

**“Carlson”
and
“Warburton”
Roots**



**2nd edition (revised)
Compiled by Laural Bushman
2002**

“Your Name”

**It came from your father.
It was all he had to give.
So It's yours to use and cherish
As long as you may live
If you lose the watch he gave you,
It can always be replaced.
But a black mark on your name son,
Can never be erased.
It was clean the day you took it
And a worthy name to bear.
When I got it from my father
There was no dishonor there.
So make sure you guard it wisely,
After all is said and done,
You'll be glad the name is spotless
when you give it to your son.**

Author unknown

“Dedication”

I dedicate this book to the memory of my grandparents, Isaac Edward Carlson and Clyde Harriet Warburton. It has been a great privilege to learn about their lives and the lives of their progenitors who made them the great people that they were.

Laural Bushman

“Carlson and Warburton Roots”

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**“Lest We Forget”**  
(Pleasant Grove Scandinavians)  
written by Rhodin Christiansen

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“They Crossed the Plains with a Handcart”
(Battle Creek English)
compiled and written by Laural Bushman

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**Isaac Edward Carlson 1879-1938 & Clyde Harriet Warburton 1883-1935**

**Isaac Carlson 1856-1937 & Mary Betsy Anderson 1857-1936**

**Bengta Monson 1796-1857 & Anna Larsson 1826-1905 & Bengta Marie Andersson 1857-1936**

**Nils (Niels) Carlson 1822-1901 & Karna (Caroline) Hansson 1822-1898**

**Edward Warburton 1849-1927 & Alice Mirenta Richins 1858-1926**

**John Warburton 1825-1896 & Betty Sunderland 1825-1856**

**Thomas Richins 1826-1896 & Harriet Deveraux 1833-1896**

**John Deveraux 1800-1895 & Ester Ann Cockshut 1796-1856**

## **Miscellaneous Information**

**Richard, Henry, Thomas, and John Richins' families see web site:**

**<http://www.familyheritageseries.org>**

## **Lest We Forget (Pleasant Grove Scandinavians)**

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written by Rhodin Christiansen

Among the good citizens of Pleasant Grove today, are many with Scandinavian names. If they behave themselves and do nothing outstanding, good or bad, they attract no particular attention. But it was not always so. Within the memory of some now living, many of the bearers of these and similar names were a breed apart, THE OLD ORIGINALS FROM THE OLD COUNTRY. They brought much of their native culture with them when they immigrated to Pleasant Grove, and more than a little rubbed off onto their children and grandchildren.

There were Andersons', Swensons', Johnsens', Oscarsons', Olsens', Bensens', Sjobergs', Sundbergs', and Sundquists', Per Johan Carlson and ISAAC CARLSON, Swedish Rasmusons' and Danish Rasmussons', Christensens' and Christiansens', Williamsons', Hansens', Jensens', Larsens', Poulsons', Petersens', Monsons' and old man Wennerstromm. There were so many Nielsons' that they went by other names to maintain some sort of order. Those of one family were commonly surnamed Hogan, another family went by Flabb, and still another was called Krog. (Names ending in sen or son might be spelled either way. As a rule, sen is Danish and son is Swedish, but there are exceptions.)

There were others who, though dyed in the wool, had names not so obviously Scandinavian: Warnick, Fugal, Albn, Heinelt, Merck, Gertstner, Ickenstam and Antone Hecker. A man might be denoted by occupation, such as Mason, Johnson, Carpenter, Swensen, Clock Yense, Chris Wheelmaker, the Tinker, Plaster Carl, and also know as Big Foot Johnson, Blacksmith Larsen, Shoemaker Merck, or Christy Barber. Or some landmark in the old country might give a man a name that stuck to him such as Peter Silleback and Pete Eskehor. Another Pete Jensen was commonly called Pete M'Boy.

Some were nicknamed for various reasons such as, Little Jacob, Shakey Andrew, Coffee Oscar, Little Louis, Danish Lund, Boss Petersen, John Tink, Moose Everson, Swen-in-the-Hole and a few others had nicknames that would be considered rather pungent now, but were commonly used and accepted at the time. On the distaff side was Corn Bloss, doubly blest, for she was know equally well as Sally Trout. Not much hint that her real name was Karen Jensen. For a long time she was a familiar figure cruising about town in a two-wheeled cart behind an old sorrel horse that was as fat as she was skinny. There were the Krangelund sisters, Maggie and Jennie, who few knew their surname was really Jensen. This habit of playing fast and loose with surnames and freely bestowing nicknames may seem at first glance, rather frivolous and confusing. It was however, an effective way to keep track of just who was who among so many similar names, and the rest of the townspeople learned to get along very well with it. It might , however, be a bit hard on the uninitiated. If a stranger had come into town and inquired after one of the two Niels Nielsens by that name, he may well have drawn a blank. Had he asked for Niels Flabb or for Deacon Krog, anyone would know who he meant.

Aside from their names the Scandies were set apart by their speech. A few never learned English at all but most made a good effort, with varying degrees of success. One old Swede not only neglected to learn English, he taught his horse Swedish. The start command was a sort of low whistle and the stop signal was blowing out between loose lips, making a sound like, "B-b-r-r". He had some other intermediate words of encouragement or reprimand and soon the old nag had forgotten all the English he ever knew. Another Swede, for reasons best known to himself and his horses, got his outfit under way with a loud, "Commence"!

Their difficulties with the language often led to unexpected results. As just one instance, Mason Johnsen was announcing in church the forthcoming Pioneer Day celebration to be held in the Grove "on the twenty fort of Yune." One of the brethren on the stand behind him gently jerked his coattails and corrected him: "Yuly, Brudder Yohnsen, Yuly." Brother Yohnson said: "Vell, if I lie I sit down", and sit down he did.

The immigrants were sometimes poked fun at for their mixed up English and their quaint ways. They might be referred to as dumb Swedes or dirty Danes, and there was an oft-quoted saying, "A Swede is almost as good as a white man, if he keeps his nose clear." There was no real malice in all this, it was meant more as good natured banter, but it did make the Scandinavians feel a little inferior. Any incident that was at all funny was just a little funnier if it happened to a Scandie. Old Wennerstrom had a slight stammer and opened all his remarks with: "V-v-vad I should say-." He was also rather hard of hearing and one day as he was hauling a wagon load of pumpkins from a field west of town, he failed to hear the Orem Interurban train and his wagon was hit broadside, scattering broken pumpkins all over the crossing. Fortunately, the train was slowing down as it approached the station and the old fellow wasn't really hurt, but afterward he allowed as how, "It gafe me a cvite a yar."

They also had a good deal to learn about the culture in their adopted land. Many a new Scandinavian immigrant stood aghast at his first sight of a man milking a cow. In the old country, milking cows, like childbirth, was strictly woman's work. The story used to be told about the old Scandie who, when his wife fell ill and couldn't leave her bed, led old Bossie into the sick room to be milked. But they soon learned that a man could, and did, milk cows and still hold his head up.

While doing their best to learn the ways of their new world, the original immigrants also retained much of the old. Each year on June twenty-fourth they gathered in August Warnick's orchard out in the north field and celebrated Midsummer Day with refreshments, singing, dancing and general merrymaking as

they had done in the old country. They did this for many years, until most of the original immigrant generation had passed on.

Some families also kept Christmas in the old way. Early on Christmas Eve the whole clan gathered for the traditional CODFISH SUPPER WITH RHYME MUSH for dessert. This was boiled rice with sugar and cinnamon sprinkled on top, and each one was required to compose and recite a rhyme before partaking. Later the candles on the tree were lit and soon Old Saint Nicholas himself came bouncing in with a sack on his back. After cavorting about for awhile in his big boots, making jokes, he reached into his sack and gave each wide-eyed child a little red or green cloth bag filled with candy and nuts, along with a promise of another visit before morning. Then, because he was very busy, he was gone, and the sound of his sleigh bells faded into the distance.

Many of their old familiar foods were also retained, like the round, flat loaves of bread with caraway seeds. And they loved their FRUIT SOUP, SWEET SOUP IF YOU WERE DANISH. It was often on the table, and any home where there was a sickness or a new baby was well supplied with it. It was brought by visitors, or often delivered by towheads carrying lard or syrup buckets. And it just might have had some medicinal value, because some of the recipients recovered, despite the often less than ideal conditions and the scant medical attention many of them received.

The Scandinavian people liked DOPP, partly perhaps because it was cheap. It was a pork broth into which they dipped their bread, hence the name. Potatoes and carrots might be added, and with chunks of salt pork and maybe a little milk, it was a poor man's soup. Also they always had BULLE (cinnamon buns), on hand for anyone who might drop in. They were a real treat for a good child, and might be given to a pesky one just to get rid of him. Many of these buns were cut into slices and put into the oven until they were about as hard as nails. Then they emerged as SKORPA. They were excellent for sop as they stood up well when dipped in hot coffee. A child could munch on a piece of SKORPA for a long time.

Festive occasions called for LUTFISK. The raw material was dried, salted codfish. To begin with, it was distinctly malodorous, which is to say it smelled to high heaven, and boiling in the pot brought out the worst in it. But as the cooking progressed, it calmed down some, and the assault on the nose was finally compensated by a caress on the palate, for the finished product, creamed codfish was very good indeed. That is, if you liked it.

And a great favorite was FILIBUNK which was whole milk allowed to sour in a pan for a few days into a firm clabber with the cream on top. It was then eaten with a little sugar, or maybe cinnamon sprinkled on it and was especially

refreshing in the hot summer, brought up out of a cool cellar. Some folks thought sour milk was crude fare for humans, and occasionally said so, but the Scandies liked their old familiar foods and cared not much what people might think about it. As we look back, it is a matter of some wry satisfaction to a few of us who in our early youth were sometimes scoffed at because we ate clabbermilk, to see so many now in the Supermarket paying fancy prices for yogurt.

Most of the Pleasant Grove Scandinavians had come as converts to the Church of Jesus Christ of Latter-Day-Saints, and they tried to live their adopted religion. A man might give up his cigars and even his snuff, but to go without their coffee (for both men and women), that was a sore test of faith, and many flunked it. For them, coffee was more than just something to drink with meals. It was part of their social ritual (culture). The big black coffee pot was almost a member of the family, simmering on the back of the stove, ready to be shoved up front and brought to a boil when anyone crossed the threshold, for any purpose at all.

Long winter evenings might be spent with two or three couples together playing cards and sipping coffee from their saucers, often straining it through a lump of sugar held in their teeth. It was considered good form for the guests to bring their own lump of sugar in the wife's apron pocket.

The Scandies dearly loved their four O'clock coffee, when they would pause from their work in field, shop or household chores and have a cup or two with some SKORPA or BULLE, then return refreshed to their work. Thus they were enjoying a coffee break long years before it became an American institution. Now and then a few tried switching to one or another of the coffee substitutes, and although they all equated such concoctions to dishwater, a few stuck to it. Many however, soon reverted to the genuine brew. For some it became a struggle of coffee versus conscience. One old man said it perhaps for all of them. As he looked sadly upon the mortal remains of his lifelong friend, he was heard to murmur, "Vell, Ole he iss now gone vhere no more iss pain or sorrow, or Vord of Visdom." Fortunately for these good people, the strictures on these things were not so tight at that time as they have since become.

A few of the Scandinavian immigrants had some material means when they arrived in Pleasant Grove, but most had very little. However, it was not long until nearly everyone had a home of his own, be it ever so humble. Those who had learned a trade in the old country had learned it well and they usually continued to work at it here. Many who had no trade acquired a few acres of fruit and berries, most often in an area of town near the foot hills that was referred to as Scratchgravel or Monkeytown. By intensively cultivating these small plots and working at any temporary jobs that came their way, they made a respectable living. A few farmed on a larger scale in Lindon or out in the north field, later called Manila. They had few luxuries and plenty of hard work, but that was what

they were accustomed to. The Scandies also had their share of human cussedness, and faith, hope, and charity. As a people they were hard working, industrious, and law abiding. Most of them became naturalized and took pride in being citizens of their adopted land.

As a result of their limited ability to read English, and no doubt also from nostalgia, many subscribed to some Scandinavian publications, such as SVENSKA AMERICAN TRIBUNE, KVINNEN LOCK HEMMET (Women and Home), UTAH POSTEN, and BIKUBEN (The Beehive). The last two were published in Salt Lake. In 1877, the editor of BIKUBEN, after one of his periodic tours through the settlements wrote that out of ninety Scandinavian families in Pleasant Grove, thirty subscribed to his paper.

For some years they were permitted to hold their own church services in Danish and Swedish. The two languages are quite similar and all could understand well enough what was said in either tongue. Often some of their children went with them and also sang in the Scandinavian choir. In a diary kept by one of the early immigrants is a recurring entry, "Went to Scandinavian choir practice". *SURROUNDED AS THEY WERE BY SO MANY FROM THE OLD COUNTRY, THE SECOND GENERATION GREW UP MORE OR LESS BILINGUAL, AND IN SOME RESPECTS WERE ALMOST AS SCANDINAVIAN AS THEIR PARENTS.* Even after they were grown they might meet on the street and exchange a few pleasantries in Danish or Swedish or perhaps a mixture of the two. Often one parent was Swedish and the other Danish.

Between 1850 and 1905 about 30,000 converts came to Utah from the Scandinavian countries. By 1905 the organized immigration from these countries was a thing of the past, and after about 1910 not many more came. *BY THE LATE 1920'S THE RANKS OF THE OLD ORIGINALS WERE THINNING OUT, AND IN ANOTHER TEN YEARS THEY WERE NEARLY ALL GONE. THEIR PASSING MARKED THE END OF AN ERA, THE LIKE OF WHICH WILL NOT BE SEEN AGAIN. THOSE OF US WHO KNEW THEM, WILL ALWAYS CHERISH THEM, AMONG OUR FONDEST MEMORIES.*



“They Crossed the Plains with a Handcart” (Battle Creek English)

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compiled and written by Laural Bushman

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1st great granddaughter of Edward (Ted) & Alice Warburton

2nd great granddaughter of Thomas & Harriet Richins and John & Betty Warburton

3rd great granddaughter of John & Ester Deveraux

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2002

**Preface:** During the summer of 1855, Elder Edmund Ellsworth, who was serving a mission in England, received a letter from President Brigham Young asking if he would lead a company of Saints to cross the plains on foot. (Walker, p44)

“On 29 October 1855 the First Presidency issued the “Thirteenth General Epistle,” regarding immigration to Zion: “The [Perpetual Emigrating] Fund is designed to deliver the honest poor, the pauper, if you please, from the thralldom of ages...Let all the Saints who can, gather up for Zion...Let them come on foot, with handcarts ...[Thereby] the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance.”(Walker, p45) “By this means of travel, the emigrants could journey from Liverpool, England to Salt Lake City for about forty-five dollars.” (Berrett, p280)

Latter-Day-Saint Elders in England, instead of returning directly home, were informed that they were to aid those who planned to emigrate during the coming season. In March of 1856, Elder Ellsworth was with 529 Saints that embarked on the sailing ship ‘*Enoch Train*’. They set sail at Liverpool bound for Boston. This was the first group that would travel with the aide of the Perpetual Immigration Fund and cross the plains with handcarts. (Walker, p45)

## **Deveraux and Richins Families**

Also on the ‘Enoch Train’ were five of my ancestors, John and Ester Deveraux, their daughter Harriet, her husband Thomas Richins and their one year old son, Albert Franklin. Fifteen years previously, the Deveraux family had been baptized by Apostle Wilford Woodruff in a small pond on the John Benbow farm in Herefordshire. They had been among ‘The 600 members’ of the ‘United Brethren’ converted by Apostle Woodruff. When Harriet was 13, she was baptized on 30 Jul 1846 by Elder William Webb. (Fischio) Thomas Richins was baptized, at age 24, on 1 Jan 1850 at Sheepscomb, Gloucestershire. (Richins, p5)

Ester Deveraux was 60 years old and in poor health when she left England and had been advised not to start on such a long journey. But, her faith was so strong that she said she would rather die on the way to Zion than not to make the attempt. When the ship was about ten days out, Ester passed away from consumption and was buried in the sea. (Fischio) (Mormon Immigration Index)

## **Warburton Family**

In January 1856, two months before the ship 'Enoch Train' set sail, John and Betty Warburton, with their six year old son Edward (Teddy), had left Yorkshire and sailed on a cargo ship through the canals of Lancashire and into the Irish Sea. Their plans were to sail to Liverpool where they would join with a group of Saints that would then sail to America. Betty was expecting a baby and on the 2<sup>nd</sup> day of their journey, as they were going through 'The Channel', she became ill. Unable to obtain medical help, she died from complications of her pregnancy. Because the ship was then far out at sea, she was wrapped in canvas and lowered into the waters. John and Teddy were devastated as they watched their beloved wife and mother buried in the Irish Sea. Before her death, Betty made John promise that he would continue on to Zion. (Proctor)

Two days later, when John and his son reached Liverpool, they learned the ship they were supposed to have sailed on had left the day before. John was in despair until, he ran into some old missionary friends and they arranged for him and his son to sail on the ship 'Independence' with church leaders and missionaries that were returning home. (Proctor)

**\*Note:** This is the reason John and Edward Warburton are not found in the Mormon Immigration Index.

It was the end of February 1856 when they landed in New York. John and Teddy stayed close to the church where John was able to find work and earn enough to care for their needs. A few months later, with another group of Saints, they boarded the Rock Island Railroad in New York and took the North Western route through Chicago to Iowa City. There were coach cars on the train but the Mormon immigrants rode in the box cars. (Proctor)

## **Ship 'Enoch Train'**

After five weeks and five days on the ocean, the ship 'Enoch Train' landed at Boston Constitution Wharf on 1 May 1856. The immigrants then went to New York by boat and rail, and by train to Rock Island, Illinois. Crossing the Mississippi River on a boat, they then boarded a train of box cars. The cars had no seats; the travelers had to sit on their trunks and baggage and had no room to

lie down at night. They reached Iowa City late at night on May 12 and had to walk four miles to the camp. The next five weeks were spent making handcarts and preparing for their journey across the plains. (Fischio) (Walker, p45)

## **'Iowa City'**

When John and his son reached Iowa City they found old friends from Yorkshire and new friends from other parts of England. They joined with the Edmund Ellsworth group where they met Thomas and Harriet Richins and John Deveraux. John Deveraux was 56 years old, Thomas was 30, Harriet was 22 and their little son, Albert, was 16 months. John Warburton was 33 and Teddy had just turned 7 years old. (Proctor)

The handcarts were made of hickory and oak with axles of strong hickory or iron. The shafts were six feet long with three or four cross bars from the back part to the front. There was a space of four feet for the lead person to pull the cart. Canvas was stretched over the crossbars or boards and this was surrounded by a box frame three or four feet long and eight inches high. This cart held all the family's belongings. (Fischio)

John Warburton was a great help in building the handcarts and getting them into shape. He had experience as a wheelwright and was a healthy strong man. Though not large in stature, he had a great will to work. He also helped to repair the handcarts during the journey. Every tiny bit of oil and grease was important to keep them from drying out and falling apart, especially the wheels. They were built of wood to keep the carts as light as possible for the people to pull them. Thomas Richins, who was a blacksmith by trade, also contributed much to the success of the trek. (Proctor)

According to the Walker article, the members of the company were given one tent and four handcarts to twenty persons. However, in John Warburton's life sketch it says that John and his son were issued a handcart of their own but they shared it with the Richins family. Harriet Richins wanted badly to take along her rocking chair. Her sewing machine was allowed in the supply wagon because sewing machines were in short supply in the valley. (Proctor)

To each company of twenty handcarts, there would be two or three covered wagons drawn by a span of oxen, a few milk cows and some beef cattle. They would be cared for by the herd boys who, included Teddy Warburton. The boys shoes wore out rapidly and after a few patchings they took burlap to wrap their feet in when the going was rough. They seldom complained. (Fischio) (Proctor)

Mary Ann Jones, another member of the Ellsworth Company, wrote: "We

left Iowa City 9 June 1856 and traveled to Florence, leaving there 16 July. The handcarts were flimsy and were continually breaking down....Our company [Edmund Ellsworth, Captain] consisted of 274 members, the other passengers of the ship were in the second company [Daniel McArthur, Captain]. We traveled from ten to twenty eight miles each day.” (Walker, p45)

The ox teams started with them in the morning but would be from one to three hours behind getting into camp at night. The Ellsworth Company was a happy group and had little misfortune. There were four babies born, two died and one mother. All was good with them if the babies came in the night while they were in camp. But if they came in the day time, the carts and wagons would just keep rolling along. Sometimes the supply wagons would have two mothers to care for at one time. (Fischio)

When the Saints would die along the way, they would dress and prepare the bodies, wrap them in blankets or canvas and dig a shallow grave in the evening. The next morning a short service would be held and the company would go on. Two or three men would stay behind to finish the burial and often John Warburton would be called upon to perform this service. They would say an extra prayer that the Indians or wild animals would not molest the grave and also leave a message for those coming on behind. (Proctor)

Provisions became scarce so they were put on rations, one pint of flour per person per day. This they cooked as best they could. One day Harriet mixed too much water with the flour and all they could do was drink it. One time Thomas was so hungry he cut pieces of rawhide from the cart to eat. (Hilton)

Harriet told how a band of Indians came into their camp. One of the Indian squaws who had a papoose saw a hungry pioneer woman trying to nurse a little undernourished baby. The Indian mother felt so sorry for them she took the baby in her arms and nursed it. However, it made the baby sick because it was not used to such rich milk. (Fischio)

The travelers did have some meat. Occasionally a deer or elk was served out and once Brother Ellsworth killed a cow. On the sixth of August they saw thousands of buffalo. Four were shot. The next day their hungry appetites were satisfied with buffalo meat but, they had to dig for water and it was very thick. A few days later, all or most of them had bad diarrhea or purging. They didn't know whether it was the buffalo meat or the muddy river water that caused it. (Fischio)

Mary Ann Jones, wrote: “Some stomachs may reject a supper cooked with water taken from a buffalo wallow and on a fire of buffalo chips, but to us the food was good....A very remarkable thing happened while we were at the Platte river.

One of the oxen used to pull the wagons, died. Brother Ellsworth asked the brethren what could be done. "Should we place a cow in the team?" One brother said; "Look, Brother Ellsworth, at that steer on the hill."...The animal worked as well as the others. When we were within two days of Salt Lake City we met some wagons sent with provisions to help us the remainder of the way. The next morning, when gathering animals, that steer was gone. After hunting for him for several hours Brother Ellsworth said, "The Lord loaned him to us for as long as we needed him." (Walker, p47)

They traveled through dust storms, electrical storms, and bright sun that sunburned and baked them. To keep their spirits up as they traveled they would sing;

**'The Handcart Song'**

Ye Saints that dwell on Europe's shores,  
Prepare yourselves with many more  
To leave behind your native land  
For sure God's Judgments are at hand.  
Prepare to cross the stormy main  
Before you do the valley gain  
And with the faithful make a start  
To cross the plains with your handcart.

**Chorus:**

Some must push and some must pull  
As we go marching up the hill,  
As merrily on the way we go  
Until we reach the valley, ho. (Walker, p49)

They camped about nineteen miles from Fort Laramie and there they had plenty of wood to burn. It was quite a treat after burning nothing but buffalo chips for so long. (Fischio)

On 18 September 1856, while the handcarts of the Ellsworth Company were traveling up the hill west of Green River, they were surprised to suddenly come upon seventeen missionaries bound for Great Britain and other locations. Thomas Bullock, one of the missionaries, wrote, "Their faces were much sunburnt and their lips parched; but cheerfulness reigned in every heart, and joy seemed to beam on every countenance." (Walker, p47)

When reaching Fort Bridger and the mountains, the way became harder and they could not make as good a time. However, knowing that they must go through the mountains before reaching the promised valley, they pressed on. (Proctor)

After almost four months of weary traveling, having been delayed by

sickness and deaths and the breaking down of handcarts which were made of unseasoned lumber, 'The Edmund Ellsworth Company' reached Salt Lake on the 26<sup>th</sup> of September 1856. The company was met in Emigration Canyon by Brigham Young, the Nauvoo Band, and a large number of Saints. They were given a hearty welcome. Harriet used to tell of them bringing watermelons to them on their arrival. (Fischio) (Walker, p49) What a joyous day that would have been for Thomas and Harriet Richins to finally reach their destination after traveling such a long and difficult journey from their home in England. But, for the two Johns who had both buried their wives in the sea, it must have been bittersweet.

**'Church Emigration' publications gives the following report of their arrival in the Salt Lake Valley:**

Consequently, on the 26<sup>th</sup>, Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells and many other citizens in carriages and several ladies and gentlemen on horseback, with a part of Captain H. B. Clawson's company of lancers, and the brass bands under Captain William Pitt left the President/s office at 9:00 AM with the view of meeting them back of the Little Mountain.

President Young ordered the party to halt until the handcarts should arrive, and with President Kimball drove to meet them. Soon the anxiously expected train came into sight led by Captain Ellsworth on foot and with two aged veterans pulling the front cart, followed by a long line of carts attended by the old, middle-aged, and young of both sexes.

When they were opposite the escorting party, a halt was called and their captain introduced the newcomers to Presidents Young and Kimball. This followed by joyous greetings of relatives and friends, and an unexpected treat of watermelons. While thus regaling, Captain Daniel D. McArthur came up with his handcart company, they having traveled that day from the east of Big Mountain.

From the place of halting to the public square in the Sixteenth Ward the following order of march was observed, under the supervision of Captain Clawson: 1. lancers, 2. ladies on horseback, 3. Presidents Young, Kimball, and Wells' carriages, 4. the bands, 5. Captain's Ellsworth and McArthur companies, 6. citizens in carriages and on horseback.

The line of march was scarcely taken up before it began to be met by men, women, and children on foot, on horses, and in wagons, thronging out to see and welcome the first handcart companies and the numbers rapidly increased until the living tide lined and thronged South Temple Street.

The procession reached the Sixteenth Ward Square about sunset, when the lancers, bands, and carriages formed in a line facing the line of handcarts; and after a few remarks by President Young, accompanied by his blessings, the spectators and escort retired, and the companies

pitched their tents at the end of a 1,300 mile walk.” (Fischio)

Mary Ann Jones described their arrival: “It was a day never to be forgotten. We had reached our goal, traveling on foot all of the way....We had left comfortable homes, fathers, mothers, brothers, sisters, and friends, all for our testimony of the Gospel of the Lord Jesus Christ and for the privilege of hearing a prophets voice and to live with the Saints of God.” (Walker, p48)

Of the 274 people who embarked upon the journey of the Ellsworth company, 13 persons died from consumption, diarrhea, and whooping cough, except for the death of Henry Walker who was killed by lightening. (Walker, p48)

**Thomas and Harriet Richins** found a little one room dugout in the foothills, on the ‘East Bench’ of Salt Lake Valley to live in and John and his son stayed with them just long enough to help build on an extra room and a lean-to. Thomas’ brother, John Richins, his wife and their baby, were following in the Willie Handcart Company and would need a place to live when they arrived. That company, unfortunately, started too late in the season and got caught in mountain blizzards. When they arrived in Salt Lake they were in need of much help. (Proctor)

The Richins family stayed in Salt Lake for five years until they were called by Pres Brigham Young to move south and help settle Goshen, Utah County. Thomas engaged in farming and worked at his trade as a blacksmith. (Proctor)

**John and Teddy Warburton** stayed in Salt Lake until the following March when President Young issued John a quarter section of land in the northeast part of Battle Creek, Utah County, now known as Pleasant Grove. They moved to Battle Creek where John built a small adobe house in the fort. (Proctor)

On 10 Jun 1857, **John Deveraux** married a widow named Mrs. Ann Perkins Price. (Ancestral File) In the 1870 Federal Census Records, John is listed as age 65, living in a community called Newton in Utah County, with a wife named Anne who was 60. He was a farmer, owned personal estate worth \$200 and property valued at \$275. He could read and write and his birthplace was England. It may be that President Young also issued John Deveraux a piece of land.

Twenty years later in 1876, **Edward (Ted) Warburton married Alice Mirenta Richins**, a daughter of Thomas and Harriet Richins that had not yet been born when they crossed the plains together. Ted and Alice were my great grandparents.

**\*Note:** There is a discrepancy between English records and American records regarding John Deveraux's birth date. English records have him born in 1800 while American records list his birth as 1805. The English records are correct.

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Isaac (Ike) Edward Carlson
1879 - 1938
Clyde (Clydie) Harriet Warburton
1883 - 1935

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written by Laural Bushman  
granddaughter  
2002

### **Isaac Edward (Ike) Carlson**

Isaac Edward Carlson, the son of Isaac (Isak) Carlson and Mary Betsy (Bengta Marie) Anderson was born 26 Aug 1879 in Pleasant Grove, Utah. He was the oldest of ten children and the first member of his family to be born in America. His parents and grandparents had all come from Sweden. His father's family immigrated in 1872, his mother in 1877, and his Grandmother Anna Offeson in 1880. They all crossed the ocean on steamships and traveled to Utah by train.

**\*Note:** See papers 'Nils Carlson and Karna Hanson' by Laural Bushman, 2002 and 'Bengta Monson, Anna Larson, and Bengta Marie Anderson' also compiled and written by Laural Bushman, 2002.

Isaac Edward or Ike, as he was commonly known, grew up surrounded by the many Scandinavian immigrants that had settled in and around Pleasant Grove. The 'Scandies' stayed together socially and somewhat separate from the other immigrants because of a feeling of nationalism.... plus the language barrier. Also, most of them arrived 20 or 30 years after the first settlers and the best land had already been taken. Frugality and different ways set them apart....They clung to their native culture with their old familiar foods and, by observing holidays in the customs of the old country. Surrounded as they were by so many of their own people, the second generation grew up more or less bilingual. (Christiansen)

For some years the Scandinavians were permitted to hold their own church services. Ike's father, Isaac Carlson Sr, was called to preside over the Scandinavian meetings and was still serving in that position in 1920. (Christiansen) (Carlson, Isaac)

**\*Note:** Ike's two youngest daughters, Hazel and Betty, were the only family members still living when I started researching his life in 1999. They do not remember their father speaking Swedish but, considering the environment he grew up in, it is most likely that

he did.

Most of the Scandinavian immigrants had very little means when they arrived in Pleasant Grove....Those who had learned a trade in the old country usually continued to work at it here. Many who did not have a trade acquired a few acres of fruit and berries....and by intensively cultivating these small plots and working at any temporary jobs that came their way, they made a respectable living. They had few luxuries and plenty of hard work, but that was what they were accustomed to. (Christiansen)

Ike's parents bought a tract of land along the base of Mount Timpanogos known as the 'East Bench'. There they built their home and raised their family. Isaac Sr wrote in his diary, "My occupation has been, part of the time, farming and mason work and I engaged in the fruit business for about twenty years." (Carlson, Isaac) Being the oldest son of such hard working people Ike was taught to work from an early age and given many responsibilities. "His parents depended on him and he was always helpful to them and to his brothers and sisters." (Bradshaw)

In 1896, when he was 17 years old, his father was called to serve a two year mission in Sweden. At that time, there were seven living children in their family and his mother had poor health. Being the oldest son, Ike took his father's place in being responsible for the family while he was away. "Isaac Sr was honorably released from his mission and returned home after 20 months because of Mary's sickness." (Carlson, Isaac)

Ike attended the BYU for a short time. His daughter, Hazel Bushman, has in her possession a book titled "A Brief History of the Church of Jesus Christ of Latter-Day- Saints" and in the front cover is hand written, "Bro. Isaac Carlson B.Y.U." (Bradshaw)

As an adult, Isaac Edward Carlson was six feet three inches tall and very strong from all the hard work he had done on his father's farm. He was not only tall in statue but tall in pride. (Bradshaw)

### **Clyde (Clydie) Harriet Warburton**

Clyde (pronounced Cli-dee) Harriet Warburton grew up across the road from the Carlson family. She was born 4 Mar 1883, the fourth child and only daughter of six children born to Edward (Ted) Warburton and Alice Mirenthia Richins. Her parents and grandparents were all English. Her father, three grandparents, and one great grandfather had all crossed the ocean on sailing ships and crossed the

plains in the Captain Edmond Ellsworth's Handcart Company in 1856. One of her grandmothers and one of her great grandmothers had died on the trip and been buried in the sea. Her mother was born shortly after their arrival in the Salt Lake Valley.

**\*Note:** The lives of Clydie's ancestors are all recorded in separate papers compiled and written by Laural Bushman, 2002.

Clydie's father ran a sawmill in American Fork Canyon during her younger life and later owned and operated the first threshing machine in the valley. He also had a ten acre orchard in which he raised and sold fruit. Being the only daughter in a family of boys, she and her mother were very close. She learned to work hard from her mother's example and became very proficient in cooking, sewing, and managing a home. Her mother always kept everything shiny clean, neat, and orderly and Clydie did the same when she later had her own home.

She was blessed to be able to attend school and must have been a very good student because one of her school notebooks dated the year she was 16 has survived. The work in it, diagramed sentences, is meticulous with beautiful handwriting. In 1898, she received a small New Testament from the Pleasant Grove Ward Sunday School and in 1901 was given the book 'The Mill on the Floss' by George Eliot, both for regular attendance.

In 1904 when she was 21, Clydie was working as a housekeeper in the home of a lady in Salt Lake.

**\*Note:** A letter her mother wrote to her at that time is found in the paper Edward Warburton and Alice Richins compiled by Laural Bushman, 2002. In it her mother paints a picture of what their lives were like at that time and answers questions Clydie had asked about dances held in Pleasant Grove and other events.

## **Ike and Clydie Carlson**

Ike and Clydie were married 5 Sep 1906 in Provo, Utah. They purchased a tiny two room adobe house prior to their marriage, that was located just two blocks south of their parent's homes, and worked hard to fix it up so it would be clean and ready to live in when they were married. Then just before the wedding day a big rain storm came and caused a flash flood. Mud and water raced through their new house and it had to be completely re-cleaned before they could move into it. Through the years, two additions were made. First a small bedroom, pantry, and big kitchen were added. The kitchen was the largest room in the house and the most lived in. Later, a summer porch was built on with a stove in it to keep the heat out of the main house during the summer. The

washing machine was kept in the porch and during the winter Clydie would do her washing there. In the summer she would do it outside. (Bushman, Hazel) (Bradshaw) (Carlson, Viola)

Ike and Clydie Carlson had six children born to them, three boys and three girls; Isaac Reed was born 9 May 1907, Keith Ellwood 14 Oct 1908, Ward Dean 20 Sep 1910, Alice 24 Nov 1912, Hazel 5 Apr 1917, and Betty 24 May 1924. They were sealed in the Salt Lake Temple 13 Sep 1911 and after that visited the temple as often as they could. Clydie was very particular about the care of their temple clothing. (Bradshaw)

In 1909, Ike made a trip, by train, to the World's Fair in Saint Louis, Missouri. It is unknown why he went without his wife, but it is for certain that he wished she was with him. One of her most prized possessions was a beaded pin cushion he brought back to her. Two post cards he sent home are presently in the possession of their daughter, Hazel. (2002)

Isaac Carlson Jr earned his living the same way many of the Scandinavian immigrants in Pleasant Grove did. He intensively cultivated a small acreage and worked at whatever jobs he could find. The Carlsons purchased 22 acres of land. Five acres was around their house and the rest was in Manila, about ten miles northwest of where they lived. On the land in Manila, Ike would grow potatoes, hay and grain. Around their home they had a large orchard, raspberry patch and huge garden. They grew all kinds of vegetables in great abundance. They also kept horses, cows, pigs, and chickens. (Carlson, Viola)

Ike was an enterprising man, doing things on time and working every minute. With the land, crops, and animals there was always plenty of work for the children to help with and he believed that the best thing you could do for your children was to teach them to work. Clydie taught them that anything worth doing was worth doing well. The boys helped their father with all the outside chores and the girls helped their mother inside, as well as, working outside when needed. Ike and the boys would hook up a team of horses and a wagon and take a load of fruit and vegetables to Salt Lake City to sell. It would take a day to get there and a day back. They would stop at houses along the way and then go to the Salt Lake Fruit Market. Then back to Pleasant Grove and start over again. (Bradshaw) (Carlson, Viola)

Bringing the hay in and putting it up in the barn was a job that involved nearly all of the family members. After the hay had been pitched by hand onto a wagon in the field and pulled into the barn yard with horses, one of the boys would clamp the hay with a big metal clamp or hay fork tied to a rope. The rope went up over a rafter and down to a horse. One of the girls would ride the horse

and when the boys shouted at her, she would walk the horse out away from the barn and the bundle of hay would raise high enough for Isaac and the other boys to swing it into it's place in the loft. (Bradshaw)

Once when Hazel was helping her father with the potato harvest, the first wagon load of potatoes were carried into the cellar, when the second load arrived and she started to put them in, her father stopped her and said that these were to be used to pay tithing. Hazel suggested that they should use the potatoes that were already in the cellar to pay tithing and keep the second load because they were much bigger and nicer. Her father's reply was, "That is not the way you pay tithing. The best goes to the Lord." (Bradshaw)

Ike worked for a short time in the Merquir Silver mine in a small town away from home but, hated being away from his family. (Carlson, Viola) Over the years, he worked in a blacksmith shop, shod horses and welded wagon wheels. He was never idle and men always wanted to hire him because they knew they would get a full day's work and more. He was employed for a number of years by the Utah-Idaho Sugar Company, served one term on the Pleasant Grove City Council, worked as water master, and county road supervisor and the last few years of his life he was City Marshal. The City Marshal's job included being dog catcher. (Carlson, Viola) (Bradshaw) He built a V-shaped sled to clear the snow from the sidewalks and make paths. When it snowed he cleared the way for the kids to walk to school and to church. He cleared his neighbor's walks as well. (Bradshaw)

Ike's daughter-in-law, Viola, wrote: "When it was getting harder for him to do heavy work, he was a water master. He used to take his wife with him when taking the water notices to people. Betty their youngest child was a baby at that time. They would take her with them and she would always go to sleep. On the days they didn't have to take the notices, she would cry until they would have to take her for a ride." (Carlson, Viola) (Bradshaw)

Clydie's home was always spotless and it was often said that her house was so clean you could eat off her floors. She had a coal/wood cook stove in the kitchen and during the summer when she was using the stove in the porch so the kitchen wouldn't be so hot, the one in the kitchen was so shiny clean you could sit on it. Her meals were always served on time and prayerful. Every year she would bottle hundreds of bottles of fruit and vegetables and the remainder was stored in a root cellar along with salt meats. (Carlson, Viola)

Clydie was an excellent seamstress and enjoyed crocheting and embroidery. She also liked to quilt and went to many quilting bees. (Bradshaw) "She made clothes that were perfection. She would make the new babies that

were coming night gowns, bands, and petticoats, out of real wool so they would stay warm all winter. Her work was so neat and well sewn they would last for all the children you may want to have.” (Carlson, Viola)

With six children, and only two tiny bedrooms in their house, during the summer Clydie would fix the boys a place to sleep in the back of the barn. All the farm equipment, cars, etc would be moved outside and she would hang a canvas cover so they would have some privacy. During the winter, the boys would sleep in the little bedroom and the girls on a fold away couch in the living room. The bedroom had one double bed and a dresser without a mirror. All three boys or all three girls would sleep together in the one bed. (Bushman, Hazel)

Clydie taught her children many sayings like: “If you say something bad about others, it always comes back to yourself”, “If you can’t say anything nice, don’t say anything at all”, “The Lord helps those that help themselves” , “Whistling girls and crowing hens always comes to some bad end”, “If anything is worth doing, it is worth doing well”, and “Do unto others as you would have others do unto you”. (Bradshaw)

She was a hard worker, so much so, that her grandson, Ellwood, said he never saw her sit down, she was always busy with something. But in the evenings after the work was done, the family liked to play card games together. (Bradshaw) (Bushman, Hazel)

Hazel wrote the following about her mother, “Mother took care of the chickens and what eggs she sold, the money was hers to keep and save. We went to Salt Lake City and I saw a coat in the window of a store. I said, “Isn’t that a pretty coat.” Mother said, “Lets go in and look at it.” She told me to try it on, then said I could have it. I was shocked and said, “We can’t afford it. “ She said, “It could be my Christmas gift.” (Bushman, Hazel)

Ike and Clydie belonged to a club of six couples who met together once a month. They never knew ahead of time who’s house they would meet in, so all had to have their homes clean and ready. They would play cards, have lunch, and laugh. Ike’s pet name for Clydie was ‘wifey’. (Bradshaw)

A neighbor, Ben Adams, was the first person around to have a radio. A local boy (Fugal) was to play his xylophone on the radio. Ike, Clydie, and the kids all went over to the Adam’s house to hear the Fugal boy play his xylophone. When they got there they had to take turns putting on big ear phones to hear the music on the radio. The whole family was excited. (Bradshaw)

When Hazel was about 16 years old, her brothers had shown her a little bit

about driving the 'Model T Ford'. One spring day, her mother convinced her that she could drive to the family farm in Manila. She wanted to take a picnic lunch to Isaac and the boys who were working there. Hazel tried to tell her that she really didn't know how to drive that well by herself, but she said, "Of course you do." The road that led down to the field was narrow, but she made it okay. After dinner she tried to talk her Dad into turning the car around for her, but he wouldn't. She finally got it turned around and drove her mother home and everything was fine until they got to the house. When she went to stop, her foot hit the wrong pedal and the Model T went right up the step onto the porch and, all the while Clydie was yelling, "Whoa! Whoa!" Hazel was flustered, the engine killed, and the Model T rolled off the porch, but the railing was ruined. She was sure her mother was going to be angry but, when she turned and looked she was laughing so, Hazel laughed too. (Bradshaw)

One Sunday at dinner, Clydie was slicing the beef roast she had prepared when, she sliced right across her thumb cutting part way through the cord that makes the thumb work. When it healed she could use it, but it bothered her a lot. Sometime later she was skimming the cream off a pan of milk when she picked up the pan with her thumb on the bottom and suddenly the rest of the cord tore. The pan of milk fell on the floor, splashing everywhere and Clydie lost most of the use of her thumb. She would have to move it with her other hand when she wanted to change it's position. (Bradshaw)

Viola Carlson wrote the following: " I met the family in 1928. I was just 16 years of age. A very close friend of mine ask me to go to Pleasant Grove to pick raspberries. During our spare time we would go visit her aunts and uncles. Clydie Carlson was the Aunt we liked to visit the most. She always fixed us a good meal....She was always so good to welcome people in her home....Even after her son and I were married she always welcomed our friends into her home." (Carlson, Viola)

Ike and Clydie's children began to get married and leave home in 1929 when Keith married Viola (Vie) Miller. Alice married Nello Nielsen in 1933, and Reed married Dorothy (Dot) Maynard in 1934. Ward married Virginia Maynard, two years after his mother, died in 1937. Reed contracted arthritis as a young man and became very ill after he was married. Isaac helped him to build a little house on his property in Manila. In almost every piece of correspondence that has survived over the years, there is mention of Reed being sick.

Ike had a name for being a kidder and once put Limburger cheese in the pocket of an unsuspecting friend and watched and laughed as others reacted to the smell. One time the joke was on him. He had been playing with his youngest daughter Betty and let her put some pin curls in his hair. Later, he forgot they

were there and went down town. (Bradshaw)

Isaac's generosity and goodness to people was something everyone talked about and Clydie was kind to all who crossed her path, especially those whose lives she could lift with a little talk and some warm food. The good things they did for neighbors, you couldn't name them all. They would take potatoes, apples and what vegetables they had to those that didn't have, especially to the widows with lots of children." (Bradshaw) (Carlson, Viola)

"Clydie did all these things with a bad heart. She even had her last child in her home without a sedative" (Carlson, Viola) "Life took its toll on Clydie, she had sinus problems so serious that she had to go to Salt Lake and have surgery in which, they removed a bone from her nose, but it didn't help much. She had a difficult time with the delivery of her last child and continued to struggle with female problems. She had arthritis in her hands that caused her fingers to be twisted so much that when she wanted to sew she would have to cut out the fabric and baste the pieces together and then let Hazel sew them for her on the sewing machine. She developed a hereditary hearing loss, so going to church was difficult and, she had heart problems and took the medicine digitalis." (Bradshaw) (Carlson, Viola)

**\*Note:** The hearing loss was inherited from the Richins and Deveraux families and has continued down the familyline.

About this time, Clydie, whom Ike affectionately called "Cur-leany Ike-in-stien" when he pulled her down on his lap, had become quite ill. He stayed with her most of the time but, one day he had to go and fix some water ditches so, he asked his married daughter, Alice, to come and stay with her mother while he was at work. Alice brought her little daughter, Joan, with her....Clydie didn't have much of an appetite so Alice fixed her a bowl of corn flakes for breakfast. Suddenly she had a heart attack and died. It was 16 Apr 1935 and Clyde Harriet Warburton Carlson was only 52 years old. Alice wanted to run for help but didn't want Joan to follow her, so she took her into the orchard, took off her shoes, and left her there. Then she ran the two blocks to her grandparent's house to get help. (Bradshaw) Hazel was called out of the classroom at school to be told her mother had died. (Bushman, Hazel)

At Clydie's funeral it was said that you never heard her say a bad word about anyone, your name was safe with her. Clydie was a devoted wife, a good mother, a good friend and her days were occupied in service to her family, and being helpful to others, providing them with the bounties she had stored in her cellar. (Bradshaw)

The following letter was written to Isaac and his family at the time of Clyde's death:

Pleasant Grove, Utah  
April 17<sup>th</sup> 1935

Dear Cousin and Family,

It was surely a shock this morning to learn of your great sorrow. How I wish we could help bear each others burdens in times like these. Our hearts ache for you and your family. May our Heavenly Father bless you dear cousin, and give you strength and courage to bear up thru this trial. May the power and blessings of His Spirit be close about you and with you to comfort your aching hearts. Elder Orson F. Whitney wrote the following lines which express so beautifully, the things I would like to say.

**'Clyde'**

*"To the regions of rest where the blissful abide  
Rocked to sleep on the waves of eternity's tide,  
Thou are gone in the years of thy womanhood rare,  
And a bright star has dropped from life's firmament fair.*

*Dos't thou dream of the sorrow bewailing thee here,  
Of the once happy home, of the hearts sad and dear  
That were want to brim over with gladness and glee?  
Though they ne're knew delight if t'were absent from thee.*

*Art thou mindful of him, thy young life's early love,  
Whose fond soul sorrow bowed, fain would seek thee above  
Save t'were duty to bide where stern destiny's thrall  
Has enchained him a captive, awaiting God's call?*

*Will thy angel heart yearn for love's tender caress  
From thy children left in the world motherless?*

*Is memory immortal, or aught to thee now  
The burdens 'neath which thy soul erstwhile did bow?*

*Soft as falls from the fountain of life the glad dew  
O're the sun-withered flower, till it blossom anew,  
Was the voice that gave answer, so silent, so sweet,  
Ne're did music of earth, the rapt senses so greet.*

*Dos't thou mourn love, my absence? Behold I am here  
At thy side, tho unseen, and shall ever be near.  
Deem me not with the dead. 'Tis from death I am free*

*And 'tis thou that art with them, my darlings and thee.*

*For am I not still thy companion and friend?  
Or can death break the sealing that knoweth no end?  
Where else should I be love, than here at thy side  
Ever near thee to cheer thee, what ere may betide.*

*And our children, tho bereft of a mother's fond care  
In the life I have left, shall they not claim a share  
Of that love which alone may the ransomed ere know  
As they have in its waters or bask in its glow.*

*Is memory immortal? Aye, ever and ere  
All that life hath ere known or forgotten, is here  
Plainly writ in the book of the soul, where we read  
Of the hearts ever hope, of the past's every deed.*

*Ne'er grieves the glad spirit o're pains that are past,  
Nor sighs for earth's pleasures too sinful too last,  
For the summit is gained and the mystery river  
Of the wisdom of God and the Glory of Heaven"*

Written by Orson F. Whitney

Again we say, God bless you Ike, and may He pour out his comforting spirit upon you and the children and make you equal to the trial and bereavement you've been so unexpectedly called to meet.

With Love and Tenderness

Jens, Lavina and Family (Fugal)

Isaac was devastated. Clydie had been his strength. There were three children still living at home; Betty, who would be 11 years old in a month, Hazel, who had just turned 18 years old and was to be the family's first high school graduate in a month, and Ward, who was in his early twenties. Ike could be found standing at the east window of their home gazing out, but seeing nothing, for long periods of time. If you talked to him, he didn't answer. He was so grief stricken that he didn't realize how much his children were suffering, especially Hazel, who had been exceptionally close to her mother. She was at an age where she would have been leaving home but instead, stayed and tried to take her mother's place. She did the best she could but did not have the years of experience that Clydie had. After her mother's funeral Hazel found some money in the sewing machine drawer that her mother had been saving to buy her a graduation dress. She wrote this poem:

***"Oh Mother Dear"***

*Oh mother why did you leave us my dear.*

*To face all of these long coming years.  
Without you and your cherry smile,  
To gladden our hearts for the while.  
For we love you dearly Mother dear.  
And we shall always wish you were near.  
To hear our troubles and joys.  
Oh mother won't you please come back to us  
In our dreams or in a loving touch.  
For we miss you and wish you were near.  
Written by Hazel Carlson*

Betty, who was ten years old and in the fifth grade at the time her mother died remembers dreaming that her mother was standing under the big apple tree in the backyard and as she would run towards her crying out, "Oh Momma," her mother would disappear. Betty said she dreamed this dream three times and in the third dream she finally got to put her arms around her mother and then the dream didn't come any more. (Bradshaw)

It was after Clydie's death that Ike took the job as City Marshal. He would pick up men for being drunk and disorderly and instead of taking them to jail, he would take them home and give them a stern warning that he didn't want to be called out to pick them up again or else! They never showed up drunk again because they liked him and knew he meant business. Being the City Marshal also meant being the dog catcher. Ike would tell stories about going to pick up a dog for not having a licence, if they didn't have the money for the dog tag, he had to take the dog unless, the children cried and then he would pay for the tag himself. (Bradshaw)

A year and a half after Clydie passed away, Isaac married again. The lady, Ethyl May Hilton West, had been a friend of the family for years. She was a widow and worked as the town librarian. Ike was still a young man, very lonely and with a young daughter to raise. He took Betty and went to live with his new wife. Hazel then went out to work in other people's homes. In 1937, Ward married Virginia Maynard and took her to his parent's house to live.

A few letters Ike wrote to his daughter Hazel after she left home are still in existence. In them he talks about his work as a marshal, his daughter Betty's activities and his son Reed's poor health. In a letter dated Dec 2, 1937 he says, "Reed is no better, he cannot get out of the house....I do not know what I can do to help him."

On Feb 9, 1938 Betty wrote a letter to Hazel and on the back page, Ike added, "I have been busy running down two burglars....I am going to Salt Lake today and get measured up for my new uniform so when I get 'dolled' up you will

not know me. Best Love and good wishes, Dad.”(Carlson, Ike) Seven weeks later on 30 Mar 1938 , Isaac Edward Carlson passed away from pneumonia. He was 58 years old and had only been married to his second wife for a year and a half. His obituary was printed in four newspapers. Some of the comments made about him were:

“Hundreds of friends and associates paid last tribute to Isaac E. Carlson, City Marshal, at one of the largest funerals ever held here.” (Obituary)

“Mr. Carlson was a devote member of the L.D.S. Church at the time of his death. He was an active church worker, having held the office of High Priest and, had been President of the Sunday School Superintendency for eighteen years.” (Obituary) (Bradshaw)

“Pallbearers were Mr. Carlson’s nephews, Kenneth, Gordon, Rulon, Bert, Jack and Joseph Carlson. Honorary pallbearers were Mayor Milton Adamson, Duane Harper, H. W. Jacobs and LeGrand White.” The High Priests of Timpanogos Stake formed the line of march and occupied the choir seats during the services.” There were four speakers, and four special musical numbers.” (Obituary) Ike was buried next to Clydie in the Pleasant Grove Cemetery.

The most defining theme of Ike Carlson’s life was his generosity, he even paid to send several young men, who were lacking in funds, on missions. He set an example for his whole family and those who had come to know and love him. (Bradshaw)

Betty, who was only 14 years old when her father died, stayed with his second wife, Ethyl, for a few years. In 1943, when she was 19 years old, she traveled to Jacksonville, Florida where she married Lon Christensen. Lon was from Orem, Utah but had made a career in the United States Navy and was stationed in Jacksonville at the time of their marriage.

A week before her father passed away, Hazel took her friend, Mike Bushman, to meet him. When he died she invited Mike to attend the funeral with her. Mike said,“It was a beautiful funeral....He must have been a wonderful man. Both of Hazel’s parents must have been wonderful people.” (Bushman, Mike) The following October Hazel married Mike Bushman and I was born a year later in 1939.

It has been an honor for me to write about the lives of my Carlson grandparents and pay tribute to such special people. I now feel that I know them as real people and am looking forward with anticipation to meeting them some day. In the ways that are important, they were the greatest. They are ancestors that their posterity can be proud to claim. I am only sorry they died so young that

I did not have the opportunity to know them in this lifetime. It would have been great fun to have had a Grandpa and Grandma Carlson.

**After her death, a scrap of paper, with no date, was found among Hazel's possessions. The following words were written in Hazel's hand writing.**

“When Daddy was a young boy about ten years old, he was doing the farm work riding on a cultivator with one horse pulling it. There was a big dip in one corner of the field and when he started cultivating that corner something told him to jump off the seat. He did, just as the cultivator slid and hit the horse knocking it onto the seat, right where he had been sitting. His life was saved by that small voice and his obeying it.”

“Another time when he was helping build the rail road tracks in Provo Canyon, he was riding home on a horse. While coming down the canyon, a voice said to him, “Take your feet out of the stirrups.” He didn't pay any attention until it said the same thing to him again and so he obeyed and took his feet out of the stirrups. Just then the horse stumbled. Daddy jumped off and the horse fell and rolled to the bottom of the canyon. That was the second time his life was saved by a still small voice. He always wanted to bare his testimony telling of these experiences but was afraid he would cry so, he never dared. He said he always wanted to appear tough but instead was awfully soft hearted.”

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Church of Jesus Christ of Latter-Day-Saints, Ancestral File. Copyright 1987.



**Isak (Isaac) Carlsson (Carlson)**  
**1856 - 1937**

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**copy of a small diary kept by
Isaac Carlson Sr.
Pleasant Grove, Utah
1920**

I was born 9 Mar 1856 in Skorby, Malmohus, Sweden. At the age of fifteen, in connection with my parents, I emigrated to Utah. We arrived in Salt Lake City on 24 Jul 1872. Two days later we were taken to American Fork by Rodalf Hunter. We worked for the Hunter family for two months and then we came to Pleasant Grove sometime in September. Here I have had my home and lived ever since.

I had a girl friend who stayed in Sweden until 1877. She came to Salt Lake in July and to Pleasant Grove the same month. We were married on the 4 Oct. 1877 by Bishop John Brown. The next Spring on 1 Mar 1878 we were sealed to each other in the old Endowment House. We have been blessed with ten children, six of whom are now living, thirty two grandchildren and many great grandchildren. (1920)

My occupation has been, part of the time, farming and mason work. I engaged in fruit business for about twenty years. I have bought and shipped many car loads of fruit for different companies and by so doing, have brought many thousands of dollars to Pleasant Grove fruit growers, also American Fork and Lehi.

I will now give a little history of my religious labors and callings. I was called on a mission to Sweden. I left for the mission in April 1896. I was released after twenty months on account of my wife's sickness. After my arrival home, I was called and set apart to preside over the Young Men's Association. I was set apart as one of the Seven Presidents of Seventies at ----quorum. I was called three different times and set apart as a home missionary in the Alpine Stake. I was then ordained a High Priest and then was set apart to preside in the Scandinavian meetings, from which I have not been released. (1920)

I was called again to perform another mission to Sweden in 1914. I had all arrangements made and my trunk packed ready to start when the Lord called my daughter Emma, 21 years old, on another mission. Emma died two days before I was to depart. I was then released from that mission. I was again called two

years later, but on account of my wife's sickness I was again released.

I have labored as a Ward Teacher for many years and was set apart again as a Home Missionary in the Pleasant Grove Home Wards for two years.

I have helped to build the Utah Stake Tabernacle and the Alpine Stake Tabernacle. I was one of the finance committee in financing the new part of the old meeting house that burned. I was one of the building committee in erecting what is now the Timpanogas Stake Tabernacle. I was able to help a little in finishing our chapel in the third ward.

I must not forget my work as one of the members of the "Old Folks," committee for many years.

Now I thank God for his goodness to us. My wife and I have lived together, having had fifty eight wedding anniversaries.

Now I bear my testimony to the truthfulness of the gospel. It has brought to me many blessings and may the Lord's blessings be with you all.

Your brother,
Isaac Carlson Sr.

***Note: The following information was added in 1999 by Great Granddaughter Laural Bushman.**

Isaac was a talented musician, as well as, being especially gifted in working with wood. The home he constructed for his family was more finished and detailed than most other homes built in Pleasant Grove at that time. He also handcrafted beautiful furniture. Some chairs that he had made from cherry wood and a bedstead were, unfortunately, left in his house when it was sold, after his death. The new owners would not part with them for any amount of money. Some of Isaac's grandsons and great great grandsons have inherited his talent with and, love for working with cherry wood.

Isaac's grandchildren remember his apple orchard and barrels of apple cider. Sometimes they would stick a straw in the cider and sip it. When caught, Grandpa would be very cross. They also remember his beautiful garden and raspberry patch. Great Grandson Ellwood Carlson remembers seeing Isaac sitting in his rocking chair and rocking in time to

his grandfather clock.

Granddaughter, Hazel Carlson Bushman, wrote: "After Grandmother Mary Carlson passed away, Grandpa would sit in a captains chair out under a tree in his yard. A German Shepard dog would sit with him and protect him. One year after Mary passed away, Isaac Carlson told everyone he was going to die but, no one believed him and wanted him to go on a trip to Idaho. He refused, and while they were gone, he passed away.

Isaac passed away 12 Jul 1937, only one year less a day, after his wife and sweetheart died on 13 Jul 1936. They are buried next to each other in the Pleasant Grove Cemetery.

Isaac Carlson is an ancestor that we can be truly proud of. He not only sacrificed for the gospel, kept God's commandments, was true and faithful to his companion, raised a great family, contributed to the building up of the community of Pleasant Grove, but he remained faithful to the Gospel of Jesus Christ of Latter-Day-Saints until the end of his days on earth.

***Note: Isaac's wife and sweetheart, Mary Betsy Andersson, also known as Bengta Marie Andersson's, biography is included with her mother and grandmother's, Anna Larsson and Bengta Monson.**



Bengta Monson Nilsson
1796 - 1857
Anna Larsson / Holmstrom Andersson Offesson
1826 - 1905
Bengta Marie (Mary Betsy) Andersson Carlson
1857 - 1936

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written by Laural Bushman  
great granddaughter of Bengta Marie Andersson  
2002

**Preface:** For 140 years, from 1796 to 1936 and from Sweden to America, the lives of Bengta Monson, Anna Larsson and Bengta Marie Andersson were so interwoven that their biographies cannot be written separately. The society they were born into was very different from the one in which we live today and it is important to understand that they cannot be judged by today's societal rules. When the light of the Gospel came into their lives, they embraced it and served the Lord all the remainder of their lives in mortality.

## **Bengta Monson**

Bengta Monson (Bengta is pronounced Ben-ta) was born during the last days of the dark ages preceding the restoration of the Church of Jesus Christ of Latter-Day-Saints. The light of the Gospel was returned to earth during her lifetime but, she was not blessed to come in contact with it. Her daughter Anna, and her grandchildren would be the ones to join the church and emigrate to America. Bengta lived a generation too soon, when life was still very hard and unfair for any woman who was unlucky enough to be born into the poorest class of people.

Bengta was the fourth and last child born to Mons Olson and Anna Bengtson who lived in Ilstorp, Kristianstad, Sweden. Her father was born 17 May 1759 and her mother in about 1763, both in Ilstorp. They were married about 1785. A son named Ola was born to them on 4 Mar 1786, a daughter, Hannah, on 31 Dec 1790, a son, Bengt, about 1794 and Bengta, who was born 17 Dec 1796. We know that her family were among the poorest class of people because she worked as a domestic servant. For an unmarried woman, in the early eighteen hundreds, almost the only honorable work available to her was that of servitude. Only the wealthy could afford to educate their children, so Bengta was undoubtedly illiterate.

Bengta Monson was very beautiful and more strikingly so because of her humble circumstances. She was only six years old when her mother passed away so she grew up without the love and direction of a mother. Children of poor families had to go out to work at a very young age and she went early into the city of Andrarum to seek employment. When

she was twenty nine years old, Bengta was working as a domestic servant in the beautiful home of a renowned pastor named Reverend Lars Peter Holmstrom. Reverend Holmstrom had a sixteen year old son who was also named Lars Peter and was planning to become a minister like his father.

There has been much speculation as to the relationship between Bengta Monson and Lars Peter Holmstrom Jr but, all we know for certain is that she became pregnant and he went away to school. It is probable that Lars never knew about his illegitimate daughter, Anna Larsson, who was born 5 Jul 1826, just a few months after he had turned seventeen years old. He and Bengta never saw each other again. When her pregnancy was discovered by Mrs Holmstrom, Bengta was dismissed from her position and turned out in disgrace.

### **Anna Larsson / Holmstrom**

Bengta's father had passed away in 1822 so she was left alone without anyone to turn to for help. We do not know how she survived but, at that time in history, life was very cruel to any woman who found herself pregnant and unmarried. It is certain that she suffered a great deal just to stay alive and care for her infant daughter. She named her baby 'Anna' after her mother, Anna Bengtson.

It was customary in Sweden, at that time, for a child to take it's fathers first name and add 'son' or 'datter' to it to form a surname, apparently even when the child was born illegitimate. That is why Anna used the surname of Larsson. Her biological father's first name was Lars. Sometimes she was called Anna Larsdatter and at other times she used her fathers surname of Holmstrom and was referred to as Anna Holmstrom.

### **Jons Nilsson**

When Anna was four years old, Bengta married Jons Nilsson, a son of Nils Jonsson and Hannah Isaacsson. Their marriage took place in Vittskovle, Kristianstad, Sweden on 9 Jan 1830. Jons had been married before and according to Swedish vital records his first wife, Ingar Nilson, had died giving birth to their second child on 1 Aug 1828. The baby girl lived only two months and ten months later his first child, a son, passed away on 21 Jun 1829 at age three years. Seven months after the death of his son, Jons married Bengta Monson.

Jons and Bengta had three children born to them. Only one lived to reach adulthood. Their first child, a son named Nils Jonsson, was born 7 Jul 1831 in Webeck, Huarod, Kristianstad, Sweden. He grew up and married but died at age thirty four without any children. Their second child, also a son, named Mans Jonsson was born 1 Dec 1833 and passed away when he was three months old. Their last child was stillborn on 24 Jan 1838. It's gender is unknown.

Jons Nilsson died on 24 Feb 1844 leaving Bengta, at age forty eight, alone with Anna

who was then eighteen and Nils thirteen. All three had to work at whatever they could find to survive. They were living in a room that had been built into the south side of a hill. The floor, ceiling and three walls were dirt while the south side was enclosed by a wall made of willows and brush tied together. In this side there was a door and two small windows. There was not a place for a fire inside the cave so it had to be built outside. The open door let in what little heat it could.

## **Anders Andersson**

Like her mother, Anna was beautiful and when she was twenty three years old, she went to a dance and met a handsome young violin player named Anders Andersson. Her mother tried to talk her out of marrying him because she didn't want Anna to suffer the same heartache she had suffered but, they were married anyway on 13 Apr 1849. Her brother, Nils, had left home by this time and so Anders moved in with Anna and her mother.

Anders was a traveling tailor, as well as a musician, and there was not much work in the small town where they lived so, he went where there was work available. This meant that he was away from home much of the time and, since he spent what money he did earn on himself, he did not support his wife, daughter Hanna, who was born 27 May 1850, or Anna's mother. He would come home only when he had no place else to go. Anna became pregnant again and gave birth to a son she named Ola on 26 Jul 1852 in Huarod, Kristianstad.

According to the record written by Arthur Anderson, who was a son of Ola, Anders abused Anna and often dragged her across the floor by her long black hair. He was rough and boisterous, lively and jolly, and liked to dance, but Anna could not go to dances with him after her children were born, so he went alone. After a few years, Anders went over to Denmark to find work because there was not any in Sweden. He would work in Denmark all summer and return home during the winter. But, each year he would stay away longer and each year brought more and more hardships for Anna, her mother, and the two children.

Grandmother Bengta helped take care of Hanna and Ola as long as she was able but, her health deteriorated and she became blind and helpless. After that, Anna had no choice but to leave all three of them alone when she went out to work in fields or at weaving lace or whatever she could find to do.

One time when Anders was away for a long time, a neighbor named Jons Andersson felt sorry for Anna and her little family and did what he could to help them. He would look after the children while she went to work and take milk, potatoes, and bread for them to eat. Hanna later told the story that her mother would cut the bread thick so they had to open their mouths wide to bite it. That way they would swallow a lot of air and their stomachs needed less bread to be filled.

Jons' and Anna's friendship resulted in her becoming pregnant with her third child. Jons had a wife and Anna was not divorced from Anders, even though he had apparently

deserted her. According to the record written by Arthur Andersson, when Anders heard that Anna was pregnant with a child that he knew was not his, he came home, gave her a good beating, and then left and never came back. He later married again but he and Anna were never divorced. After that, his many creditors moved in, took the cow, the cave, and every piece of furniture they had and the four helpless people were cast out onto the street.

They moved a few miles away, into what we do not know. Anna who was now pregnant, as well as being responsible for two small children and an invalid mother, worked early and late to get enough food for them to eat. Seven year old Hanna took care of her five year old brother and grandmother when Anna went to work.

Bengta Nilsson passed away on 10 Feb 1857 after being blind and helpless for several years. Undoubtably, the poverty and hunger they experienced contributed much towards her death. A month later, Anna's third child was born. The baby girl was given the name of 'Bengta Marie' Andersson, in honor of her deceased grandmother. This ended the life story of Bengta Monson Nilsson but Anna's story continued on and Bengta Marie's was just beginning.

### **Bengta Marie Andersson / Mary Betsy Carlson**

The official records show that when Bengta Marie was born on 12 Mar 1857, her mother, took her to the church at Huarod to be baptized. The clerk recorded that Bengta Marie Andersson was the daughter of the tailor, Anders Andersson, and his wife Anna. So on the records of the church she is a legitimate child. However, her biological father, Jons Andersson, died when she was only ten days old and left a will. In it he provided:

“Tailor Anders Andersson's , on No. 8 Huarod, wife's youngest child, Bengta Marie, shall of the deceased's property, without anyone's influence, in cash money receive 666 riks dollar, which immediately of the property be taken out and that capital to bear interest to help support the child until she becomes fifteen years old; after which capital and interest goes to the child alone after she has become of age (20 years old or married), and the above described capital to be taken out of the property (house) which shall go to his nearest heirs, his wife, Hanna Holsson, as his widow and one brother and two sisters. The will stated that he had no children.”

Anna probably, used the little bit of interest money she received for Bengta Marie's support to help feed all of her children. After Jons Andersson died, she moved to wherever she could find work and a room to stay in with her three children. Seven year old Hanna was left alone all day with her little brother and tiny baby sister. It is hard to imagine the anxiety Anna must have suffered as she worked in fields away from her children. When Hanna was eight years old she went to work herding geese and six year old Ola was left alone to look after his one year old sister while their mother worked.

As time passed, it became harder and harder for Anna to feed and clothe her children and her health began to fail. Not withstanding such trials, she kept

on as the blood of her Viking ancestors flowed in her veins. More years passed with nothing but poverty and hard work to look forward to and without family or friends to turn to for help. She moved about from place to place, wherever she could find a room to stay in with her three children.

In about 1865, Anna became acquainted with a man named Swen Bengtsson. He was unmarried, lived in a large room, and invited Anna and her children to come live with him. She accepted his offer to get shelter and food for her children. However, after she moved in with him, he abused her, got her pregnant, and then deserted her. She could not pay the taxes on the room so she and her children were again put out on the street. On 21 Nov 1866, Anna gave birth to her fourth child, a baby girl she named Elna Swenson. This time when she had her baby baptized, the record at the church recorded her as being illegitimate.

Anna then took her four children and went to live in an old corral with two other families who were in similar circumstances of poverty. Sorrow and suffering she had known before but, none as keen as what she faced now. Ola was fifteen years old by this time and he and his sisters had all been working. The girls were working in a factory in Malmo, but work for men and boys was very scarce in the southern part of Sweden. Ola was asked to go to Denmark to work with a man that made wooden shoes, so he went.

## **Ola Offesson**

Relief also came to Anna and her daughters in the person of a new friend named Ola Offesson. Ola was a widower whose wife, Hanna Brunsted, had died in 1840. Anna accepted his offer to share his home and shortly after that they all came in contact with Mormon Missionaries. When Anna heard the Gospel message, she accepted it's teachings and taught them to her children.

Ola Offesson and Anna became friends and were baptized on the same day. Eventually they emigrated to Utah together, where they were married and later sealed in the Salt Lake Endowment House on 11 Nov 1880. However, before that happened Ola married Anna's daughter, Bengta Marie, and that is another interesting chapter in their lives.

## **Isak Carlsson**

As her mother and grandmother before her had been, Bengta Marie was a very beautiful young woman. The Nils Carlsson family, who were also converts to the Church and members of the Viggurum Branch, had a son named Isak Carlsson. Isak and Bengta Marie fell in love and became engaged to be married when they were 15 and 16 years old. For the rest of their lives their love never diminished, regardless of what they were called upon to sacrifice for it.

In 1872, the Carlsson family emigrated to America and took Isak with them. Anna and her children did not have money to go. When he left, Isak promised Bengta Marie that he

would wait for her in Zion until she could come and then they would be married.

In 1876 Anna's oldest daughter, Hanna, married a missionary and left for America. By 1877, Bengta Marie was getting anxious to go also. It had been five years since Isak left and he was still waiting for her. You will remember that Bengta Marie was to receive the inheritance that had been left to her by her biological father, Jons Andersson, when she became of age. The legal definition of 'age' was that she had to be 20 years old or married. Although she was not far from being 20 she didn't want to wait longer and, if she went sooner her younger sister, Elna, was still young enough to travel with her for half fare. *So it was decided that Ola Offesson, who had been born 22 Sep 1816 and was forty one years older than Bengta Marie, would marry her in name only, so she could collect her inheritance. That would give them the money they needed to go to Zion. So on the 7<sup>th</sup> of April 1877, Ola Offesson and Bengta Marie Andersson were married.* (The record of this unusual marriage is found on (GS196,987) Gards Harod.)

Three months later Bengta Marie and Elna are found listed among the Scandinavian emigrants for the LDS Church in the Skane Conference. The list dated 21 Jun 1877 includes the following information: *#21 Bengta Andersson, age 19, born in Huarod, paid cash \$275, #22 Elna Andersson, age 10, paid cash \$137.*

**\*Note:** When Bengta Marie came to America, her name was changed to Mary Betsy and for the rest of her life, she was known by the name of Mary. The spelling of Isak's name was changed to Isaac and a 's' was dropped from the name Carlsson.

According to a diary written by Isaac Carlson, Mary arrived in Salt Lake City in July 1877 and the same month traveled to Pleasant Grove where the Carlson family had made their home and where Isaac was living. Her marriage to Ola Offesson was annulled and she and Isaac were married in Pleasant Grove, Utah on 4 Oct 1877 by Bishop John Brown. The next Spring on 1 Mar 1878, with a horse and wagon, they traveled to Salt Lake City where they were sealed in the Endowment House for eternity.

Isaac and Mary bought a tract of land along the base of Timpanogos Mountain known as the "East Bench". There they built their home and raised their family. Isaac built Mary a beautiful soft rock house that was nicer than most houses being built in Pleasant Grove at that time. Being an exceptionally gifted carpenter, he also built beautiful cherry wood furniture for their home.

In 1880 Ola Offesson sold his home in Sweden and received enough money from the sale for himself and Anna to sail to America. They left Liverpool on the steamship "Wisconsin" on 5 Jul 1880 (**Emigration Records of Scandinavian Mission, Page 155, Wisconsin GS 6185 Pt 1**) (**Anna Larsson age 54, born Huarod. Ola Offesson age 64, born Huarod both to S.L.C. occ lob.**) Arriving in Salt Lake City in July, they were married and then moved to Pleasant Grove where they lived in a small one room house a short distance southeast of Isaac and Mary's home. It was located on land that Isaac owned.

On 24 October 1880, now in Zion, Anna Offesson and Ola Offesson were baptized into the United Order. On the 11 of Nov 1880 they went to the Endowment House in Salt Lake City and were sealed as husband and wife for eternity. Ola passed away 4 Nov 1885 and was buried in the Pleasant Grove Cemetery.

Anna's last years were quiet and peaceful after the turbulent and stormy life she had lived. When she could no longer be left alone, Isaac built a small room over his cellar where she lived for many years. Anna passed away 24 Nov 1905 and was buried beside her husband, Ola Offesson. In 1940, her descendants were counted and she had 32 grandchildren, 104 great grandchildren, and 185 great great grandchildren, all of them in the Church. So with all her troubles, her life was not lived in vain. Through her sufferings, Anna made it possible for her posterity to live in the most glorious country in the world.

Isaac and Mary eventually had ten children. Two died as infants and two others as young adults, but six grew to adulthood and raised large families of their own. Besides farming, Isaac engaged in raising and shipping fruit and worked as a mason. He was also a talented musician and played in a band during his younger years.

In April 1896, Isaac was called on a mission to Sweden and Mary was left alone with seven children. It was a difficult and lonely time for her. After twenty months, he was released and came home because she was ill. In 1914, he was again called on a mission to Sweden. He was packed and ready to go when their beautiful daughter Emma, age 21, became ill and passed away from spinal meningitis. He was released from that mission but two years later called again for the third time. He was released again because of Mary's poor health. Isaac and Mary had a strong testimony of the Gospel and they were willing to sacrifice and do whatever the Lord required of them.

There were many Scandinavian immigrants living in Pleasant Grove and they stayed together socially. They kept many of their native customs and celebrated their native holidays. For many years they held their own church service and had a Scandinavian Choir. Isaac recorded in his diary that he was set apart as a High Priest and called to preside over the Scandinavian meetings. He was still serving in that position in 1920. (See article "Lest We Forget" by Rhodin Christianson.)

Mary loved her growing number of grandchildren and great grandchildren. Her granddaughter, Hazel Carlson, remembers taking milk to her each day. And her great grandson, Jack Carlson, remembers sitting on her knee while she would read to him in Swedish.

Mary Carlson passed away 13 Jul 1936 and was also buried in the Pleasant Grove Cemetery. In her obituary that was printed in the newspaper is the following quote, "Mrs. Carlson has been a wonderful homemaker, wife and mother. She often said her ambition was to 'Do unto others as you would have others do unto you', and she lived this thoroughly." After she was gone, Isaac wrote the following lines in her memory:

**“In Memory of my Darling Wife”**  
by Isaac Carlson

Asleep, yes our Master called her to dwell in “The Royal Courts on High”. Called perhaps to serve a mission, shall I ask my Father why? Nay, for He the Wise Creator only doeth what is good, Would my heart tody be sorrowed if I only understood. Blessed be the God of Heaven, He has called my dear one home, where she’ll never know a sorrow, mingling near our Father’s throne. Mother dear I now resign you, rest in peace there for awhile. I will miss you, sadly miss you, miss your motherly happy smile, but you’ve gone from pain and sorrow, you will never suffer more. Husband, father, I will meet you on that bright and golden shore. I will come to you my loved one to a land so sweet and mild, but I must stay here for awhile dear, just until my time shall come. But I will meet you, yes up yonder when my earthly life is through. Dear, prepare for us a place there for I want to be with you. You sleep and rest from all your sickness and sorrow, but forget me not dear one. With my parting tears I’m saying, Father let Thy will be done.

From a humble birth, Mary rose to become “A Great Mother in Zion”. She honored her covenants with the Lord, was a good and faithful wife to Isaac, and raised a great posterity. At her passing, she left behind a great legacy for her descendants to follow.

After her death, Isaac did not have to wait five years to be with his sweetheart again. One year, less a day, after Mary passed away, he died on 12 Jul 1937 and was buried next to her in the Pleasant Grove Cemetery. Having been married for eternity and lived faithful to the end of mortality, Isaac joined with Mary in “The Royal Courts on High”.

In closing, I would like to pay tribute to these three special women. Bengta Marie or Mary, as she was known in later life, was my great grandmother and I am very grateful to her, as well as, to her Mother Anna and her Grandmother Bengta, for the strengths they possessed and passed onto their posterity. If they had not been the strong women they were, their numerous descendants would not be living in America and enjoying the peace and freedom that they do today.

**\*Note:** Anna’s son, Ola, his wife, and their first child were the last of Anna’s family to immigrate to America. They came in about 1885.

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Nils (Niels) Carlsson (Carlson)
1822 - 1901

Karna (Caroline) Hansson
1822 - 1898

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**written by Laural Bushman**  
**2<sup>nd</sup> Great Granddaughter**  
**revised 2002**

Nils Carlsson was the second of six children, four boys and two girls, born to Carl Andersson and Estrid Isaksson in the village of Tagmasa, parish of Sovde, county of Malmohus, Sweden; Anders born on 12 Oct 1820, Nils 4 Mar 1822, Pehr 25 Mar 1824 (died when 1 month old), Hanna 6 May 1825, Pehr 30 Mar 1828, and Bengta 18 Sep 1834. Carl and Estrid were religionist and belonged to a church that practiced infant baptism. Some of their children were christened on the day of their birth and the others within two or three days. (Olsen, p4) (Ancestral File) Carl was probably a landless farm laborer or tenant farmer.

When Nils was a young man, military training in Sweden was compulsory and, when joining the army, men were given a soldier name. The name given to Nils was 'Romare' which in Swedish means Roman. Some men used their soldier name as a surname for the rest of their lives. Nils did not do that, but the name 'Nils Romare' is found on some documents. (Olsen, p3)

On 31 Aug 1841, when he was nineteen years old, Nils had a son named Nils, born by Anna Hansson to whom he was not married. Anna later married Hakan Larsson 30 Oct 1846 in Sovde. The child, Nils, passed away 29 of Jul 1848, a month before his eighth birthday. (Olsen, p3)

On 22 Nov 1844, Nils Carlsson married Karna Hansson, a daughter of Hans Jonsson and Karna Martensson. Karna had been born 30 Jan 1822, also in Sovde. She had one sister, Anna, born 25 Sep 1816 and one brother, Jons, born 13 Mar 1819. (Both of Karna's parents had other spouses so may have had children from other marriages.) (Ancestral File)

Nils and Karna had seven children born to them, only four survived childhood: Isak 31 Aug 1841 died an infant, Hanna 27 Jan 1845, Anders 16 May 1851 died an infant, Karna 19 Apr 1853, Isak 9 Mar 1856, John Jacob 10 Jun 1860 and, Abraham 5 Oct 1864 died an infant. (Ancestral File) (Family Group Sheet) (Olsen, pp1-3)

**\*Note:** "Nils, Isak, Hanna, and Karna are the Swedish counterparts of the American names: Niels, Isaac, Hannah, and Caroline." (Olsen, p3)

When Nils and Karna came into contact with the Mormon Church, they accepted it's

teachings and taught them to their children. Nils was baptized 13 Jul 1859 and Karna 13 Dec 1859. They were members of the Viggardum Branch in Sovde. (Olsen, p1) After becoming members, they started making plans to gather with the Saints in Zion. It was thirteen years, however, before they were able to save enough money for all of their family to emigrate. (Olsen, p1)(Mormon Immigration Index)

In 1872, with their four children, the Carlssons left their Scandinavian homeland. Traveling with an organized church company, they sailed from Copenhagen on the steamship 'Otto' on 21 Jun 1872. Crossing the North Sea, they arrived in England where they went by railway to Liverpool, arriving there June 25<sup>th</sup>. Immediately they embarked on the ocean steamer 'Nevada', leaving Liverpool the next day, June 26<sup>th</sup>, and arriving in New York on the 10<sup>th</sup> of July. The following day they continued their journey westward by railway, arriving in Salt Lake City 17 Jul 1872. When they arrived, the entire company was welcomed with entertainment by Scandinavians who were already in Salt Lake. (Mormon Immigration Index)

**In a letter written Jul 8, 1872 by George Reynolds, who was in the same company, is the following quote:**

“Our voyage has been rather a lengthy one; during the first few days the weather was disagreeable as in mid-winter, cold, showery and rough with a strong head wind. The vessel rolled badly and most of the folks were sea-sick. On the 3<sup>rd</sup> instant it cleared up, since which time it has been gradually improving, though what wind there has been, has been unfavorable, but the last two or three days have been warm and pleasant and the sea smooth”

“The health of the Saints has been very good, and a most excellent, cheerful, kindly spirit has prevailed. I have not heard a cross word or a murmur of complaint since we left Liverpool. The good feeling has been universal, and the officers of the vessel and the stewards have done their utmost to make the Saints comfortable. The midships have been kept very clean, and when the warm weather set in, wind sails were lowered into the compartment to increase the ventilation.”

Several meetings have been held by the Scandinavian Saints, and one by the English portion of the company, where instructions suited to the circumstances of the people were given by the Elders.”

“A little girl belonging to one of the Scandinavian families died during the night, one other is quite sick and feverish. (Four children died on the journey from New York to Salt Lake.)” (Mormon Immigration Index)

”We passed Sandy Hook at 8:20 am today and expect to leave for the West at noon tomorrow by special train.” (Ships passenger list found on Film #025692, page 214)

When they arrived in Utah, Nils and Karna were both fifty years old. Their daughter Hanna was twenty four, Karna twenty one, Isak sixteen, and Jacob twelve. They stayed in Salt Lake for two days and then were taken to American Fork by Rodalf Hunter. After

working for the Hunter family for two months they moved to Pleasant Grove which became their permanent home.

In 1873, their daughter, Hannah, married Andreas Christensen Fugal and their daughter, Karna, married Magnus Nielson. In 1877, Isaac married Mary Andersson, so by the time the 1880 census record was taken, only Jacob was still living at home. The official 1880 census record (film #1255339) lists the following information: "Niels Carlson, white, male, 59 years old, occupation laborer, and born in Sweden. Caroline Carlson, white, female, 59 years old, keeping house, and born in Sweden. Jacob, white, male, 20 years old, at home, and born in Sweden." Genealogy records state that Nils' occupation was a farmer. He was probably both a farmer and a laborer, as most of the Scandinavian Immigrants were. They would farm small pieces of land and work at whatever jobs they could find to supplement their income. In 1881 their youngest son, Jacob, married Stine Jensen.

There were numerous Scandinavians that settled in and around Pleasant Grove and they stayed together socially for many years. Some of the reasons were because of a feeling of nationalism and community, plus the language barrier. Also, most of them arrived 20 or 30 years after the first settlers did and the best land had already been taken. Frugality and different ways set them apart from most of the other immigrants. They clung to their native culture with their old familiar foods and by observing holidays in the customs of the old country. Surrounded as they were by so many of their own people, the second generation grew up more or less bilingual. (Christiansen)

For some years they were permitted to hold their own church services in Danish and Swedish. Often their children went with them and sang in the Scandinavian choir. (Christiansen) Nils' and Karna's son, Isaac Carlson, wrote in his diary that he had been set apart as a High Priest and called to preside in the Scandinavian meetings. He was still serving in that position in 1920. (Carlson)

Genealogical records show that Karna was endowed 4 Aug 1873 and Nils 17 Jul 1876, both in the Endowment House. They were sealed 6 Nov 1886, also in the Endowment House. On 25 Nov 1886, they made the long trip, by horse and wagon, to the Logan temple where all of their children, both living and dead, were sealed to them, including the child Nils.

On 21 Aug 1898, Karna passed away at age 76, and was buried in the Pleasant Grove Cemetery. Because the 1890 Federal census records were destroyed by fire, the next official record we have of Nils is found in the 1900 Census. At that time, he was 78 years old and living as a lodger in the home of a man named J. J. Freeman. (Film #1241687) The record reads, Niels Carlson, white, male, age 78, widowed, born in Sweden, immigrated in 1872, number of years in US (28), a naturalized citizen, can read, write and speak English. Nils passed away on 20 Jul 1901, at age 79, and was also buried in the Pleasant Grove Cemetery.

Nils and Karna were both short in stature but must have been giants in faith and courage. To adopt a new religion, leave one's native land, and emigrate to a new country at

fifty years old would be a hard thing to do. But to also have to learn a new language and culture along with their new religion would be a challenge that would take courageous and strong people. They left us a great heritage and one that we can be proud of. It will be an honor to meet them someday and tell them Thank You.

**\*Note:** For reasons not known, there had never been a grave marker put on Nils' and Karna's graves. On Jul 10, 1999, the grandchildren of Isaac Carlson Jr corrected that oversight and put an engraved stone in place so that these great people will not be forgotten.

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**Edward (Ted) Warburton**  
**1849 - 1927**

**Alice Mirenthia Richins**  
**1858 - 1926**

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compiled by Laural Bushman
great granddaughter
2002

Edward (Ted) Warburton

Edward Warburton was born 5 May 1849 in Hebden Bridge, Yorkshire, England and named after his father's favorite brother, Edward. His birth certificate gives the following information. Parents, John Warburton and Betty Warburton, formerly Sunderland, residence, Charlestown, Stansfield, father's occupation, laborer. His mother, Betty, signed the document with a 'X' indicating that she was illiterate. (birth certificate) Prior to that time, his parents had both worked in the mills; John as a corder and Betty as a spinner. (marriage certificate)

John and Betty Warburton were both baptized into the Mormon Church in April 1854 after which, they started making plans to emigrate to Zion. In January 1856 the family left Yorkshire and sailed on a cargo ship through the canals of Lancashire and into the Irish Sea. Their plans were to sail to Liverpool and there join with a group of Saints that would then sail to America. Betty was expecting a baby and on their 2nd day out, as they were going through 'The Channel', she became ill and passed away from complications of her pregnancy. Because the ship was then far out at sea, she was wrapped in canvas and lowered into the waters. Edward (Teddy) was six years old and never forgot the sight of his mother being buried in the Irish Sea. Before her death, she made John promise that they would continue on to Zion. Teddy and his father did continue on and that story can be found in the paper titled "They Crossed the Plains with a Handcart" by Laural Bushman, 2002.

When the Warburtons reached Salt Lake Valley, President Brigham Young issued John a quarter section of land in the northeast part of Battle Creek (Pleasant Grove), Utah County. The next spring they moved to Battle Creek where John built a little adobe house in the fort. He farmed and worked as a blacksmith and a wheelwright. For the next eight years, until Ted was 15, there were just the two of them. Then, on 24 Jan 1864 John Warburton married Sarah Williams Green who had three children from a previous marriage. She and John had three more. According to family tradition, Sarah was resentful and hard on Ted so, after his father's marriage, he spent much of his time in the homes of friends.

In 1867, a soft rock deposit was discovered on some of John Warburton's land and President Brigham Young called Thomas and John Richins to move to Battle Creek and start a soft rock business. The Richins brothers had both come from southern England where they

had learned the trade of excavating and preparing soft rock into building blocks.

When Ted was about 20, he became the owner of the first steam engine used in American Fork Canyon to run a saw mill. Many of the homes that were built of logs and the lumber used in the soft rock and adobe houses came from this mill. When he was 25, his father, John, gave him his quarter section of land.

***Note:** Many homes in Utah Valley, still being lived in today, are built of rock from John and Ted's quarry.

Alice Mirenta Richins

Alice Mirenta Richins was born in Salt Lake Settlement on 22 Jan 1858, a year and four months after her parents, Thomas Richins and Harriet Deveraux, had crossed the American Plains in Captain Edmund Ellsworth's Handcart Company. John and Teddy Warburton were in the same group. The story of their crossing the plains is chronicled in the paper titled, 'They Crossed the Plains with a Handcart' by Laural Bushman, 2002.

They lived in a little dugout in the foothills on the 'East Bench' of Salt Lake Valley where her father made a living as a blacksmith and a farmer. She had one older brother named Albert. When she was 2 years old, her mother had a baby girl named Ester who only lived two months.

In 1861, when Alice was 3, President Brigham Young called her parents and her Uncle John and Aunt Charlotte Richins to move their families south and settle in Goshen, Utah County. (South of Utah Lake) The experiences of their move can be found in the paper 'Thomas Richins and Harriet Deveraux', by Laural Bushman, 2002.

The Richins lived in Goshen for six years and while there Thomas again farmed and worked as a blacksmith. Three younger brothers joined their family, Abner, Arthur, and Thomas, so Alice, being the only daughter, was kept very busy helping her mother care for them. There seemed to be nothing she could not do and she was always mature beyond her years.

In 1867 when Alice was nine, President Young called Thomas and John Richins, to move their families again. This time to Battle Creek (Pleasant Grove) where a soft rock deposit had been found on John Warburton's land. The Richins brothers had both come from southern England where they had learned the trade of excavating and preparing soft rock into building blocks. When they moved, Alice and her brothers, Albert and Abner, walked and drove the stock. It was cold chilly weather and took them three days to make the trip.

Thomas, built a new log house north of the flour mill on the road to the Canyon. The logs for this house were split on the old pit saw in Battle Creek Canyon. In 1868, Alice finally got a baby sister. She was given the name of Harriet Priscilla. Then two more brothers,

Oscar and Marcus, joined their family and last was another sister, Nettie Emmaline.

Thomas and John's soft rock business kept them very busy and Harriet never seemed to have an idle moment, caring for the little ones, baking, and sewing. In those days every stitch of clothing had to be made by hand. Alice Mirenta worked along side her mother learning to sew, cook, and to manage a home.

Ted and Alice Warburton

Alice's older brother, Albert Richins, secured a job in American Fork Canyon with a lumber camp and he and his best friend, Ted Warburton, worked as loggers and bunked together. When Albert would go home to one of his mother's home cooked meals, he would invite Ted to go with him. When the cook at the lumber camp quit, Albert persuaded his sister, Alice, to replace her. The men at the camp said the food had never tasted so good.

Ted was very fond of Alice before she went to the camp to cook, but after, it blossomed into love. It was hard to know when he purposed, they just seemed to know. As fall and winter came, Alice, her mother, and all of her friends were busy making her a trousseau. On Valentines Day, 14 Feb 1876, Ted Warburton took Alice Mirenta Richins in his newly painted buckboard to Salt Lake City where they were married for time and eternity in the Endowment House. They were among the first couples that could complete their endowments and sealings at the same time.

Their honeymoon consisted of taking the long way home, by way of Riverton (or Salt Lake river bottoms) and Fort Harmon. They stopped for two days to visit some English friends of Ted's and they were so impressed with the new Mrs. Warburton that they gave them a lovely set of china they had brought from England. It was a gift Ted and Alice always treasured. When they arrived home in Battle Creek, they learned that Ted's father had moved his family to a larger house and fixed up his small adobe one for them.

Ted and Alice's first son, John Edward, was born 9 Nov 1876, the same year they were married. Less than two years later another son, Rulon Benoni (Benny) was born on 19 Aug 1878. Their happiness was short lived when in 1879 a smallpox epidemic invaded the valley. Both John Edward and Benny contacted the disease and for a time they were afraid they would lose them both. John Edward did live but little Benny passed away 9 Jan 1880.

Many homes were stripped of all their children and the smallpox epidemic had hardly subsided when diphtheria came. The Warburtons, along with all the rest of the town, hardly dared to go outside their homes. Their good friends and neighbors, Anice West, lost four of their children in one night. Many children were left crippled for life. The only thing that seemed to help was to swab their throats with whiskey, but that was very risky because if not used with great care it could strangle them.

In the spring of 1880, Ted had a chance to trade his small adobe house for a larger one four blocks east of where they lived. It was built of the Richins soft rock and they could

also secure land for farming and an orchard, a dream of Ted's since very young. They moved into their new home the last week of May and Leland Thomas was born 29 Oct 1880. This darling brown-eyed baby had a way about him that helped to fill the loss of little Benny.

Alice's hopes for a baby girl were finally realized on 4 March 1883 when their only daughter was born. She was given the name Clyde Harriet. Clyde after a dear friend and Harriet after her maternal grandmother. They called her 'Clydie'. Two more boys then came to fill the Warburton home, Wellington Luellian, born 24 May 1885 with dark curly hair and deep brown eyes. Then on 20 Dec 1886 Albert Ezra was born and he was just the opposite to Wellington.

He had light curly hair and blue eyes. Grandmother Richins called them, "Night' and Day" and Grandfather Warburton called them, "The Jack of Spades and the King of Hearts". Alice was kept very busy with five young children and Ted was away much of the time with his work in the canyon.

While working in the sawmills in American Fork Canyon, Ted had the misfortune of losing the two center fingers on his right hand. He took a drink of alcohol and three men held him down while Doctor Rodgers, without the aide of anesthetic, trimmed and sewed them up. Before they could completely heal, the government closed down on taking more timber from the canyon. Ted had some money coming to him from the company so they gave him first chance on the steam engine.

Then Ted, with his brother-in-law Oscar Richins, and friends Harry Wadley and Otto Mayhue converted the sawmill steam engine and used it to run the separator on the first threshing machine in the Valley. The separator was shipped to them in boxes from the East and Ted put it together. He kept the big green machine in a shed that was neat and clean with every tool in it's place on the wall. No one was allowed to use anything without permission. They threshed grain all over the valley and were even called to go up into Wasatch County. They also used the engine to pull the tramway up the face of the 'Little Mountain' when the Tellaroid Company was building a pipe line around the hills and to the top of the mountain where they then built a reservoir.

Granddaughter Eva Mirenthia Warburton Proctor wrote, "Well I remember the threshing days in the fall of the year. Each farmer would have their grain stacked in nice neat stacks, and they would help each other. The wives would also help each other in preparing tasty meals for the threshing crews. Breakfast would be served at 6:00 AM with big round hot cakes, ham, eggs, potatoes, gallons of milk, and coffee. At noon, when the whistle blew, there would be a dinner fit for a king and in the evening the men would be given supper before they went home. The hustle and bustle that went on was almost like Thanksgiving."

"On the remaining ten acres of land he owned, Ted planted a fruit orchard in which he took great pride. The apples, peaches, apricots, and cherries he raised were out of this world. It was so much fun to help wrap the special fruit in blue tissue paper for shipping and the rest we would use for canning. Grandpa took great pains in keeping his orchards neat."

Ted's work shop was always clean and neat and everything was always in it's place. He would often say, "Always give an honest days work for an honest days pay and never get in debt."

In August 1904, Alice wrote a letter to her daughter Clyde who was working in Salt Lake City. The letter is copied as it was written with Alice's spelling and 'missing punctuation'. A question mark has been inserted where the original was undecipherable. This letter paints a visual picture of what their lives were like.

Pleasant Grove August 1904

My Dear Clyde,

I will now sit down to write a line in answer to your most welcome letter we received Sunday Was Pleased to hear from you I hear you are well hope this will find you still the same as it leaves I feel some better than when I wrote before Dear Clyde you say for me to come up there to see you all I do not see how I can nothing to ware and I feel like I have not got no ambhishion left to do anything but maybe I will feel better after it gets cooler then I mite try to come Lenny is here Violittie and them has not come yet When they do I will let you know then you must come home and see them I got a letter from Bertha this morning they was twelve days going home they want some of us to go out Oscar says maby they will after a while if he does then you can go with them Dear Clyde don't pay -?- dollars for a trunk I saw some nice ones down to the mercantile for three dollars and a half so wait till you come home Clyde I guess you will be suprised to hear that -?- Walker is dead he died at Fort Douglas on Sunday with typhoid pneumonia his Funeral today at three o clock they brought him home last night O my what a sorryfull homecoming Pa said it was awful to see his poor mother Lee (Leland) has been helping to dig his grave he feels awful bad about his old Chum he says he was such a good Boy but the Lords will be done in all things no there have not been any dance here since you left but Well (Wellington) was over to AM fork last Thursday night yes they have started to thresh to weeks ago but broke the engine last Friday not done any since are waiting for a wheel to come from back East Dear Clyde how long Does Mrs Mc D want you to stay I think if you are going to ask for more Wages you had better do it soon before she is through with you Clyde you say you will come home if I need you if I get to feel a little better and they go to work again I will try to do a little longer or let the work go well I think this is all for this time so with our very best love to you I will close hoping to hear from you soon from your most loving Mother & Father & all Love from all x x x x x x x x Write soon and often

Alice kept her little home spotless and her husband and children clean. Their clothes were always neatly pressed and mended. Her floors were as clean as her shiny dishes and table and they never had floor coverings until about 1915. Her large kitchen shone like a mirror. She would stand and iron their underwear and stockings and she never owned an electric iron until the last four years of her life. I remember her saying, "Ted doesn't like his stockings with wrinkles in them." Grandpa gave her an electric iron for her sixty fourth birthday. They didn't have electricity in their home until about 1910.

Granddaughter Eva Mirenthia Warburton Proctor wrote: "The most wonderful things I remember about Grandma was her big warm hug and her delicious pies. It was great fun when all the family would gather for Grandma and Grandpa's birthdays. The big homemade table seemed to always be covered with food that tasted so good. There was homemade pies and bread and everything you could ask for."

"It was a sad day when Grandma Alice Warburton passed away, at age 68, from Brights disease (kidney disease). She died on 3 Feb 1926 and we all missed her so much; her five children, fifteen grandchildren and one little great granddaughter. But, most of all, it was Grandpa, he was so lost without her."

"Grandpa Ted Warburton was a quiet, honest, and loveable man. We greatly mourned his death, fifteen months later, on 11 Apr 1927. He was almost 78 years old at the time of his passing. Both are buried in the Pleasant Grove Cemetery."

Ted and Alice Warburton were 2nd generation pioneers that carried on the gospel traditions that their parents had sacrificed, suffered, and left their European homelands for. The names they received clean and honorable were passed on clean and honorable to their posterity. Ted and Alice are a link in our chain of pioneer ancestors that we can be very proud of.

***Note:** All of the information in this story, including the direct quotes were taken from family histories written by Ted and Alice's oldest granddaughter, Eva Mirenthia Warburton Proctor. Eva's father was their oldest son, John Edward. The original of the letter Alice wrote to her daughter is in the possession of Clydie's daughter, Hazel Carlson Bushman

***Additional Notes:** by Hazel Carlson Bushman. They were found on a scrap of paper among her possessions, after she passed away.

*Clyde's mother, Alice, worked doing tailoring with her mother, Harriet Richins. They made men's clothing to earn money. (Harriet Richins had brought her sewing machine from England across the plains.) Clyde also sewed everything her family wore.

*Hazel's Grandmother, Alice Richins Warburton, had always ironed her husbands underwear and socks. After she passed away, Clyde would walk two blocks to take care of her father, Edward Warburton, and Hazel ironed her grandfather's socks and underwear until he passed away.

*One day as Clyde prepared to go to care for her father, it was raining so she put on Ike's rubber knee boots and bundled up, laughing at how she looked. As she started up the road she was met by her nephew telling her that Grandpa Warburton had died.

*Clyde's brother, Lee Warburton, suffered from ulcers and would drink cream to gain relief. Lee was in the American Fork Hospital dying of cancer when his mother, Alice Warburton, who had previously passed away, came to him and said she would be back the next night to get him and she did. He died the next night.

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**John Warburton  
1825 - 1896  
Betty Sunderland  
1825 - 1856**

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**compiled by Laural Bushman
2nd Great Granddaughter
2002**

England

John Warburton Jr was the fourth child born to parents John Warburton Sr and Elizabeth Alsted or Halsted. His birth took place on 16 Jun 1825 in the parish of Radcliffe, Lancashire, England. He had two older brothers, William born 6 April 1810 and Edward born 28 Feb 1815 and, an older sister, Mary who was born 12 Feb 1820. His father, John Sr, worked in a mill as a weaver.

When John was two years old his mother died on 7 Aug 1827 while giving birth to a baby girl named Elizabeth. Six weeks later, on 24 Sep 1827 the baby died. Four years after that, his father married the widow of his cousin, Abner Warburton. Her name was Sarah and she gave birth to a son named Joseph on 21 Sep 1831. Family tradition has it that the children did not get along well with their step-mother.

In about 1832, John's oldest brother, William, married Jane Allan and in about 1835 his brother, Edward, married Betty Barlow. They both moved to the city of Todmorden where they found work in the mills. After that, John and Mary spent much of their time in their older brother's homes. Then in 1843, Mary married John Pemberton. John found work in the mills as a 'corder' and often stayed with either Edward or Mary.

The city of Todmorden was the largest city near Hebden Bridge Church and was located on the border of Lancashire and Yorkshire. It was noted for its large mills and was called the 'Valley of the Foxmere'. The lake connected to the Calder River and separated the two counties. On the Yorkshire side of the river was the Church of Halifax, the city of Walsden, and part of the township of Todmorden. The population in the year 1821 was fourteen thousand. The cities in this area were all large manufacturing centers. Stanfield and Langfield were in Yorkshire County and were noted for the manufacture of calico, fustian, denim, sateen, and velvet. The mills were worked by water power and the location was easily navigable, through the canals, from either the east or west oceans. There was also a railroad from Manchester to Leeds that passed through Todmorden and to the south of Burnley. Burnley had one of the largest mills in the county of Lancashire. Many people came to the fairs that were held there to sell wares of manufactured goods. They would come from all over England, especially at Easter time and in the Fall of the year.

John spent a lot of his time in Halifax and it was there that he met Betty Sunderland who had also been born in 1825. She was the daughter of William Sunderland and Mary Law. At the time they met, she was working as a 'spinner' in a mill. It was also in Halifax where John came in contact with Mormon Elders and became interested in their teachings. He and Betty then spent all of their spare time listening to the missionaries. Betty's father had passed away previously but, her mother was a strong member of the 'Church of Friends', a branch broken off from the 'Church of England'. She would have no part of 'Mormonism' and was very critical of her daughter's interest in this new religion.

***Note:** As of the current date, 2002, there has not been a record found of Betty having siblings.

John and Betty's friendship grew into love and, as they were both of adult age, twenty one, they did not need the consent of their parents to marry. They published their intentions through banns and their marriage was solemnized on 27 Sep 1846 in 'The Church of St James', Parish of Halifax, County of Yorkshire. It was witnessed by John Clarkson and John Hartley who, were friends from the Mormon Church and also workers in the mills. Their marriage certificate gives the following information: John Warburton, age 21, bachelor, occupation 'corder', residence 'Charlestown in Stansfield', father's name 'John Warburton', occupation of father 'spinner'; Betty Sunderland, age 21, spinster, occupation 'spinner', residence 'Callis in Sowerby Ramble', father's name 'William Sunderland' (deceased), occupation of father 'weaver'. They both signed their names with a 'X' indicating that they were illiterate.

It was almost three years before John and Betty had a child. Their son Edward was born on 5 May 1849 in Hebden Bridge, Yorkshire and they named him Edward after John's favorite brother, Edward. On the birth certificate their residence is listed as Charlestown, Stanfield and John's occupation is a 'labourer'. The birth certificate was signed by Betty with a 'X'. Because of Betty's mother's feelings, they took their baby to the 'Church of Friends' to have him christened. The fee was six pence.

***Note:** Apparently Betty either had difficulty in becoming pregnant or in carrying her babies to term because it was almost three years after her marriage before Edward was born and he was six years old when she died from complications of a miscarriage.

Charlestown, Stansfield, Yorkshire is located on the edge of a little gulf, with the Irish Sea on the West and Scotland on the North. The main part of the town has an old abandoned castle that has been converted into a beautiful summer resort. It was owned by Alexander Sunderland, an Earl to King James III of the 16th century and is called Sunderland Heights. The city business district is located four miles east from where the Warburton family made their home.

John's brother, Edward, and his sister, Mary, were supportive of both his marriage and his interest in the Mormon Church and it was through them that he learned about the death of his father, John Warburton Sr, on 19 Apr 1851. His stepmother had passed away previously on 25 Dec 1850. They also learned, at that time, that John's half brother, Joseph,

had been baptized into the Mormon Church on 26 Oct 1851.

***Note:** Joseph Warburton emigrated in May 1856 and eventually ended up in Salt Lake City, Utah where he has a large posterity living today.

John and Betty probably delayed their baptisms, as long as they did, because of Betty's mother's attitude. However, in April 1854, on a bright spring day, they were baptized by Elder John Clarkson and confirmed by Elder John Hartley, both of whom had also witnessed their marriage.

After they joined the Church, John and Betty started making plans to gather with the Saints in Zion. In January 1856 the Warburtons left Charlestown traveling on a cargo ship through the canals of Lancashire and into the Irish Sea. Their plans were to sail to Liverpool where they would join with a group of Saints that were then sailing to America. Betty was expecting a baby and on the 2nd day of their journey, as they were going through 'The Channel', she became ill. Unable to obtain medical help, she passed away from complications of her pregnancy. Because the ship was then far out at sea, she was wrapped in canvas and lowered into the waters. John and Teddy were devastated and never forgot the sight of their beloved wife and mother being buried in the Irish Sea. Before she died, Betty made John promise that he would continue on to Zion.

Two days later, when they arrived in Liverpool, John discovered that the ship they were supposed to have sailed on had departed the day before. He was in despair until, by chance, he ran into their old friends Elders Clarkson and Hartley. They were saddened to hear the news of Betty's death and did what they could to comfort John and Teddy. The two Elders had been assigned by the Church to arrange for a ship for missionaries that were returning home and, they were able to find room on it for John and his son. Two days later, they boarded the ship 'Independence' with church leaders and missionaries that were returning to America.

***Note:** This is the reason John and Edward Warburton are not found in the Church Immigration Index.

It was the end of February in 1856 when the ship 'Independence' docked in New York. John and his son stayed close by the Church and John was able to find some work that helped to care for their needs. A few months later, with another group of Saints, they boarded the Rock Island Railroad in New York and took the North Western route through Chicago to Iowa City. There were coach cars on the train but the Mormon immigrants rode in cattle cars.

When they reached Iowa City, the Warburtons found friends, both old and new, from England. They joined with the Edmund Ellsworth Handcart Company and on the 9th Jun 1856 started across the plains. Their experiences in crossing the American Plains are chronicled in the story "They Crossed the Plains with a Handcart" written by Laural Bushman, 2002.

Utah

The Edmund Ellsworth Handcart Company arrived in Salt Lake Valley on the 26th of Sept 1856. It had been almost nine months since John and Teddy, who was now 7 years old, had left their home in England and buried their beloved Betty in the Irish sea. On the trip across the plains, they had made special friends with the Thomas Richins family which included Thomas and Harriet Richins, their infant son, Albert, and Harriet's father, John Deveraux. John Deveraux had also buried his wife in the sea. Harriet was especially kind to Teddy and he enjoyed playing with little Albert. After reaching Salt Lake, the Richins family found a little one room dugout to live in and the Warburton's stayed with them just long enough to help build on a room and a lean-to. Thomas' brother and his wife and baby were following in the Willie Handcart Company and would need a place to live when they arrived.

It must have been lonely and bittersweet for John and Teddy to finally reach Zion but, without Betty. They stayed in Salt Lake until the following March when President Young issued John a quarter section of land in the northeast part of Battle Creek, now known as Pleasant Grove and Manila. By that time, they had been able to obtain a wagon, some horses and a few head of livestock. After stopping in Lehi and American Fork to visit friends, they settled in Battle Creek where John built a little adobe house in the fort. John Warburton was not large in stature but was a healthy strong man with a great will to work. He farmed for a time, as well as, worked as a blacksmith and wheelwright.

When Ted was fifteen years old, John married a woman named Sarah Williams Green on 24 Jan 1864 in Battle Creek. Sarah had been born in about 1829 to parents Thomas Williams and Elizabeth Vauhn in England. She had left her husband, Mr. Green, in England and immigrated alone with her three children Saddie, Sarah, and Thomas. Her son Thomas died shortly after she married John. To John and Sarah there were three children born; Elizabeth on 19 Jul 1865, James Thomas on 22 Jan 1870, and Abraham on 1 Mar 1871.

According to family tradition, Sarah was resentful and hard on Ted and after they were married he spent much of his time in the homes of friends. The Thomas Richins family had since moved to Battle Creek and their son Albert and Ted Warburton were best friends.

John had a special love for his oldest son and was very saddened by Sarah's attitude towards him. When Ted was 25 years old John, without Sarah's knowledge, gave him his quarter section of land. John then made his living as a blacksmith and wheelwright but, as more of this kind of material became available from other places the business became slow. As he grew older and his health declined he took up the trade of a watch and clock repairman.

On Valentine's Day in 1876, Edward (Ted) Warburton married Alice Mirentha Richins in the Salt Lake Endowment House. She was the oldest daughter of Thomas and Harriet Richins, whom the Warburtons had crossed the plains with. When they returned home from their honeymoon, they found that John had secured a larger house for his family and fixed up his small adobe one for them. The 1880 Federal Census record gives the following

information about John's family: John Warburton, age 56, birthplace England, occupation laborer; Sarah Warburton, 51, birthplace England, keeping house; Elizabeth 14, James 10, and Abraham, 9.

John and Sarah's children grew up, married, and moved away. Elizabeth married Albert Drouds and lived in Salt Lake. James Thomas married Flours Foutz and they both died a few years later leaving a small daughter. Abraham married Anna Hey and they made their home in Roosevelt, Duchesne County.

John's health became poor and on 19 May 1896, at age 73, he passed away and was buried in the Pleasant Grove Cemetery. All his children and grandchildren loved this kind and thoughtful man very much and missed him greatly.

John Warburton was one of Christ's sheep that recognized His voice and the truthfulness of the Gospel when he heard it. He embraced it and lived it until his time on earth was finished. He bore his trials and tribulations with patience and endured to the end. Betty Sunderland sacrificed everything she had for the Gospel of Jesus Christ. She not only gave up her home, family, and native land but, she paid the ultimate price and gave her life.

John and Betty Warburton left a name and a legacy that their posterity can be very proud of. It is my honor to pay tribute to these two great people.

***Note:** After John's death, Sarah sold their home and spent her remaining years with her children. She passed away at the home of her daughter Elizabeth on 5 Aug 1905 and was buried next to John in the Pleasant Grove Cemetery.

***Note:** For reasons not known, a grave marker had never been put on John and Sarah's graves. This oversight was corrected when, an engraved stone was put in place on 10 July 1999 by the grandchildren of Edward's daughter, Clyde Harriet Warburton Carlson. John Warburton was a handcart pioneer and a great man. It is only right that he be remembered with honor.

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**Thomas Richins**

**1826 - 1896**

**Harriet Deveraux**

**1833 - 1896**

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compiled by Laural Bushman

2nd Great Granddaughter

2002

Thomas Richins

“Thomas Richins, was the fifth child of parents Richard Richins and Charlotte Priscilla Wager. He was born 6 Jun 1826 and christened five months later on 26 Nov 1826 in Sheepscomb, Gloucestershire, England. He was given the name Thomas after his father’s grandfather, Thomas Richins. There is a family tradition that he had a twin sister named Charlotte Priscilla. There is no record in the Parish Register of her birth or death and it is thought she died at birth.” (Richins, p5)

Thomas had ten brothers and sisters, including his twin. Only five of the eleven children grew to adulthood and married. His oldest sister Hannah and his brother William both died from consumption. Hannah was 18 and William only 9 years when their lives were taken by this dreaded disease. His brothers John Edward and Edwin and, his sisters Mary Ann and Charlotte Priscilla, all passed away in infancy. His brother George emigrated to Canada while, Thomas and the rest of his brothers, John, Charles, and Edward joined the Church and emigrated to Utah. (Richins, pp 3-7)

Both of their parents died young. “Priscilla was only 42 when she died of complications of childbirth on 21 Sep 1842....Richard died of intemperance at his mother’s home on 8 Dec 1848.” (Richins, p8)

“In the 1841 census, Thomas was listed as 15 years old and living at home. He was still living at Sheepscombe when he was taught the gospel by Mormon Elders and baptized, at age 24, on 1 Jan 1850 by Elder William Davis. In the 1851 census he was listed as unmarried, age 24, an agricultural laborer, and visiting at his Uncle William’s home. Three years later, Thomas was in the city of Gloucester awaiting the reading of the banns so he could marry Harriet Deveraux, a daughter of John Deveraux and Ester Ann Cockshut. (Richins, p5)

Harriet Deveraux

Harriet Deveraux was born 29 Dec 1833 in Dymock, Herefordshire, England to parents John Deveraux and Ester Ann Cockshut or Cockshed. She had five brothers and sisters. Only three grew to adulthood and married. Harriet and her brother Joseph both married, joined the Church and emigrated to Utah. Her sister Ester married and stayed in

England. Ann grew to adulthood but passed away as a young woman, John died shortly after his first year, and Emanuel passed away in infancy. Harriet also had an older half brother named Paul. It is unknown when he died. (Ancestral File)

Harriet's parents, John and Ester Deveraux were tenant farmers who were very religious minded. They belonged to the Wesleyan Methodist Church until, becoming dissatisfied with it, they had joined with a group called the 'The United Brethren'. In 1840 they were among 'The 600 members' of 'The United Brethren' that were converted and baptized by Apostle Wilford Woodruff on the John Benbow farm in Herefordshire. (Kenison, pp 1-2) (Richins, p5) (Fischio)

From the journal of Apostle Wilford Woodruff we read, "The power of God rested upon us and upon the mission....The Lord had a people there prepared for the gospel. They were praying for light and truth, and the Lord sent me to them, and I declared the gospel of life and salvation unto them. (Kenison, p2) Harriet was 6 years old at the time. When she was 13, she was baptized on 30 Jul 1846 by Elder William Webb. (Fischio)

Some of the wealthier members of the United Brethren emigrated to Nauvoo soon after they joined the Church, (Kenison, p2) but, the Deveraux family did not have the money and had to wait fifteen years until the Perpetual Immigration Fund was started to aide the poor who wanted to go to Zion. (Richins, p5) (Fischio)

Thomas and Harriet Richins

"After the reading of the banns, Thomas Richins and Harriet Deveraux were married in the city of Gloucester, at the Saint James Church, by the Reverend James Hollis, on 15 Dec 1853. Jeremiah Wager and Harriet's mother, Ester Deveraux, were witnesses of the marriage." (Richins, p5)

"When Thomas was married he was listed as a waterman, which referred to one who traveled the waterways on a barge. When they returned to Harriet's hometown of Eastnor in Herefordshire, he was an agricultural labourer again. They were living in Herefordshire when their first son, Albert Franklin, was born on 30 Jan 1855." (Richins, p5)

On 23 Mar 1856, Thomas and Harriet Richins with their infant son, Albert, and Harriet's parents, John and Ester Deveraux, embarked on the sailing ship 'Enoch Train'. They set sail at Liverpool, bound for Boston. This was the first group of Saints that would emigrate to Zion with the aide of the Perpetual Immigration Fund and, they were also to be the first experimental handcart company to cross the plains on foot. (Hilton) (Fischio) "By this means of travel, the emigrants could journey from Liverpool, England to Salt Lake for about forty-five dollars." (Berrett, p280)

The captain of the ship was Henry P. Rich. The group of Saints were organized with Elder James Ferguson as President and Edmund Ellsworth and Daniel McArthur as counselors. The company was split into wards numbered one, two, three, four, and five.

The ship carried 534 Saints including 415 people age eight years and up, 98 children ages one to eight, and 21 infants under a year. They represented the following countries; England, Scotland, Ireland, Wales, Denmark, America, Switzerland, Cape of Good Hope and East India. There were 12 Elders returning from missions and a band from Birmingham. (Fischio) (Mormon Immigration Index)

Ester Deveraux, who was 60 years old and in poor health when they left England had been advised not to start on such a long journey but, her faith was so strong that she said she would rather die on the way to Zion than not to make the attempt. When the ship was about ten days out, she passed away from consumption and was buried in the sea. (Fischio) (Mormon Immigration Index)

From the journal of Archer Walters, a Saint who was on the same ship we find these entries:

April 1st: A sister died during the night named Ester Deveraux from Herefordshire Conference, age 60 years. A rough day. Ship rolled and boxes rattled, bottles upset. Bedsteads broke down and cooking did not please all for the saucepans upset in the jelly. Some scaled and some fell and hurt themselves. A thing to try the patience of some. Went to bed, ship rocked and rolled about: did not sleep well but all night the President and captains of the different Wards did their best for all and all good Saints feel well.

April 2nd: The dead sister's body committed to the deep. It was the first I ever saw buried in the sea and I never want to see another. A rough day all day.

From the same journal we learned that trumpets blew at 6:00 AM for rising and again at night for prayers. Each man had to take his turn at standing watch. Rations of beef, pork, salt, sugar, vinegar, rice, potatoes, and peas were mentioned. The passengers did their own cooking. Babies were born and, at least, one more died and was buried in the sea. Archie Walters' journal entry for April 25, 1856 reads:

April 25: A very cold morning. A child died at 4 :00 AM...12 O'clock the ship still. Quite calm. The little boy committed to the deep. Brother Ferguson spoke before the plank was drawn. Quite a solemn time for the children and the parents as well; indeed all sailors bowed their heads.

There was a great deal of sea sickness on the ship and many grumbled about the food. Archer Walters wrote, "...if they grumble now what will they do before they get to the valley?"

It must have been a hard voyage but they all had some good times on the ship. Another entry from Walters' journal says:

A fine morning. Almost all on deck. Some few below sick...The band from Birmingham is playing merrily. The ship rocking now and then sends them sprawling and makes them laugh, if one fell on top of another or four or five together. 11:00 AM and then we are out of a day's supply of water and no extra water for cooking at all, but all night we are happy...

They held meetings on board and some of the subjects of the sermons were obedience, tobacco smoking, and cleanliness. At one meeting, a committee was appointed that was called the "louse committee". The journal entry for April 6, reads:

April 6: A beautiful morning. No cooking, only tea kettles boiled. Most all up 7:00 washing and preparing for a good time today. All my family are well and I thank my Heavenly Father for it. I do not know how to feel thankful enough. If I was a Methodist, as I once professed to be, I should shout glory and hallelujah.

Two porpoises were seen but they were thought to be whales. Soon a whale made it's appearance and threw the water into the air at a great height, all eyes looking at it and my children all astonished and asking a thousand and one questions which I could not answer.

The sea is very calm and the ship almost standing still and the sun shines with a beautiful clear sky. Water served to the different Wards.

Two more fine whales seen rolling about on the top of the water. Meeting called to order by President Ferguson and he said we might as well hold it as a conference as it is the 6th of April, as it is held this day in Zion. The Authorities were then presented and carried by their uplifted hands and we all said "Aye" at the same time. Brother McAllison open by prayer.

The Band played "God save the King", and then Brother McArthur spoke on the Kingdom of God and being one law in all ages and His people one in all things. There was then a song by the congregation and Brother Ellsworth spoke upon cleanliness. Song, Prayer. The children were blessed that had been born on board. The first was a boy named David, the second, also a boy, named Enoch Train, the other a girl, Rebecca Enoch.

Conference adjourned until the 6th of April next in Utah. A beautiful day. All retired to rest cheerful and happy. Trumpet sounded for prayers. (Fischio)

After five weeks and five days on the ocean, the ship landed at Boston Constitution Wharf on 1 May 1856. (Fischio) (Mormon Immigration Index) The story of Thomas and Harriet's experiences while crossing the American Plains are chronicled in the paper titled, "They Crossed the Plains with a Handcart" by Laural Bushman, 2002.

Upon their arrival in the Salt Lake Valley, the Richins family found a little one room dugout in the foothills on the 'East Bench' to live in. Their friends, John Warburton and his son Edward (Teddy), who had crossed the plains with them, stayed long enough to help build on an extra room and a lean-to. Thomas' brother, John Richins and his wife and baby were following in the Willie Handcart Company and would need a place to live when they arrived. That company had the misfortune of starting too late in the season and were caught in mountain blizzards in Wyoming. The John Richins family were among the survivors and when they arrived in Salt Lake were in need of much help. Thomas found work as a blacksmith and the following spring planted some crops. (Proctor)

Thomas and Harriet's second baby and first daughter was born in Salt Lake on 22 Jan 1858. When spring came and they could travel, they took her to the Latter-Day-Saint meeting place in the 'Bowery' in Salt Lake settlement to give her a name and a blessing. The name they chose for her was Alice Mirenthia Richins. Albert Franklin, who was 3 years

old by that time, was also given a special blessing because, he had not been well since they had entered the valley. On 6 April 1860, another daughter was born and they named her Ester Ann. She passed away at 2 months of age and was buried in Salt Lake. On 8 Aug 1860, Thomas and Harriet went to the Endowment House in Salt Lake where they received their endowments, and were sealed to each other for eternity. It was a wonderful and special day for them. (Proctor)

“In the spring of 1861, some Indians came into the settlement begging for food. Harriet had just taken some loaves of bread from the hearth and was about to cover them with a cloth when, a shadow fell across the threshold. She looked up to see a big Indian and before she could cover the bread and take Alice in her arms, he was across the room, demanding her to give him the bread or he would take her papoose. Harriet had no choice but to give him all the bread their week’s supply of flour would make.” (Proctor)

Thomas had been away to a meeting with President Young and his councilmen who were choosing families to move to different areas. The Richins brothers, Thomas and John, were called to take their families and settle in Goshen, Utah County and, they were to leave before their crops were harvested. (Proctor)

The wagons were repaired and their meager belongings packed. They were to meet with the council for instructions on the 4th of July 1861. The Salt Lake settlement held a celebration in the ‘Bowery’ that day for those families that were moving to other valleys. Prayers were offered in their behalf and the wagons were all inspected. The Richins went to bed early, in their wagons, so they could get on their way before the sun came up in the morning. Harriet was expecting her fourth baby in August so they crossed the Jordon River south of the ‘Point of the Mountain’ and traveled along the side of Utah Lake, rather than going around the mountain, because it was smoother traveling. (Proctor) (Fischio)

As they neared the river, the oxen Thomas was driving, being thirsty, made a rush for the water and went down a steep bank into the deep water. The wagon box tipped off and floated down the stream. Thomas managed to catch hold of the cattle and they swam to the bank. The women and children were in the other wagon with John. A small keg Thomas had in his wagon went bobbing down the stream and in the excitement, Harriet, thinking it was he, cried in alarm, “Save Tom! Save Tom! Then she saw him safe on the other bank. After the danger and fright were over, they had many a laugh at this incident. The wagon box and some of the things were recovered a few miles down the river. (Proctor) (Fischio)

The first evening they camped just northwest of the town of Lehi, on the banks of the Jordon river. The next day they stopped off in ‘The Forks’ (American Fork) and visited with friends and relatives. They then went on to ‘Battle Creek’ (Pleasant Grove) where they stayed overnight with friends. The next day they picked up a few more cattle and some fresh oxen and supplies and reached Goshen (South of Utah Lake) the next evening. (Proctor)

While living in Goshen, Thomas again engaged in black smithing and farming. Three more sons were born to them there: Abner Evanglic, 31 Aug 1861, Arthur Edward, 5 Oct

1863, and Thomas Alexander, 15 May 1866. Alice Mirenta, being the only daughter, was a great help to her mother. There seemed to be nothing that she could not do and she was always mature beyond her years. (Proctor)

After living in Goshen for six years, in 1867 President Young called Thomas and John Richins to move their families again. This time they were to go to Battle Creek (Pleasant Grove) where a soft rock deposit had been found. The Richins Brothers had come from Southern England where they had learned the trade of excavating and preparing soft rock into building blocks. When they moved, Alice, Albert, and Abner walked and drove the stock. It was cold chilly weather and took them three days to make the trip. (Proctor)

***Note:** The soft rock quarry was located on land owned by John Warburton who had crossed the plains in the same handcart company as Thomas and Harriet. Many houses in Utah Valley were later built from this rock and many are still being lived in today (2002). Soft Rock makes extremely comfortable homes because of it's insulating qualities.

In Battle Creek, Thomas built a new log house north of the flour mill on the road to the canyon. The logs for this house were split on the old pit saw in Battle Creek Canyon. Here, another daughter was born to them on 22 Dec 1868 and given the name Harriet Priscilla. (Proctor)

***Note:** In a short history on the life of Alice Mirenta Richins Warburton written by her oldest granddaughter, Eva Mirenta Warburton Proctor, is found an interesting story that conflicts somewhat with the story in Hilton and Fischio's biographies of the lives of Thomas and Harriet. I don't know which records are correct so, will include both. Eva's story seems more logical to me because President Brigham Young had asked Thomas to go to Battle Creek to work in the soft rock business and Thomas Richins was not the kind of man that would have left an assignment given to him by the Prophet. Also, in Edward Warburton's life story it states that the Richins brothers were engaged in a soft rock business on his land. It is probable that during the eleven months they were visiting in Henefer that Thomas did work as a blacksmith because, he would not have been idle all that time and, the Echo Canyon story could have also happen at that time. Both stories were written many years after they occurred, by persons who were not alive at the time, thus providing room for possible err.

Hilton and Fischio records: "Thomas' brothers, Charles and Edward, who had settled at Henefer, Summit County wanted him to come there and work as a blacksmith. So in 1869 they moved to Henefer. The railroad was being built down Weber Canyon at that time, so there was much work there. On 9 Nov 1870 another son, Oscar John Deveraux Richins, was born in Henefer."(Hilton) (Fischio)

"While living in Henefer Thomas had occasion to go through Echo Canyon. As he was driving along, a band of Indians on horseback stopped him, took out their bows and arrows and circled around the wagon. Thomas thought his time had come but, after some words from their chief they rode away." (Hilton) (Fischio)

"When they had lived in Henefer a little over a year, the blacksmith shop burned down so, they moved back to their home in Battle Creek. On their journey back from Henefer

Albert, then 16 years old, and Alice 14, walked and drove their stock. Albert walked barefoot all the way. The mill ditch had been dug right next to their home while they had been away so, they had to move farther east on their property to avoid being so close to the water.” (Hilton) (Fischio)

“At that time, the ‘United Order’ was in affect in Battle Creek so, Thomas took his blacksmith tools and worked in the ‘ Order’ shop which was located east of the old mercantile store. Their last two children were born in Battle Creek after they came back from Henefer; Marcus E., 1 Jan 1873 and Nettie E., 7 Feb 1875.” (Hilton) (Fischio)

Proctor’s record: “In April 1870, Thomas decided to take a long delayed visit to Henefer where two of his brothers had settled. He and Harriet put a few belongings in their covered wagon and with Arthur 6, Thomas 4, and Priscilla 2, they set off for the ninety mile trip to Henefer. In a covered wagon that was a long trip to take. Albert, Alice, and Abner waved goodbye with the promise that if they were good they could go next time. Albert was 15, Alice 13, and Abner going on 9. They felt they were able to care for things at home as Thomas only intended to stay for a few weeks. But the business took longer than he expected it to and then one by one the children came down with the measles. By the time they were well, Harriet was too close to the birth of her eighth child to travel and was advised to wait over until after the baby was born before making the long trip home. Baby Oscar John Deveraux Richins was born the 9th of November 1870 and by that time winter had set in.” (Proctor)

“Thomas and Harriet’s worries about the children they had left at home in Battle Creek were relieved somewhat when some relatives who, had passed through there had visited the children and Alice sent them a letter. She assured Father and Mother they were all well and although they missed their family, they would carry on and be all right. The wisest thing to do was to stay until the weather broke and they could travel safely.” (Proctor)

“The weather was bad until the second week of March when a report came that the road through the canyons was passable. They packed their wagon with quilts and blankets and put a new canvas on it. They put warm bricks in among the bedding and everyone in Henefer contributed something for their journey. It took them five days to reach Salt Lake where they stayed overnight and warmed up the bricks. The roads were better from there on and they could make better time. Home had never looked so good. A trip that had intended to be only a few weeks had lasted eleven months and baby Oscar was nearly 4 months old when he met his two older brothers and his sister Alice.” (Proctor)

“They were overjoyed to all be home safe and sound. However, Alice had been having quite a time with Abner. He looked like a little Hindu with a towel wrapped around his head to hold a bread and milk poultice in place over his aching ears. A few days later he broke out with a high fever and it settled in his eyes and ears. All his hair fell out and he was a very sick boy. Albert had stepped on a nail and was hobbling around on one foot. It was a blessed day when at last the family was all together again and Thomas vowed he would never leave like that again.” (Proctor)

On New Years day, 1 Jan 1873, in Battle Creek, another son was born into the Richins family and given the name of Marcus Emanuel. Their last child, a daughter named Nettie Emmaline was born 7 Feb 1875, also in Battle Creek.

Thomas and John's soft rock business kept them very busy and Harriet and Alice never seemed to have an idle moment with caring for the little ones, baking, and sewing. In those days every stitch of clothing had to be made by hand and those that were fortunate enough to own a sewing machine were in constant demand. Harriet had brought her sewing machine all the way from England. (Proctor)

"Besides caring for her large family, Harriet did much toward their support by taking in sewing. Her special line was making men's suits and overcoats. She also made fancy gloves from leather, which was obtained from the Indians, and stitched them with bright colored silk thread. She had learned the trade of making kid gloves when she lived in England." (Fischio)

"The children helped too, by gleaning wheat after the fields had been harvested and by gathering ground cherries which were made into preserves or dried to sell. They had one pair of shoes each fall and went barefoot much of the time to make them last longer." (Fischio)

"Harriet was often called on to help with the sick, sometimes being both nurse and doctor. Her aged father, John Deveraux who had become blind, came to live with her and she cared for him for six years before he passed away. Most of the time he was bed-ridden. She did everything she could to make him comfortable. He was always very appreciative of everything anyone did for him and prayed his Heavenly Father's blessings on those who were caring for him. He used the expression, "God Bless and Save you." (Hilton) (Fischio)

"When her brother, Joseph Deveraux, with his wife and six children, came from England, she and Thomas took them into their small log house to live with them until her brother could make a home for his family. Later, Thomas built a larger soft rock home which is still standing, although it has been remodeled and built onto." (Fischio)

The Richins home was a busy and happy one and visitors were always made welcome. Edward (Ted) Warburton, who had crossed the plains with them, spent much of his time in their home. He was close friends with their oldest son, Albert, and later fell in love with and married their daughter, Alice Mirenta.

"Both Thomas and Harriet were affected with deafness in their later life and this was a great handicap to them. But although they were denied the privilege of hearing the gospel preached, they always enjoyed reading their scriptures." (Fischio)

"Thomas and Harriet Richins were the parents of ten children, six boys and four girls. Two children passed away: Ester in infancy and Marcus when a young man. Four pioneered

in Ashley Valley (or Vernal, Uintah County): Albert, who married Helena Nielson, Abner E., who married Frances Fage, Arthur, who married Emily Dee, and Priscilla, the wife of Henson Eaton. The other four remained in Pleasant Grove where they married, lived, and died: Alice, wife of Edward Warburton, Thomas, who married Ellen Jay, Oscar, who married Hulda Anderson and Nettie, wife of William Green.” (Fischio) Thomas and Harriet loved and enjoyed their numerous grandchildren.

Harriet passed away 14 May 1896 at age 63. Two of her sons rode from Vernal, Uintah County, on horseback, to be present at her funeral. (obituary) She was buried 18 May 1896 in the Pleasant Grove Cemetery. Six months later, on Christmas Eve 1896, Thomas suffered a stroke and died three days later on 28 Dec 1896 at 70 years of age. He was also buried in the Pleasant Grove Cemetery on 30 Dec 1896. (Fischio)

“Our wonderful grandparents stood steadfastly by the Church in the early days, even at the cost of life itself and, left home, country, and comfort to conquer the Great American Desert for the privilege of worshiping in the Lord’s appointed way and building up the Kingdom of Heaven. What a debt of gratitude we owe these stalwart pioneer ancestors of ours!” (Fischio)

In the eyes of the world, Thomas and Harriet Richins would not be considered great people but, in the eyes of the Lord, they will be numbered among the greatest. The sacrifices they made for the Gospel of Jesus Christ and the legacy they left for their descendants will insure them of an Inheritance in the Kingdom of God for Eternity. We can be proud to carry their name.

***Note:** Thomas Richins’ ancestor’s biographies can be found on website www.richinsonline.com

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**John Deveraux
1800 - 1895
Ester Ann Cockshut
1796 - 1856**

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**written by Laural Bushman  
3<sup>rd</sup> great granddaughter  
2<sup>nd</sup> revision 2004**

**Preface:** In 1839, while the Saints were still suffering from severe persecution in Far West, the Lord called the Twelve Apostles on missions to England. It was the next year before they were able to leave and when they did, Brigham Young and Heber C. Kimball were so sick they started their missions laying down in the back of a wagon. They traveled without purse or script and trusted in the promise of the Lord that their families, many of whom were sick and without adequate shelter, would be cared for. (Lund, p242)

John Taylor and Wilford Woodruff were the first apostles to reach Liverpool. They arrived on 11 Jan 1840 and traveled by train to Preston where they were met by Willard Richards. On 17 Jan 1840, a council was held and assignments given. Wilford Woodruff was assigned to the Staffordshire Potteries area about 30 miles south of Manchester. There he found a rich harvest. Forty people were baptised into the church during the first few weeks. Among the new converts were William and Ann Benbow. (Lund, pp 305 -308)

Then with the missionary work going well and a promise of future success, Apostle Woodruff suddenly surprised everyone when he announced that the Spirit had whispered to him to leave and go farther south to Herefordshire. William Benbow had a brother living in Herefordshire so he offered to go with Elder Woodruff and introduce him to his brother, John Benbow. (Kenison, p1) (Lund p. 309-310)

John Benbow and his wife Jane were members of a religious group who had broken off from the Wesleyan Methodists and called themselves 'The United Brethren'. "This group was earnestly seeking for a restoration of the gospel as it was taught and practiced anciently."(Lund, p314) They wanted to teach and live the gospel as the Savior had taught it and they prayed for guidance from the Lord as to how they should proceed. (Richins, p5)

Within a few days, the conversions began. Elder Woodruff cleared a pool of water on the John Benbow property to facilitate the baptisms. In a short time, he would baptize all of 'The 600 members' of 'The United Brethren' (except one). (Kenison, p1) (Lund, pp 309-310)

From the journal of Apostle Wilford Woodruff we read, "The power of God rested upon us and upon the mission....The Lord had a people there prepared for the gospel. They were praying for light and truth, and the Lord sent me to them. I declared the gospel of life and salvation unto them...." (Kenison, p2)

## John and Ester Deveraux

John Deveraux and Ester (or Hester) Ann Cockshut were both members of the The United Brethren Church. They had both been born and christened in Dymock, Gloucestershire, England. John was born 6 Apr 1800 and christened 4 May 1800. In the Dymock church registry his name is spelled John Deberrox (Jones) His parents were Joseph Deveraux and Elizabeth Hayward. In the 1832-1833 `Register of Electors`, Joseph was listed as `Joseph Devereux of `The Greenway, Nature of qualification - FREEHOLD of cottage and gardens near the Greenway`. He was allowed to vote because he owned his cottage and gardens. It was a rare privilege. It is not known what happened to the property after his death. His death certificate reads `Registration District in the counties of Worcester and Gloucester 1845 DEATH in the sub district of Redmarley. Death 18 Feb 1845 at Dymock, Joseph Deveraux, Male, age 85 years, occupation agriculture labourer, cause of death Decay of Nature, signature of informant, X the mark of Ann Deveraux. (Jones)

Ester Cockshutt was four years older than her husband. She was born 24 Jan 1796 and christened 7 Feb 1796 also in Dymock. Her parents were William Cockshut and Ann Wood. (Ancestral File and Family Group Sheet)

When John and Ester were married on 26 Feb 1827 in Ledbury Gloucestershire, they already had a six year old son named Paul Cockshutt. The official parish record for Dymock, Gloucestershire, England on 28 Jan 1821 records the baptism of Paul Cockshutt and names his father as John Deveraux. For some reason the couple did not marry until later but John did acknowledge that Paul was his son. (Jones) It is not known when Paul passed away.

The Deveraux`s 2<sup>nd</sup> child, a girl named Ann, after her maternal grandmother, was born 18 Mar 1828 and christened 6 Apr 1828 also in Dymock. She Grew to adulthood but died sometime after 1851. Apparently the Deveraux family lived in Dymock, Gloucestershire for a time and then moved to Eastnor, Herefordshire because the rest of their seven children were all born in Eastnor. (Ancestral File and Family Group Sheet)

Their 3<sup>rd</sup> child, a boy named Joseph, after his paternal grandfather, was born 19 Sep 1829 and christened 11 Oct 1829. He later married Jane Lewis, joined the Mormon Church and emigrated to Pleasant Grove, Utah where he now has a large posterity. Many of his descendants still live in and around Pleasant Grove, Utah. Child #4 was a boy named John after his father. He was christened 18 Mar 1832 but lived only a short time and was buried 9 May 1833. Child #5 was my 2<sup>nd</sup> great grandmother and her name was Harriet. She was born 29 Dec 1833 and christened 26 Jan 1834. Harriet married Thomas Richins, also joined the Mormon Church, and emigrated to Pleasant Grove, Utah Their story is recorded separately.

In 1835 John and Ester had another son and named him Emanuel. In the 1851 Bromsberrow, Gloucestershire census, Manuel Devereux is listed as being a servant living

with the Wintle family. The record reads. Status: servant, Age 15: Occ: Waggoners Boy. Born Eastnor, Herefordshire (Jones) It is not known what happen to him after that date but he was not with the family when they immigrated to America. Child #7 a girl named Ester after her mother, was born 21 Oct 1838. She stayed in England and married James Baldwin on 24 Sep 1856, shortly after her family emigrated. Ester passed away sometime after 1881. (Ancestral File and Family Group Sheet)

## Herefordshire

“In the spring of 1840 Herefordshire, England looked much like Pennsylvania and upstate New York. Here the soil, where it had been recently plowed for spring planting, was rich and black. Fields were divided off into a patchwork of squares and rectangles by rock or rail fences or thick hedgerows. On the east, the land rose gracefully to form a small range of gentle peaks covered here and there with trees. There were many large and well constructed houses, clearly testifying to the prosperity of their owners. There were also the residences of the tenant farmers which were little more than one room cottages but clean and well kept.” (Lund pp 310-11)

John and Ester Deveraux were tenant farmers. They were both very spiritual and deeply religious. They had belonged to the Wesleyan Methodist religion until, becoming dissatisfied with it, they joined with a group called the ‘The United Brethren’. “This group was searching for light and truth, but had gone as far as they could, and were calling upon the Lord continually to open the way before them and send them light and knowledge, that they might know the true way to be saved. (Kenison, p1) In 1840, John and Ester Deveraux were among ‘The 600 members’ of ‘The United Brethren that were converted and baptized by Apostle Wilford Woodruff on the John Benbow farm in Herefordshire. (Richins, p5) (Fischio)

Some of the wealthier converts emigrated to Nauvoo soon after they joined the Church, (Kenison,p2) but, the Deveraux Family did not have the money and had to wait fifteen years until the ‘Perpetual Immigration Fund’ was started to aide the poor who wanted to go to Zion. By that time Zion was in Utah and their daughter, Harriet, was married to Thomas Richins and had a one year old son named Albert Franklin. (Fischio)

In March 1856 John, who was then 56 years old, Ester 60, Thomas 29, Harriet 22, and Albert Franklin 14 months, embarked on the sailing ship ‘Enoch Train’. They set sail at Liverpool, bound for Boston and were in the first group of Saints to travel to Zion with the aide of the Perpetual Immigration fund. They would also be in the first experimental group to cross the plains with handcarts. (Fischio) (Hilton) “By this means of travel, the emigrants could journey from Liverpool, England to Salt Lake City for about forty-five dollars.” (Berrett, p280)

Ester was in poor health when she left England and had been advised not to start on such a long journey but, her faith was so strong that she said she would rather die on the

way than not to make the attempt. When the ship was about ten days out, she passed away from 'consumption' and was buried in the sea. (Mormon Immigration Index) (Fischio)

**From the journal of Archer Walters, a Saint who was on the same ship we read these entries:**

“April 1<sup>st</sup>: A sister died during the night named Ester Deveraux from Herefordshire Conference, age sixty years...A rough day. Ship rolled and boxes rattled. Bottles upset. Bedsteads broke down and cooking did not please all for the saucepans upset in the jelly. Some were scalded and some fell and hurt themselves. A thing to try the patience of some. Went to bed, ship rocked and rolled about; did not sleep well but all night the President and Captains of the different wards did their best for all and all Saints feel well...

April 2<sup>nd</sup>: The dead sister's body committed to the deep. It was the first I have ever seen buried in the sea and I never want to see another. A rough day all day.

It must have been devastating for John to lose Ester after they had waited for so many years to go to Zion. It would also have been a very traumatic experience to see a beloved companion of many years buried in the sea. But, John Deveraux did not lose his faith and continued on. A record of the voyage is found in the paper "Thomas Richins and Harriet Deveraux" written by Laural Bushman, 2002. The experiences John encountered during the handcart trek across the American Plains are told in the story "They Crossed the Plains with a Handcart" also written by Laural Bushman, 2002. The long trip would have been especially hard for a 56 year old man.

When they reached Salt Lake, Thomas and Harriet stayed there for five years until they were called by President Brigham Young to move south and help settle Goshen, Utah County.

On 10 July 1857, John Deveraux married a widow named Mrs. Ann Perkins Price in Salt Lake City. The same day, he was endowed and sealed to Ester for eternity in the Endowment House. (Ancestral File)

In the 1870 Federal Census, John is listed as age 65, living in Newton, Utah County, had a wife named Anne, age 60, occupation, farmer, owned personal estate worth \$200 and property valued at \$275, could read and write and his birthplace was England. For several years I searched and could not find a community called Newton in Utah County. Then a distant relative, Ann Jones, from the UK who read my story on the internet contacted me and pointed out that John Deveraux is on the 1880 census. His name however, is misspelled. The 1880 census record reads: place - Goshen, Utah, Utah: John DEVARAX head, male, race white, age 78, birthplace ENGL, parents born ENGL, occupation farmer. It also reads: Ann DEVARAX wife, female, race white, age 70, birthplace ENGL, parents born ENGL, occupation keeping House. It appears that John and Ann moved to Goshen when his daughter and son-in-law, Harriet and Thomas Richins, did. Later, Pres Brigham Young asked the Richins to relocate in Pleasant Grove while John and Ann stayed in Goshen. Goshen is located at the south end of Utah Lake.

In a biography written about the life of Harriet Richins, by Gladys Richins Hilton, is found the following paragraph:

“Harriet’s aged father, who had become blind, came to live with her. She cared for him for six years and most of the time he was bedridden. She did everything she could to make him comfortable until he died. He was always very appreciative of everything anyone did for him and prayed his Heavenly Father’s blessings on those who were caring for him, using the expression, “God bless and save you.” (Hilton)

John lived to be ninety five years old before his mission on this earth was finished and he never lost his faith in the gospel that he and Ester had sacrificed so much for. The faith and courage it must have taken to leave their home in England and start on a trip of the magnitude that they did, at the age they were, and with Ester being as sick as she must have been, is phenomenal. Ester Deveraux gave her life for the true gospel of the Lord Jesus Christ. What a great legacy they left for their descendants and how proud we should be to be counted among them.

John passed away in his daughter’s home in Pleasant Grove, Utah on 9 Feb 1895 and was buried in the Pleasant Grove Cemetery. The engraving on his gravestone reads **JOHN DEVERAUX 1805 -1895 “HANDCART PIONEER”**.

\*Note: There is a discrepancy between English records and American records as to John Deveraux’s birth date. English records have him born in 1800 and American records have his birth date as 1805. The English records are correct.

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## Miscellaneous Information

*\*Note: The following information and letters were found among Hazel Carlson Bushman's belongings after she passed away.*

\*Clyde Harriet Warburton was named after her Grandmother Harriet Richins and a friend of her mother's named Clyde. Clyde loved her grandmother very much and, because Clyde was the only daughter born to her parents (Ted and Alice Warburton), Grandmother Richins was very happy when she was born.

\*Clyde's first daughter, Alice, was named after Clyde's mother, Alice Richins Warburton, Hazel was named after a best friend, Hazel Green Beatress, and Betty was named after Great Grandmother Betty Sunderland Warburton.

\*Harriet, Alice, Clyde, and Hazel were all exceptionally clean house keepers. Their homes were spotless and it was said that you could eat off their floors.

### **\*A letter written to Ike and his family, at the time of Clyde's passing, from a niece, Elda.**

Hurricane, Utah  
April 29, 1935

Dear Uncle Ike and Family,

I was indeed very sorry to hear of your misfortune and am writing to at least partly express to you my deep sympathy for you in your bereavement. I hope that I will be able to send you a few words of kindness to cheer and gladden your suffering souls.

Since being married these few months, I can partly understand how much you loved her (Clyde). I have learned how love grows by the days and months and years. It was not her physical beauty that attracted and held you, her dress, nor the curl or wave in her hair; it was not these things that brought you so near and dear to each other, but the cradles you have rocked and watched over together, the children you have reared together, the graves you have wept over together, her tender caresses and care, and the beauty of her soul that made you love her so deeply.

She (Clyde) was all a mother could be. Her work oft times seemed to her an unimportant service. It was rare and hard to appreciate. Others knew little of her cares and burdens. Her days were occupied with a round of little duties, all

calling for patient effort, self control, tact and self sacrificing love, yet she did not boast of what she had done as any great achievement. She had only kept things in the home running smoothly; often weary and perplexed she tried to speak kindly. And through she may have felt that she had accomplished little or nothing, it is not so, for Heavenly Angels watched the care-worn mother, noting the burdens she carried from day to day. Her name may not have been heard in the world, but it is written in the Lambs Book of Life.

Oh, I am so happy for you that you were united in the Holy Bonds of Matrimony by the New and Everlasting Covenant. It is the greatest consolation one can have in a time like this to know that death does not part us. It will only be a short time until you will again clasp your darling in your arms, for this life is but a passing day. How great will be that reunion!

May Christ's promise, given not only to His Apostles of old, but to all other true followers, bring solace to your aching hearts as it must have done to His disciples when He said, "I go to prepare a place for you – that where I am, there ye may also be."

"I will be a Father unto you and you shall be My sons and daughters saith the Lord Almighty."

"Like as a Father pitieth his children so the Lord pitieth them that fear him."

"As one whom his mother comfortith, so will I comfort you."

And again Christ said in His Sermon on the Mount, "Blessed are ye that mourn for ye shall be comforted. "

Having had the Holy Ghost bestowed upon you, I feel sure that the still small voice will help you to understand.

### **Consolation**

Aunt Clyde was a sweetheart, a mother, a friend,  
and we all regret this resent end.

The End? No the beginning of something sweet,  
For now she worships at our Saviors Feet.

She's tutored by His kindly patience and love,  
And guarded and cared for by Angels above.

For she was a virgin, a mother, a queen,  
And now reaps her reward in blessings unseen.

She had fulfilled life's greatest mission here,  
God being kind, called her to that higher sphere.

Though we miss her tender loving and care,  
Others also needed her help and rejoice in her there.

She has gone as a representative of your home,  
And her help on the other side she will loan.

She has gone on to higher progression,  
Thus to fulfill another great mission.

You this opportunity was given,  
To enjoy her love while she was living,

To lighten her burdens and make happy her way,  
And she will welcome you home some day.

It seems as if we are always put to a test,  
For God wants to find those who love Him the best.

So though your load seems hard to bear, try to smile,  
For someday God will prove His plans worthwhile.

O that in this hour of sore distress,  
God will comfort you and bless,

Your broken hearts is my prayer,  
And I hope we'll all meet over there.

Lovingly, Elda

~~~~~

Letter written to Ike and Family at the time of Clyde's passing, by Wilmar Nelson and Family

Pleasant Grove, May 5 - 1935

Bro. Isaac E. Carlson and family;-

Dear Friends:-

The striving for a livley hood and other duties are somewhat the cause of the delay of this writing and also, I wanted the "storm" to calm down a little, perhaps you could better read and reason with me.

The High Priests of this ward and many others greatly sympathize with you in this day of trial, which were evidenced by the many flowers and the large attendance at the funeral. (Clyde) There were 22 High Priests present out of 30 and some of the eight were absent on account of sickness and infirmities.

The sermon of Bro. John Adams was spoken with simplicity and eloquence and as he said you will miss her because she was such a devoted wife and mother, always on her post.

She can say with Paul, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth is a crown of righteousness laid up for me, which the Lord, the Righteous Judge, shall give me, and not to me only, but to them also, who love His appearing."

"In the furnace God may prove thee,
thence to bring thee out more bright,
but He'll never cease to love thee,
thou are precious in His sight."

I lost my mother 36 years ago this month, and I cried and mourned over her for weeks and months. I thought it was an awful calamity, now we had just come to Zion and I and my brothers and sisters could begin to do something for her. But, if I had know then, as I know now of the life beyond the grave, based upon the testimony of Joseph Smith and others, my mournings should have been turned into praise and thanksgiving to God, who called her home and gave her a thousand times more than we children could have given her.

I am aware that even with such knowledge, it is hard to part with our loved ones, and it is indeed hard to say, "The Lord gives, The Lord takes, Blessed be the name of the Lord." (Bro. Nelson then gives a dissertation on the existence and beauty of life after death)

This in brief is John, The Revelators description of the Celestial City which will be here on earth when the earth is Celestialized - It is worth a little sacrifice in this life of toil and sorrow and disappointments to get an inheritance in that holy city.

May the Lord bless and comfort you, and heal your wounded soul, is the prayer of your humble and sympathizing friend and brother.

Wilmar Nelson and family