

The Andrus Recorder

Vol. XII No. 2

Annual Dues: \$6.00 per family

December 1976

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

PRESIDENT'S MESSAGE

Dear Family Members:

My concern for our family at the writing of this Recorder is for cooperation and unity with all family members. I emphasize all our blessings. We have truly been blessed to have a grand sire with forethought and a desire to know and understand the will of our Father in Heaven and to accept the gospel. He realized the importance of his membership in the Church and went forth and magnified his Priesthood, and accepted all the calls that came to him from those in authority.

As I see the joy and happiness that comes into the lives of those who come to the temple to do work for themselves and their kindred dead, I am more aware than ever before of the wonderful blessing that we as a family have been able to enjoy all through the years of belonging to the church. Because of the foresight and love of our parents and grandparents, we can better appreciate this great blessing.

I hope and pray that we may go forth and exercise our free agency in the right way to help build and strengthen our testimonies, that our children and grandchildren will be blessed by having been born in the covenant. I want to express my love and appreciation to all the family, and may we all endeavor to work a little harder to bring about a more complete family unit.

Sincerely,

James A. Andrus

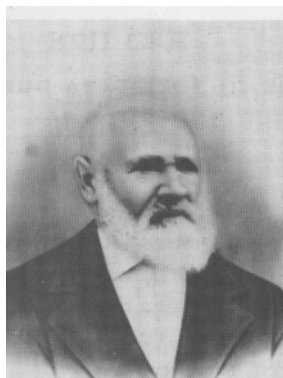
EDITOR'S NOTE:

Since we have other material dealing with the family of Abigail Jane Daley Andrus, first wife of Milo, we have concluded to devote one more issue to that branch of the family before moving on. We appreciate being able to include a picture of Abigail, which was contributed by Georgia Hendricks Walker, who wrote: "Enclosed is a copy of a large tintype picture of Abigail Jane Daley. My father, George G. Hendricks, left it to me." The next issue will be devoted to the family of Sarah Ann Miles. Please send me any and all items of history related to her and her children.

MILO ANDRUS REUNION

Registration and renewing of family acquaintances began early June 26, 1976 at the Hyrum L. Andrus, Editor 530 East 1980 North Provo, Utah 84601

PICTURES FEATURED IN THIS ISSUE



Milo Andrus 1814-1893 Abigail Jane Daley 1815-1894



L to R: John Daley Andrus, James Andrus, Minnie Ann Moody Andrus, Stella Jane Andrus Stagg, Cynthia Caroline Weatherbee Andrus, & Dean Andrus (son of James and Minnie)



L to R: Stella Jane Andrus Stagg, Etta Andrus Bair, Caroline Andrus Hunt, Mary Andrus Durney, Cynthia Caroline Weatherbee Andrus, John Harrison Andrus, James Andrus, & Milo Andrus

Holiday 28th Ward Chapel as the descendants of Milo Andrus began arriving for the General Organization's reunion.

President James A. Andrus conducted the business meeting from 9:00- 10:00 A. M. Opening Song - "There is Beauty All Around" conducted by Afton Jolly and Rulon Andrus as pianist.

Invocation - Grant Andrus

Introduction of the Executive Committee and the Pres. of the Board of Directors were made by James Andrus. Those present:

Alyn B. Andrus - Vice Pres.
David & LaVerne Diehl - Asst. Sec.
Thomas E. Andrus -Chairman of Board of Directors
Gary T. Andrus - Treas. was excused
Beth Anderson - Sec.
Hyrum L. Andrus - Genealogist & Editor

Members of the Board of Directors were introduced and asked to come to the stand by Thomas E. Andrus. Those present:

Rodney Dale Walker - Abigail Jane Daley line
James D. Pack - Sarah Ann Miles line
Dean W. Andrus - Mary Ann Webster line
Stanley Andrus - Ann Brooks line
Afton A. Jolley - Margaret Ann Boyce line
Ralph Andrus - Lucy Loomis Tuttle line and Douglas Andrus Jr. - Jane Munday line were excused

The progress of research on the Milo Andrus line and information concerning the publication of future Recorders and a compiled book on Milo Andrus and his wives was reviewed by Hyrum L. Andrus, genealogist and editor.

James A. Andrus reviewed the finances of the Organization and urged members to submit their yearly dues.

Sister Leone Taylor, daughter of Milo, the son of Milo Andrus and Sarah Ann Miles gave a delightful talk. She recalled the first reunion held at her father's home.

LaVerne Diehl reported on the mailing of the Recorder. The following points were asked of the wife-line representatives and the following procedure for mailing was outlined:

1. As the mailing list of the Recorder is over 1, 100 it will be necessary for the Wife-line representatives to be responsible for the mailing list of their individual lines,
2. Each Wife-line representatives will send to the Diehls - names and addresses. on individual self-sticking gummed address labels.
3. The Diehls will affix the addressed labels to the Recorder and will be responsible for the stamps and mailing.

4. They (the Diehls) will code each label so address changes from the Post Office can be forwarded to the Wife-line representatives.

5. Each Wife-line representative will keep their address file up-to-date with address changes - additions - deletions, etc.

President Andrus encouraged the Wife lines to hold their individual reunions in 1977. Plans are being made for the next General Organizations Reunion to be held in St. George in 1978.

Owen Andrus, chairman of the reunion, was introduced. He outlined the reunion program. His assistants were: Gai Hunt, Ione Pack, Don Jensen, Howard Morris and wife, Roger Andrus, and families of the area.

Separation periods were held from 10:30 - 11:00 for the Wife-line groups. The younger children and youth who had been enjoying movies in another part of the building joined their parents in the Cultural Hall at 11:00 A. M.

Under the direction of Owen Andrus everyone enjoyed the Testimonial of Roman Andrus and his wife, the lovely song, "I Am a Child of God" by Don Jensen and his children, the delightful play, composed by Don Jensen with musical accompanist by Janice Beckstead, starring Milo Andrus and his eleven wives.

Those participating in the play were:

Roger Andrus - Milo
The Spirit - Don Jensen
Cindy Morris -Abigail Jane Daley
Christine Adams -Sarah Ann Miles
Stacy Madsen - Lucy Loomis Tuttle
Sharon Copinga - Adaline Alexander
Sheryle Smith - Ann Brooks
Rhonda Thomas -Mary Ann Webster
Christine Miller - Margaret Ann Boyce
Carla Madsen - Lucy Tuttle
Rebecca Sundberg -Emma Covert
Shannon Rasmussen - Jane Munday
Carla Madsen - Francine Lucy Tuttle

Blessing on the Food - Richard Andrus

A delicious chicken dinner with numerous and varieties of salads were served.

Roll Call

Abigail Jane Daley	- 43
Sarah Ann Miles	- 73
Lucy Loomis Tuttle	- 16
Adeline Alexander	- 9
Maryann Webster	- 8
Elizabeth Brooks	- no children
Ann Brooks	- 64
Jane Munday	- 38
Margaret Ann Boyce	- 17
Emma Covert	- 0
Francenia Lucy Tuttle	<u>10</u>

Total 278

EXECUTIVE BOARD MEETING MINUTES

Executive Board meeting of the Milo Andrus Sr. Family Organization was held Saturday, Oct. 2, 1976 at 1:00 P. M. at the home of Rodney Dale Walker - Douglas St. , Salt Lake City, Utah. Those present were: Pres. James A. Andrus; Vice Pres. Alyn B. Andrus; Sec. Beth A. Anderson; Assist. Sec. LaVerne Diehl, and Board Members Dean Andrus and Rodney Dale Walker. Invocation was given by Dean Andrus. Pres. Andrus welcomed those present. Minutes of April 3, 1976 were reviewed.

WIFE-LINE FAMILY ORGANIZATIONAL SHEETS - The sheets were checked and recently appointed names added. Commitments were made to contact active members of the various wife-lines, who are not completely organized and encourage them to get their wife-line organizations organized and functioning.

RECORDER - Mailing expenses of the Recorder were discussed. Cost of mailing is 25 cents per copy. If copies are remailed an additional cost amounts to 50 to 75 cents per copy. Bulk mailing rates were discussed in order to implement the procedure of obtaining a 3rd class bulk mailing rate permit.....

- Two copies of the Organization's Constitution signed by the Chairman and Secretary of the Organization - Thomas E. Andrus and Beth A. Anderson
- Two copies of the last two year's Financial Statements - Cary T. Andrus
- Tax Exempt Status form obtained from the Internal Revenue Service
- Bulk Rate permit from the Salt Lake Post Office - LaVerne Diehl

A survey of those interested in receiving the Recorder was discussed. It was recommended that the first sheet of the next Recorder be a survey sheet to be returned to the Organization by those now receiving the Recorder. The last mailing list of the Recorder exceeds the dues submitted by members of the Organization.

ORGANIZATION'S FILING LIST - In Order to keep the Organization's filing list current, LaVerne suggested that each Wife-line President submit to her a 3 x 5 card on each new member or a gummed address sticker on which is typed the name and address of each new member.

BOARD OF DIRECTOR'S MEETING MINUTES

Board of Director's meeting conducted by Thomas E. Andrus began at 2:00 P. M. Members of the Board present were: James A. Andrus; Alyn B. Andrus, Beth A. Anderson, David & LaVerne Diehl, Hyrum L. Andrus, Rodney Dale Walker, James D. Pack, Dean W. Andrus, and Afton A. Jolley. Others present were Donald R. Andrus, Vice Pres. of the Jane Munday line, Charles Andrus and Tawnya, dau of Afton Jolley.

Chairman 'Tom' checked with the Wife-line Presidents and representatives of Wife-lines as to their plans for their Wife-line Reunions in 1977. Reports from those present indicate the following Wife line Organizations planning reunions in 1977 are: Daley, Webster, Munday, Boyce and Miles. The Organization's constitutional ruling on reunions was read by Alyn.

Wife-line Family Organizations were discussed. Names of interested members of the Emma Covert and Adeline Alexander Wife-lines were submitted. It was recommended that they be contacted and encouraged to assist in getting their Wife-line organizations functioning.

Chairman Andrus recommended that there be in attendance at all board meetings a representative of each Wife-line Organization through delegation. If the President is unable to attend he/she should delegate a representative.

Educational methods to assist Presidents with their organizations were suggested by Alyn. He stated this could be done through editorials, the Recorder, and seminars.

Rodney Dale Walker proposed a new position be created to work as an archivist for the organization. Discussion concluded that it would take away the already established Wife-line responsibilities.

The Presidents of the Wife-line Family Organizations were asked to make provisions to collect fees for the Recorder and research at their 1977 reunions.

Recorder mailing expenses were reviewed by LaVerne. Hyrum stated that the printing cost for the last 1100 issues of the Recorder was \$300. That was without the cost of authentication of sheets and research. The obtaining of the bulk rate mailing procedure was outlined by Rodney Dale Walker.

Chairman Thomas Andrus sanctioned the procedure and assignments made by the Executive Committee and urged its completion by spring.

Survey of those interested in the Recorder was approved. Alyn Andrus and LaVerne Diehl submitted a form to Hyrum Andrus to be included as the first page of the next Recorder.

LaVerne's suggestive mailing procedure of the Recorder was read from the minutes of the Milo Andrus June 26, 1976 reunion. It was concluded that this procedure was functional rather than constitutional. The following two points were added.....

- #6. Wife-line Presidents are to assist in keeping the Organizations' filing list current by submitting (to LaVerne) a 3 x 5 card on each new member or a gummed address sticker on which is typed the name and address of each new member.

.....#7. Labels for the mailing of the Recorder be completed by the Wife-line presidents and submitted (to LaVerne) at each Board of Director's meeting.

Assignments were made to Donald Andrus, James Pack and Rodney Dale Walker to work as a committee on getting the Recorder's mailing list computerized.

New dates for the Executive and Board of Director's meetings were discussed. Alyn B. Andrus proposed that the meetings be held the 2nd Saturday of April and Sept. All approved.

Hyrum L. Andrus reported: No report on the Dutch research. The Dutch micro-film not complete. The New England Project will be completed by spring.

He proposed that a packet of Milo and his wives with pictures could be available for family members. The publication of 500 copies was approved for publication.

Rodney Dale Walker distributed the following amendment to his proposed amendment to the Organization's Constitution.

PROPOSED AMENDMENT

SECTION 1. THE SECOND SENTENCE OF ARTICLE III, SECTION 1 SHALL READ AS FOLLOWS: THE MEMBERSHIP OF THE BOARD SHALL CONSIST OF THE FOLLOWING: CHAIRMAN, PRESIDENT OF THE MILO ANDRUS FAMILY, VICE PRESIDENT OF THE MILO ANDRUS FAMILY, PRESIDENTS OF THE INTRA-FAMILIES.

SECTION 2. SECTION 3 OF ARTICLE III SHALL READ AS FOLLOWS: AN INTRA-FAMILY SHALL CONSIST OF THE DESCENDANTS OF A CHILD OF MILO ANDRUS.

SECTION 3. A NEW SECTION SHALL BE ADDED TO ARTICLE III AND SHALL READ AS FOLLOWS: SECTION 4. THE PRESENT WIFE-LINE FAMILIES ARE TO ORGANIZE THE INTRA-FAMILY ORGANIZATIONS FOR WHOM THEY REPRESENT. THEY, THE WIFELINE FAMILIES, SHALL BE ENTITLED TO FULL BOARD MEMBERSHIP FOR FOUR YEARS FROM THE DATE OF ENACTMENT OF THIS AMENDMENT OR UNTIL THE FAMILIES UNDER THEIR JURISDICTION ARE ORGANIZED, WHICHEVER COMES FIRST.

SECTION 4. ARTICLE VI SHALL READ AS FOLLOWS: THE REUNIONS OF THE MILO ANDRUS FAMILY SHALL BE HELD EVERY FOUR YEARS BEGINNING AT THE EARLIEST ELECTION REUNION SO THAT THE INTRA-FAMILIES MAY DEVELOP THEIR POTENTIAL.

Alyn proposed that the amendment be considered as Item #1 at the April Board of Director's meeting. Hyrum seconded it.

Chairman Thomas E. Andrus and President James A. Andrus thanked Rodney and his family for the lovely refreshments and

use of his home.

Benediction: Charles Andrus

Next meeting will be held at Dean W. Andrus - 4312 Parkview Drive - Salt Lake City, Utah the 2nd Saturday of April.

CORRECTIONS

There is a correction to be made on the family record sheet of William Frederick Fisher and Millenium Andrus Fisher. The second child listed, Linnie May, born in Bountiful on 4 July 1864, was married only twice. She married (1) William Orson Palmer on 18 June 1884. He died 11 Dec 1885. She married (2) John Howard Carlson on 20 Sep 1893. The sheet lists a third marriage to George Cecil Robinson on October 27, 1915. Somewhere her name must have been confused with that of her cousin, Linnie Fisher Robinson (the Utah poetess) who was also born in Bountiful but who was much younger.

Page 1 - William F. Fisher was born in 1839.

Page 5 - John Daley Andrus was born in 1841

Page 6 - James married Laura and Manomas Gibson

Page 11 - William Frederick Fisher passed away in 1919

Page 25 - During the World 'War of 1918.

RULUF ADDRESS FAMILY COLUMN by Elena Goodworth

From the Record of Wills and Estates in the Office of The Lorain County Probate Court:

Microfilm 16, Case No. 1555.

Estate of Wealthy Address, late of Oberlin, Ohio.

Application for Letter of Administration, April 29, 1871.

Stephen Smith appointed administrator. Payments from estate made in 1871 and 1872 to William B. Cregg, guardian of Alice S. Address, and to George H. Address and Ira Parsons, guardians of H. M. Address; also in April 1873 to Alice S. Doolittle.

Film 95, Case No. 7725.

Estate of George H. Address. Will:

In the name of the Benevolent Father of all I, George H. Address, of Henrietta, Lorain County, Ohio, do make and publish this my last will and testament.

Item First: I desire that all my just debts be paid.

Item Second: I give and bequeath to my beloved wife Pemelia Address all of my property, both personal and real of every kind and description whatsoever, to have and to hold the same during the period of her natural life time, providing she remains my widow.

Item Third: At the death of my said wife, or in case of her marriage, then at the date of her said marriage, I give and

bequeath all of my property mentioned in Item second of this my last will and testament, as follows, to wit:

I give and bequeath to my daughter Maud Fowler the sum of Five Hundred Dollars (\$500.00).

I give and bequeath to my daughter, Edna Stone, the sum of Five Hundred Dollars (\$500.00).

All the remainder of my said property I give and bequeath to Elsie Address, Henry Address, Frederick Address and Bessie Address, children of my said wife Pamela Address, to be divided equally between them, to have and to hold the same in fee simple forever.

Item Fourth: It is my will that my son, Frank Address, shall have no part or partition of my estate, as he has been provided for heretofore.

Item Fifth: The bequests made in Item Second to my said wife is subject to the condition that if any of her children, before their marriage, should become sick and unable to take care of themselves, they shall be provided a home and support during their said sickness, by my said wife at her home, out of the income of her estate.

Item Sixth: I hereby constitute and appoint my brother, Henry Address, and my wife, Pemelia Address, my executor and executrix, to execute this my last will and testament.

In witness whereof I have hereunto set my hand this 30th day of January 1905.

George H. Address

Signed in our presence by the said George H. Address and acknowledged by him as his last will and testament in our presence and signed by us in his presence and in the presence of each other, this 30th day of January 1905.

Grace L. Tite, resides at Elyria, Ohio.
H. M. Address, resides at Elyria, Ohio.
E. G. Johnson, resides at Elyria, Ohio.
The State of Ohio - Lorain County - In Probate Court.

In the matter of the Last Will and Testament of George H. Address, deceased. We, the undersigned children, heirs and next of kin of said George H. Address, deceased, hereby waive the issuing and service of notice upon us and hereby consent to the admitting of the last will and testament of said George H. Address to Probate in the Probate Court of Lorain County, Ohio. Filed Nov. 4, 1912.

Elsie Address Moss
H. M. Address, Jr.
F. E. Address
Edna Address Stone
Bess Address Hill
Maud Address Fowler
Frank E. Address

Application for Probate of Will,
Oct. 17, 1912,

States that George H. Address, late a resident of Henrietta in said county, died on or about the 4th day of March 1912, leaving Pemelia Address, his widow, who resides at Henrietta, and the following named persons his only next of kin, to wit:

Mrs. Maud Fowler - daughter - Berlin Heights, O.

Mrs. Edna Stone - daughter - Columbus, O.
Mrs. Elsie Moss - daughter - Birmingham, O.

Mrs. Bessie Hill - daughter - Berlin Heights, O.

Henry M. Address - son - Vermillion, Ohio

Fred E. Address - son - Birmingham, Ohio

Frank E. Address - son - Lorain, O.

Petitioners.- Pamela Address
H. M. Address

Amount of Bond - \$5000. 00 - Bondsmen
Permelia Address, H. M. Address, O. B. Haise and John Baumann.

The State of Ohio In the Probate Court
Lorain County

Now comes the undersigned, Pamela Address, Executrix of the Estate of George H. Address, deceased, and hereby tenders her resignation as such Executrix and asks the Court to accept said resignation and discharge her from further responsibility for said estate and allow said co-executor, Henry M. Address, to continue and complete the administration of said estate,

Pamela Address

She took this action Nov. 14, 1913 because she was unable to appear in Court because of ill health and that she now resides in Norwalk, Huron County, O.

From The Records of Guardians and Wards in The Office of The Lorain County Probate Court:

Film 6, Case No. 950.

To the Probate Court of Lorain County.

George H. Address makes application to be appointed Guardian of the Person and Property of Henry M. Address, aged 15 years June 19, 1870, child and heir-at-law of Carlo (Address and Wealthy Address.

The estate of said minor consists of the following property, to wit: Personal Estate now in the hands of Stephen Smith, Executor of the Estate of Carlo Address, of the estimated value of Eighty-five Hundred Dollars (\$8500. 00). Real Estate consists of a Village Lot and House in

Oberlin, the individed half valued at \$1000.00.

G. H. Andress
May 5, 1871

Guardian Bond dated May 5, 1871 - Amount \$17, 000. 00 - Signed by George H. Andress, guardian of H. M. Andress.

Adad Buckley
Jeremiah Buckley

To the Probate Court of Lorain County.

Ira Parsons makes application to be appointed guardian of the Person and Property of Henry M. Andress, aged 17 years June 19, 1872, child and heir of Carlo Andress, late of Oberlin. The Estate of said minor consists of the following property, to wit: Personal Estate now in the hands of Newton Andress, amounting to about \$4000.00 and amount due from Stephen Smith, Administrator of Carlo Andress Estate, about \$2800.00.

Ira Parsons
Dec. 1, 1872

There was another application by George H. Andress, May 15, 1873, to be guardian of Henry M. Andress.

Film 6, Case No. 951.

To the Probate Court of Lorain County

May 5, 1871

William B. Gregg makes application to be appointed Guardian of the Person and Property of Alice S. Andress, aged 17 years, Oct. 30, 1870, child and heir of Carlo Andress and Wealthy Andress, late of Oberlin, in said County, Ohio, deceased.

Estate consists of Personal Estate now in hands of Stephen Smith, Executor of the Estate of Carlo Andress and Administrator of the Estate of Wealthy Andress, both deceased, of the estimated value of \$8000.00. The individed 1/3 of Real Estate in Oberlin - \$700.00, Rental value of said Real Estate - 1/3 - \$50.00.

Guardian's Bond in amount of \$16, 000. 00. signed by William B. Gregg, Stephen Smith and Harry J. Hecock.

Film 10, Case No. 1418.

To The Probate Court of Lorain County, Ohio. June 4, 1883.

The undersigned makes application to be appointed guardian of the following named Minor, to wit:

Leon Andress, aged 18 years, March 13, 1883. Said Minor is grandchild and heir of Joseph Elson, deceased, resident of Erie County, and at present, is living with George Andress in Henrietta Township, Lorain County, O.

The property and estate of said Minor, as nearly as can be ascertained, is as follows:

Personal Property consisting of a by the will of his Grandfather and distribution of his Grandmother's Estate; Seven Hundred. Eight Hundred and Fifty Dollars.

I offer a bond in the sum of Seventeen Hundred Dollars.

G. H. Andress
June 4, 1883.

FAMILY BACKGROUND OF ABIGAIL JANE DALEY

Abigail Jane Daley Andrus, first wife of Milo Andrus, was descended from a sturdy race of people, the French Huguenots, and from that illustrious family "the De Witts", who saved Holland for Holland. Abigail Jane's grandmother was Hannah DeWitt, who was a descendant of Clars DeWitt of Holland, who came with the West Indies Company to what is now New York (1612). The DeWitts at one time were virtually rulers of Holland. Being among the earliest settlers of New York, they have helped make the history of this great nation. How proudly Abigail Jane's daughter used to say, "DeWitt Clinton, thrice Governor of New York, was my grandmother's Abigail's cousin. "Compton's Encyclopedia has this to say about DeWitt Clinton: "DeWitt Clinton (1769-1828) was an American statesman, born Little Britain, New York, educated as lawyer; U. S. Senator, several times member of state legislature, mayor of New York City and Governor of New York; active in social legislation... It was DeWitt Clinton who proposed the Erie Canal to connect the Hudson River at Troy and Albany with Lake Erie at Buffalo, New York, 340 miles distant. Failing to interest the Federal government in the project, he persuaded his state to undertake it. The Erie Canal, begun in 1817, was completed in 1825....'Clinton's Ditch' people scoffingly called it, but it more than justified its sponsor's faith. It opened an immense territory to settlement and became a great artery of passenger and freight traffic. "

Abigail Jane's grandfather, James Ennis, married Hannah DeWitt. The mother of James Ennis was Eleanor Hornbeck, whose mother was Eleanor Cuddeback, whose father was Jacob Cudeback or Cuddeback. The emigrant ancestor, Jacob Cuddeback or Cuddebec, as it should be spelled, reached America when a very young man. He came with Peter Gumaer, both settling in the wilderness of New York. From a French certificate of church membership it would seem these young men were in France on April 20, 1686, being about 20 years of age. After the Edict of Nantes was revoked by Louis XIV, King of France, the Huguenots became unprotected by the laws of that country and were exposed to the vengeance of the Catholic Church, the most powerful at that time, causing thousands of religious refugees to flee from France, hence the flight of Caudebac and Gumaer, or Gumar. In 1690, we find them among the first settlers of Deerpark, County of Orange, New York. (Eagers History of Orange County). It was difficult for these young men, who

had come from families of wealth, to accustom themselves to manual labor. Two sisters were to have met them in Holland with money, but having failed to do so, they had barely enough to pay their passage to America. They first landed in the State of Maryland but journeyed to New York after a short stay in Maryland. Soon after reaching New York, Jacob married Margaret Provost, daughter of Benjamin Provost. The settlements of Peenpack (Indian name) and Deer Park are very closely situated. Here the first families depended upon themselves for shelter, food, and raiment. Being virgin country, it was not hard to procure these things and live comfortably. Jacob Cuddeback and his sons were stalwart strong men; naturally, the men at that time were all inventors and mechanics. The men of the family served through all the wars and many times their homes were laid waste by the Indians. The strong stone houses, being the largest, built by Cuddeback and DeWitt families, were used as forts during Indian Wars. Jacob Cuddeback lived to be 100 years old. In 1889 some of his descendants were still living in or near Deer Park. (From "History of Deer Park" by Peter Gumaer or Cumaer, a very interesting small history. We also find more of Jacob Cuddeback's life from page 184 on. About 1790, emigration commenced into military lands of Onondago Co., N.Y., many of the families locating there. Some went to Rochester, Ulster Co., N. Y.

CONVERSION OF HENRY EYRING
(From The Journal of Henry Eyring, 1835-1902, Brigham Young University Library, pp. 18-20.)

The summer of 1854 was very dry and hot, the river at Cincinnati becoming so low that people could wade across it without hardly wetting their knees. While in St. Louis I read at different times articles about the Mormons, representing them to be a set of thieves, cut-throats and the very off-scourings from the earth. Hearing that several companies of that people had come to St. Louis, I apprehended danger to the public safety and felt it hardly safe in the streets after night. On the morning of December 10th, 1854 I happened to hear that the Mormons held meetings in a chapel cor. of 4th Street and Washington Av. Feeling a curiosity to see some of these desperate characters I went to their meeting on the evening of the same day. I arrived there rather early and discovering a bench near the door I concluded to locate myself there, thinking if anything serious should happen I could readily make my escape to the street. After occupying that bench for a while and watching the people who were now coming in gradually I discovered that they were a friendly, sociable people who certainly did not have the appearance of cut-throats. Upon this I took courage and actually ventured to seat myself in the gallery.

Time for meeting having arrived the choir sang, "Who are those arrayed in white

brighter than the noon-day sun?" Having been used to the slow solemn church music of Germany, I was rather unfavorably impressed with the lively tune sung by the choir and imagined to discover something fanatical in the performance. Singing over, Elder Milo Andrus arose and opened by prayer. Here was another stunner; his lively quick manner of speech was so much in contrast with the slow, measured tone of orthodox Christian ministers that I was almost shocked at his seeming lack of piety. After singing again by the choir Elder Andrus addressed the congregation in an attractive and fluent manner. On Monday morning December 11th I went as usual to my place of business. I mentioned to my fellow Clerk Hopkins, that I had been to a Mormon meeting and found it quite attractive. Wm. Brown, our porter, standing by, felt pleased at my favorable mention of the Mormons and finally acknowledged that he himself was a member of the Church.

I told him I was pleased to hear it, as I wanted some further information about that people. In the afternoon he handed me a Voice of Warning by Elder P. P. Pratt which I read through on Monday night and returned to Bro. Brown on Tuesday morning. He asked me how I liked the book. I told him there were many interesting things in it, but as to believing in angel's visits or visions I could not do that. I will here say that for some years previous to that time I had discarded all belief in revealed religion, had no connection with any church, but believed in the necessity of virtue morality and honesty. Just prior to my hearing the true gospel I had become to some extent dissatisfied with my infidel notions and I used to reflect like this: 'when I was a zealous Protestant I prayed and went to meeting and had an inward peace and joy which I measurably lost of ter becoming an infidel and although I could not possibly return to my former Christian convictions, yet I felt a something lacking which infidelity could not possibly furnish me. "

I was in that condition when I heard the truth and I fully believe that Providence so led me as to hear it at the right time, when my mind was susceptible to good impressions.

From the time I first heard Elder Andrus speak (Dec 10, 1854), until now (July 17, 1880), I have always attended the meeting of the Latter-day Saints and the instances are very rare indeed, when I failed to go to meeting, it being at the same time my duty to do so.

I name this in my history that my children may imitate my example and never neglect this very important duty of assembling with the Saints.

I studied most earnestly and read every book and pamphlet I could obtain in St. Louis having a bearing on the doctrines of the Church. It took me about two months to become convinced of the truth at the same

time I sought diligently to receive some manifestation from the Lord which should show me, whether to be baptized or not. After thus seeking for some little time I had a dream as follows: "I was in a room about 18 x 20 feet there was a centre or round table in the middle of the room and several chairs around the table. Apostle Erastus Snow occupied one of them, Elder Wm. Brown another and myself a third. Elder Snow talked to me, as it appeared about one hour, illustrating in a forceable manner the principles of the gospel and concluded his remarks, by saying, "In the name of Jesus Christ I command you to be baptized and this man, pointing to Bro. Brown, shall baptize you. "

On the 11th day of March 1855 about 7:30 A. M., I was baptized by Elder Wm. Brown in the west part of St. Louis in a pool of rain water.

PERSONAL HISTORY INTERVIEW WITH MANOMAS LAVINA GIBSON ANDRUS

The following pioneer personal history interview with Manomas Lavina Gibson Andrus, wife of Captain James Andrus, was held at the home of Mrs. Andrus in the presence of her Granddaughter, Mrs. Caddie Andrus Graff, and Mabel Jarvis. the interviewer in behalf of the Utah Historic Records Survey of Washington County Utah, in 1836. Whenever the pioneer is quoted the writer has made an effort to quote the exact wording given. A.11 supplementary material used was assembled from a previous interview with the writer and from a sketch prepared by Manomas's daughter, Mrs. Vilate Andrus Wadsworth, on the request of the Daughters of the Utah Pioneers.

When I called on Manomas Lavina Gibson Andrus, "Aunt Nome" to most of us Dixie folk, she was busily washing the breakfast dishes, and gave little evidence of her ninety-four years, or of her total blindness, from which incapacity she has suffered since 1922. She resides with her granddaughter, Mrs. Caddie Andrus Graff and family; rather, they live with her in the home built for her by her late husband in the early nineteen hundreds and with which she became familiar before being deprived of her sight. This home is located on First South Street, midway between First and Second West, and is just a block west of the public square on which are located the Woodward School, County Library, St. George Stake Tabernacle, Dixie College gymnasium and General Building and the recently erected Amusement Hall and open-air pavillion.

"Aunt Nome" is a very small woman, and she is growing just a trifle frail. Her voice is not as vibrant as it once was, but her mind is clear and her hearing remarkably keen. Having previously obtained enough items from her life history for a local newspaper writeup, going over her remembrance again in somewhat greater detail was a genuine pleasure for me and seemingly for her. We spent a

most affable two hours. Manomas Lavina Gibson Andrus was born in Monroe County, Mississippi, March 10th, 1842, the daughter of George Washington and Mary Ann Sparks Gibson, she being the tenth of eleven children. She has no record of the actual town in which she was born, knowing only the county and state. As she recalls, they were in a farming district apart from actual towns.

Manomas was only four years of age when her parents and other family members became converts of the Latter-day Saints (Mormon) Church and commenced the long journey across the Great Plains to Utah. There were seventeen persons in the group from Mississippi, who joined the Pioneers at Ft. Laramie, in June of 1847. They had wintered at Pueblo, along with many others who later joined Captain Brown's detachment of the Mormon Battalion and came on to Ft. Laramie with them, arriving June 16th, the first seventeen having arrived on the 1st. The entire group pushed forward on the 17th, hoping to overtake the main caravan before it reached Utah. These facts are recorded in the Utah Chronology. The Gibsons were with this company of seventeen who wintered at Pueblo, which was then only a small trading post with a few log buildings. There were only a few other women than those of the Gibson party in the settlement that winter. Mr. Gibson had contracted Mountain Fever (Typhoid) which was their reason for this delay along the route.

Though not yet five years of age, "Aunt Nome" recounts clearly the incidents of that long cold winter. One event stands out prominently in her mind. There were assembled at Pueblo, along with the few Mormon Pioneers, quite a number of traders and trappers who did a good bit of drinking and gambling. One night some of these men were gambling in a building next to the cabin occupied by the Gibsons. An argument arose over the card game, and the Gibson children were terrified at the thought of what was going on so near them, as they could hear every word of the snarling, swearing men. Suddenly there were shots. One man was killed. Keen in her mind today is the memory of that awful night, the loud shouting of the men and their gunfire as they pursued the murderer, who was later apprehended, shot to death and brought to camp for burial. Father Gibson, being a carpenter, fashioned a coffin from rough logs in which the murderer was buried. Much suffering was endured during that long winter and such anguish lest something should happen and they might not get to the Valley.

With the coming of spring they resumed their journey to Utah, continuing with the sick detachment from the Mormon Battalion under Captain Brown, and arriving in Salt Lake Valley July 29th, 1847, five days after the main caravan of Pioneers. There was almost a celebration over their safe arrival, as there had been great anxiety concerning them.

The Gibsons remained in Salt Lake during the summer and winter of 1847 and Manomas remembers taking a hand with her brothers and sisters and the others in the war waged on the crickets. The children were given small wooden mallets and did all they could to help exterminate the insects. Then came the great flocks of gulls. She shuddered as she recounted the way the gulls gorged on the crickets till they could hold no more, then disgorged themselves and took on a fresh feeding until finally the cricket horde were destroyed.

The family moved to Big Cottonwood in the spring of 1848, where they erected, first, just a shelter of willows, and her father did some farming. They brought some tools with them when they came across the plains, a heavy axe, a sort of spade shovel, and her father had a few carpenter tools. She was too small to recall anything concerning the plant life along the way, except that it was spring when they left Pueblo, and the green grass and brush along the way were used for feeding the oxen when they camped at night. She remembers that feed was not too plentiful, but has no recollections of what meat supplies were secured as they traveled along. Soon they had a log house, or cabin, in Cottonwood, but just a very small place and plenty crowded, even though their possessions were very meager. They had only "Johnny cake" most of the time for the family, but her father aimed to secure a little flour for her invalid mother. But they did have a pretty plenty of meat most of the time, as her father was handy at killing the wild rabbits and pine hens, and there were lots of fish in the stream not far from their home. They also dug sego roots, cooking the bulbs much the same as potatoes. And they soon raised their own potatoes and such small vegetables as are found commonly in gardens--beans, peas, carrots, cabbage, beets and turnips. They made some molasses from beets, as well as from cane, and this syrup was the chief sweetener for all purposes. But so constantly was cake and molasses the substantial part of their meals when she was a child that this never sounded like a treat to "Grandma Andrus" as it does to her children and grandchildren. They also ate lots of pork week greens. "But these," says she, "were not so bad after we had a little bacon or butter for seasoning. And after we got to raising wheat, we ground it in the coffee mill and that made most wonderful bread." Flour, which was as high as \$25.00 a hundred, and sugar, which was as high as one dollar per pound, made these luxuries almost formidable. And a really delectable cake, such as is often on our table these days, was quite unheard of then.

"One thing we did have plenty of, after we moved to Cottonwood," said Aunt Nome, was good fuel. Plenty of good pine and cedar wood were to be had with little effort, and after the difficulties during the winter at Pueblo and along the road, where some

times even buffalo chips were plenty scarce, we did enjoy having a good wood pile. And since I came to Dixie, I have seldom known what it was to be short of good fuel, for which I am thankful."

She laughed a little as she described the lighting systems of those first years in Utah. "Often" she reminisced, "all we had was the pine log in the fireplace. And before we got to making candles, we used the tallow dip. For this we would use one of mother's heavy saucers, which was deep enough to hold a good cup of the melted tallow. Then we would select a heavy button around which we fastened a piece or scrap of course cloth, such as was not needed otherwise. This was tied over the button, then the ends were stripped and braided. Such a lamp would give us a fairly good light for two or three evenings. Candles, when we could get them, were better, but it was a long time before we had any lamps."

The family coffee grinder was put to many uses. Mr. Gibson brought his cythe and sickle with him, but for a long time they used flails for threshing out the grain, and each member of the family who could, contributed to this labor. It was surprising, as Mrs. Andrus thinks of it today, how rapidly the small stack of barley or wheat diminished, once the job of flailing was begun. "Not as good as the threshing machine," she admits, "and the winnowing was not exactly a pleasure." But somehow they contrived to make joy out of their necessities, and her recollections of these years of constant labor are by no means unhappy. They had a large pounding trough where the grain was hammered up for meal, and for coarse wheat and corn bread. This was made from a length of tree trunk, and it served them a number of years. There were several families in Cottonwood, and husking bees were jolly times when the corn crop was harvested.

The first Sunday dress "Aunt Nome" remembers distinctly about having after they reached Salt Lake Valley was one her mother made from a piece of material such as the eleven-cent grade unbleached muslin we purchase today. This was dyed a fairly bright brown with dock root, and she and her sister Laura were plenty proud of their frocks. After the first Sunday or two, they just had to serve for all week as well as the Sabbath, which meant of course that mother Gibson must hustle her little girls to bed early Saturday evening so she could wash and press the frocks up ready for the next morning. "Little girls had to be mighty careful of their dresses in those days, and it did not good to fuss because we couldn't have something new every few weeks. We just understood the situation and accepted it, all the while working as hard as we could and planning and hoping ahead for the time when we would have more food and clothing, and better homes."

When Manomas Gibson was fifteen years of age she went to work in the home of Levi Stewart, who had three families for whom she did the general housework, most of the cooking, and all of the washing. For this drudgery she received the tremendous wage of \$1. 50 per week, mostly in "store-pay." With this she purchased her first elaborate dress, a dainty piece of calico print at 25 cents per yard, and made it up during odd minutes and after work. It took some yards of material those days for a dress. She remained at Stewart's until her mother's illness made it necessary for her to return home. Later she worked at the Beehive House, for Zina D. Young.

Due to her mother being ill most of the time after she was of school age, this pioneer girl had little opportunity for an education. She did attend a few weeks of school in Big Cottonwood. The log school building--a one-room place, with rough tables and rougher benches--was a half mile from the Gibson home, but they walked to school unless the weather was too stormy. She studied from the Elementary Speller, and completed the Third Reader before being compelled to discontinue school, though she does not remember the name of the Author. In their home they had the Holy Bible, the Book of Mormon and other Church works as they were published. Her parents were both fairly good readers, and they conformed to Church programs in the family reading of these volumes. This practice she regards as very helpful in the education of children, where the parents take a kindly interest. When the Deseret News began publication, that was a great innovation, and everyone scrunched and saved to have that in the home. "Perhaps those newspaper stories would not appeal to the young folks of today," said this good lady, "but they were just what we were starved for in those days, and we enjoyed them." After coming to Dixie, "Aunt Nome" was generally out at the Cattle ranch, and she did not often see the papers published locally, but remembers the printing of "The Castus", by G. G. R. Sangievanni, "The Star" by Carpenter, and other publications since that time. Although it has been many years since she could see to read the papers, she has pleasant recollections of the days when she could enjoy even those early-day papers, no matter if most of the items were well known before they "came out" in the semi-monthly or weekly issues. It meant we were keeping up the game, and that was worth while.

"Gilbert and Garrish had the first general store in Salt Lake City," said Mrs. Andrus in answering my inquiry. "I don't remember streets well enough to tell you where it stood, but I well remember the store, for I did a lot of sewing for them. A lot of tents and wagon covers were bought from the Army and

other sources, and the need for sacks was met by cutting those heavy covers and tents into various sized sack pieces, and girls and women were hired to sew them. We used heavy sacking needles, and as fast as we could work we could not earn much in a day. The store furnished the materials, thread and needles, and it was a chance to earn a few cents, to get a spool of thread and other necessities for our home. Many times my hands have ached all night from sewing on that heavy material. I don't remember much about the cost of implements, or other items at that time, but I know Gilbert and Garrish carried what was considered a pretty good line of everything."

When Manomas was fifteen years of age her father brought home a second wife, just a young girl her own age who lacked any mature wisdom in meeting the problems that naturally arose, especially as the home was small. From time to time there was considerable trouble between this young wife and the Gibson children, until they learned to adjust to the situation. Because of this experience, this pioneer girl vowed she would never marry in the order of polygamy then practiced by the Church. Her father was very pious and strict in his demands of no labor on the Sabbath, and it seemed to be Monoma's misfortune to be "reported" for extra floor scrubbing or cooking now and then on the Sabbath. And when father Gibson punished, he never slighted the job in the least. The wounds thus made in the heart of this girl were slow to heal, though she thinks now of ways that she might have avoided much of the trouble then endured.

In 1851, the Gibsons came to the Dixie Mission, settling at first in what is now the town of Grafton. Her sister Laura had married James Andrus, and after a time she came to live with them in St. George, and after some time, James asked her to become his plural wife. She did not consent at once, although she did not "spit in his face" as she had vowed she would do should any man ask her to enter polygamy. Then, in 1862, James was called to help D. D. McArthur go back to the Platt River and escort a company of emigrants to Utah. Manomas went to Salt Lake with her sister Laura in time to meet the men on their return, and while there the marriage to her sister's husband was consummated in the Old Endowment House--a step in life she has never felt to regret, although for many years it meant partial isolation from community life and plenty of hard work.

The first five years of her married life were spent at Duncan, which was an important location for her husband who ran his cattle and horses between there and Canaan. He was also appointed as a Captain in helping to quell the Indians who were giving a good bit of trouble during the early sixties. In 1864, her son George Judson

was born, and in March of 1866 she bore a daughter whom they named Medora. In September of that year the local Church Bishop requested the people in the nearby settlements to congregate at Grafton for greater protection. Captain Andrus had been sent to Salt Lake City for supplies and ammunition, but before going had arranged for his wife and children to be moved into a place he had secured for them. But when the hired man got them to Grafton, the house they had expected to have was already occupied, and Scarlet Fever was prevalent. The only place available was an open cow shed in which her possessions were assembled in the best order possible. Not having been used for some time, this shed at least afforded a shelter; and as her two children were ill with the fever, she was grateful for that much. While here, her two children continued to grow worse, finally dying, one six weeks after the other.

The succeeding two or three years were spent in St. George, where two more children were born, Edwin in 1868, who died when a month old, and Moses in 1870. These first five children were born under great hardships and suffering. Each time she was confined in a bed made on the floor, and after the fourth day she felt obliged to be up and at the housework again.

In the spring of 1872, Mrs. Andrus moved to Canaan, where the next eleven years of her life were spent caring for her family and cooking for the men who were assisting her husband in caring for his droves of horses and herds of fine cattle. He had made several trading trips far up into Wyoming and Montana, exchanging beads, jewelry and trinkets with the Indians of that section for their fine horses from which he built up a splendid line. But he required the constant help of several men, thus greatly increasing the work for his wife Manomas. For the first few years her house was a wagon box, and over a fire in the open she did the cooking for the fifteen hired men, her husband (when he was home) and herself and children. Finally a rock house was built for her. Just as it was completed, except for doors and windows, her husband was called by President Erastus Snow to set out with as many men as he could muster to pursue a band of Indians who had been molesting the various settlements of southern Utah, damaging property and plundering and making trouble generally. Leaving two men with his wife at the ranch, Captain Andrus took the other thirteen with him and started in pursuit. They were absent three weeks during which time the little family at the ranch remained right in the rock house with windows and doors rocked up, afraid to venture out, or to light a candle at night, lest the natives, finding they were unprotected, would attack. It was while they were on this mission that Elijah Everett was killed. Another arrow was implanted in the head of Captain Andrus' horse, "Black Hawk," which saved her husband's life.

It was also during their life at Canaan, while or after they had made peace with the various tribes, that Mr. Andrus traded a horse for a husky four-year-old Indian boy. He was so utterly dirty and unkempt, this husky child who was to become a member of their household, that Mother Andrus sickened at the thought of having to clean him up that first time. Seeing how she felt, her sister's daughter Laura (familiarly known later as "Tid" Macdonald) told her not to worry, she would take care of him. Then with her soap, towels and tub, this young girl disappeared into the corn patch a few yards from the house, returning for a pail of warm water and the wailing child. It required two or three returns to the house for more warm water before she was satisfied with her job, but how different he looked when she finally brought him back to the ranch house scrubbed to the point of shining and decked out in clothing. It was weeks before the little fellow ceased moaning for his own people, and he almost grew ill before he would accept food and make friends. But when he once yielded, they got along nicely. He grew up to be an excellent help at the ranch and was a grown young man when his relatives coaxed him to return to their circle. Seeing he wanted to go, Captain Andrus gave him an excellent horse and saddle, and released him with kindness and the best of feelings.

Still clear in the memory of Manomas Andrus are such items as their family acquaintance with John D. Lee, when they were living in Big Cottonwood, of what a splendid man he was, except that he permitted his women folk to do heavy manual labor such as hauling the fuel. Having thus known him, the family found it difficult to associate him with the awful tragedy of the Mountain Meadow Massacre, the gruesome details of which still fill her with distress.

She smiled again as she recalled the old stage coach between Salt Lake and Bountiful, a lumbering vehicle drawn with a double span of mules. One night a crowd of young people took this coach to Bountiful to attend a dance. As the outfit rounded a curve of the road, the stage coach tipped over, and just as in the game of today, there was a mad scrambling of the occupants. None of them were seriously hurt, as the highway was heavily laden with snow. Manomas, however, suffered a broken nose. But the coach was righted and on they went to the dance.

Although she does not now recall the names of the plays, she does remember attending dramatic performances at the old Fort in Salt Lake City; nor does she remember who the players were at that time, as she was only a young girl. After she came to St. George, she witnessed such plays as "The Charcoal Burner," "The Orphan," "The Siamese Twins," "East Lynn," and others of those first plays presented here, with such characters

as Myles P. Romney, Josephine Snow, Anthony W. Ivins, Maggie McBride, and their splendid impersonations.

The first automobile she ever saw was at Springville thirty-five years ago (that would be in 1901) when she and her husband were visiting with an old friend, George Whitmore. He owned an early make of car, and while he and Mr. Andrus visited he had the boys take the women folk for a ride. During the years since then, she has enjoyed driving in some of the finest of the modern makes of cars. And what an improvement she recognizes, even with her blindness.

During her life she has witnessed the transition of western travel from the heavily built, ox-drawn prairie wagon to the finely equipped carriage. After they moved in permanently from the Canaan Ranch, the Andrus place was well known for its fine stalls of work and draft horses, and they went about in real style in their fine carriage, behind excellent trotters. Mr. Andrus was never happier than when driving a well-groomed outfit. For many years they traveled to and from Salt Lake by team, but when the train came as far south as Milford, they traveled by team to that terminal, then went on to Salt Lake by rail. Except for some advantages and associations, Mr. Andrus to the end of his life preferred to travel behind his own team.

Robert Lund is the first local telegraph operator "Aunt Nome" Andrus remembers. He had his office in the recently-raised Old Social Hall, when that place was bought for a store by "Wooley, Lund and Judd." She witnessed the hectic days of Silver Reef, the endless and arduous labor of trying to control the Rio Virgin for irrigation purposes, the bringing in of the Cottonwood water supply for culinary use; and she feels her life with all of its hardships, and some almost bitter experiences, has for her now only the greatest of satisfaction.

Her past many years, especially since her blindness, have been spent doing ordinance work for the dead, in the Salt Lake Temple. Even at ninety-four, she is still able to enjoy this activity, and she looks forward with happiness to the time when she may be permitted to meet with those for whom she has performed this religious service, according to the mode and practice of the Church of Jesus Christ of Latter-day Saints.

She bears no ill will toward any living or departed person, and is never disturbed by the racket of little children. Five of the thirteen children born to her are still living, all close about her. And she now has twenty-eight living grandchildren and twenty-four great grandchildren.

HISTORY OF MILLENNIUM FISHER AND
HER HUSBAND WILLIAM FREDERICK

FISHER By Barbara Brossard Taylor, a granddaughter.

I have always been proud of the heritage I received from my ancestors, and so it is with pleasure that I submit the following record of my grandparents, William Frederick Fisher and his wife, Millennium Andrus Fisher. The information is from my mother's records, so when the word "I" or "my" is used, it is Stella Fisher Brossard, my mother, who is writing.

Millennium, called Lin or Linnie for short, was the fifth child of Milo Andrus and his first wife, Abigail Jane Daley Andrus. She was born August 31, 1845 in Nauvoo, and in the spring of 1847, she left Nauvoo with her parents, two sisters, and two brothers, all arriving later at Winter Quarters. Amanda Ann, the youngest, was born in Mosquito, Pottawottamie County, Iowa, on November 19, 1847.

In the spring of 1848, the father, our common ancestor, Milo Andrus, was sent to England on a mission. My courageous grandmother with her children continued the journey arriving in the Great Salt Lake Valley in the Heber C. Kimball Company, in September 1848. My mother used to say she was two years old when she left Winter Quarters and three years old when she arrived in Salt Lake City, because she had her third birthday August 31, 1848, as they traveled along the way. When her brothers and sisters would talk about walking across the plains, my mother would say, "My baby sister, Amanda, and I were able to ride all of the way." Just after my mother returned from Salt Lake City to her home in Oxford, Idaho, after she had attended the Golden Jubilee of 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.'" One circumstance in her life she told with trembling voice and tear dimmed eyes. This was during that winter 1848-49 in Salt Lake City when the food was so scarce. "One day Mother baked the last bit of flour, ground from corn, into bread and when it was baked there was barely enough for us children. So she went behind the house while the children ate it because she was so hungry herself she could not watch them eat it."

In 1850, Milo Andrus returned from England. Times were better then, crops had been harvested, wild fruit picked and dried and a log cabin built. Copying from his diary, 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 weeks rest, I went to work in the 19th ward and built me a house; and about the first of January, 1851, my wife Jane and I parted." In 1852, Abigail Jane married a man by the name of Elisha Wheat 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, For a time Millennium adopted the last name of Van Etten. Her mother and stepfather parted; and in March 1886, eight years before her death, Abigail Jane was re-sealed to Milo Andrus.

On January 1, 1861, Millennium was married to William F. Fisher, in Salt Lake City, by Alonzo H. Raleigh. Three months later the ceremony was performed for eternity, by Brigham Young, in the Endowment House (30 March 1861). On this same date, her sister-in-law, Mary Ann (Minnie) Fisher, was married to Richard Erastus Egan. Millennium and William lived in Salt Lake City two years. Here their eldest son, William Edgar, was born November 21, 1861. Next they moved to Bountiful, Utah, where their oldest daughter, Mrs. Linnie May Fisher Carlson, was born July 4, 1864. In October 1864, they moved to Richmond. Five sons and one daughter were born here: Thomas Milo, John Erastus, Frederick James, George Howard, Roy Christton, and Minnie Jane.

The family lived in Richmond, Utah, fourteen years; and then, in 1878, July 7th, the family moved to Oxford, Idaho, where they lived until a few years before my father's death (September 30, 1919), when they moved to Rigby. Three more children were born to them in Oxford, Idaho: Stella Josephine, Ray Homer, and Victor Russell.

At Richmond, Utah, William Fisher was also married to Harriett Hoggan, as at that time polygamy was lawful. Two daughters and two sons were the result of this union--Albert, Hattie, Lorena and one child who died in infancy.

I would like to give the background of my father, William Fisher. "Charity to all and malice to none" found genuine expression in the life of this good man. He was born November 16, 1839, at Woolwich, Kent County, England, later a suburb of London. His father, Thomas Fredrick Fisher, was born in Wales; and his mother, Jane Christton, was born in England. His early boyhood was spent in and about London, until he was fourteen years of age. At this time, his father (Thomas Frederick) and his mother heard and embraced the Mormon Gospel, gave up their comfortable home, and with their children--three sons and two daughters--embarked for Salt Lake City, leaving Liverpool, England, April 8, 18'54. After six weeks or more of a slow uncomfortable voyage in a sailing vessel, they landed at New Orleans, May 29, 1854. After a week's rest there, the family went by steamer up the Mississippi to St. Louis, spent two months there, and continued by steamer up the Missouri to what is now Kansas City. Fitting out at Weston, four miles from Kansas City, they began their toilsome journey overland in the company of Robert L. Campbell, reaching Salt Lake City, October 28, 1854. Added to the usual hardships and toil the pioneers endured in

crossing the plains was the loss of their little daughter, Georgina. While the father was away to buy new oxen (the Indians having stolen the best team), Georgina, the little curly haired girl of eight years of age, fell out of the wagon into the deep rut and was killed almost instantly, the rear wheels having passed over her body. Her crushed little form was laid tenderly in the wagon; and with aching hearts, the mother, sisters, and brothers took up their sad journey and vigil. Twenty-four hours later the father returned, and the company pitched the saddest camp of its journey. Here on the wind swept plains of Nebraska, at LaBonte Creek, near old Fort Laramie, Georgina was buried, her coffin being a split rawhide, all that was available at that time so far from civilization. William F. Fisher, then a boy of fourteen, drove a team of oxen, walking half of the time, over this long old trail into the Salt Lake Valley. The family stopped two days in Salt Lake City and then went on to Bountiful, where their future home was made. It was here that his father, Thomas Frederick Fisher, died, at the age of 76; and his wife later, at the age of 89. They were dear friends of Brother Brigham H. Roberts; and only a few years before he died, he said to me (Stella Fisher Brossard) in Rigby, Idaho: "There is always a tender spot in my heart for the Fisher family, for your grand father, Thomas Frederick Fisher, confirmed my mother a member of the Church of Jesus Christ of Latter-day Saints. "

William F. Fisher was a Pony Express rider. From April 1860 to July 1861, he rode from Ruby Valley to Egan Canyon, Nevada, and later from Salt Lake City to Rush Valley. Three weeks after he was married, he was lost in a blinding snow storm for 20 hours while riding the Pony Express. Exhausted, he dismounted and sat down under a cedar tree. Dozing, he was awakened by a little rabbit. The rabbit, sent by Providence, licked his face until he awakened and realized that he was freezing to death and must go on. Then giving the horse the lead, the horse found its way to the Jordan River, and following the river, he came to a cabin in or near Lehi, where they took him in and warmed and fed him; and then he proceeded on his run.

About the first of July 1860, the Indians, under Chief Winnemucca, broke out on the warpath, killing 50 white men under Major Ormsby, near Pyramid Lake, Nevada, also killing four of the brave Pony Express riders, burning their stations and killing their stock. William took this news from Ruby Valley, Nevada to Salt Lake City, a distance of 300 miles, in 34 hours. Two companies of soldiers were sent from Camp Floyd to Ruby Valley to quell the Indians' outbreak.

In November, 1860, William carried

election of Abraham Lincoln as President) west over the 75 miles, in four hours and 35 minutes, using five horses. He stated "We Pony Express riders were paid \$50 a month. Winter or summer the pay was the same, \$50 a month and the balance in fame." It is interesting to note that his brother, John, was also a Pony Express rider, and that his sister, Mary Ann, married a Pony Express rider (Richard Erastus Egan), and that his wife's sister, Amanda Ann Andrus, married a Pony Express Rider, Howard Egan, brother of Richard Erastus or "Ras. "

During his career with the Pony Express, William had many narrow escapes from Indians; and he almost starved to death at one time, but he was destined to live and fill a greater mission in his life. While keeping a station on the express route, he once cooked supper for Horace Greeley, the famous journalist.

William Fisher next freighted from Richmond, Utah, to Carson City, Nevada, and from Richmond into Western Montana. While thus engaged he brought the first kerosene lamp into Cache Valley, Utah, from Carson, Nevada. Kerosene at this time was six dollars per gallon. Neighbors and friends came from all parts of Cache Valley, some as far as twenty miles, to see the little 1/2 pint lamp burn. The old fashioned tallow candle had been their only means of lighting up to this time. He also brought to Cache Valley the first mowing machine, an old rear cut; also the first sewing machine, "Wilcox and Gibbs" by name, a small machine that screwed onto the table. With this little old hand-turned machine, father and mother made flour sacks in which to freight flour from Richmond to Montana. The flour left Richmond at \$20 per cwt. and sold in some of the Montana mining camps at \$1.00 per pound. My mother said the Indians would trade her moccasins for the children to wear if she would sew sacks for them.

While living in Cache Valley, Utah, he also farmed and railroaded, and worked on the Big Fill, west of Blue Creek in the Promontory district of the Central Pacific Railway. Here he had charge of 700 men for the construction company. The cost of this piece of work was \$150,000. One event that I recall father and mother tell concerning Promontory, Utah, I would like to relate. During the building of the railroad, my father was timekeeper and assistant paymaster for a construction gang there. One time he had \$75,000 given to him at Salt Lake, or Ogden, with which to pay the men. As he came out of the depot with the money in an old small valise, he saw some very suspicious looking men, waiting near by. He realized they were intending to hold up the stage and rob him. As he went to get on the stage coach, he threw the bag carelessly up to the driver and said, "Here, take care of my lunch, Jim." The driver caught it and tossed the valise down into the boot of the stage as if it were of no importance. Father then

climbed on to the seat with the driver as if he were going to work, or on a casual trip. He saw the bandits talking to each other and then walk away. He made the trip safely and paid off the men. Another time, a working crew composed of some big uncouth men came to father and demanded they be paid ahead of time, threatening father, who was 29 years old (about 1868) at that time. He sat on his horse, revolver in hand. King Hillman, still in his teens, mounted on a horse, rode up alongside of father with pistols strapped on each side of him. Father talked firmly and quietly to the men who finally returned to their work. Often times some of the men would want to quit the railroad job and rush to the Comstock mines at Virginia City, Nevada, but could not collect their pay until regular payday. Father would advance them the cash, from his own pocket, in exchange for their time checks, paying 70 cents on the dollar, which was the regulated price there. The worker could not say "send me the money by mail at the end of the month"--mails by stage was uncertain as there was so much robbery--so it was an accommodation to them, as well as money made for father.

Later, William F. Fisher had construction contracts on the Utah Northern through Cache Valley, the Utah Central in Davis County, the Wasatch and Jordan Valley, and at Bingham Canyon, building nearly all the Bingham Canyon road. In 1871-72, he filled a mission for the Church in Illinois, Iowa, and Mississippi. He engaged in general merchandising in Richmond, Utah, for three years, after which time he moved his stock in 1877, over the old toll bridge on Bear River to Oxford, Idaho. He had been called to Oxford, Idaho in 1876 to preside as Bishop of the Ward, which he did until 1883. This office at that time was a very trying position, because the town was then the rendezvous of the gentiles in Southern Idaho, who at that time were very unfriendly. Father soon made friends with their leaders, however--warm friends, in fact, and the old spirit of antagonism died out. For twenty years he was leader of the choir at Oxford. This is when I knew him best, because for ten years, from 1893 to 1903, I was his organist; and we became pals, going to choir practice and practicing songs at home.

In 1876, he started to erect a little brick store in Oxford, Idaho, which was one of Idaho's landmarks for years. For forty one years, from 1877 to 1918, when old age forced him to retire, he conducted a general merchandise business, which flourished in the 80's and early 90's. Many of the early settlers of the Snake River and Bear River Valley outfitted at this store and replenished their stock of supplies. Oxford at that time was the most important town in southern Idaho, as the Federal Land Office was located there and people came from many miles to trade and to file land

claims with father. Indians came also to trade, as father spoke the Bannock and Shoshone languages fluently. He was known to their tribe as "Tosowitch, " and was looked upon as one of their most trusted friends among the whites. In 1884-85, he clerked in one of the first stores in Pocatello, being employed expressly to secure the Indian trade. He was a close personal friend for many years of Chief Gibson of the Bannock Indians.

Father sang well and played the banjo well and often, when crowds of young folks would gather at our home, he would play the banjo and entertain us. While we were singing the chorus of "Goodbye My Lover Goodbye, " he would compose verses between, about those sitting near; and this caused a great deal of merriment.

During the forty-two years of his life in Oxford, such a record of events as were his would take volumes to relate. He was very active and enterprising, laid out a new town and built a beautiful fourteen room home, which years afterward, surrounded as it was with the great trees, clinging vines, shrubs and flowers, and bordered by beautiful orchards, was photographed by the Sunset Magazine (Pacific Monthly) as one of the most beautiful homes in Bannock County. In brief, his life was a busy one, and the duties of a public servant were crowded upon him, not only in a religious way, but as a stock grower, merchant, political leader, Justice of the Peace, school trustee, notary public and "handy man" in general. As doctors, veterinary surgeons, dentists, druggists, lawyers (my father was admitted to the bar at Salmon City, Idaho in the early 80' s). were few and far between in those days, my father officiated in each and all of those numerous occupations. People for many miles around would come to him to have their land filings arranged; claims against the railroad for the killing of animals adjusted; wounds by accident to man or beast dressed; counsel and advice given to those in trouble. He was an exceptionally generous and charitable servant, refusing to take pay in many many instances. "Can I do any good in the world today? " was his motto, and to help an orphan, a widow, a poor person in distress, or give a missionary in the field, was his delight. Many times as a child I have gone with him to set some child's broken limb or sew a gash in the flesh; and always before leaving home, he would get a bag of candy or other sweet meats to give the child who was suffering. His was ever an open house, as open as his great heart.

Father was always a life long Democrat and had an active career in Idaho politics. He was the chief instrument in the organization of the Democratic party of old Oneida County, which then extended from Montana to Utah, and which now embraces a dozen or so counties. The chief towns of this period--1877 to 1884--were Oxford, Malad, Blackfoot and old Eagle Rock, now Idaho

Blackfoot and Old Eagle Rock, now Idaho Falls. From 1879 to 1885 he was assessor of Oneida County. Three times he was a delegate to the Territorial Convention. In 1878, he was secretary of the Territorial Convention with James H. Hawley as his assistant secretary. He twice placed in nomination the name of George Ainslee for U.S. Congress, and both times Mr. Ainslee secured the nomination and was elected.

William Fisher also represented Idaho at the National Stockgrowers Ass'n, at St. Louis, being appointed by the Governor. From 1898 to 1905 he was horticultural inspector for the counties of Oneida, Bear Lake, and Bannock. He was a great lover of good horses and good horse races. He built one of the finest barns in southern Idaho, in 1881, lumber at that time being delivered for \$10 per thousand feet. He then began breeding and shipping Hamblonian horses, and acquiring a string of fast gallopers and trotters. For four years, at the old Eagle Rock Fair Grounds, he captured first trotting and galloping prizes; also led in the fruit and vegetable exhibits. One year the prizes he captured totaled \$1, 200. "Maud F, " a trotting mare, made a record of 2:24 for a mile, which was very fast for her day.

This great Latter-day Saint, who faced the frontier of a great West and helped build it, passed away on September 30, 1919, at Rigby, Idaho. Short services were held at the church house there and, the body laid to rest in the family plot under the shelter of the mountains of Oxford. His wonderful helpmeet of fifty-eight years, Millenium Andrus Fisher, continued to live in Rigby until her death there on February 20, 1922. Her services were held in the Rigby First Ward, and she too was laid to rest in the family plot in Oxford, Idaho.

BRIEF HISTORY OF OXFORD, IDAHO

A history of Oxford, Idaho, written by Minnie Fisher Ellsworth, in 1940, for the D. U. P. , to be read at the dedication of the Monument to W. F. Fisher in Oxford, Idaho.

From a request by former County President of Daughters of Utah Pioneers, Mrs. Martha Stratford, of Pocatello, I send you this history of Oxford, Idaho:

You are gathered today to do honor, not alone to William F. Fisher, a pony express rider and former Bishop, in whose honor the marker is being placed, but to all the valiant pioneers who first settled this beautiful valley known as Round Valley, which was then a wilderness.

The people of Cache Valley had been troubled by the Indians, who were bitter against the whites (and perhaps they had cause to be), so certain sturdy, reliable men were called by Brigham Young to establish a fort for the protection of the settlers from Indians, which was called Fort Oxford, about the year 1863, shortly

after the Battle Creek Massacre, near Franklin, Idaho. How it got the name of Fort Oxford I do not know. The fort occupied the square where the log meeting house was built, in the corner of the Fort. The Indian tribes were still on the war path and revengeful after the above mentioned battle. The remnant of this once powerful tribe is now on the Ross Fork Reservation. What a wonderful setting for a village, nestled at the foot of snow capped majestic Mt. Oxford--elevation 10,500 feet.

Only a few families were courageous enough to make the move. Among those earliest settlers were the Nelsons, Lakes, Boyles, Williams, Brimhalls, Hunts, Barzees, Pratts, Coopers, Byingtons, Walkers, Brinis, Quigleys and Hardwicks, Later came many others, families whom you all remember. Soon a church and a school were established. Goodhomes were built and Oxford soon became an agricultural center.

The first presiding elders were Brother Nelson, who had a son living at Preston, followed by George Lake and a man named Black. George Lake did plant this beautiful cedar tree, in front of a tiny log cabin, where the old Fisher store now stands. Nature has guarded this tree and nourished it. A sentinel it was to all those wonderful pioneers who met at the old hitching post under it and discussed the affairs of their time.

In 1876, William F. Fisher was called from Richmond, Utah, where he was then a merchant, to go to Oxford and become its Bishop. In 1876 he started the store and then the home, which at one time was pictured in the "Coast Magazine" as one of Idaho's most beautiful homes. The lumber and materials for building were hauled 45 miles, by team, from Logan, Utah. The family moved to Oxford in July, 1878.

Oxford was the second permanent settlement (a fort) in Idaho, Franklin being the first. Previously many camps had been established during the Lewis and Clark Expeditions, and a fort was built at Lemhi while the Oregon Trail was being traversed. The first Sunday School was held in a bowery, later in a tiny log house with a large fireplace in it, on the corner of what was known as the public square, now occupied by your present chapel. A large stream of water flowed near, known as the Oxford Creek, having a bridge over it. In this log meeting house the women sat together on one side and the men on the other side. There was little distinction in dress for all were poor alike and they listened to the word of God in home made clothes.

Supplies that were not raised were bought at Franklin until my father opened his "General Merchandise" and it was general, for here nearly everything could be bought--from drugs to farm implements.

This store became a supply depot for the weary travelers, many with ox teams, who were trekking into the great Snake River country on the north.

Schools were established and at one time there were three in Oxford. The L. D. S. Church school, whose first teachers were Henry Johnson of Hyrum, Utah and Laura Lewis (later Mrs. George Fisher). The New West Academy, sponsored by the Presbyterian Church, had for its first teacher Virginia Dox of New York and Boston. Many remember this noble woman with love and respect. The District School, as it was then called, had for its first teacher Henry Howell, later of Clifton. The schools were well attended and many prominent men and women of Utah and Idaho got their first rudiments of education in these schools.

Soon fine homes were built, the population grew and Oxford had the Land Office for Oneida County, which then reached from Utah to Montana. W. F. Fisher was County Assessor and Collector for six years. Oxford became a business center with two stores, two blacksmith shops, a butcher shop, two shoe repair shops, two saloons, a millinery store, several churches, L. D. S., Presbyterian and Josephite (as it was then called), and believe it or not, an up-to-date newspaper, edited by J. A. Straight, on the corner across from the old school house. Other families called to mind were the Homers, Butterfields, Lloyds, Boyles, Gooches, Browns, Bakers, Eatons, Smiths, Caldwell, Crandalls, Croshaws, Lewises, Petty, Kendall, Olson, Clements, Hatch, Georgeson, Brossard, Andrus, Hillman, Lakes, Pratt, Walker, Lester, Holland, Turner, Stephens, Scott, Jenkins, Dennys, Hendricks, Sonnekalb, Boyeson, Anderson, Brians, Morgans, Jorgensons, Polter, Sibley, Epworths, and no doubt many others whom I have forgotten.

Being the county seat of Oneida County, a Land Office was opened. A post office had already been established.

The railroad depot was about a mile or so farther east than it now is, and many were the telegraph operators and station masters, my earliest remembrance being B. F. Fullmer, good old Tom Donahy, and Frank Austin, who married one of the Oxford belles, Vida Petty, and a Mr. Sullivan. One of Idaho's first Chief Justices of the Supreme Court of Idaho was a resident of Oxford--J. T. Morgan. Among the early physicians were Dr. J. C. House, who came from Washington, D. C., Dr. Albee, Dr's. Motte, Baugh, Sullivan, Emory and Goodfriend.

... This marker, being placed here, is not only a tribute to all those brave, true men, but also to the wonderful and noble women, who as their wives shared the joys and sorrows of a splendid community; . . . a tribute is also paid to their integrity, loyalty, honesty and faithfulness.