

The Andrus Recorder

Vol. XII No. 1

Annual Dues: \$6.00 per family

May 1976

(Send to Gary Andrus, 750 Falls Dr., Idaho Falls, Ida.)

PRESIDENT'S MESSAGE

It has been some time since our last recorder and time again to write just a note. The recorder was so well received; many cards and letters have indicated how much it was enjoyed.

I have just returned from our semi-annual meeting of the Board of Directors. I can report truthfully that progress is being made. Our mailing list for the recorder is growing at a rapid pace. This time we will print 1100 copies.

There are some problems which additional finances would help us solve, but I am sure many will pay their dues at the reunion.

PICTURES FEATURED IN THIS ISSUE



William F. Fisher

1939 - 1919



Millenium Andrus

1845 - 1922



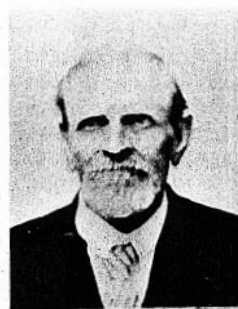
Howard R. Egan

1840 - 1916



Amanda Ann Andrus

1847 - 1925



W. D. Hendricks

1829 - 1909



Mary Jane Andrus

1833 - 1914



Fisher Home Oxford, Idaho

William Frederick Fisher home, Oxford, Idaho: L to R. Hired girl, William F. Fisher, Millenium Andrus Fisher, and hired man. (See explanation, p. 4.)

We hope to have a large crowd for the reunion, so plan your vacation time to include June 25th and 26th at Salt Lake City, Utah. More information will be found elsewhere in the recorder.

You will notice by our minutes that we need new representation from several of the families whose presidents have resigned.. It will take the efforts of everyone to make the family complete.

I was impressed with Marvin J. Ashton's talk on families and their need for good communication and what it entails. The first suggestion he offered was that each member must have a willingness to sacrifice, to be the kind of a family member who is willing to be available to listen to others. He also said to develop the ability and self discipline to think of others and their needs ahead of your own. "One must be willing to forego personal convenience to invest time in establishing a firm foundation for family communication. "

I want to give my sincere thanks to the many workers in our organization. They are a grand group to work with.

May we heed the message of President Kimball to seek not merely for worldly treasures, but for spiritual gifts that are eternal.

Sincerely,
James A. Andrus

SPECIAL NOTICE

This and the last issue of the Recorder have been devoted to the family of Milo Andrus and Abigail Jane Daley. However, we have been unable to find a picture of Abigail. Will you look through your old albums, etc. and help us locate one. Also, we have been unable to get any information on John D. Andrus, fourth child of Milo and Abigail, his wife, Caroline Weatherbee, and their children. If we can get pictures, histories, or biographies of them, we will put them in the next issue. Send them to the editor: Hyrum L. Andrus, 530 East 1980 North, Provo, Utah 84601.

EXECUTIVE BOARD MINUTES

The Executive Board meeting of the Milo Andrus Sr. Family Organization was held Saturday, April 3, 1976, at the home of David and LaVerne Diehl - 2701 Milo Way, Salt Lake City, Utah.

President James A. Andrus welcomed those present, namely, Vice President Alyn B. Andrus; Secretary, Beth A. Anderson; Assistant Secretaries, David and LaVerne Diehl; Treasurer, Gary T. Andrus and a member of the Board of Directors, Dean Andrus. Invocation: Alyn Andrus.

Minutes were read and approved. Pres. Andrus thanked LaVerne for the good minutes.

RECORDER- LaVerne reported 1026 on the Recorder mailing list and

statistical report on the distribution and paid members of 1975 and 1976 from Jan. to April.

LaVerne's letter to James, on expenditures of the mailing of the Recorder, was noted and reviewed.

Distribution to the Ruluf Line was discussed, because a member of that line had been asked to be taken off the mailing list. It was concluded that the distribution be discontinued.

LaVerne's list of Recorders sent to those whose wife-line is unknown was checked over by Pres. Andrus. It was suggested that the wife-line be identified when paying the \$6. 00 dues.

LaVerne has compiled the names of those receiving the Recorder under wife line heads and in alphabetical order.

GENEALOGY - Hyrum mentioned that we need to publish the Recorder 4 times a year. As of date, we are behind. He still recommends that the Family Wife Line Representatives submit histories, pictures, etc. , for filing for future publications. He reported -

a. Research on the Dutch Ruluf line is coming slowly. There has been found the name of Ruluf Andros in the Dutch ancestry.

b. The Colonial program will be completed this spring.

He discussed the possibility of a future publication of a Milo Andrus book. It may include just Milo and his wives, or be extended to include his children. and their family lines. The Recorder will continue to function in collecting the material for this book.

FINANCES - Gary submitted the Milo Andrus Family Organization Semi-Annual Financial statement of July 1, 1975 through December 31, 1975. It was noted - Total expenses as of 12-31.-75 was \$435. 06; Total income as of 12-31-75 was \$625. 00; Total balance as of 12-31-75 was \$1265.05.

A possible change in the organization's fiscal year, and the submitting of the semi-annual and annual statements was discussed. It was recommended that the semi-annual financial statements be given in the organization in April and October of each year.

Problems that have been created because of the rebate of \$1. 00 of the \$6.00 to the wife-lines were discussed. It was recommended by the Executive Committee that the rebate be discontinued.

Jim read several complimentary letters from those who had received the last recorder. Many stated it was a bargain for such a nominal fee. Contributions of greater amounts are acceptable to the organization for research and the publication of the Recorder.

At 2:15 P.M., Thomas E. Andrus, Chairman of the Board of Directors, continued the meeting by introducing all present and identifying their wife-line. Those present were:

David & LaVerne Diehl.....	Miles
James Pack.....	Miles
Owen Andrus.....	Miles
Donald Jensen.....	Miles
James Andrus.....	Daley
Gai Hunt.....	Daley
Rodney Dale Walker	Daley
Dean Andrus	Webster
Afton Jolly	Boyce
Charles Andrus	Boyce
Thomas Andrus	Munday
Alyn Andrus	Munday
Gary T. Andrus.....	Munday
Hyrum L. Andrus	Munday
Beth A. Anderson	Munday
Ralph Andrus	Tuttle

Chairman "Tom" expressed his appreciation and pleasure with the attendance and stated that he is looking forward to the reunion to be held on the property of Uncle Milo, of the Miles wife-line, at Milo Way (4910 So.) Salt Lake City, Utah. (See map)

Owen Andrus, Chairman of this year's reunion assured us that arrangements have been made for the building, and a good reunion will be held with a six o'clock Friday evening temple session at the Salt Lake Temple.

Donald Jensen told of a 13 scene dramatic musical (with Milo reflecting on his past experiences) that he is composing for the reunion's program.

Gai Hunt was present as a member of the reunion planning committee.

The changing of the reunion's format was discussed. It was suggested that the reunion start at 9 A.M. with a half hour for socializing and tagging - a business meeting of a half hour to forty-five minutes - Program and Dinner.

It was suggested that a tour to Milo's grave be included in the reunion plans. Activities for the youth were discussed.

Tom read the minutes of last Oct. on financing of reunions. He urged the reunion committee have a nominal reunion fee in addition to the \$75 from the organization's general fund.

Dale Walker has the tax exempt form to fill out in order to get bulk rates for mailing the recorder. He was instructed to work with Gary to complete the form.

Information and recommendations given at the Executive meeting on finances was reviewed and discussed. Afton made a motion to accept the Executive Committee's recommendations. It was carried with several seconds.

Hyrum reviewed the information given at the Executive meeting on genealogy with the addition that material is needed for the next Recorder. He alerted James Pack of the Miles wife line and Ralph Andrus of the Lucy Loomis Tuttle wife-line the need for material for

the edition, next. The Mile's wife-line have already submitted a book.

Members of the Board expressed that the future Milo Andrus book include the children of Milo.

The resignations of the following member of the Board of Directors are: Brent A. Andrus - Emma Covert wife-line; Diane Worwood - Francena Lucy Tuttle wife-line; Tom submitted for the Emma Covert wife line; and Dollie Oliver (dau. of Florence who is the dau. of William), 1010 E. 560 N., Provo, Utah 84601. Ph. 373-9607

Information was presented that the families of the Francena Lucy Tuttle line wondered why the two Tuttle wife-lines had been separated. Ralph was asked if he could head both wife-lines. (Sec. failed to note his response).

Family organizational records were discussed. Chairman Tom suggested that personal visits be made to the wife-line descendants by the presidents of the wife line families, in order to get Family Representatives within the wife-line; this would assist in completing the wife-line organization sheets.

In order to assist the wife-line Presidents complete their organizational sheets, the wife-line. Presidents were divided between Pres. James Andrus and Vice Pres. Alyn Andrus. James will assist the following wife-line Presidents: Daley, Miles, Lucy Loomis Tuttle, Webster, Francena Tuttle, Alyn will assist the following Presidents: Boyce, Covert, Munday, Alexander, and Brooks.

LaVerne reviewed her report given at the Executive meeting. She requested that the Presidents of the wife-line help type labels for the mailing of the Recorder. Gummed labels will be furnished by the Diehls to the Presidents. They (the Pres.) will return them addressed to the Diehls. Cost of mailing the addressed labels could be submitted by the Presidents to Gary for reimbursement.

It was moved and seconded that 1100 Recorders be printed for now and the summer edition with a reconsideration in the fall.

LaVerne was asked to submit to the Recorder a list of the extra Recorders available.

Rodney Walker presented and explained a proposed amendment to the Constitution of the Milo Andrus Family Organization. A motion recommended that the amendment be studied by the members of the Board and be discussed at the October meeting. Alyn seconded it.

Tom thanked the Diehls for their hospitality. The next meeting will be held at Rodney Walker's home, October 2, 1976, 2 P. M.

Benediction: Ralph Andrus. Refresh-

Survivors: sons, Milo J., Charles L. "Bud", both Holladay; Louis R. , Donald R., Both Salt Lake City; 20 grandchilren; 21 great-grandchildren; 1 great-great grandchild; brother, Rowland W. , Salt Lake City.

Funeral Monday 2:30 p.m., 4760 S. State, where friends call Sunday 6-8 p.m., hour before service. Burial Elysian Burial Gardens.

HISTORY OF ABIGAIL JANE DALEY ANDRUS by Stella Fisher Brossard

She came in '48, and how brave and courageous she was. With abiding faith in her Heavenly Father and her love for the Gospel of Jesus Christ, she was able to bring her family from Winter Quarters to Salt Lake City, Utah.

I write of my grandmother, Abigail Jane Daley Andrus, who left Winter Quarters, the spring of 1848, with five children, endured the hardships of that long trek across the plains, arriving September 24, 184 8 in the Heber C. Kimball Company.

Her husband, Milo Andrus, was sent from Winter Quarters to England, on a mission, in the spring of 1848. Shortly before he left Winter Quarters, according to his diary, he was sealed to Sarah Ann Miles, who accompanied him to England.

To the union of Abigail Jane Daley and Milo Andrus were born **six** children: Mary Jane Andrus, born November 1833, at Florence, Huron County, Ohio; James Andrus, born June 14, 1835, at Florence, Huron County, Ohio; Sarah Ann Andrus, born May 31, 1837, at Caldwell, Missouri, died 1838 at Caldwell, Missouri; John Daley Andrus, born April 23, 1837, at Woodside, Adams County, Illinois; Millennium Andrus (my mother) born August 31, 1845, at Nauvoo, Hancock County, Illinois; Amanda Ann Andrus, born November 19, 1847, at Mosquito Creek, Pottawattamie County, Iowa.

With these five children she arrived safely in Salt Lake City, Utah. The oldest boy, James, 13, had to take the place of a man, and with the help of his brother, John, 7, did the work of a man during that long and strenuous trip across the plains. They walked every step of the way, and barefoot too, along with their sister, Mary Jane, and their mother. My mother, Millenium, was only three, and rode in the wagon with her baby sister, Amanda. Just after my mother returned from Salt Lake City to her home in Oxford, Idaho, after she had attended the Golden Jubilee July 24, 1893, she said to me, "As the parade passed by, my sister, Mary Jane, broke into tears and said, "All it needs to make it complete is James, John, and me to be walking barefoot beside the

wagon." There was no complaining from my blue eyed, Dutch grandmother, who walked each day through wind and rain, or days

of blistering sun, on the prairie land, or fording deep streams. She was thankful each night that her Heavenly Father, with his protecting care, had given her strength to do her daily tasks, and to arise next morning with the courage to continue on. What joy was theirs when they reached the journey's end that day in September.

That winter the big wagon box was their home. Grandfather writes in his diary of their wagon, "The winter of 1846 my house in the basement, was made into a wagon shop and in the spring I started on a journey to the West."

That winter (1848-49) in Salt Lake City fuel was plentiful and easy to obtain, but food was scarce.

My mother told me, more than once, and each time tears would fill her eyes and a lump come in her throat, that during the scarcity of food in Salt Lake City before help came, that her mother, of whom I write, made some bread from her last bit of meal; a and when it was baked and ready to eat there was not enough for all, so she divided it among her children and while they were eating it she went behind the house so that she could not see them eating, for she was as hungry herself. How a mother loves her children and how she sometimes has to sacrifice.

In 1850, my grandfather returned from England. Times were better then, crops had been harvested, wild-fruit picked and dried, and a log cabin built.

Copying from grandfather's diary again, after giving an account of his work in the Mission Field, his trip across the plains where he was Captain of fifty-five wagons in 1850, he writes, "After one week's rest I went to work in the 19th ward and built me a house; and about the first of January, 1851, my wife, Jane (my grandmother) and I parted."

In 1852, my grandmother married a man by the name of Van Etten. To this union a little girl was born, who died in infancy; and later another daughter, Elizabeth, was born, who became the wife of John Bullen.

My grandmother later moved to Richmond, Utah and spent the rest of her life there. I remember my dear old grandmother whom I dearly loved and who died when I was fourteen years of age.

I often visited her when a child, as Oxford, Idaho was only thirty miles from Richmond, Utah. Much much farther than it is today though, since the mode of travel is so different.

Her hair was always done with ringlets on each side of her face, and a bob in the back of her head. How well I liked the cottage cheese. She called it Dutch cheese; and those pottawattamie plum preserves; and the bedstead, so high from the floor, with the white curtains all around it. She kept her little home immaculate. Her sister, Nancy Mariah, who never married,

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always made her home with grandmother until grandmother died. Then Aunt Nancy lived with relatives (the Wood family) in Springville.

Hannah Wood, mother of Lyman and Gideon Wood of Springville, was grandmother's sister. Then there were the McKenzies and others. Electa Wood Bullock was her niece.

Grandmother was born in Marcellus, Onondago County, New York, January 26, 1815. Her father, John Daley Jr., and his wife, Elizabeth Ennis Daley, with their children, moved to Ohio in her early girlhood. Her father was baptized as a member of the Church of Jesus Christ of Latter-day Saints, in 1832. In Florence, Huron County, Ohio on February 21, 1833 Abigail Jane Daley married Milo Andrus, son of Ruluf Andrus and Azubah Smith. Many of her kin were among the early Knickerbocker families of New York.

She descended from a sturdy race of people, the French Huguenots, and that illustrious family, "The De Witts," who saved Holland for Holland. Her pedigree on this line is unbroken to the year 1295. The record is found in the Royal Library, at "The Hague" Holland. How proudly my mother used to say, "De Witt Clinton, thrice Governor of New York was my mother's cousin.

Grandmother and grandfather Andrus were proud of their sons, who knew no fear when fighting Indians. James and John Andrus figured in the early history of Utah, especially when trouble with the Indians arose; also their daughters and sons-in-law. The latter provided well for her four daughters.

Mary Jane Andrus married William Dorris Hendricks. James Andrus married two sisters, Laura and Manomas Gibson. John Daley Andrus married Caroline Weatherbee. Millenium (Linnie) married William Frederick Fisher. Amanda Ann married Howard Egan, son of Major Howard Egan. Eliza beth Van Etten married John Bullen.

Grandmother's children were very devoted to their mother and provided well for her and her sister in their declining years, and were all at her bedside when she died; and had tenderly cared for her in her last illness. _

She was always friendly with her first husband, Milo Andrus, who in his later years took great comfort with the children of his first wife and their families.

She and her husband, Milo Andrus, were born just a year apart; that is, one born in 1814 and grandmother in 1815. Grandfather Andrus died in 1893 and grandmother in 1894. Grandmother died in Richmond, Utah October 27, 1894, and is buried in the Richmond cemetery.

Stella Fisher Brossara

MEMORIES OF MY MOTHER: MILLENNIUM ANDRUS FISHER by Ray H, Fisher

August 31, 1945, -- my mother's birthday - Yes, more than that, it is just 100 years ago that she came to earth. In a philosophy and belief that was hers throughout life, she had come from a pre-earth state, to take here a body and begin an earthly existence among the children of men.

In the city of Nauvoo, Illinois, she was born, the 5th child of a family of six. Today we would speak of Nauvoo as just a town, but at this time, 1845, it was the largest city in the western part of the United States, having some 16, 000 population. Chicago was yet to reach so important a size and prominence.

Her father was a rather large man, a bit under six feet in height. His shoulders were broad, and his chest was deep. He was of a rugged sturdy type. Her mother was now 30 years of age, and the mother of six children. She was of average size and height, but on the slender side. She was strong and well, working hard to care for her family of five (one died in infancy): an eldest girl, then two boys, then this little girl of three and a baby not quite one year old. There were no luxuries nor modern conveniences as we know them today; The washing was done by washboard and tub. The ironing was done with a small heated iron, with much pressing and smoothing of the clothes, after much exertion. The light was that of the tallow wick, all candles being mostly homemade. Baking was done in a big dutch oven; butter churned by hand in the barrel or cylinder churn, with the dasher lifted and lowered into the properly prepared milk and cream. No sewing machines had as yet come into use. So sewing was done by hand. Much of the clothing worn was homespun from woolen yarn, combed and spun on the old spinning wheel. Food was simple, but nutritious. Babies were nursed for the whole first year, often longer, then fed corn or wheat cereal, cow's milk, eggs and some fruit and vegetables. Though fruit was scarce, butter was fairly abundant and was important in a child's diet. Sugar was of a coarse variety, obtained, usually, from home grown cane, being made often into a sorgum or molasses and not refined as we know it today.

Contagious diseases were common. There was no prophylaxis as we know it today, except vaccination for smallpox, a crude but efficient way. Yet, sometimes whole families survived, while others were largely decimated by diphtheria, typhoid and cholera. Tuberculosis was not common among this pioneer people. My people. My mother, her two brothers and sisters, thrived in spite of severe winter weather and extreme heat of summer, which was the prevailing weather for Nauvoo, located on the banks of the Mississippi River.

When three years of age, in 1848, the family decided to follow the other pioneers to Utah. Her father was preaching an un-

popular philosophy--that of Mormonism. Most of the Mormons, persecuted by the lawless frontier settlements of Illinois and Missouri, which had little law and order, had trudged over a thousand miles westward on foot or by ox team to the Territory of Utah, near the shores of the Great Salt Lake, then a part of Mexico, but soon to become a part of the United States, after an unfair and one-sided war. This journey was indeed a long and arduous one, but the little girl of three probably accepted it and suffered less than the older ones whose tasks were harder.

Toiling, suffering many hardships, these pioneers pushed on and at last reached a religious haven in the Rocky Mountains, where at least only the elements, the red men occasionally, and the scarcity of the necessities of life would try them. They were at last free of persecution, insult and harassment by the rough and ignorant element among the people on the western fringe of the American nation, which, at this time was the Mississippi and Missouri River middle border states. The Federal Government had little interest and power so far west, and the states could do little to stop mob violence. Abraham Lincoln was not yet leader of a better Illinois, and Harry Truman was not to be born until 35 years later at Independence, Mo.

The struggle to survive far from any manufacturing center, on no water way, and with no railroad yet to come for 20 years, was indeed hard, but fraught with great courage and an abiding faith that God would give succor and strength, these people carried on. From these years of poverty and toil, but blessed by the sun and air of the mountain, my dear mother, Millenium (Linnie) Van Etten grew to girlhood.

Because of plural marriages, then a principle of this new Latter-day Saint (Mormon) Church, her mother had separated from her real father, Milo Andrus, and married B. H. Van Etten from the State of New York. Because he was so kind to his foster children, Millenium Andrus took his name, as is evidenced by a letter from William Fisher to Miss M. Van Etten, Great Salt Lake City, Utah, June 17, 1860. Their poverty was great, but their courage was unflinching. Just before the second marriage, my grandmother, with her family of five, lived in a covered wagon; the boys' bed, being under the wagon, where there was some protection from frost and rain. The oldest boy, James now 13, was of tough fiber and brave spirit as this young West ever produced. See his record in the history of Utah as an Indian fighter, stockman, canal builder, conquerer of the real desert in extremes Southern Utah and Northern Arizona.

In canyons he worked long and hard to

get fuel against the Northern Utah winter, Grown men, admiring the boy's pluck, would aid him, and he would proudly drive home with his load of wood. The second son, John, of a quieter, less ambitious nature, stayed in and about the Salt Lake Valley, later moving North to Cache Valley, Utah's present most northern country. John early learned the use of fire arms and became a first class shot. With his old muzzle loader (Breech loading shotguns or rifles had not yet been invented, as we must remember the Civil War was fought with muskets and cap and ball revolvers, all muzzle loaders) he killed great numbers of wild ducks, as these were very plentiful. He sold them for fifty cents, in 1850-1860, which would now be equivalent to about \$4. 00. The first circus Mother ever attended in the late 1850's cost fifty cents admission. The fifty cents was given her from the sale of four ducks, that morning, by her brother John, who had arisen at daylight and probably potted the birds with a heavy charge from his old muzzle loader. When she arrived, she was told to sit in a certain place, and her brother would join her later. When the crowd had gathered, and he was little noticed, John crawled under the tent and came up from below the seats at the spot he had carefully placed his sister. As my mother grew up, a girl of 12- 14, it was her business to herd the cows. As she walked about she pulled here a "pig-weed" and there a "mustard", then some other edible weed; and, when evening came and cows were brought in, she had an apron full of weeds, which were cooked and became a mess of greens. These furnished a bit of variety to the scant and constant fare, as well as to supply vitamins, a word not known nor understood in the pioneer days. But the need for healthy bodies was the same. The food was simple, consisting of cereal grains, whole corn, fresh in season, dried or parched for winter, wheat cracked to coarse bits, or sometimes parched, milk and butter, some eggs and fowl, wild meat at times, venison and ducks. Sugar was had in the form of sorghum or molasses, as a form of sugar cane would be grown in Utah, and a few crude sorghum mills existed. Potatoes, carrots and cabbages were coming into production. So, all in all, after the Latter day Saints and other pioneers of Northern Utah and a little strip of border in Southern Idaho (First permanent settle in Idaho Franklin, five miles north of the Utah border line, June 15, 1860) had passed their first few years of bitterest struggle, their food supply was ample and well balanced. Fruit was scarce until orchards could grow to maturity, but some dried fruit was imported from the middle west and east. The canyons produced a small amount of wild berries.

There grew up in this land of Deseret (from the desert) a sturdy people strong, rugged, active, immuned to hardship, ever struggling to improve their social status.

Schools were poor and the lengths of the terms short. The rudiments of education were about all that could be had. Music was encouraged, and gradually assumed a high standard. Home dramatics were encouraged, as also was dancing. The quadrille, polka and minuet were the three chief types of dance enjoyed. Dance music was mostly played by the "fiddle" and the accoridian, sometimes an organ, too. Later came the flute, cornet and snare drum. My mother's youngest sister, Amanda, grew up about as my mother, being some 21 years younger. By the time Mother had reached the age of 16 she was married. She was a charming girl seeming 18 or 19, lithe, strong and lovely; with dark brown eyes and hair, almost black. She stood about five feet, five inches in height and weighed about 120 lbs. An old daguerrotype, taken shortly after her marriage, showed her dressed in a hoop skirt with a full sleeved blouse dropping over the skirt at the waist. The blouse is buttoned down front. A flat collar, moderately low at the neck covers the blouse. The collar is edged in lace, probably hand worked. She wore earrings. Her dark lovely hair was parted in the middle and fluffed into a roll at the side and back, then caught up under the edges, much as the hair is done today; only now, artificial pads or "rats" in the new shorter hair give it much the same effect. Her only ring is a wild gold back on her finger, that she kept there until it wore very thin and was replaced some 45-50 years later.

Her marriage was to William Frederick Fisher, 21 years of age, the second son of Thomas Frederick Fisher and Jane Criston, a couple who married in England emigrated with their children to America in April, 1854, reaching Salt Lake City, in October of the same year. On a sailing vessel for a six weeks voyage, they sailed from Liverpool to New Orleans, up the Mississippi to St. Louis, thence to Kansas City, and overland by ox and horse, arriving Oct. 1854. This boy, William, then 142 years of age drove an ox team for over 1,000 miles, amid the dust and great ruts of Kansas and Nebraska prairies along the Platte River, through the plains and mountains of Wyoming, and finally into the territory of Utah, to the Mormon Headquarters at Salt Lake City. His early life was spent at farming and helping his father to earn a livelihood. Then 20 years of age he joined the famous group of riders of the now famous Western Pony Express on the Utah-Nevada run. His first assignment was from Ruby Valley (now Nevada then Utah), east 55 miles to Egan canyon. He took the mail for the first time on the morning of April 6th, from the rider farther west who had come in from Roberts Creek. He carried the mail 55 miles in just five hours, and handed it to Bill Dennis who went on East. He rode here until July 4, 1860, then took the news of the Indian Outbreak into Salt Lake, making one of the six longest

rides of Express history, 300 miles in 341 hours, using six horses and two mules. Before this ride, he was already in love with the charming dark-haired girl he was later to marry, as seen by the contents of this letter, quoted verbatim:

Ruby Valley, June 17th / 60

My dear Millenium,

It is with unspeakable pleasure that I sit down for a few moments to pen a few lines to one I love best on earth. I received your kind and welcome letter dated June 5th/60, and was very glad to hear that it left you well, as this leaves me quite well at present; and I hope it will find you in good health and spirits. Dear Linny, you speak of being very lonely and sad while I am out here, as you say, exposed to so many dangers which is so, but believe, dear girl, I will try and take care of myself, if it will be only for your sake, so cheer up, Linny. I expect to be with you before many months, but how long I shall stay, (it will all be owing to circumstances) I do not know. But if you will love me then, I can tell better. I expect you think I am talking nonsense, Lin. Well, perhaps I am. I received a letter from Ras. Egan last night, and he told me you was well. When you wrote to me, Lin, give your letters to Ras, and he will send them to me by express. Howard is at Rush Valley now. I got a letter from him last night. He said the letter I wrote to you by the last mail, enclosed in his, he did not get so I do not know where it went to. I am very sorry you did not get it. The Indians are raising the devil out here now, but I think I have wrote enough for the present, as I am very tired and sleepy; for I came in here at sunrise this morning, after riding with the express nearly all night. I can't think of any news of importance to tell you. So goodbye for the present. I remain, as ever, your devoted

William

On January 1, 1861 in the Endowment House at Salt Lake (as the Great Temple was not yet solemnizing marriages) the young couple were married by Brigham Young. They set out to travel so many miles together, over 58 years in all. Toiling, rejoicing, sorrowing--this was their way of life.

Eleven children were born over the quarter of a century; the first, Nova 21, 1861, the last, March 26, 1885; eight sons and three daughters. Two boys died in infancy, from pneumonia; one little fellow was killed accidentally at six, and one son died at 20. The other seven children survived the parents.

Let me digress for a moment to picture this little city on the shores of the Great Salt Lake, then the metropolis of all Western America, save San Francisco nearly 1,000 miles farther west. Denver was yet "a water tank and a corral, with the first miners rushing to golden gravel of Cherry Creek." Seattle was a sprawling

fur camp on Puget Sound, Los Angeles, now a great metropolis, was at this time a village with its adobe huts. Even so, life was primitive, if compared to today. No railroad, no telegraph line, no telephone, no automobile, no radio, no air plane. The kerosene lamp was as yet a curiosity, and the electric light was unheard of. The tallow candle was in common use. No washing machine, no refrigerator or modern creamery was in existence. Transportation was by horse and oxen. Blacksmiths and wheelwrights were among the busiest artisans.

And so this young couple set out together. Their first home, a covered wagon; their next one a little one room log house and with white washed walls; later, a four room (two below, two upstairs); then 17 years after their marriage, they began the erection of their big (14 rooms when finally completed) home of adobe brick and frame, under a big mountain on the West Side of a beautiful little valley at Oxford, Idaho. Here they lived for 40 years. Here the last three of their eleven children were born. They planted the acre plot on which the home was laid out to fruit trees; apples, plums, cherries, pears, etc., to various shrubs and flowers. A neat picket fence enclosed the nice yard. There were two single gates and one double one to the East, one gate to the North, and one to the West.

The house faced directly east, the barns and corrals were to the West. A block away to the south one of the very finest barns in the entire county was built: 90 feet long, 60 feet wide, and 40 feet high. The home place consisted of 160 acres of pasture land, plow land, some rough hill side and mountain creeks with fine fire wood timber. For the first 20 years, the wood burned was maple, pine, and quaking aspen, with some mahogany, birch, willow and tag elder. Later the wood was supplemented by coal. Fine gardens were raised and excellent berries, currants, etc. produced easily.

Livestock flourished as the ranch produced marvelous alfalfa, timothy clover, and other types of hay. Fine horses, draft and Hambletonians, were bred with success. Good ranges helped for the herd of a dozen milk cows, some stock cattle for beef and the big band of horses that finally was on the range.

There was much work to make this house the lovely country place it was during this era in the Rocky Mountains. Monday was wash day; first, only the old fashioned tub and board were used, then a hand powered washing machine, but this was a vast improvement, Tuesday was ironing day, not by electric and steam irons, but by irons heated on the stove. Wednesday was the day to make butter and cheese; and such butter can never be forgotten. Thursday and Friday were canning days in

the summer: smoking meat, sausage making and head cheese and pigs feet jelly in winter. These days when not thus employed, were mending and darning days, as well, and sewing and altering was also done. As a young girl, this sewing was all done by hand, later at the machine, as my mother did before the electric sewing machine was in common use. Feathers were saved from chickens and wild ducks and pillows thus made and sometimes feather beds. The usual bed was the straw tick, a heavy ticking type of cloth being stuffed with oat or wheat straw. On to this this quilts and blankets were placed with sheets between them during summer. All ways we slept warm in this well-made house, snug in the cold winter with three months of zero to 20 below weather.

Of course, when I was a boy of 10 or 12, and can well remember things, the trees were 15 to 20 years old and the house was shaded by summer and protected from wind by winter.

At least one whole hour was used each day getting the kerosene or coal oil lamps in order. The chimneys were cleaned with soap and water, polished bright with a clean cloth. The lamp wicks were carefully trimmed or replaced with new ones. This, before electric power came to this little mountain village, was the only method of illumination. Candles, held in the little metal candle holders with a loop for thumb and finger and saucer like bottom to catch the dripping tallow, were still in use to light one's way up the stairs, etc., or were placed by the side of the bed; for Mother had her great fear of fire, and lamps were not carried about for fear they might be dropped and the kerosene ignited. The house was made cozy for the long winter nights which were spent reading with some music and, at times, a game of cards or checkers. Friends or relatives of course dropped in for a visit, for all were ever welcome.

There was always a nice room kept for overnight visitors, and it was called the "spare room." Always one big double stall was held empty for the team that might have to be fed and sheltered.

Father was a good singer with a fine tenor voice, and he knew and read music. His three daughters and two of his four sons, who grew up, read music. The girls all played the piano and sang well as amateurs. All sang at time in the little church choir of which Father was the Director, for twenty years. The communities must need provide most of their own entertainment and amusement. There were dances, home dramatics and an occasional (once a month) traveling "show" company with some play, slight of hand performance, knife-throwing exhibition, etc. For outdoor recreation, horseback riding by the younger folks, buggy rides by the older ones. Occasional "picnics"

to the mountains, or for wild berries in the summer and early autumn. Always there was a "Fourth of July" celebration and a "twenty fourth of July" (Utah Pioneer Day) which was observed by the neighboring Idaho Mormon towns. Oxford, Idaho, the scene of all this 40 years of life, 1878 to 1818, was just twenty miles north of the Utah border, and was peopled mostly by Mormons.

"Aunt Lin", as she was later called by so many, kept as clean a house as could be found. One of her favorite expressions was "Cleanliness is next to Godliness." Always clean linen on her beds, always the same cleanliness in her kitchen. She was an excellent cook and prided herself on a good cake or pie. Many kinds of cake for variety, different pies, as fruit seasons changed, and from dried fruits raisin pie, current pie, mince pie (from home-made mincemeat). Over half a century since, I remember well some of the first ones, a fourth of a century since she made the last ones. Hours of toil meant nothing to her, and God did bless her with a truly rugged constitution, if only she made us happy. Tireless she ever was, unselfish beyond measure. Her greatest joy in life, she found in making others happy. Her children's well-being was paramount; her husband's comfort was her life devotion. Friends were legion, and the poor and unfortunate of the community were ever her concern.

For 20 years she served as one of three women in her community, in the Mormon Church's famed "Relief Society" (now over 100 years old), giving freely of her time and energy and often going when "about tired out". There was no such thing as a hospital dreamed of nor convalescent homes, nor nursing homes, as now. Then these three women were known as "President and Two Counselors." Other faithful souls pinch-hitted and aided these three. The sick were nursed and fed, the near naked clothed, and the dead laid away. Before a single funeral parlor was known, the women of the Relief Society prepared the dead for burial and acted as comforters to those bereaved. But her private charity was great, not in big gifts of money or its equivalent, as these she did not possess, but no tramp ever asked for a meal and was refused. Big arrow signs by hobos showed that is the place to go. There were no bad people in her world, said her son-in-law. L. A. Brossard, as death finally came to her, and she was laid away in the little cemetery within half a mile of her home. Always, she said some good word for every body, found some excuse for their misdoing. "Blessed are the Peace Makers," she told me all through my boyhood and young manhood. "Learn to forgive", she said, "to turn the other cheek as Jesus

taught us. "

The years went by, as they always do to those who lead a busy life, all too rapidly. The children grew up and seven of them married. Four died in youth, or childhood: two little boys of pneumonia, between their first and second year of life. Little Tommy was killed by accident when six and one half years old. A strange accident it was, too. While playing with other children on a sloping hay stack, he pulled a hay knife out of the cut butt of the stack; and as he turned to push it back in, he slipped and slid down the slope of the stack to the ground below, some 16 to 20 feet, the big heavy knife following him and gaining momentum, it had enough force to penetrate the abdomen, lacerating the abdomen, and the intestines. This was nearly three quarters of a century ago, there was no modern surgery done and hemorrhage and shock proved fatal. The fourth son of her eight to die was my dear brother Fred, when 20 years of age. This great sorrow, added to the others, was indeed hard to bear. How tragic is death in youth. How deeply she and my father must have suffered to lay four of their boys away. Their unfaltering and steadfast courage, their abiding faith in a hereafter where they would again meet and know and be with these dear children sustained them. What close family ties they built and held; and now, after a quarter of a century since their deaths in advanced age, their remaining three sons and two daughters keep close interest in each others welfare and happiness.

Her contribution to her community's good, to her church; her loving care of her family; her generosity to her neighbors, was immeasurable. No matter who came in at meal time they must sit down and eat, for there was always an extra place easily made at the table. Yes, the latch string was indeed outside for the friend or neighbor. There were no enemies in her world. Everyone had some good point and all must be forgiven and blessed with some kindly word or deed. She knew little illness and never had an operation. There were severe attacks of erysipelas in her middle years and a pneumonia attack at sixty-eight, which proved near fatal, but she survived, but was never so strong as before. Her husband who was five years her senior, was weak and ill for many months, off and on requiring much attention and faithful nursing care until death came to him at 79. Grandma was now past 74, and the years were telling on her arteries, though her vision, her hearing, her sense of humor, her keen and youthful-like interest in things continued as of old. Two years before Grandpa's death they moved 120 miles to Rigby, Idaho, where one son (the writer) and two daughters lived. Here they took a four room, steam-heated,

electrically equipped apartment, and here Sept. 30, 1918, Grandpa, or "Uncle Will," passed to his reward. Grandma lived on alone in the apartment with children or neighboring friends stopping in daily. She was brave and content, accepting God's purpose in this, as in all the experiences of her life. With her children and grand children, she returned for a few brief days to the old home. It was lighted and warmed once more and seemed never to have than changed, except one voice was stilled--a voice that sang or joked or even scolded at times. A voice that so often welcomed the passing stranger or friend to this door would be heard now in the Home in the Great Beyond.

The hearse bore the casket in which lay the body of this tired kindly old man to the little village meeting house or church. Old time neighbors and friends, one a companion for over 50 years, spoke a few moments to "Aunt Lin" and the children and grandchildren. The choir sang, "Nearer my God to Thee." A quartette from the neighboring town of Swan Lake sang an old family favorite, "Bury Me Near the Old Home." A prayer of benediction was said, and the Bishop of the Ward directed the attendants to the cemetery half a mile away.

There under the old mountain, "Uncle Will" was laid away. To the west, the lower half of the mountain was a blaze of glory, for it was now Autumn, October 4, 1919. A million maples in their crimson coats covered the lower slopes, while a coat of fresh snow lay halfway down the mountain, with here and there groups of green pines standing out. The hollows were yellow and orange with the frosted quaking aspen and tag adler leaves. A dedicatory prayer was said, the clouds fell upon the coffin lid.

We drove back to the old home to gather together in it for the last time. In a little while, in the words of the dear old song which father used to lead over the old piano in the parlor, "They had all dispersed and wandered far away-far away." In a few days, Grandma returned to her little apartment in Rigby. Here she lived, contented with her lot and with good physical and mental vigor. She was interested in the church gatherings, the picture shows (though she often fell asleep to awaken a bit embarrassed) and social parties, for her spirit never aged, time dealing kindly with her mind, as well as the frequent visits of her neighbors and friends.

A little over two years went swiftly by. How rapid is time in the flight in the later years of our lives! One day of the Christmas Holiday Season, Grandma walked the long block (Mormon block of 660 ft.) against a little breeze. She complained that she had some pain in her chest and was a

little short of breath. Off on this came, this chest discomfort returned; then on February 19, 1922, with sudden swiftness, came a block of a coronary artery, agonizing pain in chest and arms, an ashen gray face-impending death. Two sons living some hundred miles away were summoned. The writer, son, and the three daughters were near. Pretending they had business hereabout the two boys spent some hours with her. The next morning at 10 o'clock, as my youngest brother sat by her, and a faithful nurse, Mrs. Foster, waited upon her, she gasped, became unconscious and though I was by her side in less than five minutes, for I was in the apartment house, she did not recognize me and could not answer my pleas that she speak to me.

I said to my brother, "She is gone, Vic." and her "two little boys" whom she had nursed and cared for so lovingly over the years, now approaching middle life, stood by in silence as their eyes filled with tears. They could not easily realize their mother was gone, never to greet them again in this life. To them it seemed she would never die, for they had never known a woman so strong, so tireless, so active, of such endurance.

Heavy winter it was, now February 20, 1922. The snow fall had been heavy and here and there were great drifted snow piles. After a service in Rigby First Ward Church, Mother's body was taken by train to the little town, Oxford, Idaho, where she had lived for 40 years and of which she had been so much a part.

Early afternoon the train stopped and was met by a dozen old neighbors and friends with bob sleds. Into one of these, on a pad of clean hay, the casket was lifted; and there John Croshaw, who had loved her as his own mother through his boyhood and manhood, drove to my brother Victor's house. Next door, south of the old home, from which my father was buried, old neighbors, Walter Hatch, Billy Hardwick, and others transported the several children across the two miles of snow covered fields, behind the sled with casket. The casket lay that afternoon and the next day in my brother's parlor, and here many old friends from nearby towns and some from 50 to 100 miles distant, came to visit for the last time, this kindly generous, unselfish woman, who at one time or another had befriended and cheered them all.

A service was held for her in the little village church she had helped to build and maintain. "Uncle Lew" Petty, Walter Hatch, John Croshaw, and "Brig" Hendricks each spoke a few minutes, picturing her as they knew and loved her. Milo Hendricks read a brief historical sketch of her life. Then the Swan Lake Choir, with "Young Lew" Petty as director,

sang "Bury Me Near the Old Home. "
By the side of my father, who she had
married some 60 years before, we laid
her tired old body to rest.

The great mountain was blanketed
with snow. Deep drifts were piled about
the grave. Loving hands of old friends
and neighbors, with harness "lines",
lowered the casket into its rocky hillside
bed, and Mother earth filled in the grave.
There, under the mountain, they lie to
gether, the dashing, dark, handsome,
young pony express rider and his lovely
young girl bride called "Black Eyed Susan,"
to whom he wrote love poems and sang
songs of romance.

The years had rushed swiftly by all too
swiftly as they ever do, and now to many
they were "Grandpa and Grandma Fisher";
to so many others, Uncle Will and Aunt
Lin. They had left an imperishable im-
pression on their community--gratitude in
the hearts of countless friends for so
many kind and gracious deeds. They had
helped as pioneers to develop and make
beautiful, with many trees and orchards,
this homestead on the hillside above the
green meadows. So passeth the glory of
this world. They have found an eternal
morning, there to be added upon and
given more responsibilities in that new
life beyond.

The seasons will come and go. Spring
with its thawing snow banks, its rivulets
from the hillsides, the meadows with
their big pools of water to sink away as
summer comes. The budding trees full
of great flocks of blackbirds, singing as
if their throats would burst. Then sum-
mer with its blue skies, its fields, the
tall meadow grasses and the great patches
of green growing grain. Then Autumn
with its golden wheat and men busy with
its harvest. The first heavy frosts and
the lovely colors on the wild vines, the
myriads of maple trees on the mountain
slopes. Finally, winter with its gathering
snow storms and flurries. The little
town's few streets are covered with snow,
and bob sleds and sleighbells are in use
once more, though not so abundant as in
those earlier years. The winds on the old
mountain stir the great pines and rush
through the maple trees on the mountain
slopes. Sort of a sentinel stands the old
mountain, on guard for the little rounded
valley below. But in spring the flowers
will return, the snows over the graves
will have melted, Memorial Day will have
come once more, and some of the family
and friends will place some flowers within
the little iron fenced enclosure with bowed
heads will kneel down and read on a lovely
sturdy-made, moderate sized piece of
granite, these simple lines, chiseled deep
into the face of the stone as it stands be-
tween the heads of these two graves:

WILLIAM FREDERICK FISHER
Born-Nov. 16, 1839 Died-Sept. 19, 1919

MILLENNIUM ANDRUS FISHER
Born-Aug. 31, 1845 Died-Feb. 20, 1922

SOME EARLY EXPERIENCES OF WILLIAM
EDGAR FISHER (Son of William Frederick
fisher and Millennium Andrus)

(Uncle Will was invited to speak before
an audience of Boy Scouts and Scout
masters while he was living in East Oak
land, California. This was published in
Oakland Tribune about 1928.)

I will start with my adventures with the
different tribes of Indians. My first ac-
quaintance with the Red Skins, as we used
to call them, I was just one and one-half
years old. It was in Nevada, on the stage
route with my father and mother. My
father was in the employ of the Stage Com-
pany, putting up hay for the company horses.
There were no railroads, automobiles,
airplanes, or telegraph lines. We then
had to depend upon the noble animal called
the horse. My parents were camped near
the Indians' camping ground. My mother
would have the Indians do her washing and
take care of me, while she was doing her
other work. These were Pinto, Utes, and
Shoshone Indians.

My next experience with the Indians was
in Northern Utah. My parents moved,
when I was three years old, close to the
Idaho line in Cache Valley, Utah, the ex-
treme northern county in Utah, in a little
town called Richmond. Bands of Indians
from the Fort Hall Reservation and Utah
would come and camp on the outskirts of
the small town, and we children would sit
in the evening and watch and listen to them
sing and dance around the blazing camp
fires. In the daytime, the old squaws
would come around begging for bread and
any other food we could give them. In
those days the whites were not very well
supplied with food, as all our supplies had
to come by freight train from the East.
But we didn't dare refuse the Indians, be-
cause they outnumbered the white settlers
in those early days.

My next experience was with an Indian
named Jack Gibson. He later became Chief
of the Bannock Tribe. The way he became
acquainted with the family was in this
manner: Two of my uncles and their step
father went from Utah to the Flat Head
Reservation in Montana, to trade for In-
dian horses. They gathered together a
quantity of Indian trinkets, calicos, all
kinds of beads and Indian paints, and many
other things, and traded them for quite a
number of horses. This was late in Octo-
ber. They had started back to Utah with the
horses and a big snow storm overtook them,
and they were out of provisions as they

were expecting to stock up a little farther on. Starvation stared them in the face. It was getting very serious with them. They didn't know how long the storm would last. During the first of the storm, an Indian came staggering in, riding his pony, attracted by the large number of horses. For two weeks the storm piled the snow to a depth of two feet on the level, and the Indian kept them from starving by killing wild game for them.

When the storm subsided, a chinook wind started the snow to melting. Horses can live when the snow is two or three feet deep. They paw the snow with their front feet until they come to the grass and do very well, where there is plenty of grass under the snow.

The Indian who came to our camp was Jack Gibson, and we became well acquainted. He would come to our home and stay a week at a time and was treated like one of the family. My oldest sister and I became very much attached to him. My parents would leave us two children with him while they would go to a dancing party and not get home until late. We were small children, and he would keep close watch over us until they would return. He would just lay his blankets down on the floor by the kitchen stove, and would not go to bed until they returned. Later, this same Indian became Chief of the Bannock Tribe of Indians, at one time the largest band of Indians in the North west.

These experiences happened about 60 years ago, I was then about seven or eight years old. In 1877, the Nez Perce Indian War started, in Western Washington, crossed through Idaho, Montana and into the Dakotas. That was the largest Indian uprising in the northwest. In the Sioux War, the year before, General Custer was killed on the Little Big Horn in Montana, where he and his whole command were killed by the Indians. About 235 men lost their lives under his command. Generals Miles, Crook, Terry, and Gibson, with other generals, were following, but always seemed to be a few days behind Custer. These three large commands were to swing in with Custer and surround the Indians and capture them. But through some misunderstanding, the other generals did not get there in time. Custer was overly anxious and pushed too fast, and the Indians surrounded his command and massacred Custer and all his men. If I remember right, it was the 26th of June, 1876, 53 years ago. Those tribes were the Sioux and Northern Cheyenne. The war was still on. There were Sitting Bull, Crazy Horse, Chief Joseph and two or three other chiefs leading the big Indian Wars. There were many wild bands of Indians roaming over the country making a lot of trouble for the settlers.

The U. S. Government was still sending troops to reinforce those that were already there. I was then between 15 and 16 years old. Myself and nine other men were hired by the Government to transport 400 men, or infantry, from the end of the railroad at Corinne, Utah, to Fort Missoula, Montana. We left the end of the railroad about September 15, 1877. In those days there was very little hay put up, and all of the freighters or anyone that traveled those roads had to turn the horses, mules, and oxen out to grass at night. The first night we turned all the stock out. We were up in the morning before daylight; the first bugle call was at 4 a. m. , be ready for breakfast at 4:30, and be on the march by 5:30. When the horses and mules were rounded up, my ten horses were missing. There was the infantry of 400 men held up. When this happened, we had just been one day on our journey. I was a little nervous. I did not know just what would happen if I didn't find my horses. I had been trained from the time I was six years old to ride and hunt the range, and trail horses and cattle by their tracks. Well, I got on the tracks of my horses and found them about eight miles from camp, brought them back, and was hitched up and ready to start by ten o'clock. The soldiers only made one drive a day. Night came and we were ready to turn the horses and mules out again. The quartermaster came and told us we would have to tie our horses up or put night herders with them. There were ten of us, eight men and two boys--one other boy and myself. He was one year older than I, and they let us boys herd together. That wasn't any fun. The nights in that country had begun to get cold and frosty, and to follow fifty head of horses and mules around the sagebrush and rocks all night was not very good sport. We had to watch them very close so there couldn't be any missing the next morning.

The distance from the end of the railroad to Fort Missoula was a little over 500 miles, so you can see we had a good many lonesome nights. We averaged about 12 to 15 miles per day. I got along very well on the trip, though I came close to having two bad accidents. The first was on a steep hill. It had been raining, and the roads were slippery. I started down this hill without putting my rough lock on. I put on the brakes on the load, and trail wagon got about halfway down the hill when the wagons started crowding and away we went. The brakes on and the wheel team holding back could not stop, and consequently the horses got tangled in the chains, and all piled up at the bottom of the hill, wagons right side up. I finally got the horses all straightened out. This happened at Rhyens Canyon, Montana, and that night we camped at Rhyens Station. There was a stage station, saloon, hotel, store, and a blacksmith shop there. It

looked very stormy, and it was our night to herd the stock.

At about dusk we went out, and by 9 o'clock it started to snow. By mid night there were about eight inches of snow, and we were getting pretty cold. We didn't have overcoats or overshoes, but had on heavy clothing; and we were tough and hardy and could stand a lot of cold. The other boy's name was Frank Traveler. I said to him, "I am going to camp if I don't leave a horse in." He said, it was all right with him, so we went in. In the guard tents they always kept a good fire all night. We dried our clothes and fared pretty well until morning. The quartermaster asked us how we fared out in the storm. We told him that we left the horses and mules to shift for themselves, and we came in at midnight. He said that it was alright. He said, "Boys, I would have done it myself." The soldiers suffered a lot from the cold as they were from around Memphis, Tennessee, the sunny south.

I had one other slide down a steep hill, going down the Moose Creek Divide. The rough lock chain broke and the near wheeler fell. When the horse fell, it threw me out of the wagon. I jumped after them, and before I caught them the lead wagon turned over and broke the trail tongue. In this lead wagon was a Sergeant's wife, riding up in the top next to the wagon horses; and, fortunately, she was not hurt, just badly frightened. When the troops caught up, her husband asked her if she was hurt, gave her a little punch with his gun, and rode on. She got in one of the Government wagons. I left three soldiers with my team and went to take the trail tongue to a blacksmith, six miles away. When I got back to my wagons and all fixed up, it was two o'clock in the morning. The night herder was there, ready to take my horses out with the rest of them. I often think of that night, how dark and cold it was; but I was tough, and soon forgot. We were then about 150 miles from Missoula, and we still had some bad roads to go over. At Deer Lodge, Montana, the road forked; one was called the Hill Road, and one the River Road. We had to take the River Road, as there was too much snow on the Hill Road. This was the Hell Gate River, and it was well named; to be plain spoken, it was hell. There were no bridges and we had to ford it eight times in the last 100 miles. Some places it was waist deep, and big chunks of mush ice were floating down, and they made it very difficult to ford. There were 400 infantrymen who had to wade those streams, it was not all sun shine for those soldiers.

When they would come to a stream, they would take off their pants, leave on their drawers, wade the stream, take off the wet drawers and put on the dry pants. By the time they came to the next crossing, the drawers would be getting dry. By doing

it that way, they would have a change each time. We teamsters had a hard time making our leaders take to the water, as they were afraid of the ice chunks floating down. They would get tangled up in their chains in the middle of the stream, and we would have to get out and get them straightened out again. The night we got into Fort Missoula the soldiers and teamsters were a glad bunch. We all felt like celebrating.

We teamsters all went into town to a saloon. There were plenty of them in those days. We all went up to the bar and had a drink of liquor that was a real drink. I was not a drinking man, but I remember taking three drinks and it made me feel noisy and boistrous. I began to think I owned the world and began to get wild. All at once I felt myself rolling and tumbling down to the other end of the saloon. I got up a little dazed and seemed to come to my right mind at once. I sat down on a bench and a man came and sat down by me. He asked if I were hurt, and I said, "No." He asked me if I knew who hit me. I told him, "No.", but I got a pretty good lick. "Well," he said, "I hit you. You had be gun to get too wild." He told me he was the constable and he had done it for my own good. It taught me a lesson, and I have never taken a drop too much since.

We met many bands of Indians, but as winter came on it seemed to cool their passion for war; and by the time spring came, the war was over and Uncle Sam and the settlers were at peace with the Indians. We teamsters were paid off and discharged at Missoula, Montana, and we had this return trip of 500 miles to make over the mountain ranges back to our homes.

Crossing the Pleasant Valley Range, the snow was four or five feet deep. No teams traveled over those roads except the four and six horse stages. Some nights it would be 35° below zero. I would put my boots underneath my pillow so I could get them on again in the morning. Some nights they would freeze so hard I would have to wrap my feet in gunny sacks and get out in the snow and build a fire to thaw my boots out before I could get them on. I remember my ears got frosted, and I had some velvet ear pads that fit around over the rim of my ears. They got stuck to my ears and it was three or four weeks before I could get them off. When the sores began to peel, the ear pads came off. I reached home a few days before Christmas, mighty happy to get home to Mother and Dad.

The experiences I got in my early life, money could not buy. I had many other experiences and adventures later in life, but it would make the story too long to tell them now. For twenty-five years I rode the ranges following the life and thrills of cow punching, roping, branding, and bronco-busting, carrying U. S. Mail for Uncle Sam over mountain ranges covered

with snow and ice. I've done stage driving, freighting, and really roughing it. I came to California ten years ago and have had a number of different jobs. For one and one-half years I worked at the Bethlehem Ship Yards, and the last seven years I have been employed by the Magnavox Company at Oakland.

These experiences and adventures are all true. I am living at the present time at my home with my wife and companion of 48 years, next month. We have raised a family of eight children, most of them living here in Oakland.

William Edgar Fisher was born at Salt Lake City, Utah 21 November 1861 and died at Oakland, California 30 January 1932.

VICTOR RUSSELL FISHER

Victor Russell Fisher was born at Oxford, Idaho 26 March 1885, a son of William Frederick Fisher and Millennium Andrus. He was a very delicate baby, needing extra care. Even after he was weaned he was given special milk from father's cow "Net," a roan durham. I have often watched my mother burn some whiskey and mix with milk, as the doctor ordered it for Vic.

A mining engineer by the name of Russell had stayed at our house when Dad had claimed a mine on the mountain west of Oxford, so that is where the name Russell came from in Vic's name. The Victor came from father's half brother Victor Edward who died from appendicitis when he was about 18.

Vic was about two years old when he had Scarletina; and when he was about five years old, I got Scarlet Fever, and Vic and Ray took it from me. They were sick for about 16 weeks, all winter, with pneumonia and other complications from it. One evening the Logan doctor and father went in the room; Laron Andrus and Lewis J. Petty came to administer to Vic. Earlier in the evening, Vic said to Mother, "Say my prayers for me tonight, Ma, I am too tired." Doctor and father had come out of Vic's bedroom a little while before, giving Vic up. The Elders were praying, and Mother arose from her knees and told them to keep on praying, and she carefully touched Vic's lips several times with some whiskey from the dresser used for medicine. The whiskey stimulated his heart, and Mother felt that the Lord had prompted her to use it, as he soon revived and got better.

My sister May had a son just five days younger than Vic, Alfred Merle Palmer. They were great pals and each had a pup. Vic named his, "Topsy, Popcorn, Candy, Peanuts Fisher"; and Merle called his, "Friday."

When Vic was 8 or 9 years of age, I was on the back porch; and he came from the wood pile in the lane with an armful of maple wood. He dropped it and grabbed his side, crying out a little. We thought this was the time he had his hernia. He was operated for the first time for hernia (a double hernia) at Christmastime 1903, in Logan.

When Vic was about 17, he had Typhoid Fever, and shortly before that a severe case of measles.

Because of so much illness, Vic didn't get to finish college. I once heard my Mother say that if Vic could have fone and finished college, perhaps he could have taken a position somewhere else; but there was no one left of father's family to take care of the cattle and horses, etc. So it was Vic's choice to stay at home and help there.

Vic and Ray were taught when just boys to handle and care for guns, and they did a lot of hunting., Prairie chickens, with no hunting limit, were plentiful in the hills and we had lots of them to eat.

Vic's first violin teacher was a John Eaton, there at Oxford; and he took violin at college also and played in the college orchestra. He loved music, sang a lot, and could get music out of anything that could play.

When we were growing up, there were two or three schools there at Oxford, besides the public school. Oxford was a big community. For years the Quarterly Conferences were held at Oxford, and the Salt Lake visitors would stay at our home.

I think he met your mother when he came up to Rigby to visit Minnie and me. She can tell you the rest of the story from here.

Aunt Stella wrote this part of Dad's life for me many years ago. How very much more Dad could have written for himself, as no one can write our life history but ourselves. The remainder of this is in conjunction with Mom.

Dad married Jennie Cecil Tucker of Lewisville, Idaho, December 23, 1908, in the Salt Lake Temple. Mom had come west from Tennessee with her family, as converts to the church in 1904, to escape the persecutions of the Mormons by the Southerners at that time. She was a daughter of Rufus Dudley Tucker and Sarah Lewis Baley.

Dad and Mom homesteaded on the old "dry farm," then moved into town and lived near the old Fisher home. In 1917 they built the brick home where Mom still lives at Oxford, and there six of their nine children were born. The first

three were born before the house was built.

In 1920, Dad was ill all winter with Tuberculosis, a continuation of the illnesses that seemed to plague him most of his life.

Dad developed one of the finest Pure bred Duroc Hog herds in the entire intermountain west, both as prize show stock and a breeding herd. He shipped fine breeding stock to probably 20 different states and was well known in the Utah and Idaho Show rings.

Until their nine children were grown, I don't think Dad and Mom ever had a vacation away from the farm; but in their later years they did travel across the United States a couple of times. This was after the War, when finances were a little better.

Dad also loved good horses and kept many there on the farm.

In 1953, Mom was runner-up to Mother of the Year from Idaho. She and Dad are the parents of nine children: Lula Savage, Alta Christensen, Sean Tanner, Russell Lucille Franzens, Mildred Toone, Bessie Eads, Stanley, and Richard.

One of the great blessings of life we learned from Dad was to learn to work, and there on the farm we each learned early in life to do our share.

Dad passed away very suddenly there at the home in Oxford, in the shade of the towering Oxford Mountains that he loved so much, 2 November 1957.

HISTORY OF AMANDA ANN ANDRUS EGAN by Vivian Egan Marcusen Auhder, a granddaughter

November 19th, 1847, was the day of my grandmother's birth; more than one hundred years ago she came to earth. She had come from a pre-earth state to take a body and begin an earthly existence among the children of men.

She was born in the city of Council Bluffs, Pottawattamie County, Iowa, the sixth child of the family. (One child died in infancy leaving a family of five, three girls and two boys, grandmother being the youngest child.) Her father, Milo Andrus, was called to fill a mission, so her mother, with five children, emigrated to Utah in 1848 in a wagon which was hitched to an oxen and a cow. She had no one to assist her, except the children. They drove the team, walking most of the way. In the evening they would sit by the roadside and pick the prickly pear thorns from their tender feet. The only flour they had was decayed corn ground in a coffee mill. The

bread was made and baked in a dutch oven heated by buffalo chips. The family wash was done by washboard and tub, with the light being that of a tallow wick, all candles being made. Butter was churned by hand in a barrel or cylinder churn. Sewing was done by hand as sewing machines were much unheard of then. Clothing worn was home spun from woolen yarns, combed and spun on the old spinning wheel.

Food was simple but nutritious. Babies were nursed for the whole first year and sometimes longer, then given a wheat or corn cereal, cows milk, eggs, fruit and vegetables. Sugar was, of a coarse variety, obtained from home grown cane, being made into sorghum or molasses and not refined as we have it today. Contagious diseases were common, such as diphtheria, typhoid and cholera.

The journey was indeed a long hard one, but the little girl of one year accepted it and suffered less than the older ones whose tasks were harder. These good saints struggled on. There were years of poverty and toil, but blessed by the sun and air of the mountains, grandmother grew to girlhood. At the age of 10-12 years, her job was to herd cows, as she walked about among weeds and wild flowers. While watching the herd of cows, she pulled pig weeds and mus tards. When evening came, she carried an apron full of weeds while driving the cows home. These weeds were cooked as greens and served for the evening meal.

They grew up in this land of desert (from the desert) a sturdy people, strong, rugged and active. Schools were poor - the rudiments of education were about all that could be had. Dramatics were encouraged, Grandmother taking leading parts in many plays. Dancing was popular - the quadrills, polka and minuet, were the types of dances enjoyed most. Dance music was played by the fiddle, the accordian, sometimes an organ. Later came the flute, cornet and snare drum.

October 10, 1864, Grandmother had not yet reached the age of seventeen years when she married Howard Ransom Egan, in the Endowment House at Salt Lake City, Utah. They lived at Salt Lake City, for three years, then moved to Deep Creek, Utah, bordering Nevada. There they owned a store and a feed stable. Here they were surrounded by Indians, good and bad. They employed many of them to work on their farms, also to herd cattle on the range land. They owned considerable land and livestock and they also established an eating house. Grand mother said she had seen the stage coach come in many times with an Indian dragging behind it, whom they had wounded

because of his part in ambushing of the stage. In those days most of the Indians had never seen a white man or woman before. Grandfather carried mail by pony express. Later he drove the mail by Overland stage to Salt Lake City. He also acted as an Indian interpreter. At one time he prevented the Indians from burning a station, when stations were burned on either side of them and men killed. In 1869, the railroad was connected between East and West, at Promontory, Utah, making a through line to the West Coast, doing away with the Overland stage from then on.

Later, the same year, Grandmother, Grandfather, now with their three children--two daughters (Annie and Julia) and one son (Howard M. Egan) moved back to Salt Lake City until 1870. The family moved to Richmond, Utah, and home steaded a farm east of Richmond where they lived the remainder of their lives. She was the mother of twelve children, seven sons and five daughters.

Grandmother did a lot of reading. She would read stories and books to her family many long hours. She was also a member of different dramatic companies for years.

Besides cooking, washing, ironing and mending for her large family, she found time to rehearse roles in plays, which she loved very much. Many trees, shrubs, and flowers were planted around the home, board walks were laid down to walk from the house to the gate and to the outdoor buildings in the spring of the year. These boards were scrubbed with lye and soap until they glistened. A neat picket fence enclosed the place with a huge rock and hitching post outside the entrance gate. Aunt Mandy, as Grandmother was called by so many people in her later years, kept as clean a house as could be found. One of her favorite expressions was, "Cleanliness is next to Godliness." Always clean linens on all beds, her kitchen was immaculate. Knives and forks were scoured with wood ashes after each meal. She was an excellent cook and prided herself on a good cake or pie. Different fruits were dried for home use. Meat was smoked and jerked. There was also the making of sausage and headcheese, and the pickling of pig's feet. Feathers were saved from chickens and ducks and made into pillows, and sometimes feather beds. The usual bed was the straw tick for a mattress. Grandmother also did beautiful handwork, such as hairpin lace, netting, embroideries and cut work. Hours of toil meant nothing to her, if only she could make her family happy. Her children's well-being and her husband's comfort was her life's devotion. Monday was washday; Tuesday, ironing day; Wednesday, the day for churning butter and sewing and altering clothing. She would purchase denim and calico by the bolt

to sew overalls, shirts, dresses and aprons for her growing family, doing most of the sewing by hand.

Grandmother and Grandfather lived to see all twelve children married. Grandfather was stricken with pneumonia and died at their home at Richmond on March 17, 1916, at the age of 76 years. Years went by, Grandmother lived alone at her home with children, grandchildren and neighbors dropping in daily. She was brave and content accepting God's purpose in this as in all the experiences of life. She was a pioneer in every sense of the word and met life with a smile. She died at her home at Richmond, November 28, 1925, at the age of 78 years. In one of the most beautiful cemeteries in Cache Valley, they lay side by side, this sturdy express rider and his lovely wife. They had helped as pioneers to develop and make this State of Utah beautiful, which was a desert when they arrived here in their covered wagon in the year of 1848.

A HISTORY OF HOWARD RANSOM EGAN

Howard Ransom Egan was born April 12, 1840, in Salem, Massachusetts. He was the eldest son of Major Howard Egan and Tamson Parsley Egan. His father was born in Tullemore, Kings County, Ireland. His mother was born in New Hampshire. His mother saw Brigham Young when he looked like the Prophet Joseph Smith and spoke in his voice at a meeting held August 8, 1844, showing conclusively where the authority of leadership laid.

Howard remembered when, at the age of 6 years, his mother led him by the hand up to the Nauvoo Temple and showed him the large baptismal font, which was supported on the backs of 12 stone oxen. His father had a rope factory at that time and for several years followed the art of rope making and the making of sea cables.

Howard well remembered the Mormon exodus. He remembered sitting in a covered wagon one night with his mother and younger brother, on the banks of the Mississippi, waiting to cross the river. When he awoke the following morning, he found that they, as well as other wagons, had crossed the river on a flat boat during the night.

Another place he recalled was Garden Grove on April 24, 1846. This was a most beautiful place about 145 miles from Nauvoo. The wagons of the pioneers were placed in a row side by side with room to pass between them. A bowery was built along the front, and the tongue of each wagon was tied to it making a long shady lane.

Moving with the general exodus of saints, the first companies crossed the Mississippi River on ice from Nauvoo to Montrose, led

by Brigham Young, H. C. Kimball, and others of the Twelve. This was the beginning of the immigration of the Latter day Saints from the state of Illinois.

On May 21, 1846, the saints were at Mt. Pisgah, 172 miles from Nauvoo. A general council of the camps was held, and it was planned to send an expedition company to the Rocky Mountains that year; but the call of 500 men by the Government to fight with Mexico made it impossible. Five companies were raised for the expedition. They left this place June 5 and arrived on the banks of the Missouri River at Council Bluffs.

The last company of the Mormon Battalion left the camps of the Saints July 22, 1846, and started for Ft. Leavenworth.

On October 17, 1846, Howard's father and John Lee were chosen as special messengers from the battalion to go to Council Bluffs, or Winter Quarters, to deliver \$4, 000 from the battalion to the Church.

After this trip, his father established his family at Winter Quarters, a settlement consisting of 700 houses of log, turf, and other materials. Streets were laid out, workshops, mills, etc., were built, and also a tabernacle of worship. The Winter Quarters was on a beautiful plateau overlooking the river, and was built for protection from the Indians. There were 22 wards, with a bishop over each ward, and a high council. The population was about 4, 000 people.

This was where the original band of 143 pioneers, with 3 women and 2 children, were chosen to lead out in this long trek to the Rocky Mountains. This band of pioneers was organized in groups of tens, with a captain for each ten. Major Howard Egan, Sr., father of Howard Egan, was captain of the ninth "ten."

On one occasion, when Howard was 7 years of age, he was playing with a young friend named Levi Green. They were peeling bark with a hatchet from a slippery elm log. An argument arose as to how long each boy should use the hatchet. In the end Levi chopped the two middle fingers of Howard's right hand at the first joint. One finger was hanging by a small piece of skin. His mother put the finger back and did the best she could with splints and bandages. They were surprised when they found the finger had grown back together again.

On May 24, 1848, the First Presidency organized the main body of Saints on the Elk Horn, preparing for the second journey to the Rocky Mountains. This camp consisted of 600 wagons, under the supervision of Brigham Young and Heber C. Kimball. Howard and family came with

this group. He well remembered leaving Winter Quarters. He remembered the Buffalo stampedes, the great colonies of prairie dogs which in some places covered acres. These colonies of dogs would be miles apart.

During their travels one day, they camped close to a dry saltwater lake. They dug sacks of saltwater with table knives, which lasted the family for several years.

When they arrived at Echo Canyon, at the head of the summit, Howard's father was called to assist with repairs on the wagon of Heber C. Kimball. This made it necessary for his mother to drive their wagon, which was pulled by 2 yoke of oxen and a yoke of cows, down the canyon. Sometimes she was ahead of the team and sometimes between the cattle and wagon, in order to pass brush, trees, and rocks.

After long hours of traveling, they came to Weber river. From there, they were compelled to climb a mountain which was several miles long on each side. Each person had to walk every step of the way. The following day they were on Little Mountain, where Howard's father pointed out to the family the place where they would live in the great Salt Lake Valley. It was two more days before they arrived at the North Fort. In September 1848 the family arrived at Salt Lake Valley where they lived for some time. The Fort then contained 423 rooms, 1, 670 people, and was built on the square in Salt Lake City now called Pioneer Park. Wheat was sown into 875 acres of land. It was June of that year that myriads of big crickets came down from the mountain, and immense flocks of Sea Gulls arrived to devour the crickets.

In April 1849, the Egan family moved into a house consisting of one large room, and built of adobes. Here they could have a cow and some chickens. While they were living here, Howard witnessed the first breaking of ground for the foundation of the Salt Lake Temple and the laying of the corner stone on April 6, 1853. There was a large number of happy people there; some had come many miles to witness the ceremony. He watched the gradual growth of those heavy walls up to the capstone, which took about 40 years after the breaking of the ground. He remembered the first grading of main street, north of Temple block and how sorry he felt to see them cut down the large oak trees. He was baptized in 1856.

Howard's father was a trail blazer and pony express rider, who carried the mail on horses from Salt Lake to California. About the year 1856, after he had selected the route for the mail line to California, Howard, then 16 years of age, drove the

first mail coach, known as the Overland Stage Line, from Salt Lake City to California. He was deeply interested in that stage line until 1869, when the railroad was completed between California and Missouri, with the driving of the golden spike that connected the railroads from east to west. He was a pony express rider with many thrilling experiences listed in the book Pioneering in the West.

Howard Egan had many thrilling experiences of frontier life, including Indian customs and legends. He could speak the Indian language quite fluently and acted as Interpreter. Many times while driving the stage coach they were attacked by Indians. Often white men, as well as Indians, were killed.

He had a store at Deepcreek, Nevada, where he supplied provisions for coaches traveling. He also had some herds of cattle which supplied meat. In the year 1867, he closed up his business at Deep creek and moved to Richmond, Utah, where he was engaged in the saw mill business and in farming.

He married Amanda Andrus, 10 October 1864, at the Endowment House at Salt Lake City. Twelve children were born to them. They both lived to see all 12 children married. They moved to Richmond, Utah (from Deep Creek, Nevada) in 1867, where the last 9 children were born. The family owned and ran a saw mill southeast of the city of Richmond. (The Egan genealogy is connected from Adam to the stem of the Egan family. Of this line are the kings and rulers of Judah, of Spain, Ireland, England, Scotland, Wales and others. Howard Egan, Sr., was given a patriarchal blessing September 24, 1842, by Hyrum Smith. He was told he would have an inheritance in Mt. Zion, and his posterity that came after him.)

Howard Ransom Egan was a real pioneer in every sense of the word. He met life with a smile. Howard had a beautiful smile and the whitest teeth. He was a jolly man but because of all his experiences in the cold weather, he feared the month of March. He always said if he lived through the month of March he would live till the next March. He was stricken with pneumonia and died at his home in Richmond, Utah, March 17th, 1916. He was buried at Richmond, Utah.

LIFE OF MARY JANE ANDRUS HENDRICKS
by Chloe Merrill, a daughter

"Though deep'ning trials throng your way.

Press on, press on, ye saints of God.
Ere long the resurrection day
Will spread its life and light abroad.

These lines, written by a great poetess of Zion, remind us of a wonderful pioneer

mother whose life we are to hear today. Through many trials and tribulations she pressed on and on.

Mary Jane Andrus Hendricks was born in Florence, Huron County, Ohio, November 15, 1833. She was a daughter of Milo and Abigail Jane Dalsy Andrus, who had, previous to her birth, joined the Church of Jesus Christ of Latter-day Saints.

Mother lived in Ohio; and when she was two years, four months and twelve days old, she was at Kirtland with her parents, for the dedication of the temple, March 27, 1836.

At this time, Grandfather Andrus was called on a mission. Grandmother Andrus, with her mother, Mary Jane, remained in Kirtland. Mother was taken into the temple and laid upon a bed while grandmother performed temple duties.

Later, they returned to their home in Florence, where her father, having returned from his mission, was chosen president of the Florence Branch, with instructions to move the Saints to Missouri in the fall of 1836.

They started the journey and went as far as Terre Haute, Indiana, where they put up for the winter because it was so cold and late in the season.

In 1837, the company resumed its journey to Missouri and arrived in Caldwell County in time to put in crops. They were mobbed out of the county and went to Illinois in the winter of 1838. The next summer, Sarah Ann, mother's youngest sister, died. The same year, they returned to Missouri, where on October 30, 1838, they witnessed the Missouri war.

Grandfather Andrus was called on another mission and it was while he was laboring in the southern part of Ohio that the Prophet Joseph and his brother, Hyrum, were murdered. He hastened home and found his family in Adams County, where they had fled for safety. He took his family to see the Prophet and Brother Hyrum before they were buried, and to visit the Carthage Jail and to see the blood of the Prophet on the floor.

Grandfather was driven from place to place. Not daring to go by his own name, he went by the name of Bill Higgins. They then moved to Nauvoo.

The loss of the Prophet was so keenly felt that it took a few weeks before they could resume their work. Grandfather was chosen as one of the Nauvoo police and helped to watch the city by night. He worked on the Nauvoo temple during the day.

In the fall of 1845, the temple was ready for ordinance work. They did six weeks of work in the temple, and on February 2, 1846,

mother went through the Nauvoo temple and had her endowments.

They went into Winter Quarters for the winter of 1847. Grandfather went on a mission to England; and grandmother, with five children, including three girls and two boys, was left to come to the valleys of the mountains alone.

Brother Heber C. Kimball helped them to get ready. They were in his company with Brother Harmon as their captain. They yoked an ox and a cow together. Mother, who was then about fifteen years of age, took her turn at driving. She walked the entire distance. They were three months crossing the plains. Grandmother was sick all the way. Mother, being the eldest of the children, found the burden of the work was upon her. She endured all the hardships of pioneer life. They had very little to eat, and were many times cold and hungry. Mother came across the plains barefoot. She stopped time and again to pick the burrs from her feet., She waded the Platte River eleven times, going back and forth to carry belongings and supplies across.

At one time, they came to a place where the Indians had been in battle. They picked out some of the hides to cover their feet, as they were sore and bleeding. It was while they were crossing the plains that Sister Susan Hendricks' grandmother, Sister Pack, died. There was nothing to bury her in, so grandmother knocked an end out of each of two red trunks in her possession and made a coffin.

It was in this same company the eight babies were born in one night.

The company arrived in Salt Lake City, in the fall of 1848. All the food they had was some corn, much of which had spoiled, but mother parched it and gave it to the younger brothers and sisters in order to sustain life.

They experienced a hard winter. A man by the name of Session kept them many times from starving. The Saints had put in their crops, but the crickets had taken them. Not half will ever be told of what they endured.

Mother worked out all winter in Emigration Canyon. In the spring, the emigrants came, and mother and grandmother washed their clothes. The money was used to obtain the few groceries it would buy.

The first store in Salt Lake was run by Ben Halladay and Captain Hooper. Mother did their washing for them, and then ironed by moonlight. She washed every day of the week.

Brother Kimball let them have a log house out of the old fort. She and her brother tore it down. It was while she was riding home on the logs one day that she met her future husband, William D. Hendricks. He stopped and spoke to them, and that night he and his mother went to Grandmother's place with a small bucket of cornmeal for their supper. About this time her mother was married again and they were better taken care of.

On March 12, 1851, mother was married to William D. Hendricks at the Bath House in Salt Lake City, the ceremony being performed by President Brigham Young. It was in August of the same year that father married Alvira Smith, and the lives of the two women were so closely connected during the years to follow that it is difficult to relate instances of one without the other.

Mother and Aunt Vira worked at the Bath House, at Warm Springs, and when ever anything in the way of amusements was put on, they always did the cooking. President Young always brought his company there. They had two large blue platters and they would always put the chicken or meat on these and pile them high, and place one on each end of the table. These platters were placed in the glass cabinet in the Relic Hall of the Daughters of Utah Pioneers at Richmond. One platter was later taken out by Alvira Austin, granddaughter of Alvira Hendricks.

Mother lived in the Nineteenth Ward in Salt Lake City. During the next few years, they continued to work and to endure the hardships of early pioneer life. Then, in the spring of 1860, they moved to Richmond, Cache County. She knew what poverty and hardship was. She helped her husband in all he undertook to do.

Doing their household duties was not like it is today. When they washed, they had to scrub on the board. When they ironed, they had to have a hot fire to heat the irons. Water was drawn from wells. They made their own candles and stuck them in a potato to hold them while they burned. They used sand to scour their dishes. They wove their own dresses and made their own carpets.

When the railroad from Ogden to California was built, mother worked out on the Promontory for many months. With all her household labors and the raising of her children, she still found time for public service. She was always charitable and willing to divide anything she had, often going without herself in order to give to others.

In 1875, she was sustained a teacher in the Richmond Relief Society; and on

April 4, 1881, she was named a member of a committee for the construction of a Richmond Relief Society House. Others on the Committee were Frances Traveller and Lydia Burnham, assisted by Almira J. Merrill, president, and Betsy Brower, secretary. The ground was measured that same day by C. H. Monson and all these sisters were present. Brother Croshaw dug the foundation. W. K. Burnham hauled one load of sand. Frank Traveller hauled two loads of sand, and mother furnished two loads of rock and Frances Traveller four. These five sisters saved money from their eggs gathered on Sunday, and in two years they amounted to 571 dozen. Mother worked as a Relief Society teacher for ten years, being honorably released in 1885, when she moved from Richmond.

She moved to Oxford, Idaho, at that time, with her husband, who was called as President of the Oneida Stake. She lived in Oxford four years. There, in 1886, she was made Counselor in the Oxford Relief Society. That same year she was released to work in the Oneida Stake Relief Society.

The Stake extended from Franklin on the south to Pocatello on the north. Mother took great joy and comfort in traveling with President Elizabeth Fox and in visiting the sisters in the various wards. They drove their own teams, and many times it would take them three weeks or more to make their visits. I remember so well her story of one of these trips, when the sisters in Pocatello had a surprise in store for them. They entered the meeting house and the tables were all set for all the people of the ward. When she returned home she said: "When they called me to speak, I couldn't for crying, to think they would think so much of us to do all that work." She had many experiences and I suppose many of her children could tell of them.

After mother and father had lived in Oxford for one year, father left for Mexico, and mother was left with three children: Hila, George and myself (Chloe). But while father was in Oxford as President of the Stake, and having that southern hospitality, everyone had to come and eat at our table. When we had conference, we didn't know where to put all the people. One conference one of the visiting brethren brought a lady with him. They said she was of poor health and that the trip would do her good. She was advised not to go to meeting, however, and remained at our home. The stove was loaded with food for dinner--roast meat, chicken, gravy, potatoes, peas, beans, corn and many other good things. Just before meeting was over, our visitor stepped to the kitchen with a thought of helping. Alone in the

kitchen, she turned the pans of food, one into the other, until it was all mixed up. Imagine mother's tears, if you can, with the giggling girls around. But she went to work and fixed it up and we fed table after table full that day. Many a time we have had a good laugh over it.

Mother's father, after fulfilling many missions and wandering abroad, had finally settled in Oxford, a few years before mother moved there. During the time mother was living there, her father and mother were reunited and it was a great source of joy to her and to the other members of the family. Grandfather spent a good deal of his time in mother's home. He was a Patriarch of the Church, and on March 5, 1887, he gave mother a Patriarchal Blessing. He knew the hardships she had endured, and always loved her. He said in the blessing: "You have passed through many trials and sorrows and at times you have thought it was more than you could bear, but be of good cheer, for thy name is written in the Lamb's Book of Life and it shall never be blotted out in time nor in eternity and you have a name that will never die." At the end of four years she returned to Richmond, where she lived the rest of her life.

On March 12, 1901, mother and father celebrated their fiftieth wedding anniversary. Among the many tributes paid to mother, the most treasured were in the expressions of father's other wives. Aunt Vira said: "Next to mother, I love Aunt Mary best." Aunt Mira said: "She always found Aunt Mary willing to go more than half way in order to always have good feelings." Aunt Christine said: "There is nothing I enjoy more than talking to Aunt Mary."

Mother had eleven children, four boys and seven girls, who have all been workers in the Church.

The remainder of mother's life was spent in doing good. She worked every day. She always wanted her home neat and clean. We are taught in our Genealogical work, in making a diary, not to put down the things we do every day. But I have tried to give those incidents which made mother's life interesting. And when a child reads of these things or hears them--such things as the Missouri War, the killing of our Prophet, the starvations they endured, and being alone without her father to guide her during her childhood days--there is no wonder that she often repeated the song in her later years: "Hard Times Come Again No More."

She was laid on the bed while her mother worked in the Kirtland Temple. She had her endowments in the Nauvoo Temple, and she did work for the dead in the Salt Lake, St. George, Manti, and Logan Temples.

On March 18, 1914, she quietly passed away and was buried in the Richmond Cemetery besides her husband, who had preceded her in death. At the time of her death she had 87 grandchildren, 66 surviving, and 90 great-grandchildren, 83 surviving.

When she died and was ready for burial, her sister picked up one of her hands and said: "Oh, Mary, those dear hands, they have kept me from starvation many times. " This spoke volumes to those within hearing.

One day, many years ago, as I was writing down a few items of her life, she said, "I want to bear my testimony. "

She was glad of what she had gone through. She did not feel to murmur or complain, and she wanted to bear her testimony to the Gospel of Jesus Christ. She knew it was true and she wanted her sons and daughters to keep on in the work of the Church. We, her children, say: "Rest, noble Mother, rest, thy work on earth is ended. May we all live good and true lives to meet you in the great beyond.

RECORD OF ORDINANCES (Found in possession of J. Roman Andrus)

Daniel Hancock; Born Lorain Co., Ohio.

Died in 1880. Baptized Feb. 1, 1881

St. George, Utah. Heir or proxy,

Milo Andrus. Relationship, 2nd cousin

Azuba Smith; Born 1774, Rutland Co, Vt.

Died Jan 1, 1829. Baptized Jan. 9,

1877, St. George, Utah. Heir or Proxy

Isadore Andrus Larson. Relationship

g dau

Sybel Andrus; Born April 22, 1796, Wil

mingham, Essex Co., N.Y. Died

Jan. 8, 1867. Baptized Jan. 9, 1877,

St. George, Utah. Heir or Proxy,

Isadore Larson. Relationship, niece.

Sally Minerva Andrus; Born Sept. 22,

1802, Elizabeth Town, Essex Co.,

N. Y. Died April 14, 1868. Baptized

Jan. 9, 1877, St. George, Utah. Heir

or Proxy, Isadore Larson. Relation

ship, niece.

Emily Andrus; Born 1811, Essex Co.,

N. Y. Died 1868. Baptized Jan. 9,

1877. St. George, Utah, Heir or

Proxy, Isadore Larson. Relationship,

niece.

Polly Smith; Born 1772, Rutland, Vermont.

Died 1843. Baptized, Jan. 9, 1877.

St. George, Utah. Heir or Proxy,

Isadore Larson. Relationship, gd.

niece.

Sophrona Squires; Born May 20, 1819.

Essex Co., N.Y. Died Oct. 14, 1841.

Baptized Jan. 9, 1877, St. George,

Utah. Heir or proxy, Isadore Larson.

Relationship, 2nd cousin.

Susan Jane Abbott; Born Aug. 30, 1827, Henrietta, Lorain Co., Ohio. Died Sept. 3, 1864. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Isadore Larson. Relationship, 2nd cousin.

Emily E. Abbott; Born July 21, 1829, Henrietta, Lorain Co., Ohio. Died May 14, 1852. Baptized Jan. 9, 1877. St. George, Utah. Heir or Proxy, Isadore Larson. Relationship, 2nd cousin.

Ann Eliza Abbott; Born July 21, 1829, Henrietta, Lorain Co., Ohio. Died Aug. 7, 1853. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Isadore Larson. Relationship 2nd cousin.

Emily Hancock; Born June 5, 1801, Essex Co., N.Y. Baptized March 13, 1877, St. George, Utah. Heir or Proxy Isadore Larson. Relationship 2nd cousin. Asey Wilson; Baptized Mar. 13, 1877, St. George, Utah. Heir or Proxy, Isadore Larson. Relationship, friend.

Nancy Buckley; Baptized March 17, 1877, St. George, Utah. Heir or Proxy, Isadore Larson. Relationship, friend.

Phila Hancock; Baptized March 17, 1877,

St. George, Utah. Heir or Proxy,

Isadore Larson. Relationship, niece.

Lucina Andrus; Born 1816, Henrietta,

Lorain Co., Ohio. Baptized March 13,

1877, St. George, Utah. Heir or

Proxy, Isadore Larson. Relationship,

niece.

Wealthy Smith; Born Lorain Co., Ohio.

Baptized Jan. 18, 1881, St. George,

Utah. Heir or proxy, Isadore Larson,

Relationship, friend.

Emily Barber; Born Mar. 5, 1822, Huron

Co., Ohio. Died Oct. 1876. Baptized

Jan. 18, 1881, St. George, Utah. Heir

or Proxy, Isadore Larson. Relationship,

friend.

Orpha Barber; Born Sept. 26, Huron Co.,

Ohio. Died May 1862. Baptized Jan. 18,

1881, St. George, Utah. Heir or Proxy,

Isadore Larson. Relationship, niece.

Charlotte Eveline Andrus; Born 1816,

Lorain Co., Ohio. Died June 1880.

Baptized Jan. 18, 1881. St. George,

Utah. Heir or Proxy, Isadore Larson,

Relationship, friend.

Matilda Ellison; Born Huron Co., Ohio.

Baptized Jan. 18, 1881, St. George,

Utah. Heir or Proxy, Isadore Larson,

Relationship, friend.

Orpha Morse; Born in Ohio. Baptized

Jan. 18, 1881, St. George, Utah. Heir

or Proxy, Isadore Larson. Relationship,

friend.

Grandfather Smith; Born in Vermont; Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Milo Andrus; Relationship of heir, g son.

Ruluf Andrus; Born 1776, Hartford, Conn. Died Nov. 1848, St. George, Utah. Heir or Proxy, Milo Andrus, Relationship, Son. Bapt. Jan. 9, St. Geo.

Orrin Andrus; Born April 10, 1800 in Essex Co., N. Y. Died Oct. 1875. Heir or Proxy, Milo Andrus, Relationship, brother. Bapt. Jan. 9.

Carlo Andrus; Born 1809. N. Y. Died in 1861. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, brother.

Thomas Squares; Born March 5, 1796 in N. Y. Died Mar. 5, 1835. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, brother-in-law.

Byron Abbott; Born Sept. 29, 1839, Hancock Co., Ill. Died 1862. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Milo Andrus, uncle.

Squire Abbott; Born Oct. 8, 1840, in Schyler, Ill. Died 1862. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, uncle.

Uriah Hancock; Born in Vermont. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Milo Andrus; Relationship, nephew.

Smith Hancock; Born 1811, Essex Co., N.Y. Died 1830. Baptized Jan. 9, 1877 in St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, cousin.

Calvin C. Hancock; Born April 1815, Essex Co., N. Y. Died 1840. Baptized Jan. 9, 1877, St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, cousin.

Justin Abbott; Born March 23, 1801, Oneida Co., N.Y. Baptized Mar. 13, 1877. St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, brother in-law.

Henry Andrus; Born Essex Co., N. Y. Baptized March 13, 1877, St. George, Utah. Heir or Proxy, Milo Andrus, Relationship, uncle.

Abner Hancock; Born in Essex Co., N. Y. Baptized March 13, 1877, St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, cousin. Died 1849.

Marinus Hancock; Born Essex Co., N. Y. Baptized March 13, 1877, St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, cousin.

Fayette Hancock; Born Essex Co., N.Y. Baptized March 13, 1877, St. George, Utah., Heir or Proxy, Milo Andrus, Relationship, cousin.

Festus Powers; Born in Essex Co., N.Y. Baptized March 13, 1877, St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, bro-in-law.

Medad Buckley; Born in Essex Co., N.Y. 1836. Died. Baptized March 13, 1877. St. George, Utah. Heir or Proxy, Milo Andrus. Relationship, bro-in-law.

Elihu Andrus; Born in Huron Co., Ohio. Died Dec. 3, 1880. Baptized Jan. 18, 1881, St. George, Utah. Heir or Proxy, Sheridan Andrus. Relationship, cousin.

Phineas Barker Barber; Born Jan. 27, Greenville, Wash. Co., N.Y. Died May 2, 1877. Baptized Jan. 18, 1881. St. George, Utah. Heir or Proxy, Sheridan Andrus. Relationship, cousin.

Phineas Bruster Barber; Born July 7, 1842, Huron Co., Ohio, Baptized Jan. 18, 1881, St. George, Utah. Heir or Proxy, Sheridan Andrus. Relationship, cousin.

Henry Rigby; Born Lancaster Co., Eng. Baptized Feb. 1, 1881, St. George, Utah. Heir or Proxy, Milo Andrus, Relationship, cousin.

Reese Rigby; Born Lancaster Co., Eng. Baptized, Feb. 1, 1881, St. George, Heir or Proxy, Milo Andrus. Relationship, friend.

Betsy Andrus; Born Essex Co., N.Y. Baptized Jan. 18, 1881, St. George, Utah. Heir or Proxy, Isadore Larson. Relationship, friend.

Alvira Andrus; Born Essex Co., N.Y. Baptized Jan. 18, 1881. St. George, Utah. Heir or Proxy, Isadore Larson. Relationship, cousin.

Pamalia Hancock; Born Lorain Co., N. Y. Baptized Feb. 1, 1881, St. George, Utah. Heir or Proxy, Minnie Andrus. Relationship, 3rd cousin.

Marinda White; Born Cayuga Co., N. Y. Baptized Feb. 1, 1881, St. George, Utah. Heir or Proxy, Minnie Andrus. Relationship, 2nd cousin.

Henry Webster; Born 11, Sept. 1896. Eng. Died 22, 1852. Baptized Feb. 3, 1880, St. George, Utah. Heir or Proxy, John Esplin, g son.

Henry Clayton; Born in Eng. Baptized Feb. 3, 1880, St. George, Utah. Heir or Proxy, John Esplin. Relationship, nephew.

Dr. Lees; Born in Eng., Baptized Feb. 3, 1880, St. George, Utah. Heir or Proxy, John Esplin. Relationship, nephew.

Thos. Rigby; Born in England. Baptized Feb. 3, 1880, St. George, Utah. Heir or Proxy, John Esplin. Relationship, nephew.

Reese Bevans; Born in England. Baptized Feb. 3, 1880, St. George, Utah. Heir or Proxy, John Esplin. Relationship, Henry Webster; Born in Eng. Bap. Feb. 3, 1880, St. George, Utah. Heir John Esplin, g g son.
 John Rigby; Born in Eng. Bapt. Feb. 3, 1880, St. George, Utah. Heir John Esplin, gg son;
 Henry Edward Webster; Born in Eng. Bapt. Feb. 3, 1880, St. George, Utah. Heir John Esplin, nephew.
 Alexander Esplin; Born in Scotland, Died July 1, 1851. Baptized Feb. 3, 1880, St. George, Utah. Heir John Esplin, son.
 Thomas Webster; Scotland. Baptized Feb. 3, 1880, St. George, Utah. Heir John Esplin. Relationship, neph in-law.
 George Esplin; Scotland, Baptized Feb. 3, 1880, St. George, Utah. Heir John Esplin. Relationship, brother.
 David Esplin; Scotland. Baptized Feb. 3, 1886, St. George, Utah. Heir John Esplin. Relationship, brother.
 William Esplin; Scotland. Baptized Feb. 5, 1880., St. George, Utah. Heir John Esplin. Relationship, brother.
 Ann Rigby Webster; Born April 12, 1865, Eng. Died Feb. 15, 1879. Baptized Feb. 3, 1880., St. George, Utah. Heir Margaret Webster Esplin. Relationship, g dau.
 Mary Rigby Clayton; Born in Lancashire, Eng. Bap. Feb. 3, 1880, St. George, Utah. Heir Margaret Webster Esplin. Relationship, neice.
 Rachel Rigby Lees; Born Lancashire, Eng. Died 1878. Baptized Feb. 3, 1880. St. George, Utah. Heir or Proxy, Margaret Webster Esplin. Relationship, neice.
 Mrs. Thos. Rigby; Born Lancashire, Eng. Heir Margaret Webster Esplin. Relationship, neice.
 Mrs. Reese Bevans, Eng. Baptized Feb. 3, 1880. St. George, Utah. Heir or Proxy, Margaret Webster Esplin.
 Mrs. Henry Webster; Eng. Baptized Feb. 3, 1880, St. George, Utah. Heir Margaret Webster Esplin. g dau.
 Mrs. John Rigby; Eng. Baptized Feb. 3, 1880, St. George, Utah. Heir or Proxy, Margaret Webster Esplin.
 Rachel Webster; Born April 1, 1832, Lancashire, Eng. Died Jan. 15, 1852. Baptized Feb. 3, 1880, St. George, Utah. Heir Margaret Esplin, sister.
 Betsy Webster; Born April 18, 1833, Lancashire, Eng. Died 1840. Baptized Feb. 3, 1880, St. George, Utah. Heir Margaret Esplin, sister.
 Hannah Webster; Born July 10, 1841, Lancashire, Eng. Died 1850. Baptized Feb. 3, 1880. St. George, Utah. Heir, Margaret Esplin, sister.
 Hannah Lees; Eng. Baptized Feb. 3, 1880. St. George, Utah. Heir Margaret Esplin, niece.
 Betsy Rigby, Eng. Baptized Feb. 3, 1880, St. George, Utah. Heir, Margaret Esplin, niece.
 Hannah Beavans, Eng. Baptized Feb. 3, 1880, St. George, Utah. Heir, Margaret Esplin, niece.
 Rachel Mary Revan; Born 1831. Died 1851. Baptized Feb. 3, 1880, St. George, Utah. Heir Margaret Esplin, 2nd cousin.
 Margaret Campbell; Born 1787 in Scotland. Died April 22, 1849. Baptized Feb. 3, 1880, St. George, Utah. Heir Margaret Esplin.
 Mrs. Thos. Webster; Born in Scotland. Isabel, 2nd wife of Thos. Webster.
 Brigham B. Andrus; Born May 28, 1868, Big Cottonwood, Utah. Died March 19, 1888. Baptized May 21, 1889, Logan Temple, Proxy Larson Andrus, brother. Baptized by Aaron D. Thatcher, confirmed by Thos. Morgan. Geo. Baugh & Armstead Mofteet witnesses. Samuel Roskell, Recorder; Endowments May 22, 1889, Logan by Milo Andrus. Ordained Elder by Leishman. Sealed May 22, 1889, Logan by Edliffson.
 Parley Andrus; Born Oct. 6, 1862, Cottonwood, Utah. Died Jan. 17, 1876. Baptized May 21, 1889, Logan Temple. Proxy, Larson Andrus, brother. Baptized by Thatcher. Confirmed by Morgan. Geo. Baugh & Armstead Moffitt, witnesses. Recorder, Samuel Roskelley. Endowments, May 22, 1889, Logan, by C. Godfrey. Ordained Elder by M. W. Merrill. Sealed May 22, 1869, Logan by Edliffson.
 Edwin Andrus; Born Aug. 4, 1855, Huron Co., Ohio. Died 1887. Baptized May 21, 1889, Logan. Proxy, Larson Andrus, 2nd sousin. Baptized by Thatcher. Confirmed by Morgan. Geo. Baugh & Armstead Mottitt, Witnesses. Recorder, Samuel Roskelley. Endowments, May 22, 1889, Logan, by John Jacobs. Ordained Elder by M. W. Merrill.
 Lorinda Horr; Born Jan. 3, 1856, West Jordan, Utah. Died Jan. 14, 1876. Baptized May 21, 1889, Logan Temple. Proxy Ann Brooks Andrus, friend.

Baptized by Thatcher. Confirmed by E. Edlifson. Witnesses, Geo. Baugh, & Armstead Moffitt. Recorder S. Roskelley. Endowments May 22, 1889, Logan by Jane M. Andrus. Ordained by Jane M. Andrus. Sealed May 22, 1889, Logan, by Edlifson.

Bertha Green; Born July 4, 1874, Little Cottonwood, Utah. Died Jan. 26, 1886. Baptized May 21, 1889, Logan. Proxy Ann Andrus, friend. Baptized by Thatcher, Confirmed by E. Edlifson, Witnesses Geo. Baugh & Armstead Moffitt. Recorder, Rosekelley. Endowments May 22, 1889, Logan Temple, by Ann B. Andrus. Ordained by Ann B. Andrus. Sealed May 22, 1889, Logan by Edlifson.

Mr. Elizabeth Fulwell; Born 1758, Horsley Warwickshire, Eng. Died March 23, 1828. Baptized May 21, 1889, Logan, Proxy, Jane Munday Andrus, great granddaughter. Baptized by Thatcher Confirmed by E. Edlifson. Witnesses, Geo. Baugh & Armstead Moffitt. Recorder, Roskelley. Endowments, May 22, 1889.

Harriet Lancaster; Born June 1812, Coventry, England. Died June 27, 1854. Baptized May 21, 1889, Logan Proxy, Jane M. Andrus. Daughter. Baptized by Thatcher; confirmed by E. Edlifson. Witnesses, Geo. Baugh & Armstead Moffitt. Recorder, Roskelley. Endowments May 22, 1889.

Mary Ann Clover; Born 1822, Coventry, England. Died 1846. Baptized May 21, 1889, Logan. Proxy, Jane M. Andrus, friend. Baptized by Thatcher. Confirmed by E. Edlifson. Witnesses Geo. Baugh & Armstead Moffitt. Recorder, Roskelley. Endowments, May 22, 1889.

A. C. J. Christensen; Born Feb. 5, 1863, Fuelsted, Denmark. Died, 1885. Baptized Jan. 27, 1885, Logan. Proxy D. M. A. Graham, mother. Baptized by Thatcher, Confirmed by E. Edlifson. Witnesses Geo. Baugh & Armstead Moffitt. Recorder, Roskelley. Endowments Jan. 29, 1885, Logan, by D. M. A. Graham; Ordained by M. B. Andrus. Sealed May 22, 1889, Logan by Edlifson.

MISSIONS AND APPOINTMENTS

Milo Andrus; Southern Ohio; Departed June 1833; Released Nov. 1833. Zion's Camp to Mo., Departed May 7, 1834, released 1834.
Temple at Kirtland, Ohio. Departed 1834, Returned 1855.
State of New York. Departed 1835, Released Oct. 1835.
Grammar and Hebrew School at Kirtland, Ohio, Departure, 1835, Released, 1836.
From Florence Huron Co., Ohio to

Far West, Mo., Appointed 1837, released 1838.

Canada, Appointed 1841, returned 1842.

Ohio, Appointed 1884, Returned 1844.

Nauvoo Temple, Nauvoo, Ill., Appointed 1845. Returned 1846.

Liverpool Eng. Appointed May 1846, at Winter Quarters. Returned Aug. 31, 1850.

St. Louis, Mo. Appointed 1854 at Salt Lake City, Utah. Released Aug. 1855. Returned Oct. 1855.

Salmon River, Idaho. Appointed 1856 at Salt Lake City, Utah. Departed 1856.

Liverpool and Conferences, Eng. Appointed 1859. Released Oct. 1861.

Home Missionary at St. George, Utah 1873.

Home Missionary at Oxford, Idaho 1893.

During World War 1918 had 16 great grandsons in the service of their country.

MILO ANDRUS FAMILY REUNION

Friday, June 25, 1976 - evening

Temple Session (Salt Lake)

4:00 P. M. Session of
or
7:00 P. M. Session

Saturday, June 26, 1976 - morning

9:00 - 9:30 Registration & Socialize

9:30 - 10:30 General Meeting

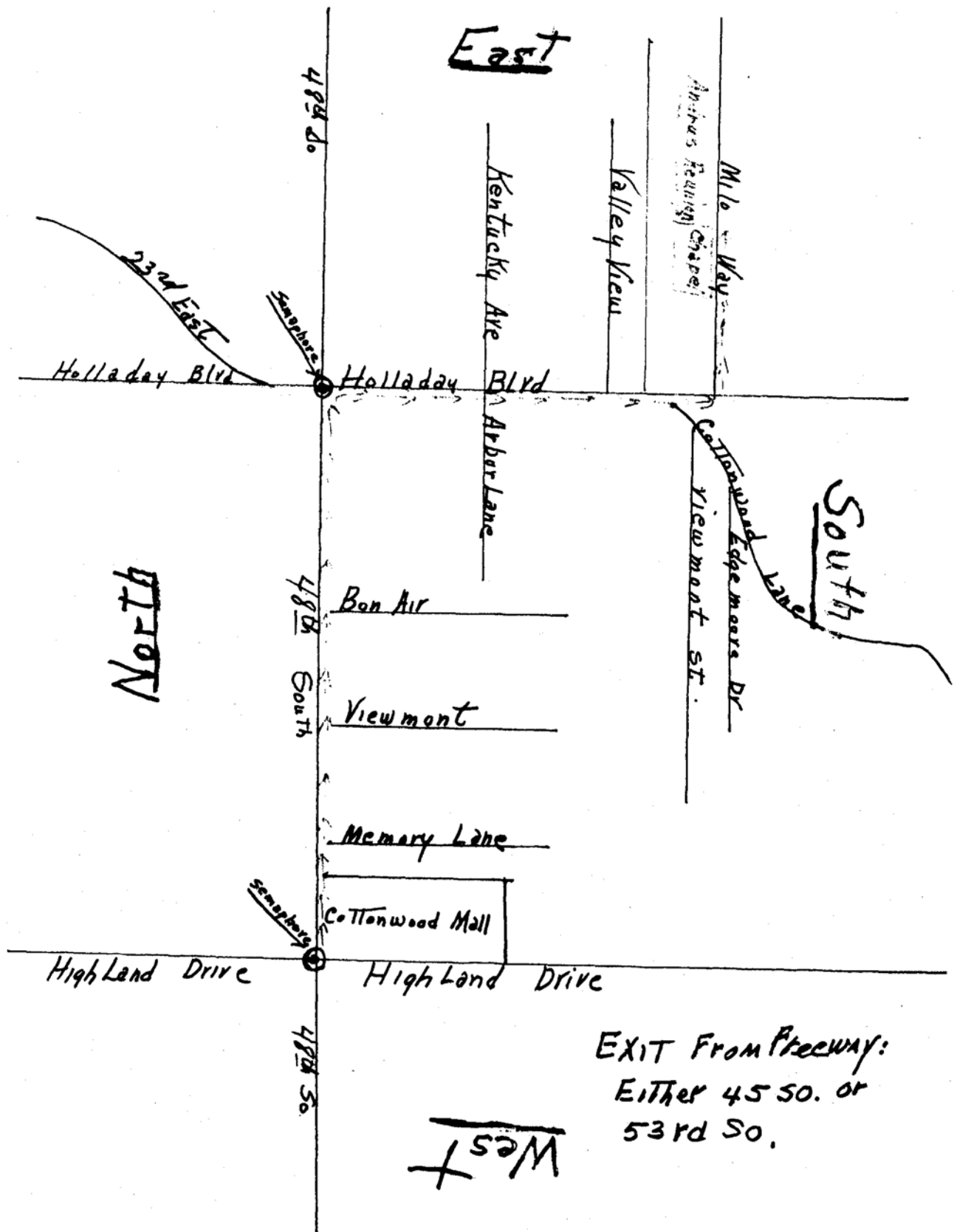
11:00 - 12:00 Program

Dinner

Socializing

Milo Andrus and two of his wives, Sarah Ann Miles & Margaret Ann Boyce, are buried in the Holladay Cemetery.

Reunion Chairman
OWEN E. ANDRUS
5030 Marilyn Dr.
Holladay, Utah 84117
Phone 277-1367



EXIT From Freeway:
Either 45 So. or
53rd So.

PLACES: Sharon, Windsor, Vt.
ENTER ALL DATA IN THIS ORDER:
DATES: 14 Apr 1794
To indicate that a child is an ancestor of the person submitting the sheet, place an "X" behind the number pertaining to that child.
FAMILY GROUP RECORD

HUSBAND John Daley ANDRUS (farmer)
Born 23 Apr 1841 Place Woodville, Adams, Ill.
Chr. 27 Mar 1863 Place Salt Lake City, Salt Lake, Utah
Marr. 25 Mar 1921 age 79 Place Richmond, Cache, Utah
Died 28 Mar 1921 Place " " "

HUSBAND'S FATHER Milo ANDRUS (1814) HUSBAND'S MOTHER (1) Abigail Jane DALEY

WIFE Cynthia Caroline WEATHERBEE
Born 23 Nov 1842 Place Atlas, Pike, Ill.
Chr. 20 July 1931 age 88 Place North Ogden, Weber, Utah
Died 23 July 1931 Place Richmond, Cache, Utah
Bur. 23 July 1931 Place Richmond, Cache, Utah

WIFE'S FATHER Harrison Warren WEATHERBEE (1815) WIFE'S MOTHER Percilla Jane HAWLEY

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED		
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY		DAY	MONTH	YEAR
1	Linnie Feneretta ANDRUS	28	Dec	1863	Richmond	Cache	Utah	unmd	18	Mar	1867 age 3
2	Mary	7	Nov	1866	"	"	"	22 Dec 1884	1	Apr	1939 age 72
3	John Harrison	25	Jan	1869	"	"	"	James Holliday DURNEY (1859)	11	Nov	1900
4	James	26	Oct	1871	"	"	"	12 Dec 1936 age 67	11	Nov	1900
5	Caroline	7	Apr	1874	"	"	"	Mary Lillian BATEMAN	30	Dec	1896
6	Etta	25	Jan	1877	"	"	"	29 Oct 1939 age 68	30	Dec	1896
7	Milo	16	Oct	1880	"	"	"	Minnie Ann MOODY	9	Mar	1892
8	Stella Jane	5	Sep	1885	"	"	"	21 June 1951 age 77	29	Mar	1899
								John Ebenezer HUNT (1868)	26	Aug	1966 age 89
								John Henry BAIR (1877)	18	Feb	1903
								28 June 1928 age 47	27	May	1903
								Effie Irene EGAN	30	May	1940 age 54
								Joseph William STAGG (1880)			

SOURCES OF INFORMATION: 9. Endowment House sealings Book D, p.203 (GS25165 pt 15)
10. Logan Temple sealings, 9 Mar 1892; 5 Nov 1902; 23 Apr 1908; 27 June 1917; 13 Mar 1918
11. Obituary Index (GS42088 pt 2, 3, 28, 54)
12. Deseret News Obituary, 8 Apr 1921 p 9
13. Master Archive and Patron family group sheets

- SOURCES OF INFORMATION
1. Temple Records Index Bureau cards
 2. Computer File Index
 3. Richmond Ward, #17, #515, p. 87, 93, 99 (GS6170 pt 11)
 4. Richmond Ward Annual Report, 1921 (GS6170 pt 11)
 5. Ogden 13th Ward #1177 (GS64029 pt 8)
 6. Ogden 15th Ward #214 (GS6429 pt 32)
 7. Cache County marriages (GS820156)
 8. L.D.S. Church Census (GS162793); (GS025716)

OTHER MARRIAGES

Husband John Daley ANDRUS 1841
Wife Cynthia Caroline WEATHERBEE
NAME & ADDRESS OF PERSON SUBMITTING SHEET
Ward Examiners: 1. Hyrum Leslie Andrus
2. 530 East 1980 North
Provo, Utah 84601
Stake or Mission Provo Utah Sharon East

RELATION OF ABOVE TO HUSBAND RELATION OF ABOVE TO WIFE

FOUR GENERATION SHEETS FOR FILING ONLY
YES ☐ NO ☐

DATE SUBMITTED TO GENEALOGICAL SOCIETY

LDS ORDINANCE DATA

BAPTIZED (Date)	ENDOWED (Date)	SEALED (Date and Temple) WIFE TO HUSBAND
1849		
17 Mar 1854	27 Mar 1863 EH	27 Mar 1863 EH
7 Aug 1884		
1 Apr 1856		
5 Aug 1908 SL	27 Mar 1863 EH	
7 Aug 1884		
		SEALED (Date and Temple) CHILDREN TO PARENTS
	child	BIC
	child	BIC
		BIC
		BIC
		BIC
		BIC
		BIC
		BIC
		BIC
		BIC
		BIC
		BIC

NECESSARY EXPLANATIONS
Note: #1 Linnie was blessed 27 Jan 1867 so death could not have been in 1866

John Daley ANDRUS (1841) & Cynthia Caroline WEATHERBEE

H. B TIB; Richmond Ward, #17 (GS6170 pt 11) 1:40

M TIB; Endowment House sealings, Book D, p 203 (GS25165 pt 15) 1:8

D TIB; Richmond Ward Annual Report 1921 (GS6170 pt 11) 1:40; DN obit. 8 Apr 1921 p 9 (1:18)

John bur

bap TIB; Richmond Ward #17 (GS6170 pt 11) 1:40

seal Endowment House sealings, Book D, p 203 (GS25165 pt 15) 1:8

W. B TIB; CFI; Master Archive and Patron family group sheets

D TIB; Obituary Index (GS821637) nil

Cynthia bur

bap TIB; Richmond Ward #17 (GS6170 pt 11) 1:40

seal Endowment House sealings Book D, p 203 (GS25165 pt 15) 1:8

#1. B Richmond Ward p 87 (GS25601) 2:24

M died unmarried

D Patron family group sheets

Linnie bur

bap died under age 8

seal BIC;

#2. B Richmond Ward, p 87 (GS25601) 2:24

M ; CFI

D Obituary Index (GS821651) nil

Mary bur

bap

seal BIC; Logan Temple sealing, 5 Nov 1902; CFI

#3. B Richmond Ward, p 93 (GS25601) 2:24

M

D Obituary Index (GS42088 pt 2) 2:54

John bur

bap

seal BIC;

#4. B Richmond Ward, p 99 (GS6170 pt 8) 2:24

M ; CFI;

D Obituary Index (GS42088 pt 2) 2:54

James bur

bap

seal BIC; Logan Temple sealings, 13 Mar 1918; CFI

#5. B Church Census (GS162793) 2:18

M Logan Temple sealings, 9 Mar 1892

D Obituary Index (GS42088 pt 28) 2:50

Caroline bur

bap

seal BIC; Logan Temple sealings, 9 Mar 1892

#6. B ; CFI; Church Census (GS025716) 2:18

M ; CFI;

D Obituary Index (GS42088 pt 3) 2:50

Etta bur

bap

seal BIC; Logan Temple sealings, 23 Apr 1908; CFI

#7. B Richmond Ward, #515 (GS6170 pt 8) 2:24

M ; CFI;

D Obituary Index (nil)

Milo bur

bap Richmond Ward

seal BIC; Logan Temple sealings, 27 June 1917; CFI

#8. B Ogden 13th Ward #1177 (GS64029 pt 8) 2:10; Ogden 15th Ward #214 GS6429 pt 32) 2:70

M Cache County marriages (GS820156) nil

D Obituary Index (GS42088 pt 54) 2:50

Stella bur

bap Ogden 15th Ward, #214 (GS6429 pt 32) 2:70

seal BIC;

#9. B

M

D

bur

bap

seal

#10. B

M

D

bur

bap

seal

#11. B

M

D

bur

bap

seal

Table with 4 columns: Source, Description, TIB, and Remarks.

ABBREVIATIONS			
Bk	book	TIB	Temple Records Index Bureau
BIC	born in the covenant	Wd	ward
cem	cemetery	1:57	refers to research notebook #1, p 57 in possession of J. Grant Stevenson
CFI	Computer File Index	51t	refers to the # of turns equivalent to the 97 ft. on the take-up spool of microfilm
Co	county	50673, pt 57	50673 is the GS serial # and pt 57 is the part # or (979.2U22c) is the GS call # of the book.
DN	Deseret News	97'	refers to 97 feet of film on take-up spool of microfilm reading machine number
EH	Endowment House		
GS	Genealogical Society		
IF	Idaho Falls Temple		
LG	Logan Temple		
Obit	Obituary		
p	page(s)		
pt	part (roll of film)		
PB	Patriarchal Blessing Index		
SL	Salt Lake Temple		
slg	sealing		

Number each source on front side of family group sheet--use primary original sources where possible. Then refer to these references by number, page, etc. Example: Ref. #1, p. 23, extract #3; Ref. #4, p. 125, notebook R2, p. 13.

[The R2 could mean Richards notebook #2]

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

HUSBAND William Frederick FISHER (farmer & merchant)

Born 16 Nov 1839 Place Woolwich, Kent, Eng.

Chr. Place

Marr. 1 Jan 1861 Place Salt Lake City, Salt Lake, Utah

Died 30 Sep 1919 age 79 Place Rigby, Jefferson, Ida.

Bur. 3 Oct 1919 Place Oxford, Franklin, Ida.

HUSBAND'S FATHER Thomas Fredrick FISHER (1811)

HUSBAND'S MOTHER Jane CHRISTTON

HUSBAND'S OTHER WIVES

WIFE (1) Millenium ANDRUS

Born 31 Aug 1845 Place Nauvoo, Hancock, Ill.

Chr. Place

Died 20 Feb 1922 age 76 Place Rigby, Jefferson, Ida.

Bur. 22 Feb 1922 Place Oxford, Franklin, Ida.

WIFE'S FATHER Milo ANDRUS (1814)

WIFE'S MOTHER (1) Abigail Jane DALEY

WIFE'S OTHER HUSBANDS

Husband

Wife

Ward

Examiners:

1.

2.

Stake or Mission

Provo Utah Sharon East

William Frederick FISHER 1839

(1) Millenium ANDRUS

NAME & ADDRESS OF PERSON SUBMITTING SHEET

Hyrum Leslie Andrus

530 East 1980 North

Provo, Utah 84601

RELATION OF ABOVE TO HUSBAND

RELATION OF ABOVE TO WIFE

FOUR GENERATION SHEETS FOR FILING ONLY

YES ☐ NO ☐

DATE SUBMITTED TO GENEALOGICAL SOCIETY

LDS ORDINANCE DATA

BAPTIZED (Date)

ENDOWED (Date)

SEALED (Date and Temple)

WIFE TO HUSBAND

30Mar1861EH30Mar1861EH

30Mar1861EH

30Mar1861EH

30Mar1861EH

30Mar1861EH

30Mar1861EH

30Mar1861EH

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30Mar1861EH

30Mar1861EH

30Mar1861EH

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE		WHEN DIED			WIFE	1853	1853	1853
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR					
M	William Edgar FISHER	21	Nov	1861	Salt Lake City	Salt Lake	Utah	8 Oct 1880		30	Jan	1932 age 70	6 Aug 1869	14Oct1880EH	BIC	
F	Linnie May "	4	July	1864	Bountiful	Davis	"	Mary Elizabeth RAINEY		18	June	1884 age 75	12Aug 1877	18June1884LG	BIC	
M	Thomas Milo "	15	Aug	1866	Richmond	Cache	"	(1) William Orson PALMER (1861)		23	Jan	1873 age 6	12 Aug 1877	18June1884LG	BIC	
M	John Erastus "	29	Sep	1868	"	"	"	unmd		28	Nov	1869 age 1	child	child	BIC	
M	Fredrick James "	5	Nov	1870	"	"	"	unmd		29	Oct	1890 age 20	child	child	BIC	
M	George Howard "	5	Dec	1872	"	"	"	20 Sep 1893		29	Dec	1946 age 74	6 July 1879	3Dec1890LG	BIC	
M	Roy Christton "	3	Sep	1875	"	"	"	Amanda Laura LEWIS		29	July	1877 age 1	3 Aug 1882	20Sep1893SL	BIC	
F	Minnie Jane "	2	Mar	1878	"	"	"	unmd		7	Jan	1961 age 82	child	child	BIC	
F	Stelle Josephine "	4	Jan	1880	Oxford	Franklin	Ida.	1 Jan 1900		7	Jan	1961 age 82	3 Sep 1886	29July1925LG	BIC	
M	Ray Homer "	9	Mar	1883	"	"	"	Frank Blair ELLSWORTH (1872)		12	Sep	1900 age 80	8 July 1888	12Sep1900SL	BIC	
M	Victor Russell "	26	Mar	1885	"	"	"	12 Sep 1900		5	Dec	1960 age 80	7 May 1891	4Sep1953	BIC	
								8 June 1909		25	Apr	1952 age 69	6 July 1893	23Dec1908SL	BIC	
								Blanche Adah DIERDEN		23	Dec	1908				
								23 Dec 1908		2	Nov	1957 age 72				
								Jennie Cecil TUCKER								

SOURCES OF INFORMATION

1. Temple Records Index Bureau cards
2. Computer File Index
3. Oxford, Ida. Ward, p 16 #386, 387, p 17 (GS29519 pt 1)
4. Richmond Ward records, #340, 341, 342, p 99 (GS6170 pt 8)
5. Rigby, Ida. 1st Ward 1922, p 166 (GS2404 pt 14)
6. Logan Temple sealings, 18 June 1884; 29 July 1925
7. Endowment House sealings, Book C, p 506 (GS25165 pt 15)
8. Salt Lake Temple sealings, 20 Sep 1893; 12 Sep 1900; 23 Dec 1908;

OTHER MARRIAGES

- #2 Linnie md (2) 20 Sep 1893 John Howard CARLSON; (3) 27 Oct 1915 George Cecil ROBINSON (sld 27 Oct 1915SL)

NECESSARY EXPLANATIONS

Bannock was originally part of Oneida Co.; Jefferson was originally part of Freemont Co.

William Frederick Fisher (1857) & (1) William Anderson

H. B TIB; ; Oxford Ward p 16 #386 (GS29519 pt 1) 2:22; Richmond Ward #343 (GS6170 pt 8) 1:50
M TIB;
D TIB; Obituary Index (GS42088 pt 19) 2:30
William bur
bap TIB; Oxford Ward p 16 (GS29519 pt 1) 2:22
seal Endowment House sealings, Book C p 506 (GS25165 pt 15) 1:8
W. B TIB; Richmond Ward #340 (GS6170 pt 8) 1:50; Oxford Ward p 16 (GS29519 pt 1) 2:22;
D TIB; Rigby, Ida. 1st Ward Annual Report, 1922 p 166 (GS2404 pt 14) 1:50; DN Obit. 22 Feb 1922 p 10 / 1:20
Millennium bur
bap TIB; Rigby 1st Ward Annual Report 1922 p 166 #85 (GS2404 pt 14) 1:50; Oxford p 16 (29519 pt 1) 2:22
seal Endowment House sealings, Book C, p 506 (GS6170 pt 8) 1:8
#1. B Oxford Ward p 16 #387 (GS29519 pt 1) 2:22; Richmond Wd #341 (GS6170 pt 8) 1:50
M Davis Co. marriages (GS484530) nil; Cache Co. marriages (GS56361 pt 1) nil
D Obituary Index (nil)
William bur
bap Richmond Ward #341 (GS6170 pt 8) 1:50
seal BIC; Endowment House sealings 14 Oct 1880
#2. B Richmond Ward #342 (GS6170 pt 8) 1:50; Oxford Ward p 16 (GS29519 pt 1) 2:22
M CFI; Logan Temple sealings 18 June 1884
D Obituary Index (GS42088 pt 10) 2:30
Linnie bur
bap Richmond Ward #342 (GS6170 pt 8) 1:50; Oxford Ward p 16 (GS29519 pt 1) 2:22
seal BIC; Logan Temple sealings 18 June 1884
#3. B
M died young
D Obituary Index (nil)
Thomas bur
bap died under age 8
seal BIC;
#4. B
M died young
D Obituary Index (nil)
John bur
bap died under age 8
seal BIC;
#5. B Richmond Ward p 99 (GS6170 pt 8) 2:24
M died young
D Obituary Index (nil)
Frederick bur
bap
seal BIC;
#6. B Oxford Ward p 16 (GS29519 pt 1) 2:22
M Salt Lake Temple sealings 20 Sep 1893
D Obituary Index (GS42088 pt 19) 2:30
George bur
bap Oxford Ward p 16 (GS29519 pt 1) 2:22
seal BIC; Salt Lake Temple sealings 20 Sep 1893
#7. B
M died young
D Obituary Index (nil)
Roy bur
bap died under age 8
seal BIC;
#8. B Oxford Ward p 16 (GS29519 pt 1) 2:22; PB (GS392651) 2:19
M Cache Co. marriages (GS56361 pt 1) nil; Oneida, Ida Co. Marriages (GS2521) nil
D Obituary Index (GS 42088 pt 17) 2:66
Minnie bur
bap Oxford Ward p 16 (GS29519 pt 1) 2:22
seal BIC; Logan Temple sealings 29 July 1925;
#9. B PB (GS392651) 2:19; Oxford Ward p 16 (GS29519 pt 1) 2:22
M CFI; Salt Lake Temple sealings 12 Sep 1900
D Obituary Index (GS821642 pt 7) 2:65
Stella bur
bap Oxford Ward p 16 (GS29519 pt 1) 2:22
seal BIC; Salt Lake Temple sealings 12 Sep 1900
#10. B Oxford Ward p 17 (GS29519 pt 1) 2:22
M
D Obituary Index (nil)
Ray bur
bap
seal BIC; Los Angeles Temple sealings 14 Feb 1957
#11. B Oxford Ward (GS29519 pt 1) nil
M CFI; Salt Lake Temple sealings 23 Dec 1908
D Obituary Index (GS42088 pt 19) 2:30
Victor bur
bap
seal BIC; Salt Lake Temple sealings 23 Dec 1908

Number each source on front side of family group sheet--use primary original sources where possible. Then refer to these references by number, page, etc. Example: Ref. #1, p. 23, extract #3; Ref. #4, p. 125, notebook R2, p. 13.

[The R2 could mean Richards notebook #2]

HUSBAND Howard Ransom EGAN (pony express rider, sawmill operator, farmer)

Born 12 Apr 1840 Place Salem, Essex, Mass.
 Chr. _____ Place _____
 Marr. 10 Oct 1863 Place Salt Lake City, Salt Lake, Utah
 Died 17 Mar 1916 age 75 Place Richmond, Cache, Utah
 Bur. 20 Mar 1916 Place " " "

HUSBAND'S FATHER Howard EGAN (1815) HUSBAND'S MOTHER Tamson PARSHLEY
 HUSBAND'S OTHER WIVES (2) Nancy REDDING (sld) (3) Mary

WIFE (1) Amanda Ann ANDRUS

Born 19 Nov 1847 Place Council Bluffs (Mosquite), Pottawattamie, Iowa
 Chr. _____ Place _____
 Died 18 Nov 1925 age 77 Place Richmond, Cache, Utah
 Bur. 20 Nov 1925 Place " " "

WIFE'S FATHER Milo ANDRUS (1814) WIFE'S MOTHER (1) Abigail Jane DALEY

WIFE'S OTHER
HUSBANDS

Husband Howard Ransom EGAN 1840
 Wife Amanda Ann ANDRUS
 Ward 1. _____
 Examiners: 2. _____
 Stake or Mission Provo Utah
Sharon East

NAME & ADDRESS OF PERSON SUBMITTING SHEET

Hyrum Leslie Andrus530 East 1980 North
Provo, Utah 84601

RELATION OF ABOVE TO HUSBAND

RELATION OF ABOVE TO WIFE

FOUR GENERATION SHEETS FOR FILING ONLY

YES ☐NO ☐

DATE SUBMITTED TO GENEALOGICAL SOCIETY

LDS ORDINANCE DATA

BAPTIZED (Date) ENDOWED (Date) SEALED (Date and Temple)

HUSBAND 1850 10Oct1863EH 10Oct1863EH

WIFE 1856 11July1863EH

SEALED (Date and Temple)
CHILDREN TO PARENTS

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE		WHEN DIED			WIFE 1856	11July1863EF	10Oct1863EH	10Oct1863EH
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR	SEALED (Date and Temp)				
F	Annie Tamson EGAN	1	Aug	1864	Salt Lake City	Salt Lake	Utah	3 Apr 1884	7 July 1908 age 43	19 May 1878	3Apr1884EH	BIC				
F	Julia Jane "	22	Aug	1866	"	"	"	6 Oct 1883	12 June 1888 age 21	7 June 1883	7June1883EH	BIC				
M	Howard Milo "	28	Nov	1868	Deep Creek (Ibapah)	Tooele	"	21 Dec 1892	17 Mar 1952 age 83	28 Nov 1892						
F	Mary Elizabeth "	28	June	1871	Richmond	Cache	"	(1) Louisa Clow HILL	27 Dec 1893	5 Sep 1914 age 43	19 May 1878	21Dec1892IG	BIC			
M	William Ira "	24	Aug	1873	"	"	"	Walter John HILL (1872)	16 Feb 1898	6 June 1913 age 39	4 Dec 1884	27Dec1897IG	BIC			
M	John Ransom "	22	July	1875	"	"	"	(1) Mary Christina CHATTERTON	1 Aug 1899	16 Feb 1898 IG	1 Aug 1899	16Feb1898IG	BIC			
F	Linnie June "	9	Dec	1877	"	"	"	1 July 1897	30 July 1927 age 52	4 Dec 1884	1July1897LG	BIC				
M	Charles Erastus "	23	June	1880	"	"	"	Annie Caroline SMITH	10 Nov 1897	23 Feb 1968 age 90	4 Sep 1890	10Nov1897IG	BIC			
M	George Ernest "	9	July	1883	"	"	"	Francis Ariah BAIR (1875)	11 Nov 1911	20 Jan 1939 age 58	4 July 1897	15Nov1911IG	BIC			
M	Horace Walter "	27	Aug	1885	"	"	"	(1) Martha Paula KRUPFA	18 June 1902	18 May 1970 age 86	4 July 1897	6July1965LG	BIC			
M	James Alva "	16	Feb	1888	"	"	"	Minnie Emma HOPE	29 Feb 1912		4 July 1897					
F	Inis Percilla "	7	Mar	1890	"	"	"	Anna Bernhardina Jacobsson TENGBERG	24 Jan 1912		4 July 1897	14Nov1906	BIC			
								Zina Gertrude CHRISTENSEN	27 Aug 1907			24Jan1912LG	BIC			
								Nathan Edwin MABEN (1883)			4 Sep 1898	24Oct1950LA	BIC			

1. Temple Records Index Bureau cards
2. Computer File Index
3. Richmond Ward, 1916, (GS6170 pt 10)
4. Richmond South Ward Annual reports, 1925 (GS6170 pt 11)
5. Endowment House sealings, Book D, 253 (GS25165 pt 15)
6. Obituary Index (GS42088 pt 17); DN 20 Nov 1925, p 8

- #3 Howard md (2) Effie Andrews EGAN
- #5 William md (2) 1 July 1908 LG Mary Malissa GUNTER
- #8 Charles md (2) 19 Dec 1923 Elsa Klara KRUPFA

Howard Ransom EGAN (1840) & (1) Amanda Ann ANDRUS

H. B TIB: ; Archive and Patron family group sheets; Richmond Ward 1916 (GS025598) 2:24
M TIB; CFI; Endowment House sealings, Book D, p 253 (GS25165 pt 15) 1:8
Howard Richmond Ward 1916 (GS6170 pt 10) 2:24; Obituary Index (GS42088 pt 17) 2:30
bur
bap TIB:
seal ; CFI; Endowment House sealings, Book D, p 253 (GS25165 pt 15) 1:8
W. B TIB: Richmond Ward #190 (GS6170 pt 11) 1:40
Amanda TIB; Richmond South Ward Annual Report 1925 (GS6170 pt 11) 1:40; DN Obit. 20 Nov 1925 p 8 (1:20)
bur Deseret News Obituary 24 Nov 1925, Sec. 2 p 8 (1:20)
bap TIB: nil for Richmond Ward (GS6170 pt 8); EH end 11 July 1863 Book D, p 228 (GS183404)
seal CFI; Endowment House sealings, Book D, p 253 (GS25165 pt 15) 1:8
#1. B
M Endowment House sealings 3 Apr 1884
D Obituary Index (GS42088 pt 8) 2:50; 2:30
Annie bur
bap
seal BIC; Endowment House sealings 3 Apr 1884
#2. B
M Salt Lake Co. marriages (GS56261 pt 1) nil
D Obituary Index (GS821693) pt 58) nil
Julia bur
bap
seal BIC:
#3. B PB (GS392 649) 2:19; Church Census (GS025760) 2:60
M Logan Temple sealings
D Obituary Index (nil)
Howard bur
bap
seal BIC; Logan Temple sealings, 21 Dec 1892
#4. B Church Census (GS162785) 2:18; Richmond Ward, #950 (GS6170 pt 8) 2:32;
M Logan Temple slgs 27 Dec 1833; Cache Co. marriages, Bk 3 p 482 (GS56362 pt 6) 2:21
D Obituary Index (GS821661 pt 26) nil
Mary bur
bap Richmond Ward, #950 (GS6170 pt 8) 2:32;
seal BIC; Logan Temple sealings, 27 Dec 1833
#5. B Richmond Ward, #951 (GS6170 pt 8) 2:32
M CFI; Cache Co. marriages, Book 4, p 262 (GS56362 pt 6) 2:21; photo copy
D Obituary Index (nil)
William bur
bap Richmond Ward, #951 (GS6170 pt 8) 2:32
seal BIC; (1) Logan sealings 16 Feb 1897 ; (2) Logan sealings 1 July 1908; CFI
#6. B Richmond Ward, #952 (GS6170 pt 8) 2:32)
M Logan sealings 1 July 1897; Cache Co. marriages, Book 1, p 291 (GS56362 pt 5) 2:21
D Obituary Index (nil)
John bur
bap Richmond Ward #952 (GS6170 pt 8) 2:32
seal BIC; Logan Temple sealings 1 July 1897
#7. B Richmond Ward #238 (GS6170 pt 8) 2:32
M Logan Temple sealings 10 Nov 1897
D Obituary index (GS42088 pt 3) 2:30; 2:66
Linnie bur
bap Richmond Ward #238 (GS6170 pt 8) 2:32
seal BIC; Logan Temple sealings 10 Nov 1897
#8. B Richmond Ward (GS6170 pt 8) nil
M CFI;
D Obituary Index (GS42088 pt 17) 2:30
Charles bur
bap
seal BIC; Logan Temple sealings 15 Nov 1911; CFI
#9. B Richmond Ward records #539 (GS6170 pt 8) 2:32
M CFI; Cache Co. Marriages, p 35 (GS56362 pt 7) 2:21
D Obituary Index (GS42088 pt 17) 2:30; 2:66
George bur
bap
seal BIC; Logan Temple sealings 6 July 1965; CFI
#10. B Richmond Ward, #737, 1122 (GS6170 pt 8) 2:32
M
D Obituary Index (nil)
Horace bur
bap Richmond Ward #737 (GS6170 pt 8) 2:32
seal BIC; Logan Temple sealings 4 Sep 1912
#11. B Richmond Ward #736 (GS6170 pt 8) 2:32 #12. Richmond Ward #480 (GS6170 pt 8) 2:32
M CFI; Logan Temple sealings 24 Jan 1912 CFI;
D Obituary Index (nil) Obituary Index (GS821671 pt 36) nil
James bur
bap Richmond Ward #736 (GS6170 pt 8) 2:33 Richmond Ward #430 (GS6170 pt 8) 2:32
seal BIC; Logan Temple sealings 24 Jan 1912; CFI BIC; Los Angeles Temple slg 24 Oct 1950; CFI

Number each source on front side of family group sheet--use primary original sources where possible. Then refer to these references by number, page, etc. Example: Ref. #1, p. 23, extract #3; Ref. #4, p. 125, notebook R2, p. 13.

[The R2 could mean Richards notebook #2]