred head of cattle, besides the animals used for drawing the wagons. When we reached Fort Leavenworth, on the Missouri, Elizabeth Whitmore expressed a desire to return to Texas to sell her farm, father up the remainder of her cattle, sell them and come to Utah the next year. She had already sold the cattle she had brought with her to Fort Leavenworth. She also wanted the word of the Lord, through me, as to whether, she should go back or continued the journey. After talking the matter over with her I finally told her that the word of the Lord had come to me as follows: 'Tell Elizabeth Whitmore that she will arrive in the Salt Lake Valley the 15th day of September and that she will get there before her captain.' She was much surprised and the first words she uttered were: 'You don't know that; you don't know that I shall live until tomorrow morning. Why, it is a guarantee of my life until that time!' I told her I did not know it myself, but the Lord had made it known to me. Then she said; 'You cannot know that of yourself, but I will go on, and if I land in Salt Lake City, on the 15th of September, then I shall know that the word of the Lord is true, I shall also know that Mormonism is true and you are God's servant.' She did land in Salt Lake City, September 15th, 1857, and she got there ten days before I did.

From the time of my return from this mission until 1860 I attended to my cattle in Rush Valley, Tooele County, Utah. In the spring of 1860 I left on a mission to England. I returned home in 1861, captain of an independent company, with which I arrived in Salt Lake City, September 13, 1861"

During the following years Homer Duncan carried on his missionary labors and during the later years of life, he served as senior president of the Third Quorum of Seventies. He passed away at the age of 91 years in the year 1906.

John Whitmore and his wife, Elizabeth Burke Whitmore, moved from Tennessee to Texas with their children, George, John, Franklin F., James M. and Mary Louise. The last three named were among a group of young people who went to a nearby village to see and to hear the Mormon Elders preach with the intention of jeering the speakers; however, it turned out that although "they went to hiss and boo, they remained to pray." Soon the young Whitmore's became convinced of the teachings of the Elders and joined the Church of Jesus Christ of Latterday Saints. At this time they were not residing at home, so they sent a letter to their parents apprising them of the fact that they had joined the Mormon Church and were going to Utah.

The father immediately hastened to his children in an effort to dissuade them, but, while there, consented to attend a meeting of the Saints and judge for himself as to whether their decision was right. He, too, became interested and told his children that the very next morning he would send their mother so that she could make up her own mind as to the truthfulness of the Elder's teachings. The mother came, heard, and was convinced. She not only gave her consent to their going but gave them all the money she could spare, and with the promise that she and their

father would join them in Utah as soon as they could dispose of their holdings. But before they could do this the Civil War broke out and they were forbidden to come North.

John was so disgusted with his folks he started for Canada denouncing his parents, brothers and sister for their ignorance in affiliating themselves with the despised Mormons, and was never heard from again. George was a lawyer and served twenty years in the United States Senate as Senator from Texas.

Franklin, James, and Mary Louise came to Utah in the Homer Duncan Company in 1857. Franklin went to Springville where he felt that there were greater opportunities than in Salt Lake City. He lived with F. O. Haymond and learned the blacksmith trade from him. He married Elmira Jeanette Day who came to Utah when two years of age. She was sixteen when she was married to Franklin and he was twenty-six. Franklin went into the cattle and butchering business and became Springville's pioneer butcher. He also served as marshall of Springville for many years. During hisentire life he was an active and devout worker in the church of his choice.

James Montgomery Whitmore, after his arrival in Zion, remained in Salt Lake City until 1861 when he was called to Southern Utah. He was always known as "Doctor Whitmore" since he had been a druggist in his native state. James settled his family at Pipe Springs, some few miles south of St. George, where he fenced in eleven acres of ground and built a home. The land was under cultivation having a thousand grape vines, many apple, peach and other fruit trees, plus substantial corrals for sheep and cattle. In January 1866 he was killed by the Indians.

--Ira Whitmore Grimms

LAST WILL AND TESTAMENT OF JOHN WHITMORE

The last Will and Testament of John Whitmore of the county of Smith and State of Texas. In view of the uncertainty of life and being feeble in health but being of sound mind and memory do make and publish this my last will and testament. In manner and form following (That is to say).

First I give to my beloved son William H. Whitmore one hundred acres of land off of the south end of the tract of land on which I now live said hundred acres to extend all the way across said land and to be on equal bredth in all of its parts and I also give to him an undivided interest of one half of my stock of hogs and cattle.

2. I give to my daughter Martha E. McCall the amount of and her heirs the amount of one hundred acres of land to be taken off of the North end of the tract of land on which I now live being and lying in the county Smith and State of Texas.

3. I give to my beloved wife Elizabeth the remainder of my said tract of land containing about Three hundred and seventy five acres and my two Horses and all of my household and Kitchen furniture together with all of my Farming tools and all of the provisions and Provender for stock and also an undivided in equal interest with my son, William H. is all of my stock of cattle and Hogs and also my wagon together with all of my interest in the crop now growing on my farm to have and to hold for her use and benefit during her natural life and that after her death that the property left to her shall be divided as follows that is to say that my son John H. shall have the sum of Six hundred dollars and that the rest of my children that is to say George W., James H., Franklin P., Effee J. Davis, Mary L. Price and William H. to have the sum of Four hundred dollars paid to each of them but if the amount of the sales of property should not be sufficient after taking out the amount herein bequeathed to my son John H. that there shall be an equal division of whatever sum there may be among all one of them shall have received the several sums that then an equal division of ths said surplus shall be made to all of my above named children.

And further that certain small debts due to me shall be collected the amount of which as I now recollect is about the sum of one hundred and forty dollars and that my Funeral expenses and my debts amounting to about the sum of seventy two dollars be and that in consideration of certain favors by me received from my son John H. that he shall have the surplus of the above named debts should there be any.

And that my wife Elizabeth and my son John H. be and they are hereby appointed my legal Executors to carry out the provisions of this my will and that no other action shall be had in the County Court in relation to the settlement of my Estate than the Probate and registration of this will and a return of an inventory of my Estate and that my Executors shall not be required to give Bond.

In testimony of which I have here unto set my hand and seal being apprised of the erasure of the name of my daughter Martha E. McCall if having been done by my order this 15th day of July A.D. 1861.

John Whitmore

The above instrument consisting of one sheet was now here subscribed by John Whitmore the testator in the presence of each of us and was at the same time declared by him to be his last will and testament and we at his request sign our names as attesting witnesses.

Isaac Helton  
Joseph G. Denton

The State of Texas  
County of Smith

Personally appeared before me in open court at the January term thereof Joseph G Denton who makes this his affidavit in writing that we saw John Whitmore sign the above instrument that he declared the same to be his last will and testament and requested him to sign the same as a witness and he accordinly did so.

Joseph G. Denton

Sworn to and subscribed before me this 25th of January A. D. 1865 I witness whereof I herein to sign my name and official seal.

Same (not able to read)

47  
(2)

Last will of John Whitmore filed January 16, 1866  
Ed Sharp by James Howard

(The will is listed in the County Clerk's office for Smith County in Tyler, Texas as No. 91 John Whitmore - Estate filed in 1868 - Probate proceedings.) (According to my information which I have not been able to substantiate, John Whitmore died 7 Oct. 1865)

(The above will and other legal procedure pertaining to it have been copied exactly as it appears on the original including misspellings, capital, paragraphies, working, and crossing out. It appears from an analysis of the hand writing that John Whitmore did not write his own will but signed it in a somewhat weak and shaky handwriting. In view of the fact that he willed the profit from the drop then growing on the farm, I feel that he was not expecting to live long enough to see it harvested. But eveicently he did live four years longer.)