HISTORY
OF
EDMUND HEPWORTH
(1841-1915)

by
Jay L. Hepworth

edited by
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PREFACE

We wish to qualify our position in writing Edmund's history the way we have done. The research has taken many years. Indeed, it has been a labor of love. We are far removed from those early days in old England and pioneer life here in America; even though we are in this fast jet and necular age, we do not wish to slide over the details of those stirring events in the 74 years of Edmund's life. Therefore, we have studied histories, letters, articles, original records, and conducted interviews for two main purposes: (1) to test the events for accuracy, and (2) to get the feel and spirit of things as they happened. Remember, Edmund was there through it all.

In about 1938 the Hepworths in Grover held a meeting to get the genealogy going. As can be recalled, the following people were present: Clarence J. Hepworth, Elda Hepworth, Fay Hepworth, George and Annie Hepworth, Delos and Lorean Gardner, Allen Hepworth, Julyous and Florence Hokanson, Stella Gardner, Edgar and Mary S. Hepworth, Gus and Lovisa Larson, Joseph and Emma Anderson, and Jay L. Hepworth. At that meeting it was decided to get a history of Edmund Hepworth started while his descendants were still alive. Each descendant gave what facts he could remember. Mary S. Hepworth acted as scribe.

Edgar and Mary S. Hepworth went to California taking the notes with them to consult and verify what they had jotted down with William Hepworth, Grace Thomsen, and John and Caroline Hepworth. When they returned to Grover, Aunt Mary had several dates and events written down from the California folks. This was the beginning of Edmund's history.

Jay L. Hepworth

We wish to thank Fern Washburn for the history of Eliza Sant and Mary E. S. Hepworth for the history of Hannah Cowling. The drawings were done by Janet H. Morris and Jay L. Hepworth. The help of my husband, Irvin G. Bassett, in making corrections and suggestions is greatly appreciated. Also many thanks to LaPreal H. Hancock who has spent many hours typing and helping, and thanks to those others who have helped in any way. The willingness of everyone to get pictures and requested information is also greatly appreciated.

No one really knows or can understand the amount of time spent on this history. Indeed, it has been a labor of love.

NelLo H. Bassett, editor

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ENGLAND, 1841-1863

It has been more than 128 years since Grandpa Hepworth came to earth and 54 years since he departed from it. We, his grandchildren, only knew him in his closing years when his many experiences and pioneering were nearly over. We well remember the grand old man with white hair and white beard. Since then we have desired very much to become more intimately acquainted with him, from his earlier years to the close of his life. To enable us to enjoy this acquaintance, considerable research has been done.

Historical Background

Before we begin Edmund's life, let us consider some of the events that happened in England during the time that he lived there. Victoria was the Queen of England. She came to the throne in 1837 at the age of 18, and her reign ended in 1901. During her reign parliament legislated many reforms. Some of these reforms were: (1) The prison reform which made conditions within the prisons more liveable and limited the death penalty to murder (Prior to 1837 death was the penalty for stealing, forgery, coining, etc.). (2) The social reforms made the working and living conditions of the factory workers and miners better. (3) The post office reform of 1840 enabled the common people to send regular mail. (4) Another reform enabled the middle class of people to have some political power. There were also reforms concerning the Church of England and education.

The first half of the 19th Century saw the population of England increase more rapidly than ever before. This was due to the decrease in death rate which had been checked by advances in hygiene and medical science. Between 1841 and 1861 the population of England and Wales rose from 17 million to 23 million. This increase would have been greater if the living conditions in the crowded housing areas of the factories and mines had been better.

At the time that Edmund lived in England a good share of the people worked in factories or mines. Since the Hepworth family was among this group, we will elaborate on their living conditions. These people lived in cheaply built apartments, almost like barracks. The apartments were grouped back to back around the mines and factories on the cheapest available sites. Many families were crowded together with no natural beauty of trees or flowers visible to them. They lived in darkness and glumness. Sanitation was ignored; filth streamed in the streets and many pools of filth were stagnant; sewage drains were poor. All of this uncleanliness created many illnesses, and many epidemics spread throughout these housing areas in England.

The Hepworth family most likely lived in a large sandstone apartment house, not more than five hundred feet from the mines.[1] It was built there

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[1] In 1911 Joseph Anderson visited the Drighlington area. A guide showed him the mines and sandstone apartment houses where the miners lived. These had been in use for many years and most likely very similar to the type of place the Hepworths lived.

by the foreman of the mines to accommodate the miners. They had free rent and coal. Each family lived in crowded quarters; a bed was thoroughly filled each night.

England had a national church, the Church of England. Prior to 1670 any other religious denomination, and there were very few, had to meet secretly because they were considered illegal. The economic, social, and religious conditions of the 19th Century provided an atmosphere for new religious beliefs. Many new groups were organized and began to speak out against different factors of the Church of England. These religious groups were considered Protestant Noncomformists. Most of these groups found the factory workers and miners of northern England most willing to listen to them. It was during this time that the Mormon Elders went to England.

Leisure time for the factory workers, miners, etc. was very limited but there were customary times of the year to stop work for festivals, etc. Bryant briefly informs us of these occasions in his Pageant of England, pages 108-09:

> ...In...the West Riding, gala days, wakes and feasts emptied the mine and stopped the wheels of the mill at customary times of the year.
>
> ...There was whippet-racing and pigeon-flying for miners and scarlet vested railway, horse racing of a rough kind on the Yorkshire...Moors, wrestling, boxing, quoits, bowls, and cricket, and football of an order more democratic and vigorous than any that would be officially recognized today.

Education wasn't free to the public at this time since the state did not control it. Thus, only a few children of wealthy parents or children who were lucky recipients of a person's donation received any formal schooling. Many people would will to their parish a fund for the educating of a few children in their parish. Edmund only attended school one-half a day during his lifetime.

There were no major wars during this period. The only war that England participated in was the Crimean War from 1854-56. This war occurred in the vicinity of the Black Sea. England entered this war because she wanted to preserve her sea ways in this area. Nothing military-wise was gained by this war but some lessons were learned. The poor conditions for the ill, wounded, etc. motivated Florence Nightingale to begin the institution of nursing. Most of the men in the army were sick from lack of proper food, shelter, and clothing. The officials recognized the need of properly providing their men with necessities and began to do something about it. Trade was hindered during this time.

England was the leading trading country during the Victorian Era. The reasons for her leadership were: (1) her mineral resources and new engineering industries were better developed than those of any other country; and (2) she had command of the seas. From 1851 to 1865 her imports nearly tripled what had been done previously and her exports more than doubled even though she had a few bad years (1854-57). Between 1858 and 1860 she reached the zenith of her sailing tonnage.

Many new inventions during this period made life and work easier. The most significant inventions to the public in general were the telegraph, the railroad, and the use of steam ships instead of sail. The first public telegraph was made in 1844 and was 20 miles long.

The railroads originated from experiments in the coal mines to find the best method of removing the coal from the pit head. At first the rail cars were pulled by animal power or stationary engines. Then in 1830 the locomotive came into use. The short local lines were laid down in the coal districts until gradually the railroads were built from city to city for many more uses than transport of coal. In the 1850's they were regularly used throughout England for transportation and hauling freight. This new invention put many stage coaches and canals out of business because of its superiority.

The invention of the steam engine was helpful to the coal industry because coal was used to produce the steam for the engines. This increased the demand and use of coal. Commerce was also helped since steam ships were faster than sail ships.

Edmund's Early Life

Now that we have given you a brief look at the England Edmund lived in, we will turn to Edmund himself. He was born the 7th of March 1841 at New Lane, Drighlington,[2] Yorkshire, England to Joseph Hepworth and Mary formerly Hirst.[3] His father, Joseph, was a collier or coal miner. Edmund was the third of thirteen children.

At about the age of seven the boys went with their father to work in the coal mines near Drighlington. It is known that the Hepworths worked for Samuel Garforth and Company.[4] They were on the job early and stayed late with not a moment for play, not an hour for school. They always took their lunch with them so that no time would be wasted. Every week day was spent in the mines. Edmund spent fifteen years in the mines with only two weeks lay off which was probably due to sickness.

Food was not plentiful to them. Many a day (as Edmund related years later) all they had to eat was dry bread. Very seldom did they have meat, and cheese was a luxury.

When they returned home at night after a hard day's work and sat down to supper, they would often fall asleep at the table with the meal half finished. They would be so tired that the want of sleep was greater than the want of food. Part of their Sundays was spent in sleeping to rest their weary bodies for the coming week's work.

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[2]Drighlington and Adwalton, a hamlet, are two ancient villages and are in the chapelry and township of Drighlington and parish of Birstal. They consist of 1,050 acres of land abounding in coal.

[3]Birth record of Edmund.

[4]Death record of William Hepworth.

Besides being exhausted, they would return home dirty from head to foot. They would be all smeared with black soot and splattered from head to foot with mud and silt. It was hard to distinguish their idenity when they emerged from the mine at the end of the day.

Conditions in the Coal Mines

The working conditions in the coal mines were not very pleasant. In fact, they were appalling. Women as well as boys and girls under ten worked underground. The young children were of special service to the foreman because they were small in stature. They could move about in the low tunnels and in the darkness with greater ease than the men. Also they could pick up coal and load the cars. Many of the boys were harnessed with a chain running between their legs and fastened to the coal cars. They were sent ahead on "all fours" along the tracks to pull the cars. Sometimes the cars were pushed from behind. Edmund was credited with pushing several loaded cars at a time. He would push with his head as well as his arms to keep the cars moving. Sometimes a horse or pony would be used to help pull the cars, but most of the hauling was done by men and boys.

In 1842 a coal mine act was passed in parliament to eliminate the use of children and women in the mines and to establish better working conditions. Even though these laws were passed and inspection tours were held, many foremen of the mines continued their former practices.

We would like to describe the kind of coal mine in which the Hepworths worked. In the area they worked the mines were not more than 1,200 feet deep. The average depth was 300 to 600 feet. The coal was brought out of the mines from a sloped tunnel.. These sloping tunnels were called "drifts." The tunnels were about five feet high and sometimes less. The coal cars were pushed in and out by hand. The wheels on the cars were about six inches in diameter and were run on steel tracks. The capacity for each car was 1,000 pounds. In many places the workmen were forced to crawl. Sometimes the water and silt they wallowed through was six inches deep. The trip in and out of the mine was usually done in the dark. If a light was used, it would usually consist of a candle placed on the front of the coal car.

The mines were divided into distinct portions, also called "panels" or "dives." These "dives" were three or four rods from the main line. It was at these "dives" that the coal was picked loose. The workmen picked their coal loose in a sitting position because of the low height. All digging was done by candle light. The air in the mine had to be supplied by artificial means with blowers.

Many fatal accidents occurred in the coal mines each year. In 1851 nine-hundred and eighty-four persons lost their lives in coal mines in the United Kingdom. One-half of these deaths was due to the explosion of gas. In the late spring of 1851 in the coal mine near Drighlington, William Hepworth, a brother to Edmund, was killed by a premature explosion. William was 12 at this time. The explosion half buried this lad in coal and dirt. Edmund, who was 10, had been working at his side, but for some unknown reason had stepped up the line the moment the explosion occurred (the explosion occurred in a "dive"). William lived for four days after this accident. He

died the 30th of May 1851.[5]

It is said that Edmund, known then as Teddy, had many fist fights with the young workmen, in fact, almost every day. He usually flogged his man. The quarrels were usually started over the workmen's tools. Edmund always kept his tools sharp and in good shape and wasn't about to let others use them.

The following is a song that the coal miners used to sing:

Way down in the coal mine
Underneath the ground,
Where a bit of sunshine
Never can be found,
Digging dusty diamonds
All the season round
Way down in the coal mine
Underneath the ground.

It is said that Queen Victoria in visiting the mines in Northern England introduced her son, who later became king, to the miners and said, "I introduce you, my son, to England's greatest men."

Movements

While living in England, it is known that the family of Joseph and Mary Hepworth lived at Tong and Drighlington, Yorkshire.[6] They were married on the 9th of April in 1837 at Batley.[7] When their first child and son, Richard, was born (20 July 1837), they were living at Tong. Between the death of Richard on the 26th of August 1837 and the birth of William on the 26th of May 1839 they moved to Drighlington where the rest of their children were born (see genealogical data on this family in Appendix). In Drighlington they lived at the following addresses: New Lane, Lumb Bottom, and Nethertown. They may have lived a short time at Adwalton which is a hamlet right beside Drighlington.

Receiving the Gospel in England

Edmund's parents joined the Mormon Church in 1847, just a few years from the time the Gospel was first taken to the people in England. We shall briefly discuss the events preceding the introduction of the Gospel there. In 1837 the Church of Jesus Christ of Latter-day Saints in America was just seven years old, but it was undergoing troublous times. In Kirtland, Ohio there was a financial panic. Persecution, unfaithfulness, and apostacy was raging in the Church at Kirtland. Joseph Smith said in those stressing times,

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[5] Ibid.

[6] Birth records; 1841, 1851, and 1861 censuses; and the temple record index bureau.

[7] Batley parish registers.

"...God revealed to me that something new must be done for the Salvation of His Church..."[8] One day in early June 1837 Joseph Smith whispered to Heber C. Kimball, who sat with him on the stand in the Kirtland Temple, "Brother Heber, the spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim My Gospel, and open the door of Salvation to that Nation.'"[9] Thus, the British Mission was opened for missionary work in 1837.

Joseph Hepworth was baptised a member of the Church on the 19th of December 1847 and his wife, Mary, was baptised the 11th of August 1847. Their children were baptised as they came of age or thereabout. Edmund was baptised when he was nine years old in 1850.

Edmund mingled with the saints of the Bradford Conference.[10] He was acquainted with the Joshua Well's family. In fact, he tended Joshua's children. He later married one of the daughters, Lydia. The Hepworth family was associated with Joseph F. Smith during his missionary labors in England in the early 1860's.

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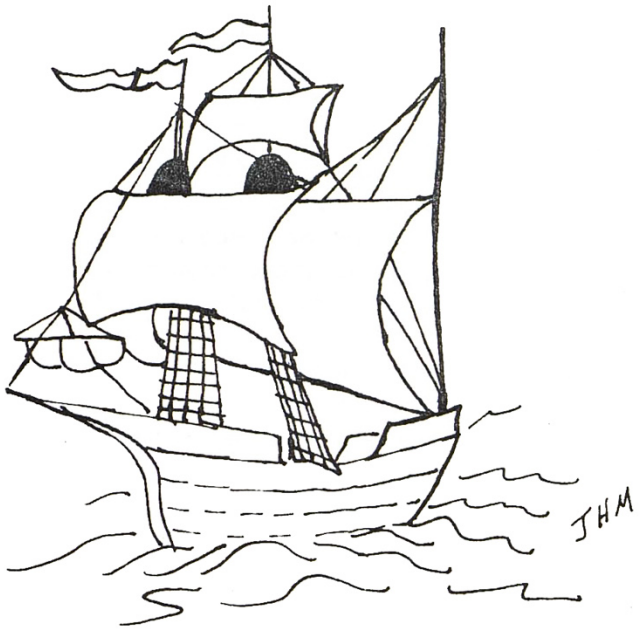
[8]Evans, A Century of Mormonism in Great Britain, p. 12.

[9]Ibid, pp. 13-14.

[10]Bradford is a small town about seven miles southwest of Leeds. A conference of the Church was organized there in 1842. In 1863 the Bradford Conference became part of the Leeds Conference with the headquarters at Leeds. The Leeds Conference included adjacent towns and villages.

IMMIGRATING



Edmund married Hannah Schofield Cowling on the 17th of September 1862.[11] At that time Edmund was 21 and Hannah 28. About a year after this young couple was married they said good-bye to England and its castles, cathedrals, and cottages. Good-byes were also said to England's mild grey skies, parks, gardens, pebblestone walks, hedges, and green rolling hills. Indeed, old England was rich, small and lovely, but Edmund and Hannah left her behind forever. Never again would they see their friends or familiar surroundings.

In the spring of 1863 Edmund and his wife began their immigration to America. First they sent in their application to the agent at the emigration office in Liverpool with the required two pound deposit. Later they paid the full amount set for adults.

From the immigration records we find that Edmund and Hannah were first registered on the ship, Amazon, which left from London. Their acknowledgement of notification was received by the emigration official on May 16, 1863. Everything was all set for them to go to London and board the Amazon there. Shortly after this, the officials sent word to Edmund that the Amazon was going to be overcrowded and, thus, they needed to board the Cynosure at Liverpool.

Upon receiving word from the emigration officials when their ship

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[11]Marriage record.

would leave, they traveled about 60 miles to Liverpool. They sailed from there to New York. They were seven weeks at sea.

So that we may obtain a mental picture of the spirit that the Hepworths had immigrating to America, let us review what was happening in England that caused the saints to emigrate. Thousands of the saints had the spirit of gathering to Zion. Why did they desire to go to Zion? The idea for the saints to gather to Zion originated in 1830 when the Lord told Joseph Smith, "...And even so will I gather mine elect from the four quarters of the earth, even as many as will believe in me, and harken unto my voice..."[12] And in 1831, "...the righteous shall be gathered out from all nations and shall come to Zion..."[13] These words of the Lord and other admonitions reached the saints in England through the Millennial Star (a Church periodical that began publication in Liverpool in 1840), by epistles sent out by the brethren, and from the missionaries. The saints in England were counseled on many things and were informed of the news pertaining to the saints in the United States through the same media.

There were times when the saints were counseled not to gather to Zion. These times included the troublous Kirtland days, the time the Church was driven from Nauvoo to the Rocky Mountains, and again when Johnston's army invaded Utah. Today the saints are requested to remain where they are, so they can build up the branches and missions.

The desire to gather to Zion motivated many preparations for this gathering. In February 1847 the brethren on the Isles prepared a memorial to the Queen, setting forth the distress, poverty, and wretchedness of the laboring classes of England. They proposed a plan to immigrate to America. The memorial measured 168 feet in length and contained nearly 13,000 names. A copy of it was sent to each member of parliament. However, the memorial was never dispatched to the Queen, but it shows the spirit of the times and the spirit of emigration.

On the 23rd of December 1847 an epistle was sent to the saints throughout the earth in which the long looked-for word to reopen the emigration from the British Isles was given. It said, "To the Saints in England, Scotland, Ireland, Wales, and adjacent Islands and countries, we say, emigrate as speedily as possible to this vicinity (the Great Salt Lake Valley)..."[14] The epistle also contained routes to follow and good advice to the saints.

After this and other epistles, the elders in the mission field began to encourage the saints to gather to Zion. The elders made it appear very inviting and inticing to the people. Indeed, it was good advice for "...a people, who needed land, to go to a land that needed people."[15] All

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[12] Doctrine and Covenants 33:6.

[13] Ibid, 45:71.

[14] Route from Liverpool to Great Salt Lake Valley, p.5.

[15] Roberts, Comprehensive History of the Church, Vol. 5, p. 111.

this gave fresh vigor to the desire already burning in the breasts of thousands "to gather."

So by sermon, the printed page, and the epistles from the brethren, the saints were well informed about the details of emigration. They were made aware of the preparations that should be made at home; of how the ocean was to be traversed, rivers forded, plains crossed, and what to expect when they arrived. They knew they would be able to stake out a piece of land for themselves. This meant property of their very own, a gift from God. The complete picture was given to the saints before embarkation. It all meant much planning by the brethren. It meant that an agent be there where they set sail, an experienced elder on the voyage, another agent at the port of entry, agents at the frontier for outfitting of teams and provisions, and captains to cross the plains. These had to be men of judgment and courage; men that prayed; good men who used good language and had good habits; men who were kind to their teams; men who could be fathers to the immigrants.

Any saint planning to emigrate had to send for an application to the agent at the emigration office in Liverpool. Just as soon as the agent had received enough applications for a ship load, a vessel was chartered and equipped. Then the passengers were notified. They were also given a circular containing full instructions and rules for embarkation. The emigrants were required to furnish their own bedding, cooking utensils, and provision boxes. All these things must be procured before leaving home. Further instructions read, "Passengers should have among them a claw-hammer, a few tenpenny nails, and some cord, that they may make fast all their boxes which are kept up between decks,..."[16] They were also instructed to bring good tools of their trade, good books, thread, needles, pins, buttons, thimbles, combs, pens, and pencils. For cooking utensils they were to bring a boiler, sauce pan, frying pan, tin cup, tin plate, tin dish, knife, fork, spoon, a tin vessel to hold the daily allowance of three quarts of water (One can imagine at meal time the clatter of tin plates!). They were to bring a box or barrel for provisions, small bags or a box for salt and sugar, and a canvas bag to hold the biscuits (hard tack). The ship provided the cooking apparatus and the fuel. All luggage was to go free.[17] To the British Government the Mormons were noted for their heavy luggage because the vessel sank one inch deeper in the water.

The emigrants were further instructed that when they arrived at Liverpool, they should go immediately on board ship, saving the expense of a night's lodging ashore. The time was to be announced when all male passengers should be on hand to help each other with the luggage and save the expense of porters and the chance of being robbed by a class of men who frequented emigrant ships.

While in Liverpool, emigrants were not to expose themselves to wet or cold or become too weary so they could go on board ship in good health. In that way they were better able to withstand seasickness, and any other illnesses.

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[16] Route from Liverpool to Great Salt Lake Valley, p. 21.

[17] Ibid, pp. 20-21.

As a safety precaution the missionaries always escorted the departing saints to Liverpool, and at once the passengers were ushered on board ship. Not for a moment were they left to the mercy of professional shipping agents. Watchmen were appointed from among the emigrants to stand guard in rotation day and night while the vessel lay in the harbor.

The English writer, Charles Dickens, gave a description of the emigrant saints in his book, The Uncommercial Traveler, Chapter XXII "Bound for Great Salt Lake," as they made preparations to embark to America on the ship, Amazon.[18] Here is part of his description:

> ...Two great gangways made of spars and planks connect her with the wharf; and up and down those gangways, perpetually crowding to and fro and in and out, like ants, are the Emigrants who are going to sail...Some with cabbages, some with loaves of bread, some with cheese and butter, some with milk, ...some with boxes, beds, and bundles, some with babies - nearly all have children - nearly all with tin cans for their daily allowance of water, to and fro, up and down, aboard and ashore, swarming here and there and everywhere, my Emigrants.
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> ...I go out on the poop-deck, for air, and surveying the emigrants on the deck below (indeed they are crowded all about me, up there too), ...But nobody is in ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch or be in, people, in every unsuitable attitude for writing, are writing letters.
>
> Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen...
>
> ...Most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board, when they established their own police, made their own regulations...

Further comments by Mr. Dickens of these Mormon emigrants; "...the pick and flower of England... A few of the poor children were crying, but otherwise the universal cheerfulness was amazing."

Edmund and his wife, Hannah, got on board the sailing ship, Cynosure,

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[18]This particular ship was the one that Edmund and Hannah were originally assigned to, but due to the number applying for emigration at this particular time, another ship was chartered, the Cynosure. The Amazon had listed on her register 895 passengers while the Cynosure had 754. It is interesting to note that the Amazon sailed from London on the 4th of June 1863 just five days after the sailing ship, Cynosure, but landed in New York a day ahead of it.

at the Liverpool Harbor with 752 other saints. The date was 30th of May 1863. They were willing to join the thousands of other British saints and "gather to Zion" in America for greater opportunities. During the year 1863 one-thousand and ninety-nine saints left their native land. They said good-bye to England, their ancestral home, forever.

When they were all on board, the Mormon agent organized them for their oversea's journey. A president and two counselors were chosen and sustained by the vote of the saints. They were men of experience, usually returning missionaries. Then wards and branches were organized with bishops and presiding elders who were acquainted with the procedure of the journey.

Just before sailing, a general muster for a medical examination was required by the British Government. If more than 300 passengers were on board a ship, a medical doctor was required to go along.

The emigrant saints on the ship, Cynosure, were under the supervision of an experienced missionary, David M. Stuart, who in later years became a Patriarch. His two counselors were Mr. Gleason and W.G. Smith.

On the ship, Cynosure, as most other ships the passengers were required to rise at five or six o'clock each morning to clean their portion of the ship and throw the rubbish overboard. Prayers were offered in each ward, and then they prepared for breakfast. The habits leading to good health, such as; regularity, cleanliness, and much exercise were strictly adhered to. There were many meetings to attend on Sundays, and sometimes two or three times a week church services were held. Often school for the children was held and lectures by experienced elders were given. At eight or nine o'clock each evening prayers again were said, and each retired to his berth.

Married people were assigned to the center of the ship. The single males were usually at the bow, and the females at the stern. The passengers had good diets, often better than the poorer classes had been used to receiving. The Latter-day Saints gained the name of sending poor people decently, cheaply, and healthfully across the Atlantic. Of course, all the provisions that were left over when they arrived at New York were given to the passengers.

The first few days at sea were usually the most difficult, due to seasickness. The close confinement and crowded condition of the sailing vessel tossing upon the sea was hard to bear. The familar symptoms of seasickness were to have no color in the cheeks, a handkerchief to the mouth rushing from the crowd, a continuous crying of children, and staying at the bunks during the gagging misery. "Considering all things, however, the little world behaved itself remarkably well. After a few days all became used to the motion of the ship. Sickness disappeared, and was only remembered to be laughed about. Merry groups assembled on the deck, and, sitting in the sunshine, told stories, sang songs, and cracked jokes by the hour together,..."[19] The rising and setting of the sun, the beauty and vastness of the ocean, and the power of the wind were things never to be forgotten.

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[19]Route from Liverpool to Great Salt Lake Valley, p. 25.

The storms at sea were a rough experience. As the storm started, the vessel would begin to pitch and roll, and all loose things commenced to slide about. Everyone was ordered below deck and the hatchways closed. All lights were doused to prevent fire, and the saints were left in black darkness. During the storm there was much crying of children. Everyone stayed on their bunk. The howling of the gale above caused a sighing, moaning, and creaking sound through the ship's rigging. After the storm there were the lovely calm sunshining days.

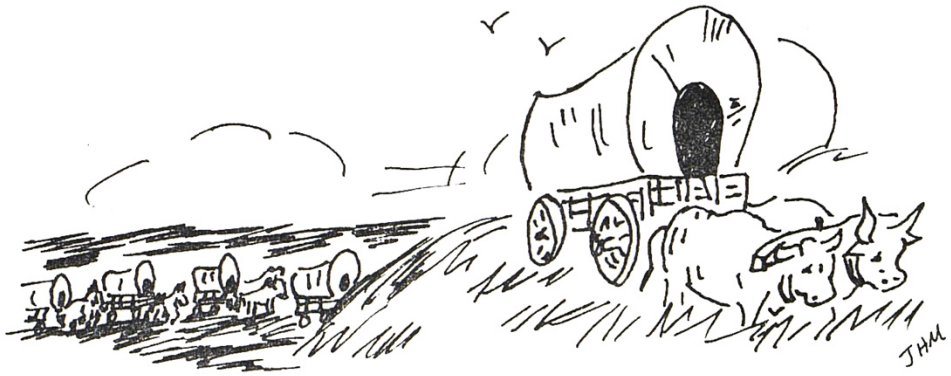
About midway across the ocean, just 25 days out, Hannah gave birth to her first child, a girl, the 23rd of June 1863. The captain of the ship became very fond of this baby due to some sad personal experience of his own. He asked if they would consider naming the baby after his wife. This they did for his kindness to them. They named her Sarah Catherine Orem Hepworth after the captain's wife. She was probably blessed on board ship by the brethren.

The Cynosure arrived at New York on the 19th of July 1863 after being 49 days at sea. Although these immigrants were probably excited at the sight of land after being seven weeks on the water, they were probably uneasy about landing because the United States at that time was in the middle of a civil war. Just two days before these immigrants arrived, those who were embittered against the army draft had held control of New York City for four days, burning and plundering. Many negroes were hung from lamp posts. A few regiments from the Northern army were called, who quickly dispersed the rioters with heavy slaughter. Also a few days earlier General Lee and the Southern armies had invaded the North and carried the war into Pennsylvania and other sections. Many Northerners were thrown into a panic.

Another problem facing these new immigrants was that of avoiding the so called "runners." Drafted men who desired to avoid their military service were called "runners." They were on hand at every dock to secure a newly arrived immigrant and have him take his place in the military. The thousands of immigrants on the muster rolls of the Civil War regiments seem to bear out this statement. It seems as if a kind providence had directed the docking of the sailing ship, Cynosure, when it did, July 19, 1863, for these problems were avoided.

III

CROSSING THE PLAINS



After the Cynosure had anchored, Edmund and his family were taken to the railroad station with the rest of the saints. Since there was much unrest in that area, the agents had to escort the saints there with great care. The company which included Edmund and his family was loaded into cattle cars, and they rode in them from New York to Florence, Nebraska. It took about 12 days to make this trip.

Florence, Nebraska[20] was the outfitting place for the saints at that time. This was the place where the saints prepared themselves for the journey to the Salt Lake Valley. A few months each summer Florence's population increased considerably; many hundreds of immigrants camped there. Six ship loads unloaded more than 3,600 immigrants during the months of June and July in 1863. Edmund and his family were there less than a month. They left when Samuel D. White's Company was packed and ready to leave Florence for Utah. This was the 15th of August 1863. Theirs was the last immigrant train of the season.

It is interesting to take an overall look at the process of getting the saints across the plains. The bishops and presiding elders of the various wards and branches throughout the Intermountain West were given the assignment of furnishing teams to go after the immigrating saints. The ward and branch members donated these teams. The teams were well supplied with provisions and bedding for the return journey. Nothing essential to the security, efficiency, and comfort of the trains was overlooked. These wagons were filled

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[20]Florence was situated on the west bank of the Missouri River, on an elevated spot, which made it an ideal place to anchor steam boats, and an excellent ferry point. It was also the western terminus of the railroad in 1863. It was the outfitting place for six years, from 1857-1863. It was built on the old site of Winter Quarters, just six miles north of Omaha (Now part of that city).

with freight to trade at the eastern markets, then they picked up the saints. This was a plan devised by Brigham Young as a means of helping the immigrating saints. These teams were referred to as the "church trains."

The Samuel D. White Company left Salt Lake City the 1st of May 1863 with nine other companies for the East. They left with 384 wagons, 488 men, and 3,604 oxen. Also they took 235,969 lbs. of flour and 4,300 lbs. of Utah grown cotton for trading purposes.

After these ten captains had done their trading in the East, they gathered at Florence where they picked up the saints and headed back west. Each company had an average of 38 wagons, 48 extra men and 360 oxen for the return trip. A good teamster was required to go with each wagon. A team consisted of four yoke of oxen. There were extra men sent along for night herds and guards.

Before leaving Florence the captain of each company called the saints in his company together for advice and instructions pertaining to their journey across the plains. The captains were men of judgment and courage. They were fathers of their companies. The saints were instructed to travel close together; all men were instructed to walk. They were given instructions about the meals and cooking, camping, and the daily routine of morning and night songs and prayers. All necessary things pertaining to travel were discussed by the experienced men of the trail. We cannot refrain, here, from including some of the advice that was given to the immigrants before crossing the plains: Wear any old clothes; a felt hat will be the best for your head; for your feet wear top boots; put a second covering on the toes before starting because the toes will be cut out by the sharp, strong grass; wear goggles to protect the eyes from the dust, the sand, and the glare of the sun. For the men: Nature will provide clothing for the face and throat; it will look ornamental. Lock up your razors, maybe for good. For the ladies: Do not wear your dresses too long; wear a large sun bonnet.[21]

Edmund walked most of the way across the plains. All he had to wear on his feet was a boot on one foot and a shoe on the other. All men were required to walk except in case of sickness because the wagons were too heavily loaded with baggage and precious freight to permit many to ride. It took courage and physical strength to walk these long distances in the blazing summer sun.

Let us imagine how this journey was for Edmund and his family. It was August with long days in dust, hot winds on the Nebraska plains, and mosquitoes out at full force. Then at night there was the skirmish around for buffalo chips for the campfire. After all this, Edmund took his turn at night guard duty. Many days of travel in the hot sun made the oxen suffer from the heat. This meant that they had to take longer noons, begin their travel earlier, and end later. It wasn't until they reached the mountains that the heat was modified. They traveled up hill from the time they left Florence. The road lay along the Platte River, following it for several hundred miles. In places the river was a mile wide. The greatest part of the year the stream flowed in small channels between numberless sand bars. In August the water was very low.

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[21] Route from Liverpool to Great Salt Lake Valley, pp. 80-81.

Along the pioneer trail there was much wreckage. Discarded furniture, remains of old wagons, clothing, log chains, stoves, tin ware, boxes, barrels, and property of every description were strewn along the way. Many times the wood from these discarded items was used for cooking purposes. Very often carcasses of dead animals were lying near the road; there was a carcass about every one-half mile. They were never out of sight of a grave.

On Thursday, October 15th, 1863 Captain Samuel D. White's "church train" arrived at Salt Lake City.[22] Usually the saints were met by the leading brethren and greeted and welcomed to the Intermountain West. When the wagon train stopped in Salt Lake City, the brethren would go from wagon to wagon greeting them.

Truly, it was a sight to see the dusty, tired, sunburned, and weather beaten immigrants near their journey's end after several months of strain and journey. It was brought to immigrants attention later, if not then, that thousands of the saints in the west had prayed for them day by day while they were embarking, on the ocean, and while they were on the hard and tiresome journey across the plains. They were reminded by the brethren that even though their trials and sufferings had been hard to bear, their brothers and sisters in the valleys had been under the harrow for over 15 years. The immigrants were cautioned not to watch the failings of others but to correct their own. By their own labor an abundance could be obtained because the soil was rich and productive. They were also advised not to be greedy but to think of others always.

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[22]In order to get an idea of the speed of travel and communication in the 1860's a few examples will be cited. It took the "church train" that Edmund and family traveled with two months to go from Florence, Nebraska to Salt Lake City. The stage coaches made the trip from Independence, Missouri to Salt Lake in 18 days. When Fort Sumpter was fired upon in April 1861 starting the Civil War, the news was carried by pony express from the nation's capitol to Salt Lake City in seven days. The event was known in San Francisco in nine days. At the advent of the telegraph line across the continent in 1862, the pony express became a thing of the past.

IV

SALT LAKE VALLEY, 1863-1864

At the time Edmund and his family reached Salt Lake Valley, there were 83,000 people living in the Intermountain West. It took 12½ cents to mail a letter to England. Flour was $25.00 per hundred pounds. James D. Daty was the govenor of the Utah Territory. Abraham O. Smoot was mayor of Salt Lake City. The Deseret News was a weekly paper. The Salt Lake Temple walls were just a few feet high. The tabernacle was just begun. There were carpenters, masons, and plasterers who had been brought from different parts of the territory to do construction work on the temple and tabernacle. It was the beginning of mining of precious metals in Utah. The East was connected with the West by a telegraph line.

Soon after their arrival, Edmund, Hannah and their small daughter were invited to move in with a Brother Homer, an Englishman. That first winter Edmund probably worked on the tabernacle. He says that he worked for Brigham Young. Hannah made her husband a shirt out of her red flannel petticoat to help keep him warm. They found the climate quite different and colder than in England. That is all the information we have about them that first winter.

V

SMITHFIELD, 1864-1865

In the spring of 1864 Edmund and his family moved to Smithfield, seven miles north of Logan. This town was only five years old. It had just emerged from the early fort days. Edmund began work with Edmond Homer on a farm. We have not been able to find out whether this Brother Homer was the same Brother Homer they stayed with in Salt Lake City, probably not. Edmund's reputation at the Homer farm was good. They considered him an experienced man with the sythe and cradle. Actually this was not so. At this time Edmund was 23 years old, and his only work had been in the coal mines. He also worked for Russell King Homer[23] in Clarkston. This Brother Homer said, "I wouldn't be afraid to leave Edmund with a wagon load of uncounted money."

In August 1864 Edmund and Hannah's little Sarah Catherine sickened and died. She was buried in Smithfield. While yet in Smithfield on the 26th of June 1865, they had a son. They named him Joseph Edmund. During this same summer they moved to Oxford, Idaho.

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[23] Russel King Homer's wife, Eliza Thornton, was a cousin to Edmund. She was a daughter of William Thornton and Mary Hepworth, a sister to Joseph Hepworth, Edmund's father.

VI

OXFORD, IDAHO, 1865-1877

Arrival and Settling

At Oxford Edmund had his first introduction to pioneering. Truly he was on the frontier. This was Indian country, a land of virgin soil with tall sage brush that stretched for miles. Just think! He left his home in England, crossed the wide Atlantic, and crossed the continent. He did all this to stake out a piece of land, build a home of his own, and be with the saints.

Oxford is about 18 miles northwest of Preston, Idaho. In the fall of 1864 the first two cabins were built near the present site of Oxford. Other settlers soon moved in nearby, and named their town Stockton. In 1865 quite a number of settlers located on the present site of Oxford. It was with this group that Edmund, Hannah, and their small son, Joseph Edmund, moved to Oxford. Not more than a half-dozen families were living there when Edmund arrived. Oxford finally developed into a sort of a string town extending south from the village about three miles and about the same distance north.

Edmund owned a town lot and 80 acres in Oxford. There he raised hay, grain, and fruit. He also kept livestock. Also he owned property in Stockton, and as time went on he obtained five acres north of Swan Lake country which was four and one-half miles northeast of Oxford. It was an outgrowth of Oxford, and was part of the Oxford Branch then.

At last Edmund owned land of his own. Had he remained in England, he could not have even dreamed of possessing such a large stretch of virgin soil. He cherished the good earth as something sacred that belonged to himself and the Lord.

Whether or not Edmund was in Oxford in time to lay out the townsite, we are unable to determine. At any rate, the site chosen for his home was on the south side of Main Street. There he built the first double-roomed log house in Oxford. Later, however, he added a room. When the town was surveyed and laid out, the townsite was dedicated to the Lord.

While in Oxford Edmund was credited with surveying and plowing the first irrigation ditch. Also he operated the first mowing machine.

Small farms were the rule those days. Beyond the city limits the farming land was measured out in five acre plots, joining them a little farther out, were ten acre plots, and outside of these twenty acres, and so on. This prevented anyone owning a large farm near the city to the detriment of his brethren. It also avoided speculation which Brigham Young discouraged every way possible. There was no land to buy and no land to sell.

One wonders how those early pioneers accomplished so much in so short a time. A house was built before cold weather came, ditches dug, sod plowed, sage brush removed, crops planted, roads built, family provided for,

etc. At times the struggle was hard to bear, but the wife stayed with her husband, and they bore it together.

The early pioneers worked together. When the men began to build homes, they went after logs in companies as a protection against the Indians. The same plan was adopted when working in the fields.

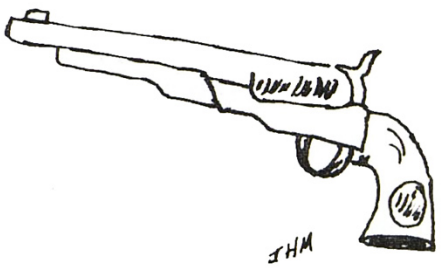
Brigham Young always advised the early settlers to build in fort lines as a means of protection against the Indians. "If you do not build in fort lines, the Indians will make you," he said.

In the fall of 1865 the settlers of Oxford, Clifton (six miles to the south), and Stockton (which was probably a little north) were advised to move together and build a fort of logs in Oxford. There they spent the winter of 1865.

Edmund as a Minute Man

In those early Oxford days Edmund was selected as one of the famous body of minute men. This company of minute men was organized for the purpose of protecting themselves and their families against the attacks of Indians. These men were usually expert horsemen and first class marksmen. They kept their powder dry and firearms in good condition. Edmund slept with his forty-five Dragoon pistol under his pillow for many years. He also had an iron rod about three feet long standing near the outside door to be used if necessary.

These minute men were organized into companies of sixty, and were often called to other towns for muster drills to keep fit. Whenever danger threatened a settlement, word would be sent to nearby towns and the minute men would ride to assist them. Others that did not ride away took turns in guarding. Meanwhile in the towns, the people flocked to the fort or blockhouse for protection.



The redmen were great strategists; they were always lurking around looking for an opportunity to take advantage of those who lived in the border settlements. In fact, the Indians would not attack unless they had the advantage. They would first attack towns of less importance, so as to draw the "boys" in that direction. Them immediately after, they would raid the settlements of greater importance, killing men, women, and children; and driving off large herds of stock.

It was very largely this terror which caused the settlers of Oxford to flee to Cache Valley for protection. They sought shelter in Franklin in the spring of 1866. It wasn't long, however, before they returned to Oxford and lived in the fort until the spring of 1868. At that time most of the people moved out to their town lots.

The minute men were much in evidence throughout the whole intermountain region from 1847 to 1869, and in many places until 1876. There were

many stories told of the heroic acts of those minute men. They served all those years without pay.

During the month of June 1871 Edmund was called as one of the minute men to act as a body guard to President Brigham Young and George A. Smith and party, who were making a tour of the northern settlements. The guard accompanied them as far as Soda Springs. The party was going to Bear Lake.

The presiding brethren encouraged the saints to give to the Indians. As Brigham Young often said, "It's cheaper to feed the Indians than to fight them." Many settlements, especially the northern settlements, Cache Valley included, did some collecting from the people to help the Indians going through. Much aid was also given from the tithing offices, mostly beef and flour. In the files of the tithing offices in Cache Valley are the names and the amounts given to the Indians. The Indians soon caught on to the idea of going directly to the tithing office for "gifts" rather than fanning out into the communities. The record also indicates that up north there were fewer Indian hostilities and open attacks, killings, and driving off cattle and horses than there were in the southern settlements. This condition was due largely to the friendly feeding of Indians, the good organization, prepared communities, well trained volunteer minute men, and the towns being built in fort lines.[24]

Pioneering

We have gone over briefly the things that must be done on the frontier in a pioneer town. We shall now go into a little more detail using Oxford as an example of the pioneer life. As Edmund and Hannah were there when Oxford was being settled, they did true pioneering. It also must be kept in mind that we are writing to the younger generation who know little about pioneering. To those who have been through those early days, these pages are just running over familiar ground.

Immediately upon arrival at a settlement, the pioneers went to the timber for logs. Thus, one of the first roads they made led to the canyon. They used much timber to build their log house and out-buildings, to string along for their fences, to construct bridges, and to burn for firewood. When the logs for the house were hauled out, they were peeled, notched near the end for the corner, and laid in place. The cracks between the logs were chinked with wedges of wood and then dobbed with clay. At first there was no floor, just the good earth. Later, probably, logs were flattened with a foot adz and laid in place. When lumber was available, it was nailed down in the rough state or planed by hand. After a few years in order to make improvements on those bare board floors, the neighbors were called in to put down the carpet which was made from rags and woven on a homemade loom. Under the carpet they spread straw or broad leaf hay four or five inches deep on the floor. One side of the carpet was tacked down, then wearing rubbers or overshoes, all would stomp across the rug together. In that way the slack was taken up and the rug stretched tight over the straw while the others tacked down the outer edge.

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[24] The Improvement Era, Nov. 1954.

For the roof of the log cabin, log beams were placed lengthwise a few feet apart, and they were covered with small poles, slabs, or boards. Twigs, willows, and long grass were piled on top; then dirt was hauled and piled a few inches deep, and that was the roof. Most of the houses leaked when it rained. The gable ends were made of logs.

At first the furniture was very simple and homemade. Often dry-goods boxes were used for either shelves or a cupboard. They made their own bedsteads, (Mormon bedsteads). Holes were bored into two of the logs on the walls in one corner of the room. Small poles were fitted into these holes and to a leg in the corner to make the frame. Then ropes, buckskin, or boards were stretched across the frame, and straw or hay was piled on top. With the wool blankets and covers it made a nice comfortable bed. Soon the straw tick came into use. Each fall when the grain was threshed, the old straw tick was taken outside and dumped. Fresh straw was poked into the tick and carried back into the house.

The table was made much the same way as the bed. Holes were bored into a log on the wall for poles to fit in, and a leg was placed on each outer corner. Boards were laid across the poles for the table top. They often made rope or buckskin-bottomed chairs.

At first the windows were covered with cloth. If glass was available, it cost sixty cents for an eight-by-ten-inch glass.

Each home had a fireplace over which the wife cooked in iron kettles and baked in heavy skillets. When iron stoves were brought West, they soon became a part of the household furniture.

There, we have it, Edmund and Hannah living in Oxford in their crude, yet simple, little log cabin and homemade furniture. Strangely enough, they were happy and content with their simple life.

Be it remembered that Edmund built their log cabin on Main Street there in Oxford. After they had moved into it, Edmund, no doubt, dedicated the house to the Lord, as was the custom of the times. They did the same to their crops after they were planted, and to their herds.

To be sure, Edmund and Hannah needed God's protection and blessings on their crops and herds, their few chickens, pigs, sheep, cows, horses, and mules. They were left now to live by their own production or exchange with their neighbors. This was pioneering. It was mighty important to have a good harvest and thriving livestock. Each farm was a little kingdom by itself. They had to produce their own food, make their own clothing, and produce feed for their livestock.

In this little kingdom everything was done by hand labor or powered by a span of horses - outside work, such as: building, fencing, plowing, sowing, cultivating, and harvesting. There was no such thing as tractor power, power-farming, or power equipment. Household chores that were done with the hands included: cooking, baking, bottling, storing, spinning, weaving, dying, sewing, knitting, and washing with water from the ditch or spring with their homemade soap.

They usually planted a large garden. This garden consisted of vegetables with lots of potatoes and fruit. A large garden was necessary in

those days. Many times potatoes were their only food. They stored their potatoes in a cellar outside. They raised small fruits, such as: currants, raspberries, gooseberries, and strawberries, and also larger fruits, such as apples. These were watered and cultivated during the summer. Then when August, September, and October rolled around, the fruit was picked and bottled or dried in the sun and stored for winter. They also went to the mountains and gathered wild chokecherries, serviceberries, and huckleberries. The currants were often mixed with the serviceberries and stewed together. The serviceberries being sweet supplied the sugar. Sugar was not used regularly because it was too expensive. It cost $1.00 per pound. However, a few raised their own sugar beets or sugar cane. The sugar beets were boiled down and the juice was used for sugar. Molasses was made from the sugar cane.

Their garden supplies were their main source of food. Other foods that they usually had were smoked meat, fish, and rabbit. Edmund would hunt rabbits with his rifle. One time he brought in a bunch of rabbits and laid them behind the stove. John Edmund, a small lad, was very curious and cautiously investigated the rabbits. As he investigated them, one of them flipped over suddenly. This surely startled him.

The women folk did their share of the work. They made their own clothing. They washed and carded the wool. Then with the big spinning wheel they would spin the wool into yarn. They grew flax fiber and worked it up for thread and warp. This was spun in the wool for filling. In other words, they spun the wool and flax fiber into yarn and thread. Then they wove the yarn into cloth.

They did their own dying, too, by many processes. One method used yellow brush blossoms, kinnikinic, and indigo. These were boiled together to make green. The yarn color was set in alum. Indigo was used to dye blue, and yellow was produced by boiling the blossoms of rabbit brush. The most common way to get green was to dip the yarn into the yellow dye and then in the blue. Black was made by boiling red pine bark or tag alder.

To give one an idea of the cost of some of the items on the market in those days, here is a short list:[25]

factory cloth	$ .75 to $1.00 per yard
calico	.75 per yard
blue demin	1.00 to $1.25 per yard
nails	.60 per pound
sugar	.60 to $1.00 per pound
window glass (8X10)	.60
thread	.35 a spool
matches	.35 a box

In those days, very early days, a fire was built and was never let out. They buried the coals in the ashes. If the fire should go out, they would go to their neighbors for a "coal of fire." It was a common saying for many years if anyone appeared to be in a hurry. "They are after a coal of fire."

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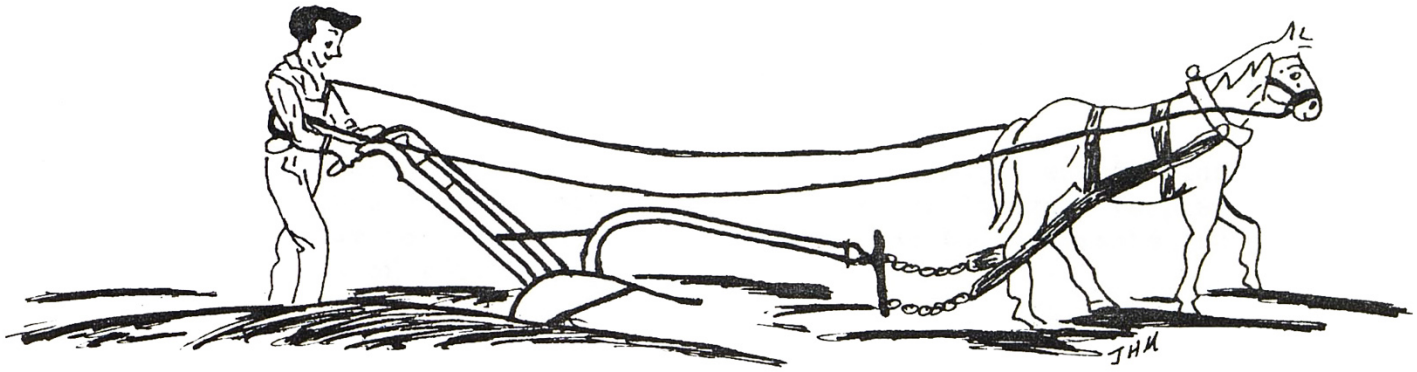
[25] Olson, History of Smithfield, p. 26.

Farm implements were very crude in those days. Any peice of iron that was wide enough could be made into a plowshare by the blacksmith. The harrow consisted of a V shaped frame of poles into which was placed hawthorne or maple pegs for teeth. At first the hay was cut with a sythe and raked by hand. Grain was cut with a cradle and bound by hand. Threshing was done with a flail. When harvest time came, Indian squaws were sometimes hired to gather the crop.

The first summer that the Hepworths spent in Oxford, wild hay was cut in the swales, and out of the way places. It was cut with a sythe. A load a day was considered a good day's work. Edmund needed only enough hay to feed a few stock through the winter months that first year.



Edmund plowed the land with a hand plow, walking behind, to the gait of the plodding horses. The sweaty horses or mules labored long hours to break an acre a day. After the land was plowed, it was gone over with the A or V shaped harrow with wooden pegs for teeth. Sowing the seed was done by hand walking with an open sack strapped to the shoulder, or the seed was broadcast from a wagon box as it was driven along.

Harvesting the crop was a slow process since the grain had to be cut by hand with a sythe. Once cut, the grain was tied into bundles (using stems of grain as binding twine) and shocked up to dry. The threshing was done on a smooth hard piece of ground or on boards if there were some available. The sheaves were laid out so that all of the heads were in the same direction, and then they were beaten with a flail until all the grain was separated from the stocks. The straw was kept to be used for ticking, and the grain and chaff were sacked up to be separated out on the next windy day. With these methods a good day's work would yield seven or eight bushels of wheat.

As the years went by, the farmers were first moved from the dust of the furrow to the seat of the plow. Then the reapers, self binders, and threshing machines which were all run by horse power speeded up and lessened the work on the farm. However, for the most part haying remained a hand operation. For many many years the pitch fork was the most useful tool and standard equipment for putting up hay. It took strong muscles and backs for piling, loading, unloading, and stacking the hay. Then came labor savers in handling the hay: the dump rake, the hayloader that picked up the hay from

the windrow and elevated it into the hay rack, and the Jackson's Fork or nets that unloaded the hay rack.

The following are some more tasks done by the pioneer family: They raised broom corn to make brooms. From wheat straw they made their own hats. The straw was bleached by "selfa" (sulfur) found in the mountains. They skimmed the milk and from the cream they churned their own butter. Candles were made from tallow melted over a fire and set into moulds with a wick. A potato was often used to hold the candle. After a time, however, coal oil lamps came into use.

Another important task done in the pioneer family was soap making. This task was not an easy one. Most yards had a leach barrel into which the ashes from the fireplace or stove were dumped. Aspen firewood made the best ashes for soap making. To make the soap, water was added to the ashes, and this mixture was left to soak for a week to produce lye. The water drained off the ashes was lye water. Grease saved from cooking and butchering was boiled with the lye water in a large pot over an open fire outside. It took many barrels of ashes and many pounds of grease to make a barrel of soap. Indeed, it was a day to "do it yourself" or do without.

In those days, produce, such as vegetables, fruit, wheat, flour, pigs, wool, etc. was used instead of money to pay for things. People even used produce to pay for such things as entrance fees to amusements and parties, and services of school teachers.

Edmund and Hannah Sealed

During the first part of March 1867 Edmund and Hannah journeyed to Salt Lake City and went to the Endowment House where they were sealed for time and eternity on the 9th of March. That same day Edmund was ordained an elder[26] by Robert Sharkey, Brigham Young's secretary. On the 30th of August 1867 Hannah gave birth to her third child, William Henry. He was the first child born in the covenant.

Other children born to Edmund and Hannah while they were living in Oxford included: Hannah Eliza who was born 5th of July 1869; Mary Jane, born the 12th of March 1871; Emily Anice, born the 23rd of September 1872; and Lauretta, born the 26th of September 1874.

Edmund and Eliza Sealed

On the 29th of March 1869 Edmund was sealed to his second wife, Eliza Sant, in the Endowment House under the law of polygamy. If the truth were known about Edmund's second marriage to the young fourteen-year-old Eliza Sant of Smithfield, Utah, who had emigrated with her parents in 1861 from England to Utah, we would learn that besides loving her very much, he deemed it a religious duty. It made a large demand upon his faith and patience to have two wives at the same time. He also knew it demanded self discipline, and

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[26] On the 24th of March in 1873 Edmund was ordained a high priest by George Lake. This information came from the Oxford Ward records.

that it would not be easy. He did it for its holy purpose, "to replenish the earth."

Edmund and Eliza had two children, John Edmund, born the 10th of October 1870 and, George William, born the 20th of September 1872.

The pioneers had many struggles especially out in the far away places. Home remedies were used in those days when sickness came. Childbirth was almost always a hazard. Many times a baby was born without a doctor or midwife. Children were often born under very disheartening circumstances such as deep snows, bad roads, and long distances to travel. There were many diseases that were unrecognized which took their sad toll of children and even mothers.

One of the saddest events in Edmund's life came when his second wife, Eliza Sant, who was yet very young, succumbed to the hardships of pioneer life and died on the 13th of January 1873 just two days before her 18th birthday. They hadn't been married quite four years. Eliza had been in a weakened condition for quite some time. A short time before her death she had been out weaving carpets on her homemade carpet loom. She did this to do all that she could to help bring in money for the family. At the time of her death John Edmund was a little over two years old and George William was only four months old.

Hannah immediately took the two little boys to raise. Since George was still very young, she nursed him on one breast while she nursed her own child, Anice, on the other breast. No one could tell in later years that these two boys were the sons of another mother.

Edmund as a Public Figure

Edmund's family must have been well liked in Oxford because they entertained many people at their home on Sundays. Sometimes they had as high as forty or fifty people.

As a sideline job, Edmund spent most of the summer of 1874 working on the Utah Northern Railroad near Franklin, Idaho.

During the absence of President William G. Nelson, 1869 and 1870, Edmund became the acting presiding elder of Oxford. There were many things a presiding elder had to look after in those days. Many calls came for donations. Some of these donations were for the perpetual emigration fund,[27] the building of temples, labor and supplies, the erection of telegraph lines and railroads through the territory of Utah, the needy in time of drought and grasshopper plagues, food and supplies to pacify the Indians, etc. During the short time Edmund was acting as presiding elder he was kept very busy.

While Edmund was presiding elder, he went into the mercantile business. This came about in a natural way. With the advent of the railroad connecting the East and the West came the establishment of the Zion's Coop-

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[27] A fund which helped emigrating saints from England to America if they didn't have sufficient funds to pay their own way.

erative Mercantile Institution (Z.C.M.I.). At the October Conference of the Church in 1868 the Council of the Twelve adopted a resolution, pledging the people to be self sustaining and not trade with an outsider. It was felt that temporal oneness of the saints must be held as sacred as their spiritual unity. Brigham Young said, "Apostles, Bishops, and Presiding Elders in the settlements, lay the matter before the people, and take subscriptions for the new movement."

Brigham Young became Z.C.M.I.'s first president and, of course, there was a vice president and a board of directors. Patterned after the central Z.C.M.I. in Salt Lake City were the smaller cooperations in the settlements. The big store in Salt Lake City opened the 1st of May 1869. There was to be placed above the doors of each branch store the words, "Holiness to the Lord," and the "All Seeing Eye."

The brethren felt that they didn't want the wealth to get into the hands of a few people. "Let many of the brethren share the profits of the trade," Brigham Young said. It wasn't hard to get the people to invest in those local cooperations. Even those having little means took shares. Then for a time they really had cooperative stores. But when it came time to meet some unlooked-for emergency, dissatisfaction with the management arose, and to rid themselves of unpleasantness, they sold their stock at a discount of its real value. And to be sure, there were many eager buyers. Gradually the stock drifted into a few hands. Especially this was true in Oxford where there were many non-Mormon residents. The Oxford store became a corporation instead of a cooperation.[28]

Edmund participated in this movement by establishing one of these cooperative stores in Oxford. He turned the north room of his three-roomed house on Main Street into a cooperative store. For many years he managed it. When the cooperation in Oxford failed because of the reasons mentioned above, Edmund was forced to sell a big team of horses (Nig, a black, and George, a bay) to keep his name good by paying off the creditors, etc. Shortly after this, Edmund left with his families for Utah's "Dixie."

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[28]Roberts, Comprehensive History of the Church, Vol. 5, pp. 219-23.

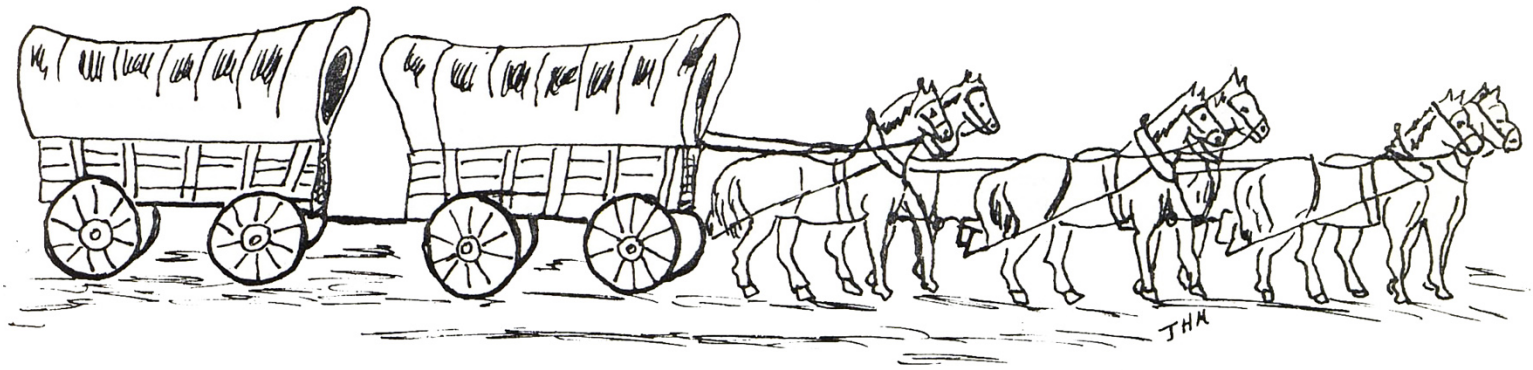
VII

UTAH'S "DIXIE", 1877-1880

The semitropical region in southern Utah called "Dixie" was on everybody's lips. It was only 2,000 feet above sea level. There was much virgin soil to be cultivated. Settlers had been there for 15 years so the region was practically new.

There have been several reasons given why Edmund and his family moved to Utah's "Dixie." Here are a few that have come to us: (1) Edmund had been in Oxford for 12 years. The town had become a mixed population of Mormons and gentiles. After the government survey in 1872, Oxford was declared to be part of Idaho instead of Cache County in Utah; thus, it rapidly assumed a semi-anti-Mormon character. Edmund felt he should lift his family out of the rough element of Oxford and move elsewhere. (2) Relatives in Springdale (located in Utah's "Dixie") wrote to the Hepworths and encouraged them to come to "Dixie" and make their home. Some of these relatives were the Homers (Ed Homer went to "Dixie" on account of polygamy), the Greens, and the Thorntons. (3) In a letter Mrs. Mary Haws, granddaughter of William and Mary Hepworth Thornton (Mary Thornton was Edmund's aunt), said that Edmund and Squire Hepworth and their families were called by Brigham Young to help settle the "Dixie" mission to raise cotton to help clothe the people and also to raise fruit and sorghum. Then after two or three years they were to be replaced by other families.

Whatever the reason, on the 5th of May 1877 the two brothers, Edmund and Squire, loaded two wagons and a trail wagon with household goods and farm machinery, hitched to them a six-mule team, and started for "Dixie." They drove 30 head of cattle with them.



A six-mule team was a sight to be seen! The wheeler mules next to the wagon were called Pete and Beck. Next to them was the swing team, Mage and Doll, and the lead team was a mule, Molly, and a mare, Jewell. Edmund rode Beck who was the wheeler on the left. He handled his teams by the means

of a whip and a single jerk line. The jerk line had one end buckled to the saddle horn. The line passed the swing team and led to the bit of the nearest leader. A slender jockey stick crossed from the leader's bit to its mate. The other horses pulled free and unguided.

At the time Edmund left Oxford he had had nine children; three of them were deceased; seven of them were born in Oxford. Joseph Edmund was nearly twelve; William was a lad of ten; Eliza was not quite eight; next, there was Lauretta, almost three; and John and George were seven and five respectively. Hannah was forty-three, and Edmund thirty-six.

There were three graves that they left behind in Oxford: Mary Jane, who died at the age of five months in November 1871; Emily Anice, their five year old daughter who had been buried less than a month before they left (she died the 15th of April 1877); Eliza, Edmund's young wife, who had been buried four years.

Edmund also left his father, Joseph Hepworth,[29] and stepmother, Ann formerly Lambert, in Oxford. His father died a year after he left, 18th of April 1878.

They drove their outfits by way of Ogden and Salt Lake City. The Salt Lake Temple walls, then, were twenty feet high. They stayed about a week in Salt Lake City and visited with relatives. Some of those visited included Hannah's brother, Peter; Edmund's mother, Mary;[30] and his siter, Hannah Balmforth. While in the Salt Lake area they camped along the Jordan River.

While on this trip several interesting incidents occurred. Edmund's daughter, Eliza, and Squire's daughter, Emily, got lost. They were found several hours later after dark with the help of Edmund's strong voice. Incidently, Edmund had a seige of hoarseness on the way to "Dixie" (see also Pioneer Experiences). One night after supper, John was helping by stomping out the fire. The little fellow's clothes caught on fire. He burned his

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[29]Joseph Hepworth immigrated to America on the 7th of September 1870 and made his home in Oxford, Idaho. On the 27th of October 1873 he had his endowments at the Endowment House. On that same day he was sealed to Ann Lambert a widow of John Hobson. Edmund's mother, Mary, was living in Salt Lake City at this time. Joseph died the 18th of April 1878 and was buried at Oxford.

[30]Edmund's mother, Mary, emigrated before the rest of the family and settled in Salt Lake City. She lived with her daughter and son-in-law, Charles and Hannah Balmforth. She was sealed to Charles Balmforth on the 6th of June 1870. In those days they felt it important to be sealed to someone. It was not uncommon to be sealed to your son-in-law. Joseph and Mary had their differences. Mary felt very remorseful for any mistakes she had made. Several years after Joseph died, she had their sealing work done in the Salt Lake Temple. This was done 14th April 1897. At this same time a good share of the children including Edmund were sealed to their parents. The rest of the family was sealed later. Mary died the 21st of September 1903 and was buried at the Salt Lake City Cemetery.

feet quite badly. Another time as they were traveling along, the second wagon came unhitched, and Hannah and the younger children were left behind. Hannah called and called trying to make Edmund hear but failed. Finally she said, "Go on, I guess you will miss us sometime." They were not missed until three miles had been traveled. Edmund came back with a team to get them.

They arrived in Springdale on the 14th of June 1877. Here was an epic move indeed; they went across a state in forty days.

Springdale is situated on the north fork of the Rio Virgin about two miles upstream from the junction of the north fork and about a mile from the south entrance to Zion's Park. It is in a narrow valley whose floor slopes gradually from the mountains to the river bottoms. A heavy fog would hang over the river bottom and lowlands which, along with the mosquitoes, made it a very unhealthful place to live. This condition caused the Hepworths to become ill with chills and fever. When they began to sleep upstairs, their condition improved. This motivated them to move to higher ground, and on higher ground they found it to be as healthful as any other place.

Most of the tillable land was north of the river. At first Edmund and Squire bought a place jointly; later, however, Squire bought a place of his own. According to the Hepworths,the soil there used to be red in color; but today, as a result of many years of irrigation, large amounts of silt have been deposited, leaving the soil black like the mountains above. Edmund and his boys hauled tons and tons of rock from the river bottoms and hillsides and made rock fences. In fact, most of the places had fences made of rock, but today those early walls have nearly all disappeared.

According to an old resident living in Springdale today, Edmund's place was located as described here, "A street follows parallel with the Virgin River about one-fourth of a mile northeast, then turn northward a block, then a square turn to the right, there on the corner Edmund lived." This was the home built on higher ground. It was a rock house with a board shanty on one side.

The climate was extremely hot, and the area was infested with lizards, tarantulas, scorpions, and rattlesnakes. One morning they found a rattlesnake coiled under the bed. Wouldn't that cool you?

The Hepworths did a lot of pioneering in Springdale. The boys herded cattle in their barefeet. On hot days the boys would run as fast as they could; then they would lay down and put their feet up in the air to cool off.

Edmund raised sugar cane and boiled it to make molasses. He also raised grapes and had an orchard. Dried fruit was their main source of merchandise since it was traded for a year's supply of clothing. For many years most of the flour used was purchased from the northern counties with molasses. The trip to the northern counties required from three to four weeks to get their year's supply of flour. Sometimes the boys made the trip with a mule team.

Cotton was raised in this area. There was a cotton gin in Springdale to take the seeds from the cotton. Forty-five miles west at Washington there was a factory to work up cotton into batts, cloth, and blankets.

The early settlers had no meeting house until the early eighties. Religious services were held in private dwellings and during the summers in boweries made of timber and covered with green brush for shade.

Edmund was presiding elder of the Springdale Branch, Zion's Park Stake from the 27th of June 1879 to April 1880. Squire, his brother, succeeded him. David Edgar was born in Springdale the 28th of November 1879.

During the later part of March in 1880 Edmund and Hannah journey from Springdale to the St. George Temple and did some work for their dead. They did this work on the 23rd and 24th of March 1880 for some of Hannah's folks and Edmund's grandparents; John Hirst and his wife, Jane Dunwell and Richard Hepworth and his wife, Hannah Wilkinson. At this same time the two eldest children of Edmund and Hannah, Sarah Catherine Orem, who was dead, and Joseph Edmund, were sealed to them.

Also during this visit to the temple Edmund was sealed to a girl, Emma Halloway. Hannah stood proxy for Emma. Emma was a young girl whom Edmund had known in England. She was very fond of Edmund and had died while in her youth. After Edmund immigrated to Utah, he had many dreams about this girl which concerned him a great deal. After talking it over with Hannah, he decided to be sealed to her. After they did this work, Edmund was not bothered by dreams of Emma again. They decided that they had done what she had desired.

After this trip to St. George, Edmund and his family became ill with chills and fever. All of them became ill at the same time. Edmund, himself, had the fever ten or twelve days. At this time they lived in a rock house with a board shanty on one side. The family decided that they had better move as soon as they were well enough to travel. Before they left they traded a mule for 12 rawhide-bottomed red chairs made by Samuel K. Gifford. As soon as they were well enough to travel, they left Utah's "Dixie." They didn't know where they were going. Charles Thornton, a cousin, left at the same time.

VIII

AMERICAN FORK, 1880-1883

They left Springdale in April 1880. All of their belongings were loaded into two wagons which were pulled by a team of oxen and a team of horses. Joe (Joseph Edmund) and Will (William Henry) drove one outfit while Edmund drove the other. They left Squire and his family in Springdale.

They stopped at Richfield[31] for four months while the menfolk looked over the Duchesne country for a new home. Then they went onto the American Fork bench in July. American Fork was then thirty years old, so not too much pioneering was necessary there. Edmund ran a 60 acre ranch for Uncle Pete Cowling and a man named Mr. Sawyer, a Southerner.

While living in American Fork, Edmund learned that Lydia Wells was living in Salt Lake City. She had emigrated from England in the spring of 1880. She arrived in Salt Lake City the 30th of April. Since that time she had been working out. It was quite hard for her because she didn't have sufficient to eat.

One of the times Edmund went from American Fork to Salt Lake City to see Lydia Wells, he, like many other of the brethren, wanted to make his trip count by taking a wagon loaded with freight. Lydia often said years later, "He had no place for me to sit," and Edmund would say, "You went along, didn't you?"

Some time in February 1882 the anti-polygamy law was passed in the United States Senate. Three petitions had been sent to congress asking that they (the government) investigate affairs in Utah. These petitions were signed by 75,000 people from the Intermountain West. The signatures consisted of both married and single people.

In the face of all this high tension, Edmund married his third wife, Lydia Wells on the 9th of February 1882 in the Endowment House. Lydia was 26 years old and Edmund was 41 years old at this time. "Very few knew of this marriage, because Edmund already had a wife and several children. These plural marriages were sanctioned by the leaders of the Mormon Church, but not by the law of the land. After her marriage Lydia accompanied her husband to his home in American Fork.

"Soon some of Lydia's girl friends came to see her. She went with the merry bunch and spent the afternoon with them. They did not know Lydia was a married woman.

On the "24th of February 1883 a little son was born to Lydia at American Fork. One woman was so pleased when they named him Clarence, she gave him a high chair."[32]

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[31] This fact is verified by their names appearing in the 1880 Census of Richfield. This census was taken on the 11th and 12th of June in this area.

[32] Written by Mrs. Clarence J. Hepworth.

For quite some time Mr. Sawyer, the owner of the place Edmund was working, had been making trouble for Edmund because of his plural wives. Mr. Sawyer finally went back on his word and took the land back (60 acres). In many of the nearby towns several arrests of the brethren had taken place. The Bishop of American Fork was arrested. Indeed, tension was running high. Edmund moved Lydia to Bountiful. Hannah was forced to move over on Baker's place. Finally they all moved to Bountiful in the later part of 1883.

IX

BOUNTIFUL, 1883-1887

Not quite two years after they moved to Bountiful, Lydia gave birth to a little girl, Margaret Ann, on the 11th of June 1885. She, like her brother, had brown eyes and dark hair. They called her Maggie.

"Lydia was denied the pleasure of having her husband accompany her to places of worship and to entertainments, or in public places. This was a great trial to her. The responsibility of taking her babies to meeting to be blessed fell on Lydia. The U. S. Marshals were about watching for a chance to arrest these men who had more than one wife."[33]

Edmund made arrangements with the Edmund Dougdale family living up north at Willard to let Lydia, her baby and small son, Clarence, live with them for three months to escape the threat of the U. S. Marshals. Clarence used to follow Edmund Dougdale about constantly and call him "pa." It seems this little boy had often been lonesome for his own father.

Edmund had moved his families to Bountiful to escape being persecuted and molested, but the situation was just as bad in Bountiful as in American Fork. From the time the law was passed to forbid plural marriage, U. S. Marshals were lurking everywhere to arrest the Mormon men with more than one wife. Although Edmund was driven into hiding many times, he only once fell into the hands of the marshals. Indeed, providence seemed kind to him in perserving his freedom.

Like a pack of human hounds the U. S. Marshals went in squads pouncing upon the villages, raiding the homes, and insulting the families. They would surround the houses at night, and in the morning invade their bed chambers, rudely entering before the occupants could dress, and jerk the bed covers from them.

After several such occurances President John Taylor gave advice to the brethren. He said that enemies and wicked men were enforcing the law, so the brethren were told to evade the law, "...find a place of refuge. ...when the dignity of the law is dragged in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves the best way they can." Then came this caution: "Do not render evil for evil. ...cultivate the spirit of the gospel, adhere to the principles of truth...."[34] This was President Taylor's last admonition delivered in person before he went into hiding in 1885. President Taylor died in exile the 25th of July 1887.

During this period of unrest and anxiety, the brethren of Bountiful figured out a scheme. There lived on the outskirts of Bountiful toward Salt Lake City an old widow named Polly Grant. She owned a white Arabian trotter horse and a small buggy. The brethren in Bountiful arranged with her the

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[33] Ibid.

[34] Roberts, The Life of John Taylor.

following scheme. When she saw the U. S. Marshals pass her place coming from the direction of Salt Lake City toward Bountiful, she would immediately hitch up her trotter (which she kept harnessed from early morning each day) and speed past the marshals and drive through the streets of Bountiful. She didn't need to stop, or say a word, just make the trip. The brethren would understand the signal and immediately disappear. On just such a day Edmund and his boys were hauling hay. They were unloading a load in the barn with Jackson's fork when the white trotter sped by. Without a word Edmund slid off the load, ran across the yard and disappeared in the corn field. Very soon the marshals were on the grounds questioning the boys about their father. Long before this, they had been taught to treat inquiring men with suspicion, and true to their trust, the boys gave out no information. They only said, "We saw him this morning."

On another occasion Edmund came out of Stake Conference in Bountiful when two U. S. Marshals were at the door. They took Edmund into custody. He was placed in the back of their buggy, and they sped for Salt Lake City. While passing a corn field, he jumped from the buggy and ran for shelter in the corn field. The marshals didn't miss him at first, and when they did, it was too late.

There was so much tension and anxiety for Edmund and his families that Edmund decided upon a new course of action. In the fall of 1886 he went with George Sant, his brother-in-law, to an isolated place in the mountains, Star Valley, Wyoming,[35] to seek a new home.

George Sant, his wife, and family had moved to Star Valley in the summer of 1885 and settled in Afton. There they spent the winter. Early in the spring of 1886 they moved 2½ miles north of Afton where they built a red pine (Douglas Fir) cabin. It was located at the mouth of a canyon in Grover[36] near a canyon stream and timber. That fall he journeyed to Bountiful, Utah to tell Edmund the good news. Edmund accompanied George Sant back to Star Valley so that he could look the situation over. When Edmund arrived, he found all the available canyons occupied with settlers. Probably he discussed the prospects of settling in the valley with the brethren already settled there before deciding to make it his home. It was very likely that at this time Edmund selected the place he drove directly to on the 9th of June 1887.

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[35]Star Valley was dedicated as a gathering place for the Latter-day Saints on the 29th of August 1877.

While the Hepworths were making preparations to come to Star Valley, the news reached them of the appointment of Thomas Moonlight as the Territorial Governor of Wyoming by President Grover Cleveland. That was January 1887. Moonlight was convinced the Mormons were good colonizers "...Leave them alone," he said. In fact, he invited the Mormons to settle there.

The Idaho and Utah officers of the law had offered their assistance to the Governor of Wyoming to prosecute the polygamists, but the governor refused by saying, "No, thank you, if we wish to prosecute the Mormons we have officers of our own."

[36]Edmund later bought this place from George Sant. It was called the "old ranch" when the Hepworths owned it.

X

GROVER, WYOMING, 1887-1915

Arrival and Settling

In the late spring of 1887 Edmund, his wife, Lydia, and their young family made their way from Bountiful to Star Valley, Wyoming, which had been dedicated as a gathering place for the saints. Also accompanying them were Billie Sant, Edmund's brother-in-law, and John, Edmund's son by his second wife, Eliza. They traveled in two outfits which were loaded with farm equipment and household goods.

Their trip to Star Valley was not an easy one. The roads were extremely rough, especially through the mountains. They came by way of Crow Creek where they were forced to cross and recross the creek about twenty times, often climbing up steep banks on each side. There were no dugways nor grades so the outfits had to follow the bottom of the canyon. In places the ruts were deep, and in others the road was hardly more than a trail. When it rained, the going was even harder.

Clarence, only four at the time, relates the following incident that happened on the way. He was riding with Billie Sant one rainy day when the wagon suddenly stopped. Billie said, "We are stuck!" Clarence looked from under the wagon cover at the wagon wheel; he couldn't see that they were stuck, but they were, solidly. It took both teams and the men pushing at the wheels to get them out. They got stuck many times during the trip.

On the 9th of June 1887 they entered Star Valley from the west side through Crow Creek Canyon near Fairview and followed along the low west hills, crossing Stump Creek near Auburn. From there they cut across the low lands, crossed Salt River and stopped at the site of their intended home, just south of Homer West's present home.

At the time of their arrival in Star Valley, Edmund had been in the Intermountain West 24 years and had already helped pioneer six towns in Utah and Idaho. He was 46 years old and his third wife, Lydia was nearly 31. Clarence was only four; Maggie was just two; John was a young man of seventeen; and Billie Sant was a grown man. The other members of the family remained at Bountiful for a year.

Edmund must have given a sigh of relief to be away, far away, from the pressing U. S. Marshals. He grew to love the valley and planned to spend the rest of his life there. He said more than once, "I came here because I had to, and I think, I will leave the same way - because I have to."

They found two log cabins already built on their new place which were probably built by Ben Welch, a squatter, who now lived down near the river. The cabin they chose to live in was located north about where Homer West's barn now stands. It had a dirt roof and had been used as a shelter for horses. Lydia spent many hours cleaning, scrubbing, and repairing: getting the place fit to live in.

That summer Edmund and John went to the canyon up Willow Creek and hauled out logs, peeled them, and built a new double-roomed cabin. It was located farther south and east near some springs on the place now owned by Melvin Porter. They also hauled lumber and shingles from the saw mill which was operated by Elin Foster in Spruce Hollow. The new house had a rather flat, shingled roof. It was the first shingled roof in Star Valley. They made a dugout in the hill east of the house for the boys to sleep in. From the north slope of this same hill, the Hepworths and Louders hauled dirt to cover the roofs of their out buildings. This hole on the hillside was still visible in 1940.

That same summer they made a dam across Bradshaw Creek, surveyed and plowed a ditch around the hill to his place to irrigate a little patch of oats south of the house. Although the ditch is no longer in use, its lines can still be traced.

On the 10th of October 1887 Emma was born with Jane Phillips attending Lydia as midwife. She was the first child born in Grover that lived or stayed there to grow up. That same fall John returned to Bountiful where he spent the winter with Hannah and the rest of the family. The first winter they spent in Star Valley was, as usual, a cold one. Clarence can remember seeing icicles form on Edmund's whiskers during the cold nights.

The Years 1888 and 1889

The year 1888 was a busy one for the Hepworths with more building, moving, and improving. In May, Joe, 23, and George, 16, came to Star Valley with John. They brought more cows and a wagon load of tools and things from Bountiful for the family.

One of the big projects that Edmund undertook that year was building a canal so that they could get water out on the meadow. Edmund made a surveying outfit to survey the canal. It consisted of a spirit level and a stick on a tripod. Carl Louder worked with the Hepworths in the canal project; part of the canal was made through his place so he could use water from it too. This canal is still in use today. In fact, it is used by four farmers along its banks. It runs from the wide slough almost to the "Narrows." While plowing the canal with a selky plow along the bench, the plow tipped over and threw Joe off, dislocating his shoulder.

Edmund with the help of his sons and Carl Louder made a dam across the slough to back up the water and bring it along the canal. The day they finished it, Joe and George were left to watch it while the rest of them

went to dinner. As the water began to rise and back up, pressure was put on the dam. In George's words, "The dam went poof!" In a few short minutes all their work was washed down the slough. They spent days hauling sods, logs, poles, and rocks to repair the damaged dam.

Joe took up the place joining his father on the north. When he built his log house, he took special care to plane each log so there would be no slivers. He always said that he wasn't going to have his children getting slivers in them. All of the logs were evenly hewed and planed inside. Later this house was moved to John's lot in town for Hannah.

Early that fall Edmund returned to Bountiful, Utah with outfits to bring Hannah and the rest of his family to Star Valley. He left early so that they would be back in Star Valley before winter set in. While he was gone his boys took care of things at home. It was a happy occasion when Edmund returned to the valley with the rest of his family. Once again they were all together. Hannah was now 54. Of her eight children five were living. Joe, who was already in the valley, was 23; Will, who stayed in Bountiful and married Artemsia Noble the 10th of October 1888, was 21; Eliza was 19; Lauretta was 14, and David Edgar was 9. Hannah and her family lived in the home at the first ranch.

Later that same fall Edmund and his boys built a log house in the town of Grover for Lydia and her family. This home was located on the land just west of Elmo Astle's land. Edmund had intended to have this home located just east of the main road leading from Afton to the Lower Valley, but the government survey in 1889 relocated the road farther east, leaving his house in the middle of the block west of the highway. It was the first house built on the Grover townsite. At first it had only one room, but another one was added later on the north end.

The house lay north and south with one window in the south end and a lumber door and another window on the west side. The windows were double sashes with six lights to a sash. Each glass was 10 by 12 inches. The gaps between the logs were chinked with mud or clay and the roof was covered with dirt. There was no ceiling except the bottom of the roof. The inside of the house was whitewashed.

Edmund built a slab fence west of the house leading to the back yard where the log stable was built. The fence was about six feet high and just far enough west of the house that a team and wagon could easily be driven through. East of the house in the yard was a cheese press. While living in this home, Lydia gave birth to three daughters, Lovisa Matilda, born 29th of August 1889, Stella, born 20th of October 1892, and Lydia Grace, born 19th of October 1894.

In 1889 Edmund relinquished to his son, John, the homestead rights to his property north of Grover. He moved Hannah and her family to the ranch he purchased from George Sant, his brother-in-law. This ranch was called the "old ranch"[37] by the Hepworth family. George Sant had a squatter right on this 160 acres and had lived on it since 1886. He lived with the Hepworths on the old ranch until he moved to Utah in about 1899.

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[37]The "old ranch" was located about three miles south of Grover. Marvin Hepworth now owns the northern part of the original 160 acre farm and Evan Call owns the southern part of it.

During the winter of 1889-1890 Edmund's families, with the rest of the families in the area, experienced very severe, cold weather. The people ran out of hay for their stock, and many people emptied their straw ticks to keep their cattle from starving. Grass was picked from the bare side of the hills to help the cattle's food supply; snow was shoveled off the river and canal banks so the cattle could graze off the grass; willows were cut and fed to them. Bishop James Jensen gave what hay he had for his sheep to the people for their cattle. He then put his sheep on the hillside to graze. In spite of all efforts to obtain enough food for the cattle many of them starved to death.

The cattle were not the only ones lacking food; the people also had a very limited supply of food. No source of food was able to come into Star Valley because of the deep snow. The families got lower and lower on what supply of food they had, if any. In order to prevent complete starvation several men and teams were sent to Montplier, Idaho to get supplies. Eleven of the young men of the settlement made the trip and brought back life saving supplies.

In March of 1890 one stray and guant bull elk wandered into the community of Grover. It was killed and what meat was on its bones was distributed among the people of Grover.

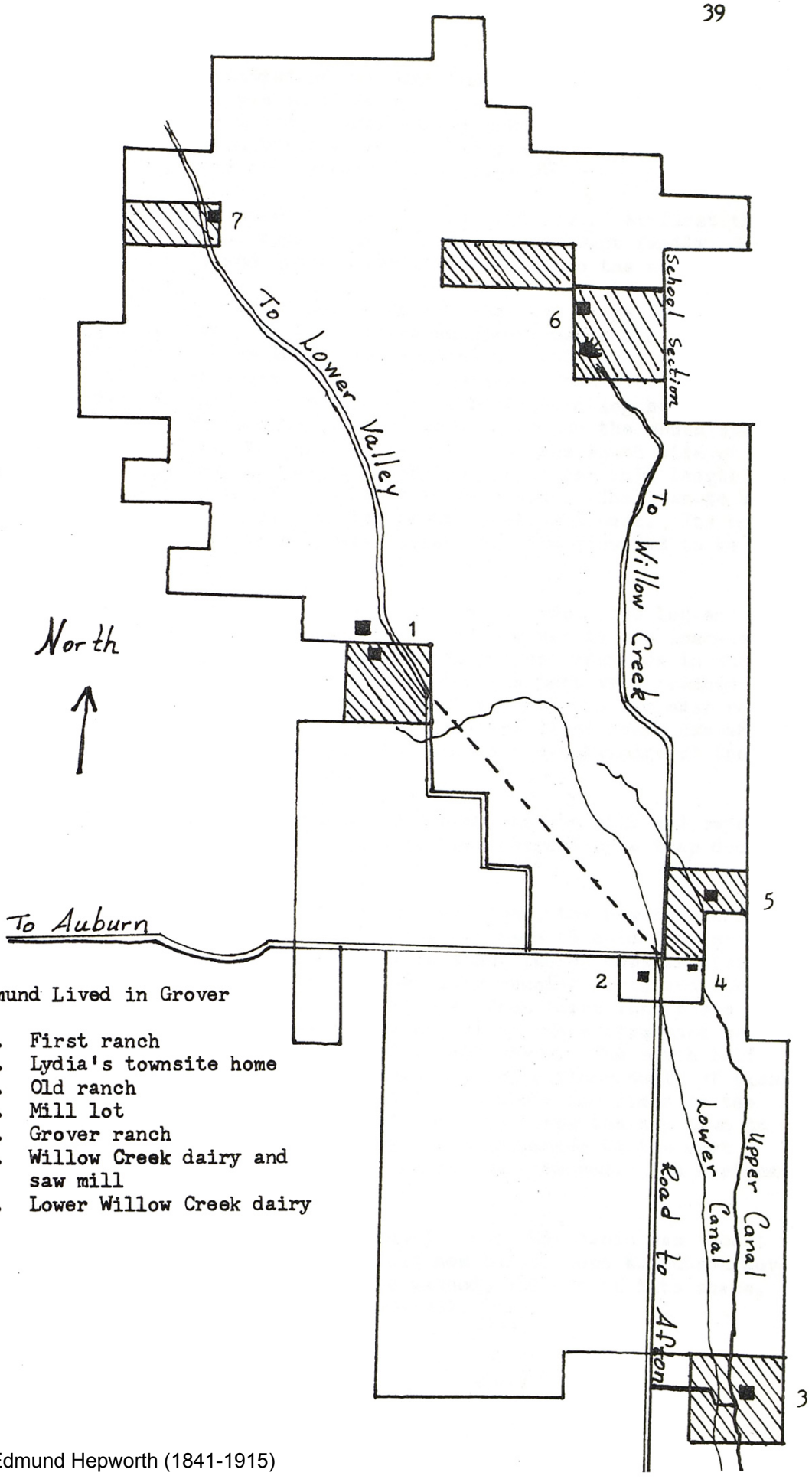
Movements of Edmund and His Families

Throughout the 28 years that Edmund lived in Grover, he owned five different homes. Below are listed the homes he owned, their location, date of residence, and family (ies) which lived in each:

First ranch	2½ miles north and west of Grover	Lydia Hannah	1887-1888 1888-1889
Townsite	lot 4, block 3 in Grover	Lydia	1888-1897
Old ranch	about 3 mi. southeast of Grover	Hannah Lydia	1889-1901 1897-1907
Mill lot	lot 1, block 1 in Grover	Hannah	1901- abt 1907
Grover ranch	mouth of first canyon north of Grover Canyon	Lydia	1907-abt 1916

Edmund seemed to love the beauty and quietness of a place in the mouth of a canyon. He loved the canyon stream, the timber nearby, and the lovely mountains. Of the 28 years which Edmund lived in Grover, he spent most of it in the mouth of a canyon; namely, the old ranch and the ranch in Grover.

Hannah and her family moved to the old ranch south of Grover in 1889. The ranch was located at the mouth of a canyon just below a bench. A low rounding knoll not far from a grove of aspen made an excellent place to build



Places Edmund Lived in Grover

1. First ranch
2. Lydia's townsite home
3. Old ranch
4. Mill lot
5. Grover ranch
6. Willow Creek dairy and saw mill
7. Lower Willow Creek dairy

A short distance southwest of the Sant home Edmund built a one-roomed log cabin for Hannah. It was built of bird's eye logs, had a dirt roof, and a wood floor. There was a tiny window on the south end and a window and door on the west side. Edmund built a lumber shanty on the north end in order to make it handy to hang tubs and buckets for storage.[38]

Lydia and her family moved to the old ranch in 1897. At first they lived in the George Sant home, apparently with the George Sant family. Sometime in about 1898 Hannah's and Lydia's families moved into the new house.

This new house was erected southwest and down the slope from the Sant home. It was made from the logs of the double-roomed cabin in which Lydia had lived in Grover. The logs were numbered with the axe, torn down, and hauled to the old ranch where it was put together. This time, however, the logs were placed east and west making the double-roomed log house face the south. It was 16 by 32 feet. The entrance door was on the south side, a little west of the center. Two windows were also on the south side on the east and west halves. A lean-to was built of lumber and ran full length of the building on the north side; it was about 14 feet wide. The lean-to was divided into two rooms with windows on the north, east, and west. Its roof was shingled. Since the lean-to roof was quite flat, the snow had to be shoveled from it in the winter.

Each wife had two rooms. Hannah had the west rooms, one log and one lumber. Her kitchen was in the front, and her bedroom was in the lean-to. The front room had a bed in it. Clarence and Edgar slept upstairs in the loft of the log part of the house. Their sleeping quarters were reached by a ladder on the east side. Lydia and her family occupied the two east rooms. Her kitchen was in the lean-to. Here the two families lived until Hannah moved to the mill lot in Grover in about 1901, and to the knowledge of the children there was never any quarreling.

Between the new house and Hannah's old home was the milk and separator house. A cellar was dug beneath it which was reached by a trap door and a ladder.

To the west and a little north of the Sant home, the new barn and hay shed was built, starting in 1900. The building was made to hold from seventy to one hundred tons of hay as well as stable about twelve cows and four horses. It was about 26 feet wide and 55 feet long running north and south. The bottom part was made of logs up to the square, from there long posts were extended up to make the hay shed. Heavy pieces, girts, were stretched across the top of the stables to hold the many tons of hay above. The south half was for cows, six cows facing in on each side. It had a floor built of planks. The manger was a rack built from about eight inches above the floor to the ceiling in the feed alley. A space was left above to throw the hay down to the cows. The horse stable was northwest with a pole manger to the east that extended out to the center near where the hay was stacked. The northeast

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[38]When Hannah moved into her new home in 1898, her cabin was vacant for about six years. In 1904 Clarence and his new bride, Rose E. Dutson, moved into it. They repaired, plastered, white washed, and put it into shape. They lived in it for about three years, 1904-1907.

quarter of the building was a hay shed that reached from the ground to the roof. When the barn was filled, hay covered the stables. The whole barn was roofed with lumber.

The hay was unloaded from wagons in nets and hauled into the barn from the south end along a long steel track. In later years it was stacked in the fields and fenced. This new barn shows the improvements that were made as the pioneering days began to end.

The old ranch was a busy center for over 21 years for the Sants and the Hepworths. Edmund usually kept about 40 head of cattle including a few milking cows. They had about three pigs, twenty-five chickens, and four horses.

At the time Lydia moved to the old ranch her family of six was yet quite young. She was 41; Clarence was 14, Maggie 12, Emma 10, Lovisa 8, Stella 5, and Lydia Grace was only 3. In 1897 Hannah was 63. By this time most of her children and Eliza's children had married (For dates see genealogical data in Appendix). Edgar was the only one that was not married. Edgar stayed on the ranch until he was called to take a missionary course at the Fielding Academy at Paris, Idaho to prepare for a two year mission. He left for the California Mission May 20, 1903.

After John's wife, Mary, died in February 1897, he spent some time with his folks at the old ranch. The rest of his time was spent with his brother, Joe, and his sister, Eliza, while her husband, James Jensen, Jr. was on a mission.

Lydia gave birth to her last child, Florence Rachel, on the 6th of February 1899. She was the last of all Edmund's children. Prior to Florence's birth, Edmund had a team of horses left harnessed so that he could quickly go after the mid-wife, Constance Eggleston of Afton. It seemed that Lydia chose one of the coldest nights of the year for this occasion.

Both families lived on the old ranch until 1901 or 1902. At this time Edmund moved Hannah to the mill lot in Grover to provide a home for the girls while they went to school[39] and to provide a home for a young English girl, Mary Elizabeth Simons. While living on the old ranch, the girls used to walk or ride double on horse back to school in the fall and spring. This

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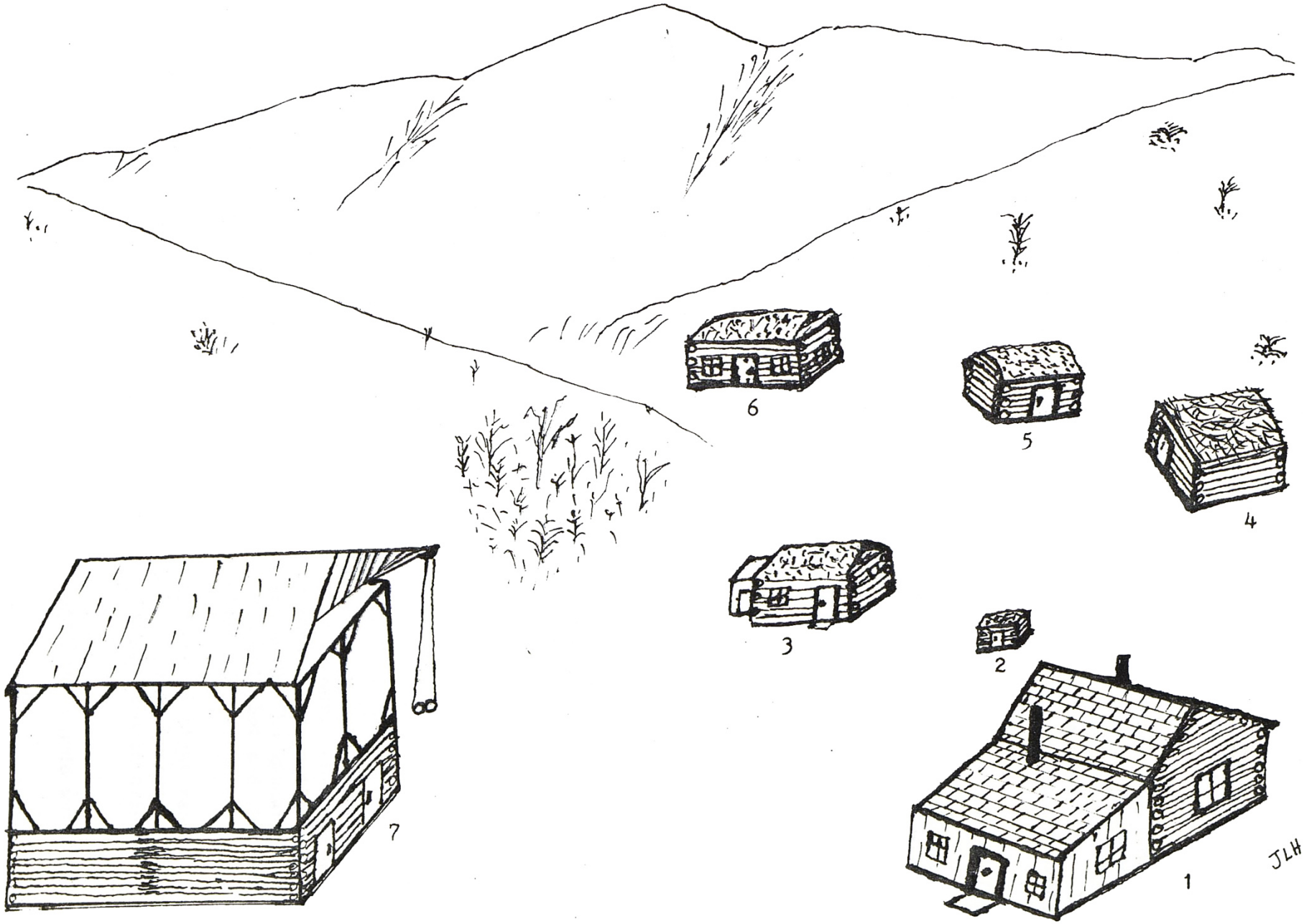
[39]The new Grover school house was completed and ready for use in the middle of November in 1901 at the cost of $1,500.00. It was a two-story building with two rooms downstairs with cloak rooms for each and a large upstairs which was used for both school and church functions. A wood stove stood in each room downstairs against the outside wall north and south. A stove pipe led into each chimney. Two stoves heated the upstairs. It had a belfry and a large bell that rang to call school together. In the west foyer a double stairway was built. Steps ran up west to a landing, then the stairway forked and made a turn right and left then ascended upward toward the east to the amusement hall. West from the hall and just above the stairway, encased by a railing, was the space to step and ring the school bell by pulling the rope which extended through the ceiling to the belfry.



Layout of the Old Ranch: 1. Lydia's and Hannah's new home 2. Separater house and cellar 3. Hannah's one roomed log cabin 4. Old stable 5. Granary 6. George Sant home 7. New barn and hay shed

was a three mile journey each way. In the winter they went by team in a covered outfit. Sometimes a two-wheeled cart with shafts was used to drive the distance with one horse. The girls said that they would nearly freeze to death, and their feet were always cold. They used warm rocks to keep their feet warmer.

When Hannah and Mary Simons[40] first moved to the mill lot, they lived in the little log cabin[41] about six feet south of the double-roomed cabin[42] which was occupied by Delos and Hattie Hyde.[43] This little log cabin that Hannah lived in was 15 by 15 feet with a lean-to on the east side. It had two windows and one door which faced the south door of the double- roomed cabin.

In 1903 Hannah moved into the double-roomed cabin. The bedroom (little west room) was 9 by 15 feet, and the kitchen was 12 by 15 feet. Her homemade furniture for the kitchen consisted of a table; a cupboard; a desk with pigeon holes and a slanted lid; a cook stove with a hearth, a reservoir, and two oven doors; two of the rawhide bottom chairs which they brought from Dixie; and a wash bench that held a water bucket and a wash basin with a comb box hanging above. The towel was hung on a nail covered with a spool. By the wash bench hung a piece of white oil cloth with a swan and cat tails painted in colors by Miss Lilly Field. She had a coal oil lamp, a number three galvanized wash tub, and a wash board but no wringer. She carried water from the canal.

In the bedroom she had a bed with springs and straw tick and a little black square table. In one corner she had a shelf which was about two feet wide. Beneath the shelf was a place to hang her clothes with a curtain in front.

At first the floors were bare boards of native lumber six inches wide. Eventually Hannah traded enough chickens to Sister Van Leuvan to pay for weaving enough rags to make a carpet to cover the bedroom floor and half

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[40]David Edgar married Mary Simons the 15th of May 1903. Mary continued to live with Hannah until Edgar returned from his mission the 4th of December 1904. After his mission they lived in the little cabin on the south for awhile.

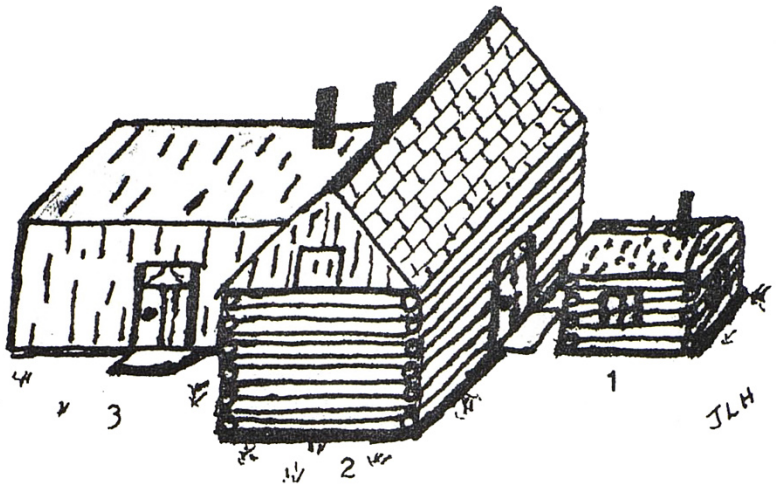
[41]Originally this little log cabin was a granary owned by James Jensen, Sr. He built it in 1887 on his ranch south of Grover. On occasions he let his friends stay in this granary while their cabins were being built. In 1896 he bought the mill lot from Henry Summers and moved the granary there for his boys to sleep in. In 1898 the Jensens left the mill lot and the Hydes bought it. In about 1901 Edmund bought it from the Hydes.

[42]This was the log cabin that Edmund built on the first ranch. In 1898 it was torn down, the logs numbered with an axe, then hauled to the mill lot and set up there. They made the roof more sloping than it originally was and shingled it.

[43]Lovisa can remember living with Delos and Hattie Hyde while attending school in 1901 or 1902.

the kitchen floor. The carpet was laid on top of a three-inch bedding of clean fresh straw and then tacked down all around.

From 1903 until the spring of 1906 Miss Lilly Field lived with Hannah. Miss Lilly paid $10.00 per month for room and board. She taught school in Grover for three years. She lived in the little west room in the double-roomed cabin. Part of the time she lived in the little cabin on the south. Miss Lilly was a staunch Southern Methodist from Missouri. Hannah and Lilly had many interesting discussions on Mormonism, but she never accepted it. A very close friendship existed between these two women.[44]



Home on the Mill Lot

1. This little cabin was once a granary at Bp. James Jensen's place but drug to the mill lot in 1896. Hannah lived here first upon moving to the mill lot. Miss Lilly Field lived here for awhile.

2. Double-roomed cabin which was hauled from Edmund's first ranch and set up on mill lot. Hannah moved into this cabin in 1903. Miss Lilly Field lived in the room on the west end.

3. This north room was built on by William Hepworth in 1907. This is where the wedding anniversary party was held in 1912.

Lydia and her family remained on the old ranch until 1907 when Edmund and John Miles made a trade of places. The place they obtained from Mr. Miles was located at the mouth of the first canyon north of Grover Canyon (Melvin Thurman now owns this land). They moved to their place after remodeling the Miles' home with lumber and rustic. Edmund lived on this ranch until his death in 1915.

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[44] Information from Mary S. Hepworth.

Edmund as a Public Figure

Edmund watched the town of Grover grow and was able to get the real feeling of events by sitting in council with the bishopric (He was in the bishopric from 1889-1905). He helped make plans and saw them develop. He saw the pioneers stake themselves a piece of land or buy a town lot and saw these same pioneers (English, Danish, Scottish, and Swedish) mingle together and grow into fellowship in their planting, harvesting, and building together. Indeed, Edmund's life and labors in a growing pioneer town were closely interwoven with the people.

Edmund hadn't been in the new community of Grover a year when he became one of the central figures. During the year 1888 he helped begin many projects that gave the community its start. These projects included: the surveying and digging of a canal, selecting the townsite, the naming of the town, organizing of a branch of the Church of Jesus Christ of Latter-day Saints, building the church houses, organizing a school district, and starting a school. While all these things were happening the community grew from a half dozen families to nearly twenty-five families.

It was in the spring of 1888 that Edmund and many of the brethren from Grover surveyed and dug the North Canal from Swift Creek to the pine tree near LaVere Gardner's place. This was about four miles of its eight mile length. It was Edmund who with the aid of a helper did the surveying. They did the surveying with a 2 X 6 about 20 feet long, to each end of which they nailed 1" X 4" X 2½' boards to make legs so the 2 X 6 would be up handy to lay the spirit level on. One end of the plank would be set at a point on the canal and the other end set farther on in the direction the canal was to go. By moving the farther end up and down the hill a little, the proper amount of drop could be determined and the next point located.

Early the next spring the brethren were out to finish the canal. With a hand plow and a team they plowed a deep furrow from peg to peg, and the dirt was scraped out with teams and scraper forming a bank on the lower (west) side. By the time the big ditch reached Grover the government survey had come, and they found that the survey stakes for the canal went through town in the middle of the block above the main road from Afton. The brethren were disappointed because much of their land would be above the canal. They unanimously agreed to survey over again to make the ditch run as high in town as possible, to cover as many acres north of town as it could. They walked up the canal a mile or so to resurvey. Although the water ran very slowly, the ditch finally came in a little above town.

In 1895 the canal was not proving entirely satisfactory. It ran too slowly and there were many people clamoring to get ditch stock. A few were newcomers and others had not taken advantage of their opportunity to earn stock shares while the canal was being dug. They finally decided to make a lower canal. A lower canal was surveyed with more fall so the water would run faster and get to more people. The place chosen for the forks was about a mile north of Afton near the mountains. A large headgate was made and about two-thirds of the water came through the lower canal. The first survey for the lower canal found it just a few feet above Edmund's home so he resurveyed it to make it run along the main road as it does today.

By May 1888 there were 34 families living in the new settlement. It was time to organize a branch of the Church of Jesus Christ of Latter-day Saints. "A branch was organized on Sunday, 27th of May 1888, at a meeting held at the house of Brother James Jensen, Sr., and presided over by Bishop Charles D. Cazier of Afton. James Jensen, Sr. was appointed president of the branch..."[45]

Apparently after the branch had been organized, a committee was chosen to locate a townsite and select a name for the new branch.[46] Three men contacted Hans Nielson, the first settler, and Edward M. Thurman who owned property in that area, to buy land for the townsite. The following is information gathered from an interview with Edward C. Thurman: "The three big, whiskered men came down to our place there on the creek and asked my father for 40 acres of his land for the townsite. The three big men were James Jensen, Sr., John C. Phillips, and Ole Jensen. Ole was known as the 'Big Gentile.'"

"...Regarding the name Grover, it was first suggested the post office and ward be called Cleveland in honor of Grover Cleveland, then President of the United States, but as it was understood a town was being called Cleveland in the Lower Valley, I proposed we call it Grover. Bp. James Jensen, Sr., John Astle, and Edmund Hepworth were present. Astle seconded my motion to name the ward Grover..."[47] The motion carried and the name Grover was adopted.

Immediately the people went to work and built a meeting house. It was the third one to be made in Star Valley. Edmund was right there helping. It cost $50.00 for expenses and took 100 days to complete. The first meeting was held in it on the 16th of December in 1888. On this occasion a Sunday School was organized. Up to this time no regular Sunday meetings had been held.

We would like to give a description of this old church house.[48] It was 22 by 32 feet and located toward the northwest corner of the present school lot. The building ran east and west. It was twelve logs high; each log averaging about nine inches in diameter. The logs were chinked and dobbed with clay; the inside was white washed. A hand built lumber door of six-inch boards stood in the center of the east end. A low board step about three by five feet made the entrance on the floor level. The floor was hand planed, and the six-inch boards ran east and west. There were two or three windows on each side; the first one was about three feet from the corner and the others spaced evenly along the sides. The double-sash windows had 10 X 12 inch glass

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[45]Records at the Church Historian's Office.

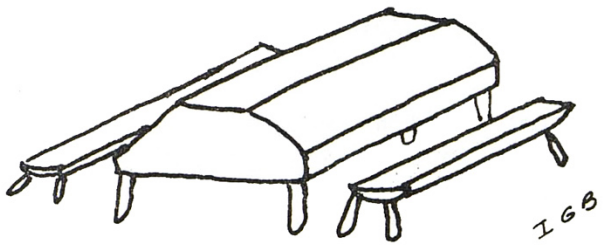
[46]Grover was once called "sage brush flat" by the people of surrounding communities.

[47]Letter from Hans J. Nielson in 1935.

[48]Information obtained by interviewing six pioneers.

and eight glasses to a sash. There were nearly four full logs below the window and three above. The roof logs extended the full length of the building and eighteen inches or more past the end walls. To brace the roof at the center they laid a large log across the building at the eves and built an extra gable on it. The roof was covered with dirt and was quite heavy. Of course, if it rained too much, the roof leaked.

The building was used as a church house, an amusement hall, and a school house until 1895. The benches were of slabs, held up by wooden peg legs. Each one was eight or ten feet long. The desks were made of lumber. They were the kind with two rows of pupils sitting and facing each other (see sketch). When the benches were properly arranged, there was an isle down the center of the church house.



Type of desk and benches used in the church house.

The building was lighted by coal-oil lamps. These lamps had a glass chimney and a shiny metal reflector on the back. They were set in metal frames and hung on the wall.

The west end had a removeable stage made with new lumber. It was about two feet higher than the regular floor, stretched the full width of the building and extended out about 14 feet from the end wall. A dark colored curtain stretched across the front of the stage and was hung on a wire. It parted in the center. To one side were three moveable steps to get up on the stage.

In the middle, just back of the built-in gable, stood a wood burning, cast iron, box stove. It sat on six-inch legs, and was about three feet high and a foot and a half wide. A small pile of wood lay at the east end. A six-inch black stove pipe extended from the stove up and out the roof.

For the first 24th of July celebration at Grover in 1888 a bowery was built on the north side of the unfinished log church. There were real Indians there that first 24th of July. For each 24th of July celebration, the young men would remake or repair the bowery for the celebration. It was made of posts and poles, and it was covered with brush and tree bows to provide shade.

The tie posts were about three rods north of the log church, and near them was the wood pile. Just a few feet southeast of the building was the liberty pole for the flag. At one time Gibson A. Condie was asked by the bishopric to make a United States flag for a celebration. For many years this flag was hoisted at celebrations. Each year the 4th and 24th of July were celebrated.

On the 18th of June 1888 a school district was organized, District 14. A little over a month later, the 25th of July, the first school was held in

Hans Nielsen's old house which was toward the mouth of Grover Canyon. School was held there until the church house was completed in December.

Eighteen hundred and eighty-eight had been an important year for Grover. New settlers arrived often during the good weather. Twelve families came this year. These people were common folk. They had been through many of the same trying scenes. Everyone had given up everything for the gospel. Nearly all of them or their parents had originally come from a foreign country. These immigrants sailed on charted ships; crossed the plains to Utah or Idaho; then came out on the frontier to pioneer. Many of them had buried loved ones along the way. Most of them came to Grover from Utah and Idaho to escape persecution; many others came by the recommendation of friends already in Grover.

Locally Grover was known as Denmark because the early settlers were mostly Danish. Here the Danish people mingled with the English, Scotish, and Swedish. The Scandinavian people were especially fitted for the struggle in subduing a new land where the growing seasons were short, and the winters were long and severe. The main occupations in Denmark were that of farming, stock raising, and dairying. Thus, they quickly made themselves at home in Grover.

It is a recorded fact that after these pioneers had built their cabins and moved into them, they dedicated them to the Lord. When their crops were planted in the spring, the man and his wife would go out in the field and ask God to bless their crops for a good harvest.

The following is a statement which is typical of the feelings of those early settlers. "...We were all happy in those days, coming from different parts, we were comparative strangers. We did not know each other's failings... [we were] too honest and poor to lie about or slander one another... There was no class distinction, all had homemade clothes, ate frost bitten bread and plain food, we lived in common dwellings. There was not room to be proud, we were just humble and grateful..."[49]

The first government survey was made early in 1889. The men that made the survey used a chain four rods long with six-inch long links. Clarence could remember the chain, the stakes, and half buried rocks used as markers. Another survey was made in 1891, and a final one in 1896. There were not many fences made until after the 1896 survey. Until then all the cattle ran loose on the north hills and in the canyons.[50] The building of fences meant the making of gates and lanes. This changed the looks of things.

The brethren of Grover made a pre-government survey and as a result had figured that the main road would be farther west than the government surveyed it to be. Thus, the church house which was built before this survey was located many rods west of the main road rather than next to it on the west side as it had been planned. This same situation, as was noted earlier, left Edmund's town lot west of the main road in the middle of the block, instead of east of it on the corner as he had planned it.

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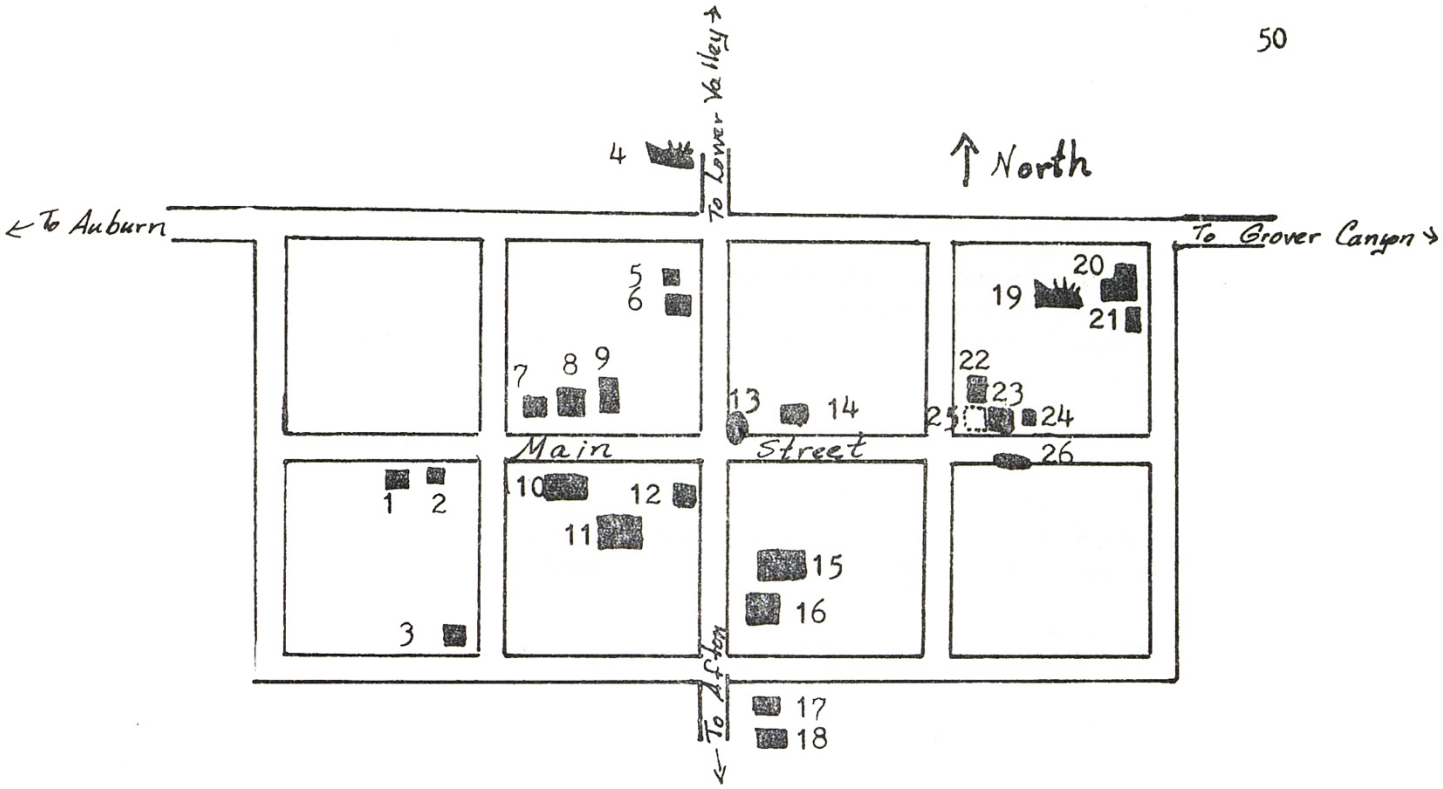
[49]Beal, History of Southeast Idaho, p. 178.

[50]Bells were attached to the cow's neck so that they could be readily located. These cow bells were music to the ear.



Grover Townsite

1. Tithing grainery, 1899
2. Tithing cellar, 1912
3. Post office run by A. P. Welchman, 1898-1899
4. Jointly owned sawmill (see page 53)
5. Hannah's home, 1915-1918
6. John E. Hepworth's home
7. Post office and store run by John Miles, 1899-1905
8. Post office, store, and butcher shop run by William W. Astle, 1905-1907
9. Lydia's home in Grover, 1888-1897
10. Old log church and school, 1889-1895
11. School house, 1901-1924
12. Post office run by Edward M. Thurman, 1889-1898
13. Public watering trough, 1906
14. Joseph E. Hepworth's home built by Squire Hepworth, brother of Edmund
15. Ward hall, 1895-1901 (also used for school)
16. Co-op store which was moved from Richard T. Astles in Apr. 1907 to main road (David Edgar Hepworth was postmaster here from 1907-1908).
17. Post office run by Ole Anderson, 1909-1914
18. Post office run by Nellie Dutson, 1914-1916
19. Saw mill on mill lot
20. Double-roomed cabin on mill lot (see page 46)
21. Little cabin on mill lot (see page 46)
22. David Edgar Hepworth's home built by Gibson A. Condie. Hannah lived here with them from 1907-1915. This was a low log cabin.
23. Lydia's home which she bought David Edgar Hepworth, 1920-1926.
24. Two-roomed bungalo built for Lydia in about 1926
25. Richard T. Astle's store, 1905-1907 (moved in 1907, see #16)
26. Public watering trough, 1903

In the summer of 1889, Apostle Heber J. Grant and William Budge, President of the Bear Lake Stake, visited Star Valley. On Monday, the 1st of July 1889 they organized Grover into a ward. It was named in honor of Grover Cleveland then President of the United States. James Jensen, Sr. was ordained a bishop by Heber J. Grant. Edmund Hepworth was selected as first counselor and Edward M. Thurman as second counselor. Edmund was in this position for 16 years. Three other towns in Star Valley were organized into wards during this visit.[51]

A few quotes from the ward minutes will preserve the atmosphere of Edmund's work in the community:

> 25 April 1896 ...Bishop James Jensen stated it would be necessary for every town lot to be improved in some way before we could prove up on our townsite...
>
> Bishop incharge of town lots, sold for $1.00 each.[52]
>
> 27 November 1897 - Graveyard committee chosen - Edmund Hepworth, Ole Petersen, and Hans J. Nielsen.
>
> 27 December 1897 - Graveyard committee reported they have cedar posts to fence graveyard (Posts are still standing).
>
> 25 April 1898 - Ole Petersen reported the graveyard fence almost completed...
>
> Note: In 1891 Grover had 30 families, 204 members; in 1897, 37 families, 211 members, and in 1900 two-hundred and twenty-three total population.

It is interesting to discover that Edmund and his boys delivered oats for the horses of the Negro militia men who came to the valley to insure protection against the Indians. The militia came as a result of the Indian scare in 1895.

We have scanned over the pages of the "Mirror" neatly written in ink covering January to April 1906. The publication ran for over a year or more. Here are a few quotes pertaining to the Hepworth family:

> 23 January 1906
> Born a young logger for Joseph Hepworth. Now that mill will rush things...

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[51] Records in Church Historian's Office

[52] To make the real estate property legal in a pioneer town, the bishop of each ecclesiastical ward held the title to the townsite. Bishop Jensen had that responsibility for several years. In a meeting in 1898 three trustees were chosen to hold the legal title to property belonging to said ecclesiastical ward. Names were: Bishop James Jensen, Edmund Hepworth, and Gibson A. Condie. However, on July 20, 1899 trustees elected for legal real property of the Grover Ward were Bishop Jensen and Edmund Hepworth.

1 February 1906
Joseph Hepworth and Joseph Thomsen are partners in a saw mill at the mouth of canyon north of Auburn...

10 March 1906
...We have a nice Sunday School here in Grover. Our superintendent is John F. Astle and his assistants are John Hepworth and Albert Jensen...

The following are notes taken from letters, diaries, and news items:

Families, often three families went in together and bought 40 gallon barrel of coal oil for winter - Hepworth, McCombs and....

30 April 1901
...Snow is now gone, windy. Louders have started to build his new frame house...the new school house and Miles got a new picket fence. Miles is going to build a new house too...School is going to start next Monday, Sister Nettie Stowell is going to teach...(John Hepworth)

4 June 1901
...John is shearing sheep for Covey, Coley Hyde is running Covey's outfit this year. John helped Richard T. and Francis Astle shear. They sheared down here in the meadows...Pete and Johnny are out with Hyde's sheep camp. They are building a shearing corral out in the low hills some place, and they are going to build a dipping outfit too. (Dip Hollow). (Caroline Hepworth)

22 November 1901
...Our new school house is finished and I tell you it is a credit to Grover. We had a dance there last night. (John Hepworth)

Another thing Edmund took an interest in was the water situation. As the early settlers began to gather in the townsite of Grover, the water supply became a problem. The early pioneers had first settled in the mouth of a canyon or by a stream or spring of water. When it was no longer possible for every house to be located along a stream or next to a spring, wells were dug and water was raised with a bucket attached to a rope. The early homesteads give evidence of many hand dug wells curbed with lumber.

The small canyon stream of Grover originally turned southward and wound its way south of town toward the meadows and sloughs. It was found that several springs through the canyon fed the small creek. One of the first things the men of town did was to plow a ditch and divert the water from the original creek bed and bring it down through town for domestic and culinary use. Edmund and son, George, plowed this ditch to bring the water through town.

All the time Edmund and Lydia lived in Grover, they dipped water out of the ditch. In 1896 and 1897 the bishopric and the brethren of Grover began talking about the water and how to keep it more pure. The brethren were

encouraged to improve their town lots and cautioned in priesthood meetings to watch their stock, especially pigs from getting on the streets.

About 1903 a log pipeline[53] was laid from the springs up Grover Canyon down Main Street to J. August Anderson's place where a public watering trough was built (see map page 40). Here a continuous stream ran, and people gathered to get their water supply. This is where Hannah got her supply of water while living on the mill lot. Also the horses and cattle were watered from the trough. Later another public trough was maintained on the main road where the present post office is located. Edmund and his boys helped work on these pipelines.

The brethren invisioned having running water at the turn of the tap, the big city convenience, within the reach of everyone. This was not accomplished until after Edmund's death.

Occupations

While living in Grover, Edmund had a variety of occupations besides his regular farm work. These occupations included dairying, threshing, running a saw mill, operating a boring machine, and others.

The first threshing machine in Grover was bought in 1893. It was a Nicholas and Shepherd horse power machine, jointly owned by Bishop James Jensen, Sr., Edmund Hepworth, Edward M. Thurman, Carl Louder, Joseph Hepworth, Jens P. Thomsen, John Miles, Francis Astle, Coley Hyde, A. P. Welchman, and possibly others. Joseph Hepworth and John Miles seemed to be the bosses of the operation. The brethren did a lot of threshing with that big machine. They went as far as Smoot and the "south end" to do custom threshing. Edmund worked with this outfit until 1894.

Edmund also went into the saw mill business. In those days there was much timber to be sawed. He was joint owner of a saw mill for at least 16 years.

In 1892 Edward M. Thurman and Edmund went over the mountains west to Wolley Valley and purchased a shingle mill. It was set up in the mill sheds at Afton near the present site of the Gardner saw mill. He operated the mill there for eight years. Edmund would travel back and forth to the shingle mill from the old ranch or his home in Grover. Usually he would drive a horse hitched to a two-wheeled cart to meet these appointments.

In 1900 Edmund Hepworth and Edward M. Thurman traded their shingle mill to the Gardner brothers for their saw mill.[54] This saw mill was first

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[53]This log pipeline was made from logs eight feet long. A hole was drilled in the center by a 2" auger. The logs were laythed on the ends so that they would fit inside each other. The joints were sealed with white lead and clamped down with a steel band.

[54]Edmund's son, Joseph, was in on this trade. Later, Edward M. Thurman sold his share to Edmund and Joseph.

purchased by Archabald Gardner from a Mr. Walton of Woodruff, Utah. It had been operated in Utah for some time and moved to Star Valley during the fall of 1889. This mill was probably brought across the plains by ox teams. It was an old type mill with screw head blocks.

At the time they bought this saw mill it was being operated in Dry Creek Canyon then it was moved to Willow Creek. It was located south of the creek on the north side of the low hills separating Willow Creek and Grover. It was a water power mill. Even today the mill race and the place of the water fall which made the power can be traced. Edmund and his boys would go down and stay a week at a time and saw lumber. They slept in the log cabin which was across the creek to the north near Joseph Hepworth's dairy. A lot of lumber was sawed while the mill was at this site, including more than 13,000 feet of two-inch lumber for the new Grover school house in 1901.

In 1903 or 1904 this saw mill was moved to the mill lot in Grover to saw a large pile of logs that was piled there. The boiler which had been purchased with the mill was used on the mill lot. Sometime between 1904 and 1906 Edmund sold his share in the saw mill, probably to Joseph Thomsen.

The Gardner mill boiler with another saw mill (a lever head block) was operated in Grover from 1907 to 1911. It was jointly owned by Edmund and Clarence J. Hepworth, James Jensen, Jr., and George L. Dutson. It was located just across the road west from Albert Jensen's home (now Ervin Jensen's home) near the canal. The mill was later sold to A. C. Allred of Fairview.

With the completion of the government survey in 1896, the building of fences was begun. At that time Edmund and Billy Sant operated a post boring machine in the school lot. The boring machine was used to bore holes in posts to make pole fences. It was run by horse power. They hitched four horses around a horizontal wheel. The horses would walk in a circle around the wheel. This wheel would drive a pulley, which was connected by a belt to the three-inch auger. Each hole drilled cost the customer about one and one-half cents or four cents per post with nine holes. While this business was in full swing, posts were piled high on the school lot, some with holes bored in them and some without.

Soon after 1900 Edmund bought Arthur Astle's place on Willow Creek (Ted Hale's place now). They used Mr. Astle's small log cabin located in a small grove of aspens. Edmund built a frame room near to it on the west side as a camp house with lumber from Hepworth's saw mill on Willow Creek. He moved his fifteen cows there, and also fifteen cows rented from Bishop Jensen. They would travel back and forth by team in the white top buggy to milk, sometimes staying down there at nights. Very often part of the family would stay longer than that. Emma says, "Dad and mother with some of the girls (Mary Simons at times) would stay on the creek and care for the cows." Clarence and Edgar stayed on the old ranch to put up the hay, and Emma stayed to cook for the hay men.

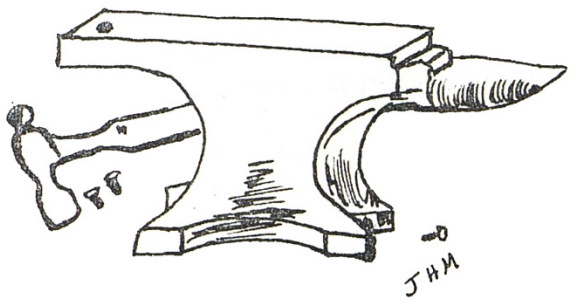
They cooled their milk in a spring nearby. The fresh milk was poured into large open pans, and then the cream was skimmed off. The cream was churned into butter in a barrel churn, probably the 20 gallon size. The butter was taken to Afton where it was sold for half cash and half store pay to the Kingston and Hurd store, which later became the Osmond and Hurd store.

Edmund made a large wooden box to fit just behind the back seat of the white top buggy. When they took the butter to Afton to sell, they would pack it in damp cloths to keep it cool, and put it in this big box. The butter would usually be in large chunks weighing as much as twenty-five pounds each.

From the few cows they had on the old ranch they would save the cream in a large, flat, metal can. This cream was sold by the inch to various dealers who churned the cream into butter. One inch of cream usually made a pound of butter. At this time Tommy Wilde was the cream hauler and the cream was sold to J.P. Thomsen to be churned into butter.

The price paid to farmers for their butter ranged from $.10 to $.22 per pound from 1898 to 1901. They were paid $.10 to $.12 per dozen for eggs in 1899.

Edmund also had a blacksmith shop. He was always making handy gadgets to simplify things for him. He made a water wheel to turn the grindstone, catches, locks, and other metal items. Also he used horse power to run the feed grinder he made.



Besides Edmund's dairy farm, saw mill, boring machine business, threshing, etc., he ran his farms (first on the ranch north of Grover, then the old ranch, and finally the ranch in Grover). The typical farm in Star Valley consisted of cows, cattle, horses, sheep, pigs, and chickens. A vegetable garden was planted each year. The fields were full of wild hay, timothy, alalfa, wheat, oats, and barley. The following is a summary of events on the 10th of November 1901 in the home of John and Caroline Hepworth. This will give you an idea of what occurred on a farm. "John was out and put the cows in the stable. We are just milking four cows now. We make about ten pounds of butter a week. Butter is now 20 cents a pound; so that is better than no butter. We have eleven head of cattle, four head of horses, two sheep, one pig (we just killed the other), and twelve chickens. We have plenty of hay to feed through the winter. We just got 900 pounds of flour the other day. We have some potatoes and carrots, and some fruit for a change. We won't starve this winter."[55]

Edmund's sons were very industrious. They worked out whenever possible to help the family finances. Joe worked at Fort Bridger one year. John and George hauled lumber from Thomas Fork to Cokeville. For several years they both went to the shearing corrals near Cokeville and sheared sheep. One year they got a haying job at Blackfoot, Idaho. They came back with $65.00 and gave it to "pa." He bought a suit of clothes with it. When George was 21 (in 1893), he spent five weeks threshing in the Snake River country, Iona, Rexburg, and St. Anthony. He took pay in wheat, five bushels of wheat, or $2.00 per day. The wheat was ground into flour and he hauled home 1,300 pounds of flour for the family. The money earned from these extra jobs helped

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[55]Letter to Martin Thomsen from Caroline Hepworth.

pay the taxes. One of the boys said, "I didn't know how pa would have met it, if we hadn't worked." These extra wages helped the whole family.

Edmund was one of 16 men to form a co-op store. It was run from 1907-1909. It went into the red and folded up. Edmund paid extra to try and keep it going.

The Closing Years of Edmund's Life

After Edmund traded places with John Miles, he lived quietly with his wife, Lydia, at the mouth of the canyon. He and the boys looked after Hannah's needs. It should be remembered that Lydia still had a family of girls at home. In 1907 when they moved to the ranch in Grover Edmund was 66, Hannah 73, Lydia 51, Emma 20, Lovisa 18, Stella 15, Grace 13, and Florence 8. All the rest of the children were married.

They made this ranch a very productive place as well as a beautiful one on which to live. They had a small orchard of apple trees and a large vegetable garden. A lovely flower garden and rows of trees adorned the place. They made a reservoir for irrigation and it was full of planted fish. Edmund made a large water wheel which was used to turn machinery that ground the grain and a smaller one which was used to sharpen tools.

On this ranch they had some horses, cows, sheep, chickens, pigs, etc. His boys assisted with the farm work. His girls knew what needed to be done in and around the home and did it.

Edmund would often drive to town in the black top buggy. Some of the grandchildren living nearby used to watch for him and open the big wooden gate at the foot of his place. Many times he would give them peppermints, and they tasted delicious to them especially since they came from their grandpa.

On the 17th of September 1912 Edmund and Hannah celebrated their Golden Wedding Anniversary. There were friends and relatives from Idaho and Utah present. A dinner was served to everyone.

Grandpa spent his 74th birthday at the home of his daughter's, Lovisa. We wonder if he had a forewarning of coming events because he said he felt gloomy. He said, "I feel like I want to cry," then he closed his eyes tight.

Seven and one-half months later, the 27th of October 1915,[56] Edmund passed away in his home. The cause of his death was cancer of the stomach which he had had for six months. He was buried the 29th of October in the Grover cemetery.

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[56] Edmund's death certificate lists his death date as the 28th of October 1915. All family members who were present at this event wrote in their records the 27th. Rose E. Hepworth wrote in her diary the 27th. She wrote in her diary daily. Grover cemetery records also have the 27th as his death date.

XI

SPECIAL CHARACTERISTICS OF EDMUND

Edmund had many good qualities and talents. The knowledge of some of these has been handed down to us, but some have passed us by. We would like to share those of which we are aware.

Edmund was an honest man. One time Russel King Homer said of him, "I wouldn't be afraid to trust Ted Hepworth with a load of uncounted money. He was honest to the core." He was honest in all of his dealings. Many times when he spoke in meetings or advised others, he admonished everyone to be honest and upright. He always spoke his mind and he practiced what he preached.

Edmund was a good family man. He married three women from England and had a total of 17 children, 11 girls and 6 boys. He was proud of his families and of the fact he had more than one wife. Some of the brethren would deny having more than one wife when severely persecuted because of polygamy. Edmund would say, "Before I would deny having my wives and children, I would rather let them take my head from my body."

He always took care of the needs of his wives. At the time Edmund was obligated to spend more time with Lydia's young growing family, he was ever watchful and concerned for Hannah's welfare. There are enteries in a brief diary kept by Clarence from 1903-1904 that demonstrate this fact. Many times Clarence was sent to Grover to saw wood. Once he went over and killed a pig. Another time he took over a load of hay and a cow. On May 11, 1904 he planted potatoes for her. Other times he had dinner with her. He went over frequently and a good share of these times he was helping his pa saw wood, etc.

Edmund was respected by his friends and relatives. This fact is shown by the respectful way he was received when he visited them. In May 1903 when Edgar was married to Mary Simons and also left on his first mission, Edmund and Hannah went with them in a covered wagon. "We stopped on our way out of Star Valley on the Old Crow Creek road to Montpelier and visited with Eleanor Bee Hess then on to Fish Haven to Jane Bee Schofields then on to Hyrum thru the Blacksmith's Fork Canyon from there to Brigham City to Harrisville, stayed all night at these places, then on to Bountiful and Salt Lake City. On our way home we went thru Smithfield up to Treasurton, Clifton, Clarkston, Cleveland, Gentile Valley, Grace, Idaho, Soda Springs, Georgetown and Montpelier. All along the line the women hugged and kissed Teddy. He was so loved by all. We were gone a month..."[57]

One time he visited Will Homer in Provo. Will was so glad to see Edmund that he picked him up out of the buggy and carried him into the house. They loved Teddy.

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[57] Correspondence with Mary S. Hepworth the 11th of February 1966.

He was a hard worker and very industrious; he always gave dignity to honest labor. He reproved idleness; his motto was: "Progression through constant work." His accomplishments revealed his attitude about work. He said, "I am a direct descendant of those old fashioned homes, when the things they gained was through honest toil."

Edmund was a humble man and depended upon the priesthood and its authority. He always appeared as the patriarch in his home. Many times he was called upon to bless the people and members of his own family. He was his brother's keeper.

Being on time was important to Edmund. He was always on time for all appointments and didn't have much patience for those who were late especially those who admitted they were late on purpose so that they could feel the power of their position or enjoy the attention when they finally arrived. When he got a late start, he would quit work early. He would say, "I am not going to be late twice in one day."

One thing that was very noticeable about Edmund was that he kept his place looking neat. He always put his machinery and tools away when they were not in use. Every piece of farm equipment had to be in the shed. His tools were also kept in their place, neatly hung or put away. These items were costly and he took good care of them. Edmund also demanded this same respect from his children and others. He was fussy about lending things out.

Edmund seemed to be a genius about making and doing things. Every detail of his farms seemed to bring out this fact. From the greatest to the smallest detail everything was in order and well construted. He made all kinds of handy gadgets for the farm yard and his homes - everything from door hinges to hay poles.

Some have said that Edmund was too hot headed to handle horses, that he expected too much from them. Yet one cannot help but recognize his ability in handling horses. For instance, one mare refused to pull up a load of hay with nets and hay pole and hold it. To get the mare used to the idea of pulling loads, he toggled up an outfit in the barn. He made a container to hold several large rocks and with a pulley to lift the weight, he hitched the mare to it in the stall. The idea was that before the mare could eat hay he must pull up the weight and hold it in order to eat. It worked. Soon this mare was pulling the loads of hay and holding them there.

Edmund took pride in his horses. He kept them cleaned and brushed. When on the road, they were harnessed with reins fitted straight. You would take notice of their neatness. One special team, Lot and Lice, were good runners. Many fun and friendly races were run on the way to town, meetings, etc.

Having a natural love for music, Edmund spent many hours playing his violin. He would play often for his family, and he also played for some community dances.

Even though he didn't have schooling, he was well read and an efficient mathmetician.

Many of us have often wondered why grandfather wore whiskers. None

of his children can remember him without them. It appears to have been the custom of the times. Most of the old settlers of Grover peered out of whiskers. According to history this was the second coming of beards to America. Those men that explored this continent wore whiskers. Then came the Pilgrims and the Puritans bearded almost to the man, but the beards of the first settlers did not last. By 1720 they had disappeared entirely. The fighting men of the Revolution were beardless. No signers of the Declaration of Independance had neither a beard nor mustache.

No President of the United States before Lincoln had any hair on their face. Until 1858 "Uncle Sam" was smooth shaven. Then almost out of the clear blue, whiskers covered the face of male Americans. When Lincoln was elected President, he was smooth shaven, but when he was inaugurated, he wore a beard. Nearly all the Civil War generals were full bearded. Whiskers became a sign of solid worth and a badge of integrity.

When Edmund came to America where beards were popular, he grew his. It was the advice of the brethren to those on the trail westward and on the frontier to let nature provide a protection for their face and neck. They were advised to throw away their razors. Whiskers were indeed a protection on their journey to Utah against the blazing summer sun, the hot winds, and dust of the plains.

The whisker fad, however, disappeared in America about 1900, but grandfather wore his beard to the end of his life. A beard took time to keep clean, trimmed and combed.

Grandfather was a fine looking man. As part of his wearing apparel, he always wore suspenders and a belt.

Edmund was proud of his mother country and showed it by keeping his native English accent. The family got a real big kick out of listening to him speak.

XII

SOME PIONEER EXPERIENCES[58]

Many events transpire in the lives of pioneers. Some are important, some help to build faith and testimonies, some make good stories to retell, and some are meaningful only to the person who experiences them. A few of these experiences are told and retold until they are remembered in some detail. Most are forgotten or changed through the years. Occasionally someone recognizes the importance of some and writes them down in a diary or a letter, and they are preserved.

Here are a few short excerpts of some experiences of Edmund and his family that have been gleaned from several of these sources. They should help to give a picture of the family and the times.

On their journey from Oxford, Idaho to Utah's "Dixie" the Hepworth family camped at Hot Springs near Ogden. Here the men took the cattle on the hill a mile to graze. Emily, Squire's daughter who was eleven, and Eliza, Edmund's daughter who was about seven followed the men. At 10:00 P. M. when the men returned, the girls were not with them. Needless to say, this caused a lot of worry because it was very dark. Hannah built a fire so the girls could see it if they were close by. Edmund started to shout as loud as he could. His voice carried very well and directed the way for them. Emily was the first to hear him; Eliza was a little deaf which was caused by a sickness earlier in her life. They were two frightened little girls. When they were located, they were holding hands; they could not be separated.

While they were living in "Dixie," they had built a stock shed by planting posts in the ground with cross beams resting on these posts, willows and sticks were laid on the beams; then hay or straw was piled on top. One of the beams rested in a V of a forked post. Soon after the shed was finished it began to rain, and it continued to rain for several days soaking everything. One night Edmund felt uneasy about the stock shed, so he got up and securely fastened a log chain around the fork of the post. The next morning he found that the post was split to the ground and the log chain was all that was holding it from parting and letting the roof cave in on the animals.

One day during that first summer in Star Valley, Edmund was away and Lydia was hard at work. She heard her little son, Clarence, screaming for help. She ran to his rescue and to her horror, found him in a bed of live coals. He had been dragging a log chain through the grass, going backward until the chain became entangled in the grass. He didn't notice that he was standing by a spot that had been set afire to burn out an ant bed. With all the strength and determination of a four-year-old, he tugged on the chain. Suddenly it broke free, and he went tumbling over backward into the coals.

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[58]These stories were obtained from William H. Hepworth, John E. Hepworth, Mr. and Mrs. David E. Hepworth, Mr. and Mrs. Clarence J. Hepworth, George W. Hepworth, and Miss Lilly Field.

Lydia bound up his wounds, treating them with the remedies of the day. Apparently Edmund was not told of the incident until one morning at the breakfast table he asked, "What is that smell?" A short investigation showed that it was Clarence's burns. They healed nicely, but they left scars that he carried all his life.

Another time the little investigator climbed up the corner of the cabin to where his mother had hidden some lye, he upset the harsh chemical and it spilled down his neck, leaving more permanent scars.

One night Edmund and Lydia went across the street to an entertainment. They decided to leave the children home in bed. Sometime later, Lydia felt uneasy, afraid for her baby Emma, so she went to see if all was well. To her amazement and horror she found Emma so entangled in a blanket that she was almost smothered, in fact, the blanket was wrapped tightly around her little head. She no doubt did it herself in her sleep. Almost frantically, the mother unwrapped her baby. Yes, she was alive, although nearly smothered! She soon was all right. To use Lydia's own words, "Emma was almost black!" Another instance of obeying the promptings of the Holy Spirit. "I never left them again," Lydia said.

In May 1889 two or more of Billie Sant's children were suffering with that dread children's disease, diptheria. Edmund was called to help administer to the afflicted ones. He did not hesitate, but did his duty as he termed it, helped all he could. In spite of all they did, little Jimmie died. He was the first to be buried in the Grover cemetery. Edmund and his family were indeed blessed as no one else got diptheria.

During those early days in Grover, the cows pastured on the north hills. Thus, the cows needed to be gathered in at the end of each day. It was Clarence's task to hunt and bring them home. On one of these hunts, it was almost dark before he found them all. The lonely howl of the coyote sounded so near to this little boy out in the hills that it filled him with fear. Soon the coyotes seemed to be all around him, and he tried frantically to get the cows headed for home and make them hurry, but they seemed to go slower than ever. He made up his mind that he would go earlier after them next time.

As the first of May drew near in 1895, one of Edmund's boys and some of his playmates were looking forward eagerly to that great day. They had planned a big May walk. They were going to the hills to spend the greater portion of the day. On the morning of May first, Edmund told him of his plans for him that day; a big walk it was, but far different to the one already planned. They were cropping on the old ranch, and his help was needed. So he trudged behind the harrow the entire day. Afterwards, he and his brother often laughed about the big May walk, although, the funny side of it did not reveal itself to him at the time.

During the winter of 1894-1895 the brethren were logging on a ward project up the canyon. The trail down which the logs were skidded had been made slick and icy by the work of the preceeding days. Before anyone went up that morning, they were all cautioned not to skid any logs until all were safely up the mountain. Some young fellows hurried up the mountain and without thinking, sent a log down. Edmund and a young man were still in the trail picking their way along when they heard someone yell, "Look out below!" He looked up and saw the log coming like a shot. There was no time to climb out

of the way. Edmund took the lad by the hand and took off his hat as a gesture of faith. The log was a bent one and as it slid passed them it rolled in such a way that it did not touch them at all.

John E. married Mary Bee[59] the 3rd of September 1896. They moved into the doubled-roomed house on the first ranch. During the winter of 1897 Mary became very ill. One night she lay very low, and John realized he needed help right away. Mary was too sick to leave to make the five mile trip to Grover and back for help. So John stepped out into the cool clear night and in desperation yelled to his pa who was living in Grover. Edmund heard the call clear and plain; he answered back, "What is it son?" The answer was clear, "Pa, I need help now." Edmund quickly harnessed his team and went to John. The pair administered to Mary. She began to improve but not too rapidly. Soon her sickness was brought to the attention of the bishopric. Monday, the 22nd of February, a special meeting and fast was held by the brethren. Several brethren offered prayers in behalf of Sisters Amelia Andersen and Mary Bee Hepworth. Two days later the funeral for Amelia Andersen was held, then two more days Mary Bee Hepworth's funeral was held. After that John could not stand to live way down there on the ranch so he lived around with his folks. He finally sold the ranch and purchased a place nearer town.

One major event that touched many lives in the town of Grover was an epidemic of smallpox in 1904. It all started when the local school teacher, Miss Lilly Field, returned from Christmas vacation at the pox-infested city of Soda Springs, Idaho. She came down with it and many people in the valley were exposed to it. The people of Grover were quarantined for a couple of months. This meant no school nor church. Miss Lily boarded with Edmund and Hannah in the home on the mill lot so the whole family was exposed to it. In a letter written years later, Miss Lily describes the whole incident in detail. We will quote a sentence or two from that letter.

"Mrs. Hepworth had had it and was ready to do all she could to nurse any who might take it. Edgar's father Edmund came up and sat in my room and said, "I know we won't take it! We won't take it!" as he slapped his hands on his knees. Poor old fellow did come down with it as I was being released from quarantine." He was kept in one room on the old ranch with the middle door covered by disinfected and carbolic acid sprayed sheets. No one entered his room to take his meals, etc., but his wife. In the meantime Clarence and John found solitude in John's barn where they knelt and humbly asked our kind Heavenly Father to restore their dear father to health. Soon he was well on the road to recovery.

A few days later they were afraid Clarence was coming down with the smallpox. While Clarence sat on a chair inside the bedroom with the outside door open, Edmund administered to him. Outside by the little gate stood George and John exercising their faith for his restoration to health. Others also fasted and prayed for him. He was made well and strong soon and did not have the disease. He was out of circulation only two and one-half days.

Miss Lilly Field asked each family to donate a log to build a fence

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[59]Mary Bee was born the 18th of January 1875 daughter of Richard John Moxey Bee and Mary Jane formerly Hepworth. Mary Jane was a sister to Edmund.

around the school yard. As Edmund was hauling his log to the saw mill which was near the school, he saw Mr. L. C. Jensen coming with his log. Each hurried his team to get his log there first. They ran neck and neck. Both logs reached the mill at the same minute. Miss Lilly referred to this incident as, "Healthy rivalry. Happy days."

Shortly after the family moved to Springdale John came up missing. They hunted all over for him. Once more Edmund's loud shouts saved the day. John was asleep in a feed box, and Edmund's shouts awakened him. Edmund had taken the feed box off the end of the wagon and stood it up by the fence. It was 3½' X 1'. John was playing around; he got cold so he crawled inside the box and went to sleep.

On the dairy at Willow Creek Lovisa had a narrow escape one conference Sunday. She was taking the cows from the corral to pasture on the other side of the river bridge. This was a bridge on the main road which crossed Salt River. She was hurrying the cows so they wouldn't interfere with those traveling from the Lower Valley to Afton. As the cows were crossing the bridge, it collapsed throwing the cows into the river. Fortunately Lovisa was just beginning to cross the bridge and had paused to watch the cows cross. It so startled her that all she could do was stand there and watch the cows as they struggled to get out of the river. She stood there until they were all out, then she hurried to their Willow Creek home.

Edmund loved his wives and desired them to get along as one family, sharing and doing things together. One night Edmund suggested to one of his wives that they go and visit the other one. In the process of going he picked up a lamp nearby to take with them. His wife protested saying that it was her lamp. Edmund immediately threw it on the floor breaking it to bits. Later he came with a new lamp and said, "This is our lamp."

XIII

HANNAH SCHOFIELD COWLING, 1834-1918

Hannah Schofield Cowling was born the 2nd of April 1834 at Westgate Hill, Tong, England. She was the only daughter and oldest child of David Cowling and Eliza formerly Schofield. As a young girl Hannah worked in a mill. It is thought that she ran a weaving machine.

Hannah was baptised into the L. D. S. Church September 9, 1852 at the age of 18. Two of her three brothers were baptised that same year and her mother was baptised in 1856. Both of her parents died in England, her father June 6, 1856 and her mother in 1865.

Hannah married Edmund Hepworth on September 17, 1862 at Birstal Parish in Yorkshire. They emigrated May 30, 1863. One of Hannah's brothers, Peter, emigrated at the same time. Another brother, Richard, emigrated a year later on April 28, 1864.

Hannah raised a respectable family of three boys and five girls of which three died in childhood. Also, as her own, she raised Eliza's two boys.

On January 2, 1890 the Grover Relief Society was organized and Hannah was chosen and sustained as president. She was set apart by James Jensen, Sr. Albina Jensen was chosen and sustained as first counselor and Lovina S. Thurman as second counselor.

Meetings were held once a month on the first Thursday. The sisters bore their testimonies and encouraged each other in work they had been called to do. At this time there were no outlined lessons in the Relief Society. They used the Woman's Exponent and read articles from it. Many times Hannah walked to Relief Society from the old ranch.

As early as February 5, 1891 the sisters began to feel the need of a Relief Society house. Sister Hannah mentioned this to Bp. Jensen. He said it was the right thing to do so she asked the brethren to help them. Later on the brethren went to the canyon to get out logs to build the house. A site was chosen on the north side of the meeting house lot with access to it on the north street but this house didn't materialize until September 15, 1957, sixty-six years later. Also Hannah tried hard to get a granary to store grain in. During this period the sisters donated wheat and oats and stored it where they could.

The responsibilities of the Relief Society was quite different from today. Besides caring for the sick they made burial clothes and took care of the dead. Hannah helped bring many babies into the world. Many times she stayed in the homes until the women could get out of bed which was always ten days.

The sisters in those days had but little money so their donations for charitable purposes consisted of thread, calico, wool, eggs, butter, and carpet rags. Eggs were sold to the store and goods bought for what the society needed. Very often eggs were sold at eight cents a dozen.

In 1906 Hannah was released as president of the Relief Society after having served faithfully for 16 years. At the time of her release she was 72 years old.

As to any woman, plural marriage was a challenge to Hannah. She never complained but always tried to do her part to keep peace in the family. In 1901 after moving Hannah to the mill lot in Grover, Edmund spent most of his time with Lydia and family. At this time all of Hannah's family were married except Edgar who was 22, but Lydia had six girls and one boy at home, the eldest being 18 and the youngest two. One can imagine the trial this would have been for Hannah but she was a noble person in the way she handled herself, never grumbling and always with patience. Polygamy was a difficult law to live, and it was harder on the women than the men. We admire these women who lived this law of God.

Hannah had a strong testimony of the Gospel and did her best to live up to its teachings. She set a good example for her family and all her associates.

She had a kind sympathetic nature and was a peacemaker. These characteristics are well portrayed by her devotion to the two little boys when their mother died. She also kept a welcome spot in her home for those who needed one.

Hannah loved flowers and enjoyed having them around. In her later years when it was hard for her to dig in the soil, she had Edmund put in an extra window on the east side of the kitchen of the double-roomed cabin on the mill lot. Onto this window she had a flower box built. In the spring of 1902 she sent back East for some bulbs and had a lovely window garden.

Whenever needed, she helped the members of her family. She helped bring over 40 grandchildren into this world and helped Lydia with the birth of some of her children. When George's first wife, Camera, died, she did what she could to help.

We have some choice phrases written by Miss Lilly Field about Hannah which we would like to share with you.

> ...I told Mr. Jensen I'd like a boarding place to read, write and prepare work in quiet after the busy days in the school room. He told me there was only one place in Grover where there were no children and that was the home of Mrs. Hannah Hepworth, whose youngest son, Edgar, had gone on a mission. Mrs. Hepworth was from Wakefield, Yorks., Eng. and had seen Queen Victoria. She honored her Queen. I think she gave me room and board for $10.00 per month. The wages there for primary teachers was $45.00 per month then... Each term when I went back to teach, kind Mrs. Hepworth would try and have something new for my little room; a new cushion for my chair, or a new curtain for the one window in it. Always an act of kindness she tried to do. These acts through the years have endeared the doer of them to countless numbers.
>
> The cottage was small, a log one; but oh, the kindly welcome I received from this lovable lady. She was seventy years old,

> short and fleshy, so pleasant and nice. I thought my! How old she was! Her daughter-in-law, Mary, lived with her. Mary told me she and Edgar were married only five days when he went away on his mission to San Francisco, Calif. That was something I'd not heard of before. What a strange way for a young bride to be left behind. Mary was an unusually bright girl and we became great friends...
>
> When dear Aunt Hannah needed drinking water she'd take a small lard bucket and say, 'I'll get water at Rich Astle's spout.' I'd laugh and beg her to let me bring the water for her. She would be out of breath when she got to the house.

In the spring of 1906 Miss Lilly Field left Grover and that left Hannah alone. In the fall of 1906 Edgar and Mary stayed with Hannah for the winter. Edgar was the postmaster at that time.

In the summer of 1907 Hannah went to live with Edgar and Mary who had bought them a home of their own from Rich Astle. This home was located on the lot where Gus Larsen now lives.[60] She lived with Edgar until about 1915. At this time she moved into John's old home (see map page 40) which the family fixed up for her. She lived here until her death in 1918. John and Caroline lived in a new home just south of Hannah.

In 1912 Edmund and Hannah celebrated their Golden Wedding. This celebration was held at the remodeled double-roomed cabin on the mill lot. A dinner was served to all those present. There were some friends and relatives from Idaho and Utah present. One of the grandchildren, Ezra Hepworth, got lost and couldn't be found anywhere. He was finally found behind the organ fast asleep.

Edmund died in 1915 and left 70 acres of land and four cows for Hannah. This helped to keep her. That Christmas each family member donated some money and bought Hannah a new rocking chair. This was her very first piece of new furniture. The next year she bought herself a new plush coat from the earnings of her cows.

At the age of almost 84 years on January 6, 1918 Hannah passed peacefully away in her sleep fulfilling the promise of her Patriarchal Blessing which stated she would never taste death.

We are fortunate to have the obituary of Hannah which we would like to share with you.

> After an illness of about two months, of a complication of diseases resulting from old age, Hannah Hepworth, wife of the late Edmund Hepworth, passed peacefully to the great beyond Sunday morning, January 6th 1918, surrounded by loved ones, at the home of her son John E. Hepworth in Grover.

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[60] This house was built by Gibson A. Condie and stood a little northwest of Gus Larsen's home. The Condie house was a long, one-roomed, log house with a flat roof.

Grandma Hepworth as she was lovingly called by all, was born in Tong, Yorkshire, England, April 2nd 1834, and at the time of her death was in her 84th year. She in company with her husband, set sail from her native home May 30th 1863, enduring the perils and hardships incidental to sailing vessel voyages, and arriving in New York July 19th... arriving at Salt Lake October 15th of the same year. After residing in Utah and Idaho for a number of years, from thence they came to Star Valley in 1888 where she has since remained until her death.

In the passing of this noble woman Star Valley has lost one of its orginal (sic) pioners (sic), and a most honored and beloved citizen. Thruout her entire life she was always patient, cheerful and most lovable, and her wise counsels will be greatly missed by all who knew her. Her mission in life seemed to be one of Peace on earth good will to man. She was a faithful and consistent Latter Day Saint always, and filled honorable positions of turst and responsibility, in the regilious (sic) cause she represented.

Besides a host of friends to miss her, and cherish her memory the following children survive her: Joseph Hepworth, of Blackfoot, Idaho, Wm. Hepworth and Eliza Jensen of Metropolis, Nevada, and Loretta Astle, David E., John E. and George W. Hepworth of Grover, Wyo.

Beautiful and impressive funeral services were held in Grover meeting house, Wednesday p.m. the speakers being A. P. Welchman, Lars J. Halling, Louis C. Jensen, A. C. McCombs, O. P. Peterson, E. M. Thurman, John Astle and Bishop Ray S. Thurman. A solo was also sang by Mrs. Charles S. Thurman. Interment was made at the Grover cemetery, the grave being dedicated by J. F. Astle.

The entire community join with the family in feeling the loss of this worthy and esteemed woman.

XIV

ELIZA SANT, 1855-1873

Eliza Sant was born January 15, 1855 in Runcorn, Cheshire, England, a daughter of John Sant and Mary Shaw. As a small child, her parents were converted to the L.D.S. Church in England and came to America. They came to Utah with the Job Pingree Company in 1863. Being only seven years old, she walked most of the way across the plains.

They settled in Smithfield, Utah and then later moved to Clifton, Idaho. Her father was a very hard working and stern man and was anxious to bring the rest of his family who were left in England to come to America, so Eliza learned very early to work and keep house.

Edmund Hepworth met John Sant in Clifton, Idaho where he ran a dairy. Edmund fell in love with Eliza who was a lovely young girl, fourteen years of age, and through her father's influence married her in the Salt Lake Endowment House March 24, 1869. He took her to Oxford, Idaho where he ran a co-op store. She lived with his first wife, Hannah, who had children almost as old as she. They lived in the same house.

Eliza led the singing in church and had a lovely voice. When she was fifteen, she gave birth to her first son, John Edmund. She and Hannah were very good friends and they got along well. Eliza was very considerate of Hannah's feelings. When she was seventeen, she gave birth to George William, September 20, 1872.

The following January, she became ill. It was thought that she had bowel trouble. Her lovely young life was taken on January 13, 1873. The day she would have been eighteen she was buried at Oxford, Idaho.

XV

LYDIA WELLS, 1856-1928

Lydia was born the 11th of October 1856 at Nethertown, Drighlington, Yorks., England. She was the third daughter and child of Joshua Wells and Margaret formerly Farrar. Her parents joined the L.D.S. Church in 1861.

Edmund had known and associated with the Wells family in old England when Lydia was but a child. He often held baby Grace on his lap. He had great respect and admiration for Lydia's mother, Margaret. Her mother was intelligent and a lover of fun.

As a young girl in England, Lydia worked out in homes. She also worked some in the mills.

Lydia was a very attractive girl. Her face was fair, her eyes were brown, and she had an abundance of very dark hair. Her form was slender and graceful.

When Lydia was 24 she left her home and came to America. She left Liverpool on Saturday, 10th of April 1880 on the steamship, Wyoming, with 120 other saints. This company arrived at New York on the 21st of April and at Ogden and Salt Lake City the 30th of April. You will note that Lydia's trip across the ocean on a steamship took only eleven days and the trip from New York City to Salt Lake City by rail took only nine days. This was by far simplier and shorter than the trip Edmund and Hannah took 17 years earlier. Lydia made this trip to Salt Lake City by herself. Other members of her family came over four years later.

Lydia worked "out" in Salt Lake City for awhile. She mentioned years later that she hoped none of her girls would have to work out. When she first started to work, she almost starved to death because she only had two meals a day. In England she had been used to four meals a day; the four meals included the teas.

Lydia had had many admirers, but her final choice for a husband was Edmund Hepworth who was 15 years her senior and living the law of polygamy. It would have taken careful thinking and the knowledge that she was making the best choice in order for her to take this step.

Lydia was quietly married to Edmund in the Endowment House on the 9th of February 1882. At this time she was 26 and Edmund was 41. Very few people knew of this marriage since this was a time of trouble for those practicing polygamy.

Lydia was an industrious woman and a good homemaker. In her work she took pride in being neat and clean. She was conservative and planned ahead to have sufficient clothes and food for her six daughters and one son.

She took great pleasure in making clothes for her children. Clarence remembered a blue velvet dress she made for him. It was trimmed in yellow

tan lace. He did not want to be put in pants because he liked the pretty dress. It was a custom in those days for the boys to wear dresses until they were about five.

Lydia was a woman who lived on the produce of her garden as much as she could. Each year she planted a large garden. All summer the family used the fresh produce and then in the fall she would prepare the vegetables to be put in the dirt cellar for winter use. Their garden in the town of Grover was well used because many chums of the family helped themselves to the fresh produce after school. The garden they had on the Grover ranch was a nice one. It consisted of garden vegetables, raspberries, strawberries, blackberries, currants, and even apple trees.

Each fall her girls helped her pick chokecherries and serviceberries on the hillsides. She canned them and also made delicious jam. Her bread and jam tasted the best ever to the grandchildren.

Each time Lydia moved into a new home she soon had the place looking nice both inside and out. She adorned the yard with flowers and nicely placed shrubs. She did her part in building each place.

She also raised some chickens. She gave them good care and was proud of their egg production. When they were producing eggs, she took the eggs to the store and traded them for one-half goods and one-half money. From her eggs and small milk checks she was able to purchase all the winter clothing for her family.

When they were milking a few cows, she would like to sneak out in the middle of the day and give the cows a few forks full of the choicest hay. Edmund would kid her about giving away the best hay.

Lydia's girls can remember their mother always being at home when they needed her. When they came home late on any cold night, they would find a warm brick in their bed so their bed would be nice and warm. Sometimes Edmund's duties kept him away from home a day or so at a time, thus, Lydia had to do the chores. Lydia loved her children, and even after they were married she was interested in them and did what she could to help.

About a year after Edmund died, Lydia sold the Grover ranch to Clarence Holbrook and bought a home in Afton from Anson V. Call. In about 1920 she bought Uncle Edgar's home in Grover (now Gus Larson's home). She lived in this home until 1925 or 1926 at which time a small two-roomed bungalo was built just east of this home for her. Stella stayed with her. She lived in the bungalo while her daughter, Lovisa, and husband, Gus Larson, lived in the home. This made them close by her.

As her health began to fail, she moved in with her daughter, Emma, and husband, Joseph Anderson. This home was located just west of the present Boyd Richen's home and has been torn down. She was living with Emma when she passed away on the 2nd of November 1928.

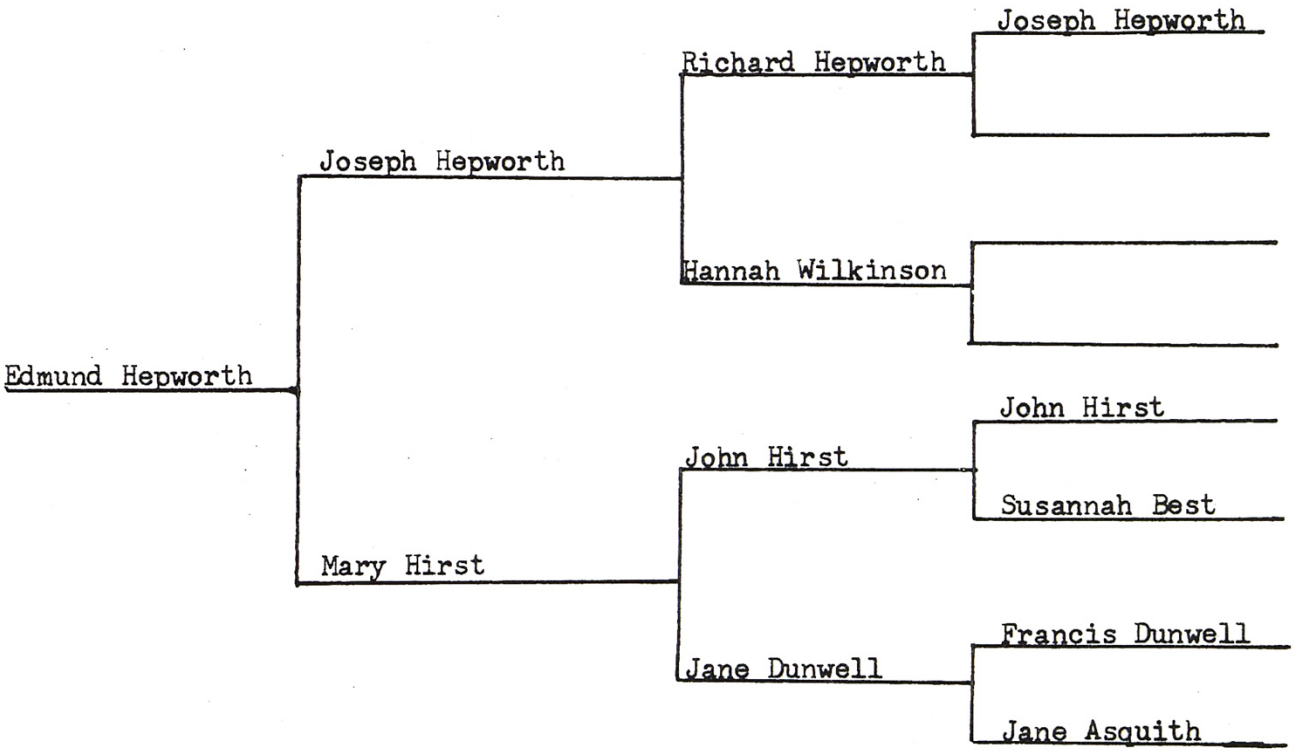
At Lydia's funeral on November 5, Bishop Edward M. Thurman, Lars J. Halling, and Louis C. Jensen were the speakers. Her grandsons were the pallbearers: Roaul and Marious Call, Myron Larson, Marvin, Fay, and Jay Hepworth. Anson V. Call dedicated the grave. (This was taken from Jay L. Hepworth's diary.)

APPENDIX

Genealogical Data

The family group sheets included are as follows:

1. Edmund Hepworth and Hannah Schofield Cowling,
2. Edmund Hepworth and Eliza Sant,
3. Edmund Hepworth and Lydia Wells,
4. Joseph Hepworth and Mary Hirst, and
5. Richard Hepworth and Hannah Wilkinson.



HUSBAND HEPWORTH, Edmund (farmer)

Born 7 Mar 1841 Place New Lane, Drighlington, Yorks., Eng.

Chr. Place

Marr. 17 Sep 1862 Place Birstal, Yorks., Eng.

Died 27 Oct 1915 Place Grover, Lincoln, Wyo.,

Bur. 29 Oct 1915 Place " " "

HUSBAND'S FATHER HEPWORTH, Joseph HUSBAND'S MOTHER HIRST, Mary

HUSBAND'S OTHER WIVES (2) 29 Mar 1869 SANT, Eliza (sld 29 Mar 1869 EH) (3) 9 Feb 1882 WELLS, Lydia (sld 9 Feb 1882 EH)

WIFE (1) COWLING, Hannah Schofield

Born 2 Apr 1834 Place Westgate Hill, Tong, Yorks., Eng.

Chr. Place

Died 6 Jan 1918 Place Grover, Lincoln, Wyo.

Bur. 9 Jan 1918 Place " " "

WIFE'S FATHER COWLING, David WIFE'S MOTHER SCHOFIELD, Eliza

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 F	HEPWORTH, Sarah Catherine Orem	23 June 1863	on the Atlantic Ocean				Aug 1864
2 M	HEPWORTH, Joseph Edmund	26 June 1865	Smithfield	Cache	Utah	20 Nov 1889 THURMAN, Mary Elizabeth	21 Apr 193?
3 M	HEPWORTH, William Henry	30 Aug 1867	Oxford	Franklin	Idaho	10 Oct 1888 NOBLE, Artemesia	22 Nov 1958
4 F	HEPWORTH, Hannah Eliza	5 July 1869	"	"	"	8 Nov 1889 JENSEN, James	15 Jan 1949
5 F	HEPWORTH, Mary Jane	12 Mar 1871	"	"	"		Nov 1871
6 F	HEPWORTH, Emily Anice	23 Sep 1872	"	"	"		15 Apr 1877
7 F	HEPWORTH, Lauretta	26 Sep 1874	"	"	"	9 Sep 1891 ASTLE, John Francis	24 Dec 1918
8 M	HEPWORTH, David Edgar	28 Nov 1879	Springdale,	Wash.	Utah	15 May 1903 SIMONS, Mary Elizabeth	8 July 195?
9							
10							
11							

HUSBAND HEPWORTH, Edmund (farmer)

Born 7 Mar 1841 Place New Lane, Drighlington, Yorks., Eng.

Chr. Place

Marr. 29 Mar 1869 Place Salt Lake City, Salt Lake, Utah

Died 27 Oct 1915 Place Grover, Lincoln, Wyo.

Bur. 29 Oct 1915 Place " " "

HUSBAND'S FATHER HEPWORTH, Joseph HUSBAND'S MOTHER HIRST, Mary

HUSBAND'S OTHER WIVES (1) 17 Sep 1862 COWLING, Hannah Schofield (sld 9 Mar 1867 EH) (3) 9 Feb 1882 WELLS, Lydia (sld 9 Feb 1882 EH)

WIFE (2) SANT, Eliza

Born 15 Jan 1855 Place Runcorn, Cheshire, Eng.

Chr. Place

Died 13 Jan 1873 Place Oxford, Franklin, Idaho

Bur. 15 Jan 1873 Place " " "

WIFE'S FATHER SANT, John WIFE'S MOTHER SHAW, Mary

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 M	HEPWORTH, John Edmund	10 Oct 1870	Oxford	Franklin,	Idaho	3 Sep 1896 (1) BEE, Mary	28 Apr 1953
2 M	HEPWORTH, George William	20 Sep 1872	"	"	"	1 Nov 1894 (1) THURMAN, Camera Besella	15 Mar 1955
3							
4							
5							
6							
7							

OTHER MARRIAGES

#1 John Edmund md (2) 10 Oct 1900 THOMSEN, Boletta Caroline

#2 George William md (2) 4 Jan 1911 MATTHEWSON, Annie Philena

73

HUSBAND HEPWORTH, Edmund (farmer)

Born 7 Mar 1841 Place New Lane, Drighlington, Yorks., Eng.

Chr. Place

Marr. 9 Feb 1882 Place Salt Lake City, Salt Lake, Utah

Died 27 Oct 1915 Place Grover, Lincoln, Wyo.

Bur. 29 Oct 1915 Place " " "

HUSBAND'S FATHER HEPWORTH, Joseph (1816) HUSBAND'S MOTHER HIRST, Mary

HUSBAND'S OTHER WIVES (1) 17 Sep 1862 COWLING, Hannah Schofield (sld 9 Mar 1867 EH) (2) 29 Mar 1869 SANT, Eliza (sld29 Mar 1869 EH)

WIFE (3) WELLS, Lydia

Born 11 Oct 1856 Place Nethertown, Drighlington, Yorks., Eng.

Chr. Place

Died 2 Nov 1928 Place Grover, Lincoln, Wyo.

Bur. 5 Nov 1928 Place " " "

WIFE'S FATHER WELLS, Joshua (1828) WIFE'S MOTHER FARRAR, Margaret

WIFE'S OTHER HUSBANDS

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 X M	HEPWORTH, Clarence Joshua	24 Feb 1883	American Fork,	Utah	Utah	16 Sep 1904 DUTSON, Rose Ellen	13 May 1961
2 F	HEPWORTH, Margaret Ann	11 June 1885	Bountiful,	Davis	"	12 Oct 1904 CALL, Anson Vasco	13 Feb 1922
3 F	HEPWORTH, Emma	10 Oct 1887	Grover	Lincoln	Wyo	12 Oct 1910 ANDERSON, Joseph N	1 July 1960
4 F	HEPWORTH, Lovisa Matilda	29 Aug 1889	"	"	"	16 June 1911 LARSON, Gustov Tarvald	28 Apr 1965
5 F	HEPWORTH, Stella	20 Oct 1892	"	"	"	25 June 1924 (1) GARDNER, William	
6 F	HEPWORTH, Lydia Grace	19 Oct 1894	"	"	"	10 Apr 1918 THOMSEN, John Christen	
7 F	HEPWORTH, Florence Rachel	6 Feb 1899	"	"	"	18 July 1917 HOKANSON, Julyous Arthur	
8							
9							

OTHER MARRIAGES

#5 Stella, md (2) 2 Sep 1943 WRIGHT, William Dean

HUSBAND HEPWORTH, Joseph (coal miner)

Born 11 Sep 1816 Place Mug Mill, Thornhill, Yorks., Eng.
Chr. 6 Oct 1816 Place " " "
Marr. 9 Apr 1837 Place Batley, Yorks., Eng.
Died 18 Apr 1878 Place Oxford, Franklin, Idaho
Bur. Place " " "

HUSBAND'S FATHER HEPWORTH, Richard HUSBAND'S MOTHER WILKINSON, Hannah
HUSBAND'S OTHER WIVES (2) 27 Oct 1873 LAMBERT, Ann (sld 27 Oct 1873 EH)

WIFE HIRST, Mary

Born 8 Nov 1820 Place Drighlington, Yorks., Eng.
Chr. Place
Died 21 Sep 1903 Place Salt Lake City, Salt Lake, Utah
Bur. 22 Sep 1903 Place City Cemetery, Salt Lake City, Salt Lake, Utah

WIFE'S FATHER HIRST, John WIFE'S MOTHER DUNWELL, Jane
WIFE'S OTHER HUSBANDS

Other Marr. of Children

#3 Edmund md (2) 29 Mar 1869 SANT, Eliza (3) 9 Feb 1882 WELLS, Lydia

#4 Squire md (2) 10 July 1871 COX, Margaret Ellen

#7 James md (2) 14 July 1873 SMITH, Melina

#12 Martha Annice md (2) DECKER, George

SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED) GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 M	HEPWORTH, Richard chr	20 July 1837 20 Aug 1837	Tong	Yorks.	Eng.		26 Aug 1837
2 M	HEPWORTH, William	26 May 1839	New Lane Drighlington	"	"		30 May 1851
3 M	HEPWORTH, Edmund	7 Mar 1841	" "	"	"	17 Sep 1862 (1) COWLING, Hannah Schofield	27 Oct 1915
4 M	HEPWORTH, Squire	4 May 1843	" "	"	"	9 Aug 1863 (1) DYSON, Emily	26 Aug 1920
5 F	HEPWORTH, Hannah	13 Mar 1845	Drighlington	"	"	6 June 1870 BALMFORTH, Charles	16 Mar 1920
6 F	HEPWORTH, Sarah	14 Mar 1847	"	"	"		2 Sep 1851
7 M	HEPWORTH, James	3 Mar 1849	Nethertown Drighlington	"	"	10 May 1868 (1) CALLOWAY, Sarah Ann	22 Mar 1937
8 M	HEPWORTH, Joseph	28 May 1850	" "	"	"	27 May 1872 GREEN, Mary Ann	23 Apr 1926
9 F	HEPWORTH, Elizabeth	16 Apr 1852	Drighlington	"	"		4 Oct 1856
10 F	HEPWORTH, Ann	16 Jan 1854	"	"	"		12 Apr 1856
11 F	HEPWORTH, Mary Jane	23 Dec 1855	Nethertown Drighlington	"	"	13 Dec 1869 BEE, Richard John Moxey	9 Mar 1926
12 F	HEPWORTH, Martha Annice	10 Mar 1858	" "	"	"	6 Jan 1876 (1) FAUBEL, Valentine	21 Dec 1936
13 M	HEPWORTH, Samuel	8 Jan 1860	Lumb Bottom Drighlington	"	"	28 Mar 1894 HANSEN, Alminnie	30 Nov 1928

HUSBAND HEPWORTH, Richard (coal miner)

Born (67-1851) 1784 Place Royston, Yorks., Eng.

Chr. Place

Marr. 26 Dec 1810 Place Thornhill, Yorks., Eng.

Died 12 June 1856 Place Drighlington, Yorks., Eng.

Bur. Place

HUSBAND'S FATHER HEPWORTH, Joseph HUSBAND'S MOTHER

HUSBAND'S OTHER WIVES (2) 12 Mar 1843 THORNTON, Sarah

WIFE (1) WILKINSON, Hannah

Born 1785 Place

Chr. Place

Died 20 Oct 1839 Place Tong, Yorks., Eng.

Bur. 23 Oct 1839 Place " " "

WIFE'S FATHER WIFE'S MOTHER

WIFE'S OTHER HUSBANDS

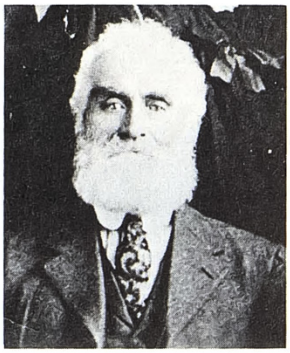
SEX M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZED)	GIVEN NAMES	WHEN BORN DAY MONTH YEAR	WHERE BORN TOWN	COUNTY	STATE OR COUNTRY	DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH YEAR
1 F	HEPWORTH, Mary	chr	25 Sep 1811 17 Nov 1811	Thornhill	Yorks.	Eng.	22 June 1834 THORNTON, William	10 Mar 1867
2 M	HEPWORTH, Thomas	chr	3 July 1814	"	"	"	11 Sep 1837 RUSHWORTH, Hannah	
3 x M	HEPWORTH, Joseph	chr	11 Sep 1816 6 Oct 1816	"	"	"	9 Apr 1837 (1) HIRST, Mary	18 Apr 1878
4 M	HEPWORTH, John		1822	of Tong	"	"		bur 5 Jan 1823
5 F	HEPWORTH, Sarah	chr	(28-1851)1823 19 Oct 1828	Tong	"	"	10 Mar 1844 OXLEY, William	
6 M	HEPWORTH, William	chr	(24-1847)1823 19 Oct 1828	"	"	"	7 Nov 1847 WILSON, Martha	
7 F	HEPWORTH, Anne	chr	24 June 1826	"	"	"		bur 25 June 1826
8 F	HEPWORTH, Rachel	chr	(23-1851)1828 19 Oct 1828	"	"	"	25 Aug 1850 MORTIMER, Thomas	
9 M	HEPWORTH, John		(18-1851)1833	Drighlington	"	"	3 Feb 1856 MORTIMER, Mary	
10								
11								

OTHER MARRIAGES

#3 Joseph md (2) 27 Oct 1873 LAMBERT, Ann

Joseph Hepworth

Mary Hirst



Edmund Hepworth

(1) Hannah Cowling

Joseph Edmund

William Henry

Hannah Eliza

Lauretta

David Edgar

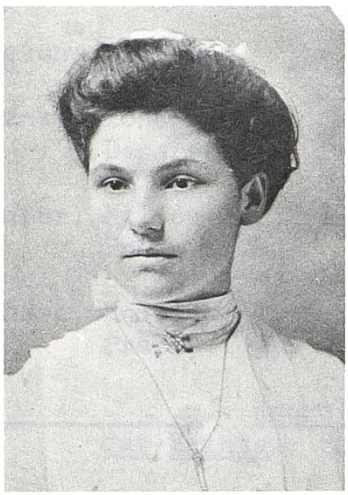
(2) Eliza Sant

John Edmund

George William

(3) Lydia Wells

Clarence Joshua



Margaret Ann

Emma

Lovisa Matilda

Stella

Lydia Grace

Florence Rachel

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Diaries of Rose E. Dutson Hepworth, Clarence J. Hepworth, and Jay L. Hepworth.

Interviews with Joseph Anderson, Edward M. Thurman, Ray S. Thurman, Lorenzo Jensen, Lars Halling, Andrew Carlos McCombs, Thomas F. Burton, George E. Astle, Mary S. Hepworth, sons and daughters of Edmund Hepworth, some grandchildren of Edmund Hepworth, and a few return missionaries from England while attending general conferences in Salt Lake City.