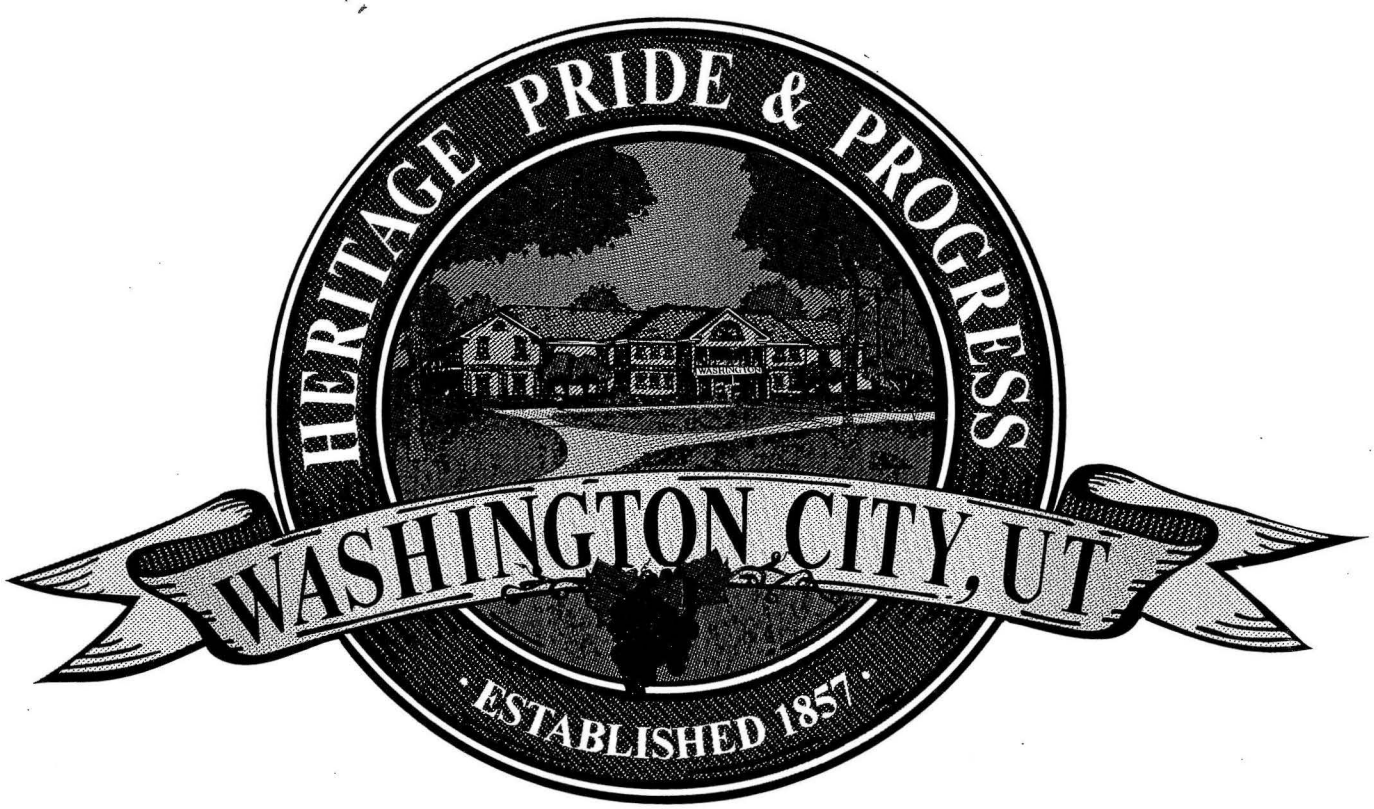
Washington City

"MONUMENT PLAZA"

May 10, 2003



HERITAGE * PRIDE * PROGRESS


HERITAGE PRIDE & PROGRESS
WASHINGTON CITY, UT
ESTABLISHED 1857

Monument Plaza

Histories of the First Group of Statues
May 10, 2003



-Location-

West of Old Rock School
Telegraph & Main
Washington City, Utah

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Scuplture Jerry Anderson
Histories Harold P.Cahoon

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Samuel Jefferson Adair
1806-1889



Samuel J. Adair was born March 28, 1806, in Laurens County, South Carolina. The Adair and Mangum families were closely associated, with both families moving to Pickens County, Alabama about 1828-29. Samuel married Gemima Mangum and five children were born to them while in Alabama. This same group then moved to Fulton, Itawamba County, Mississippi. It was here they first learned of The Church of Jesus Christ of Latter Day Saints, becoming members in 1845. Shortly after they moved to Nauvoo, they were forced to leave the area in the winter of 1846. They then made residence in Iowa, and while there, due to improper food, unhealthy drinking water and general unhealthy living conditions, many died. Three of Samuel's children, his wife Gemima and mother, Rebecca Brown Adair, passed away. In 1852 the group left and traveled to Utah with a large company of Mormons. They endured the usual hardships of the trek across the plains. Before they left Iowa, Samuel took David L. Sechrist, an orphaned child, to raise. While on the plains he adopted two more children that apparently had lost their parents. These children were Alfred and Ann Catherine Chestnut. When they arrived in Salt Lake City, Alfred recognized his real father's team of horses, but the supposed owner told Samuel to shut the boy up or he would shut him up himself. Some real skullduggery had to have taken place in Iowa. Samuel Adair raised these three children as his own.

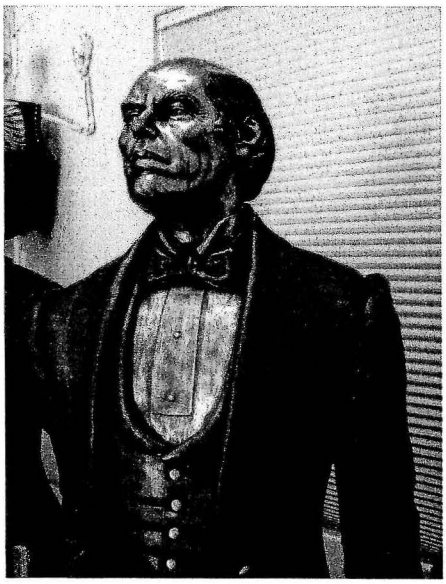
The Adairs and Mangums, after arriving in Utah, first settled in the Payson-Nephi area. While living there, they were called by Brigham Young to go south to settle the southwest part of the state and grow cotton. Being Southerners, they had grown cotton or at least had seen it grown. Samuel J. Adair was the leader of this group consisting of ten southern families. They left the Payson area in March and arrived in "Dixie" on April 15, 1857. The group explored the area and in May 1857 they met with the Covington group at what is now called Adair Springs and laid out the town of Washington, naming it after President George Washington. Samuel and his family resided in Washington for 20 years. During this time they called the area "Dixie" after their southern homeland. Samuel's brother, Thomas J. Adair and Mary, Thomas's wife are given credit for having the first white child, a girl, born in Washington City. Their daughter was born on the same day they entered the area, and she is recognized as the first white child born in Washington, Utah. They named this legacy baby, Mary Elizabeth Adair.

The Adairs owned six lots of land in Block 35 in Washington on which they built homes for their families. Samuel J. was one of them. Only John Milton Adair's home still remains. Samuel Jefferson's son, Samuel Newton Adair, became a well-known Washington citizen and Indian missionary. The records show that Samuel Jefferson had three children from Anne Catharine Laustdatter (Mattisen) in Denmark between 1839 and

1846. He remarried her in Salt Lake City in 1864. This was no doubt to fulfill his belief that he needed to do this to satisfy his church's creed. Anne Catharine also appears in the Washington City census of 1870, showing she lived a long life with Samuel. He was the father of twelve children and raised three adopted ones. During his stay in Washington he did some traveling. On one trip to Payson in 1858 his son Rufus was unintentionally killed, by a pistol shot. He went to California in 1860 and stayed there until 1861. Later in life he moved to Nutrioso, Arizona, to settle that area. He passed away in Nutrioso on July 6, 1889. One of his last statements to his children and friends was that he never raised his voice against the authorities of his church; neither did he fail to fill any mission to which he had been called. He died as he lived, a faithful member of the Church of Jesus Christ of Latter-day Saints.

None of the Adairs appear in the 1880 Washington census. They had gradually moved or had been called to resettle other areas including Minersville, Utah; Beaver, Utah; Panaca, Nevada and Nutrioso, Arizona. Even though the Adairs left the Washington City area in the 1870s, a large posterity of this family lives today in this same general area and the western part of the United States.

Robert Dockery Covington
1815-1902



Robert Dockery Covington was born August 20, 1815, a native of Rockingham, North Carolina. The Covington Clan came to Maryland in the 17th century. Some remained in Maryland and others went to Virginia, the Carolinas, and Kentucky. Robert thought that being in Noxubee County, Mississippi, he had drifted farther away than any others from his home land of Maryland. In Mississippi he and his wife Elizabeth were owners of Negro slaves and managers of a slave plantation. He was well experienced in growing cotton. He accepted Mormonism there, and after a two or three year delay, he traveled to Nauvoo in 1845. Like other church members, he was forced to leave Nauvoo and travel to Winter Quarters. Robert's family was not immune to the suffering that took place there. His wife, Elizabeth, could not weather the rigors of those hard months. After the birth of their son Robert Laborius on the first of August, 1847, in Scotts Bluff, Nebraska, they traveled to Salt Lake City. Elizabeth passed away on December 7, 1847, just a few weeks after they arrived in the Salt Lake Valley. While in Salt Lake, Robert married two women, Malinda Allison and Nancy Roberts. These two wives came with him to Washington and are listed in Washington's 1860 census.

Robert D. Covington was leader of the second group of twenty-eight Southern families who came to Washington on May 6, 1857. They met the Adair group at a spring

that is known today as Adair Springs. It was this entire family who, soon after their arrival, started to call the area Dixie after their southern homeland. The name quickly spread to all of the surrounding areas.

While on the plains he had a couple of experiences that demonstrate how unscrupulous some men are. A small-souled captain of the company came to Robert and told him that he had to leave behind some of his most cherished possessions, a complete set of law books. Being an obedient member of the group Robert did this by placing them at the side of the wagon road. The purpose of leaving the books was to lighten the heavily loaded wagon, which was slowing down the company's progress. The Saints had been told to take along valuable books, which he was doing. He learned shortly afterward that the captain appropriated them onto his wagons and proceeded on the journey. Robert was not happy about it, but he kept his feelings to himself, showing his true character not to be a complainer or find fault.

This "small-souled" captain came to Robert a few days later, after he observed that Robert had a very good small stove on his wagon. This stove would be a luxury when compared to cooking over open fires or a fireplace. Again the captain told Robert he had to leave it along the trail because it was too heavy and slowed down the company. Always trying to obey, Robert left the stove along the trail after the night's stop. When the company started to move out in the morning Robert built a roaring fire in the stove, which made it impossible for anyone to pick it up and place it in their wagon. Robert observed the guilty countenance of the captain when he beheld the glowing stove. He had no more trouble with that "small-souled" captain.

After arriving at the designated area, a meeting of the two groups was held in May 1857. This area became known as Adair Springs. They named the city to be, Washington and there was an election for all the civic offices necessary for the city to function. Robert was selected to be a branch president of the branch attached to the Harmony Ward of the LDS church. Immediately they started to build a dam on the Virgin River, dig ditches, prepare ground for planting, and perform all the many details to make the area livable. On August 1, 1858 the church branch was changed into a ward. Robert became the first bishop of the Washington Ward and served until 1869. His counselors were Harrison Pearce and Jonathan B. Reagan. In October 1869 Robert was called on a short-term mission to the Southern States. He returned in April 1870 with two families, comprising thirteen persons. He said *"a feeling of insecurity to life and property is very prevalent and has been greatly increased by the recent suspension of the military and inauguration of civil rule. The Ku-Klux-Klan is very numerous and powerful and no man's life is considered safe whose course is offensive to them. In consequence of this many of the people are moving to Texas and some to California."* Being a Southerner he used tobacco like most of the Southerners did. He smoked a pipe. The word of wisdom, a code of health by the LDS Church, was not enforced at this time since the people were struggling just to keep body and soul together. In a few years the failure of obeying the word of wisdom could result in disfellowshipping of church members.

Many of the pioneers obtained Indian children, keeping them from slavery and starvation. Robert also acquired an Indian girl from the local tribe when she was only two or three years old. He gave a horse in exchange for her. They named her Alice and raised her as their own. Her first experience with the family was to have a good warm bath. Not

being accustomed to this, she howled, screamed, kicked in anger and fright, but to no avail. She became one of the family and lived with them until she passed away at the age of fifteen. She was the victim of a children's disease for which she had little or no resistance.

Robert was in the Territorial Legislature from 1858 to 1859 showing his involvement in civic activities. Three local men served in this capacity: John D. Lee, Robert D. Covington and Francis Boggs. He was bishop when the settlers on the Muddy River Area found out that they were in Nevada and not Utah. Nevada wanted the settlers to pay all back taxes in gold. The new rate was at least five times more than they had been paying in kind, not gold. They were advised to leave, which they did. The Congress of the United States had certainly struck them a body blow when it moved the Nevada boundary a full degree to the east.

The community used the Covington and Lee homes often. Both homes were built of rock in 1859 and were two stories tall. They were similar in size, use of red rock sand stone and appearance. Lee's home had a rock fence around it. The fence was built using the extra rock not needed to build his home. Dances, parties, and church functions were just a few of the activities held there. The stairways to the top floor where these activities were held were located outside on the north side of the homes. To get to the top floor, one did not go through the living quarters of the homes. Brigham Young and other church officials were common visitors to these homes where they would stay over night and have their meals. Robert D. Covington's two-story rock home was built in 1859 and is still standing. It is the oldest building still standing in all of Washington County and is located on the northwest corner of the intersection of 200 East and 200 north.

Robert D. Covington had some oddities. One time while crossing the plains he went to obtain a bucket of creek water. He hung the bucket on his arm, got lost in thought, and when he reached the creek he laid down on his stomach and drank from the stream, then mechanically picked up the bucket and returned with it empty to his camp. He would tell his wife *"Malinda, ye've thus cooked these taters too hot."* She would reply, *"Now Pa, I thus can't cook taters cold!"* Speaking of the Heath brothers he said *"That Jake Heath is thus the meanest man in town! And his brother Bill is thus meaner than he is!"* Another time he was giving a talk in church, about Jonah and the whale. In the course of his remarks he absent-mindedly said that *Jonah swallowed the whale.* Francis Boggs, an early pioneer to Washington, spoke up saying, *"No Brother Covington the whale swallowed Jonah."* Bishop Covington being a little annoyed and with a broad smile and laughter came back with *"You thus sit down, Old Bushhead, (Francis Boggs had a full head of red hair). I thus tell you Jonah thus swallowed the whale and I thus tell you that's all there is to it."* You will notice that in his conversation he would use the word thus indiscriminately. Another time when the U.S. marshals were after him for having multiple wives, he went to the east of town to stay over night to get out of their grasp. While there he took his clothes off and turned them inside out and then put them back on. Returning the next morning a lady recognized him and said *"Good morning Bishop Covington."* He was surprised that she recognized him and asked why. She told him that she could recognize him anywhere. By turning his clothes inside out he thought that he would change his total outward appearance.

Robert Dockery Covington was a dedicated man and fulfilled his duty to his community, his church, his family and to himself. He came to Washington as one of its leaders in the spring of 1857 and remained here until his death on June 2, 1902. He now rests in the Washington City cemetery as one of the cemetery's stalwart citizens.

John P. Chidester
1831-1897



John Peck Chidester was born December 23, 1831, in Somerfield, Michigan Territory. He was named after his grandfather. His father was John Madison Chidester; his mother, Susannah Foy Chidester. As a child he went through the hard and perilous times that the Saints endured in going from Ohio to Illinois. The family had gone through cholera epidemics in Zion's Camp and also suffered with malaria in the new town that became Nauvoo. They were true pioneers and helped build Nauvoo, the beautiful. They enjoyed about two years of happiness in Nauvoo where several more of John M. Chidester's children were born. The persecutions became more violent, and the Saints started to leave Nauvoo in the winter of 1846. John was now about 13 years old. John P. and his father, John M., built a ferry that helped take the people across the Mississippi River. It was operated until every Latter-day Saint who wished to leave Nauvoo had crossed the river. In the winter of 1846-47 the family moved to Garden Grove, Iowa, and then moved on to Council Bluffs the following summer. They settled in Ferryville, a small town outside of Council Bluffs. John M. and his son John P. built and operated a grist mill that was run by horse power. The operation of the grist mill, producing flour and corn meal, greatly helped the life style of the Saints there. All of these events gave John P. experience and knowledge he would use the rest of his life. The Chidesters were scheduled to leave for the west on one of the early wagon trains but failed to go due to some last minute changes. The church authorities decided that it was far more essential because of his creative skills, for John and his family to stay to help the embarkation of others. Wagons and carts needed to be built and repaired to make the journey west. John P. again grew with experience, having been taught by the college of hard knocks. During these years in and near Winter Quarters, father and son were grinding corn, building wagons, carts, temporary living quarters and everything else that was needed.

It was in the summer of 1850 that the family actually made the trip across the plains. They were independent pioneers and were not attached to any company. After wintering in Salt Lake City, the family moved to Bountiful where father John made a living by building spinning wheels and other articles of furniture which he was well qualified to build and which were in great demand. They moved to Spanish Fork and then

in the fall of 1858 to Parley's Park. They remained there the winter of 1858-59, moving then to the Sixteenth Ward in Salt Lake City.

"It was inevitable that Susan Foy (the second child in the Foy family) and John Peck Chidester, with so much in common, should be attracted to each other. They were married and soon were pioneering the Spanish Fork area on the edge of Utah Lake. Their first home was a dug-out. Timber around Spanish Fork was difficult to obtain and very scarce. The dug-out was comfortable, affording protection from summer heat and winter cold alike. It was constructed by digging a hole in the ground about five feet deep, with steps leading down into the room. A roof of willows and mud stretched over all and a fireplace in the end opposite the stairway, provided heat, light and a place to cook."

"The young couple entered into the life of the new community with vigor. Not only did they work to establish a home in this new frontier, but they were concerned for the welfare of their neighbors, a trait by which they would always be known."

The training and experiences that John P. learned from his father John M. helped him to succeed in all that he accomplished the remainder of his life.

He was commissioned a captain during the Walker Indian War in the reactivated Nauvoo Legion. Due to Indian activities they sought refuge in the adobe schoolhouse, dug roots for food and did the best they could. No harvest occurred that fall so there was little or no food. The ensuing grasshopper plague and drought decimated the family, eventually forcing them to leave. After a short time at Parley's Park and a brief time in Salt Lake City, they were called to participate in the resettlement of Southern Utah. On Sunday, October 19, 1862, Thomas Bullock read both the father's and son's names from the pulpit, when he read the names of 200 missionaries to go to the Cotton Country. Both of their names are listed as coming to Washington in 1861-1862 on page 39 in The Red Hills of November by Karl Larson.

It is recorded that *" The journey south was an easy one most of the way. The Indians were at peace again and the young couple had high hopes for the future. Beyond Cedar City, however, the road became more tortuous. The Black Ridge with its deep, winding canyons and rocky hills, defied the travelers. Many times loads had to be lightened so the oxen could pull the heavy wagons up a steep incline, then the goods portered up. Brakes had to be applied on down-grades and sometimes a cedar or cypress tree attached to the wagon to slow the descent. At least once the wagon had to be lowered down a precipitous hill by the use of ropes (This is known as Peter's Leap.) They reached Washington 1 Jan 1863."*

Chidesters' first winter in Washington was tough. Their home was a wagon box which many of the pioneers had to use until they could build a more substantial house. He worked hard to erect a brush and sod shanty to help keep the family warm during the winter. Even in Dixie, the winters can be rather chilly. He learned to work with adobe bricks and rock which he later used to build more monumental buildings such as school houses both in Washington and St George. He soon was involved in building or helping to build homes for others. Prior to 1873 he built a two-story home for his family on Lot 3 Block 29 (in the resurvey of 1873) in Washington City. This home is still standing (2002). He is the first recorded owner of this property.

He was quick to clear the land to begin farming. Cotton, vegetables, grain, fruit trees and vineyards are some of the things he planted. In order to have farms, water was

necessary to irrigate the land so that trees and plants would grow and survive in this hot, dry, desolate desert. Washington had ample water from springs for culinary and town gardens, but water for the farms in Washington Fields had to come from the Rio Virgin River. Diversion dams were built only to be washed out by flash floods. There was constant need to replace and repair these dams. Chills and fever, known as the ague, and just plain hard work affected their effort to repair or replace these dams. The dams washed out twice in 1857, '58 and three times in '59 and at least once every year thereafter. The original pioneers of 1857 were completely worn out rebuilding the dams. Brigham Young recognized this problem and called the 1861-62 pioneers to come and reinforce the Cotton Mission.

To correct the problem of dam failure, the pile dam was conceived and built. It was to solve the problem forever and would be the dam of all dams. It consisted of driving four rows of piles into the river bottom so that the tops of the piles farthest up river were the tallest. They were then tied together like miners do in the construction of square set timbering. These squares were then filled with rocks and brush, which was to stop the floods from washing out the dams. John P. was selected to be superintendent and was given the job of finding, procuring and installing the piles. The timbers had to be 20 to 25 feet long and 8 inches at the tip. John P. did not let any grass grow under his feet. He found and obtained the timbers from Pine Valley Mountain. They were very difficult to obtain due to the steepness of the terrain. The pile dam was started in 1886 and finished in 1889. Sorry to say, but the dam was completely destroyed by two flash floods in December 1889. The populace was devastated. Many residents of Washington left and the population decreased by 50%. Those who stayed were too poor to leave. Half of the homes were vacant. John P. did his job, but the quicksand in the bottom of the river proved to be the reason why the pile dam failed.

It was necessary to find another place to build a new dam, or leave the area. At the water organization's stockholders meeting a motion was presented and carried to select five men to find another dam site using anything or anyone to complete their task. John P. Chidester was one of the five. Quoting from The Red Hills of November by Karl Larson, on page 105 we read:

"Isaac Macfarlane proposed that we go to Richey's threshing floor (Richey is James Richey who built the first cotton gin mill on Millcreek in 1858 and is the ledge of rocks which now constitutes the spillway of the present dam.) He suggested a rock and brush dam there. We went up to survey a ditch from a big rock that had fallen down on the south side of the river bed. John P. Chidester was with us. Isaac said, 'We'll put our headgate behind this rock.' Then we surveyed for the ditch. When we got up on the land away from the river I said, 'John, I don't like this proposition.' He said, 'We must have water.' There was a curve there I didn't like; I was afraid that the flood would cut in and destroy the ditch, dam, etc. He asked, 'What will you do?' I said, 'There is a hogs back coming down from the hill; we'll cut that down the right distance and make an apron [spillway]; we'll in, turn the river over the rocks and have a dam that will be here for our children and our children's children."

So the Washington Fields Dam was built where the Shinarump Sandstone crosses the Virgin River, which eliminated the quick sand problem. John was the engineer

who helped build the Washington Fields Dam. He suggested that the water being taken to the diversion canal should be taken to the rear of the dam first and then put into the canal. It was built so the water was taken to the canal from the front of the dam through a tunnel. John P. said they would have trouble with this because the area and entrance to the tunnel would always be choked with trash. He was correct. The dam was changed soon after being built to the way John P. had suggested and has never given any problem since. See the diagram on page 110 of The Red Hills of November showing how the dam was first built and on page 116 a diagram showing how the dam was changed as it is today. Building the dam at this location raised the elevation of the diversion canal by 45 feet above the location of the original brush and rock dams. This meant that the land that could be irrigated doubled in size and greatly increased the number of farms that the pioneers could develop.

One of the first engineering jobs that John P. had was the building of the Cotton Factory in 1865-70. He was the chief carpenter and superintended the construction of the factory under Appelton Harmon, the general contractor. John P. obtained the timbers and did the mortise work in fitting the large timbers used in its construction. He did this mortise work by hand using hand tools.

Again from The Red Hills of November on page 130 we read,

"During the erection of the St. George Temple, John served in the surveying of timber sources and superintended the scaffolding on the building. During much of the time he was also serving his community in leadership capacities, from being member of the bishopric in the church to heading committees for civic ventures. He cared for his aging parents and accepted from them the responsibility of continuing the work of record keeping."

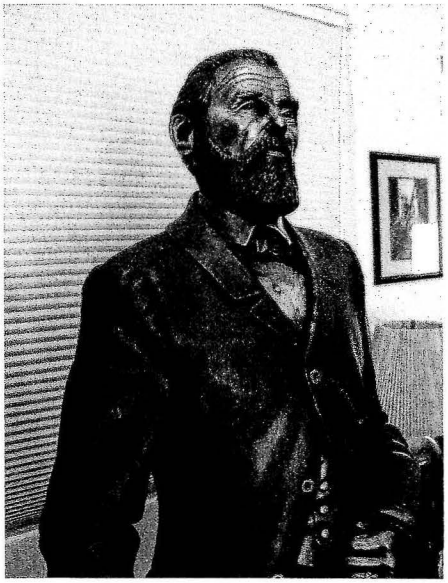
He was chosen to be a councilor in the city during the same election that selected the first mayor of Washington City, Mayor Thomas J. Jones in 1877.

After the Cotton Factory was completed, the laborious work of making cloth was solved. Mother Chidester had more time to do other things. The factory could do the spinning and weaving better and faster than those doing the same at home. With this new time Susan and the girls converted their attic to the production of silk fibers hoping to make silk dresses. John planted mulberry trees around the house which the girls picked to feed the silk worms. The children were old enough to work in the factory as well as Susan, which gave the family added income. From its early beginnings until it ceased to operate continuously, they took an active part in its operations. The Chidester children were called on to operate the looms when important visitors came to see the factory during its slow operation times.

John P. also built the tithing building and barn that was located just west of John D. Lee's stone mansion. The tithing building is still used but has been moved to the Washington Fields. He contributed much to the success of Washington City.

One thing that does not appear in the Chidesters' histories is that there is no mention of the rainstorm known as the 40-day and 40-night rain of 1862. This rain caused much damage and changed many of the town sites along the course of the Virgin River and other streams.

Peter Neilson (Sr.)
1813-1883



Peter Neilson was born in Kellerup Easter, Snede County Weile Amdt, Jetland, Denmark, on February 22, 1813. He was raised by his grandmother, Helvig Dorthe Christensen. In early records his name is spelled Nielsen and has changed over time to Neilson as the family spells it today. When he was sixteen years of age, he became an apprentice learning the tailoring trade. He studied for two years and became very good at this trade. On the twenty-sixth of November, 1847, he married Anna Maria Sornsen. Their first and only child, a boy, was born on August 31, 1848, in Jetland, Denmark, and named Israel Neilson. Peter's wife died February 1, 1852.

Peter became familiar with The Church of Jesus Christ of Latter-day Saints and joined the Church on March 2, 1853. He wanted to gather with the "Saints" in the United States so he left Denmark on November 26, 1854, with his small son, Israel and his servant girl. The time to sail to England according to the captain should take about three days; instead, they were on the boat from November 26 to Christmas Eve, a total of 30 days. At 6:00 pm on December 25, they landed at Hull, England. Several times the ship nearly sank. They went to Norway and back to Denmark before finally making it to England due to the storms on the North Sea. During the final leg of the journey, his words were:

" We remained here (Denmark) until a week before Christmas when the Captain said the sea was the smoothest it had been since we first put to sea, this being Monday, and on Wednesday he wished to again put to sea. Before starting two girls came to the ship and wanted their baggage that they might remain in Denmark. Before starting on Wednesday morning, one of the brethren prophesied that we should see America on the 11th of February 1855. Sailing out according to arrangements, we continued our journey without interruption until Friday at four o'clock a.m. when another gale commenced, the crew having to pump with all their might to keep the ship from going down. Three times during the day the fire in the furnace was extinguished and the brethren had to help carry coal and renew the fire as so much water came in at one time that a man said we were sure to go down. At eight o'clock a.m. we again turned for Norway. In the darkness we could see the lamps of another ship drifting directly toward us, the Captain being afraid that she would drift into our vessel. It came so near that the crew of both ships spoke to one another stating that they had been drifting for several hours. At two o'clock the next morning another cloud struck the ship though without damage. It turned the wind and the cook came and opened the cabin door, and said we shall now turn for England, ---"

The ship then proceeded to England. After a short stay in England they set sail for America on a ship that was made to carry 550 passengers but there were 700 aboard. When they arrived in America, they saw a light shining from the shore on February 11,

fulfilling the prophecy made by one of the brethren. They boarded another ship going to New Orleans. They were treated very kindly except for the second mate who was an evil man. Some of the passengers suffered considerably for the common necessities of life, which should not have happened since they had all paid a full fare to travel to New Orleans.

While at sea Peter married Karen Nielsen, his servant girl. Three or four marriages were consummated on the voyage during their crossing. He reported that the crossing was a pleasant voyage except for a few hours when a wind, a fearful gale, blew the ship back toward England. The voyage took six weeks and three days to travel from Liverpool, England to the mouth of the Mississippi River. There were eighteen deaths while crossing the ocean, mainly old folks and children. Their ship got stuck on a sand bar trying to go up the river to New Orleans. They remained grounded from Sunday until Thursday night. Thursday night the river rose six feet and with the aid of three tugs, the ship was pulled free. He was amazed at how cheap some items were in New Orleans: sugar 4 cents, rice 2 cents and bacon 6 cents a pound. An apostate Mormon tried to talk them out of going on to Salt Lake City but he failed and they journeyed up the river to St. Louis. Before they left New Orleans the captain of their ship came and told them from now on he was only going to take Mormons in his boat to cross the ocean. He told of a couple of crossings where the passengers soon after putting out to sea started to drink, play cards, quarrel and fight and besides they were filthy in their habits. Out of 1,000 passengers 700 died. On another voyage, he embarked with three hundred passengers, and from similar causes he arrived with only eleven souls. Disease had taken the remaining passengers. Peter pointed out that the principles of the Gospel of Jesus Christ had helped them to be better people and had enabled them to escape disease and death. Seventeen or eighteen members of the group died on the trip from New Orleans to St. Louis. Apparently the water of the Mississippi had been contaminated, which caused some of these deaths. The group lost only two from St. Louis to Salt Lake City.

While waiting to get outfitted, some worked in Leavenworth and Weston, Kansas. Taking in washing to raise funds to pay for their outfits, some of the clothes were infected with cholera, which made the dreaded disease spread through their group. Peter said that some days he and another young brother were called to administer to the needs of the sick both night and day. Consequently at times they did not undress day or night. President Snow gathered the group together and told them if they would repent from their sins they would not die from cholera. All that would repent would show by shouting "aye." All responded and from that moment on no one got cholera. The group worked in the areas for eight to ten weeks, and when finished purchased their outfits composed of cattle, horses, wagons and provisions. They changed the Captain of their group several times but came across the plains in good shape with only a little jarring. On September 6, 1855, they arrived in Salt Lake City, having been ten months and twenty days since leaving Copenhagen, Denmark, covering six to seven thousand miles.

Peter's family and a few others went to Fort Ephraim in Sanpete County arriving on the 18th of September. The area was not inviting because an invasion of grasshoppers had destroyed all the crops. They had brought enough provisions to carry them through until they could raise a crop the next year. While there, his wife, Carolin Karen Neilsen, gave birth to a baby boy on December 1, 1856, and was named Peter (Peter Neilson, Jr.).

They made their own clothes from the wool of two sheep that they had brought with them. The clothing was crude and scanty but served the purpose of covering them. In the spring of 1856 Peter planted wheat and potatoes and harvested 150 bushels of wheat and a good crop of potatoes in the fall. Since Johnston's Army was camped at Camp Floyd, he found a ready market for butter, eggs, grain and vegetables. Another child was born October 8, 1858, named Anne Maria, but she only lived for twelve hours. In the October Conference in 1862, he was called to go to Southern Utah, Dixie, to help colonize and grow cotton. He immediately sold his farm, house and everything else he could to get ready to leave. Much of his property was sold by taking notes, which have not been paid to this day, being 1882.

He said his faith had to be strong to go from a fruitful, productive area as Sanpete *"to one of the most uninviting regions of the country."* When they arrived at the Black Ridge, at a place called Kelseys, a number of brethren including Peter were selected to explore up and down the Rio Virgin River to determine the best place to stop. Lacking water or tillable land at other sites, he decided to stop at Washington where the people had treated him very kindly. Later he went back to Ephraim for his wife and child. While there he deposited wheat in the Tithing Office for future use that later proved to be extremely beneficial to his family. "One time after I had been in Washington for three or four years, the bishop came and asked me to go to Sanpete and buy flour for the people." The people gave what they had, not from their surplus but from what they would miss the least. It was a very difficult time. Returning, he weighed out the flour in small batches to those who had a portion. Stopping at Harrisburg he weighed out 800 pounds in 5, 10, 20 pound quantities. The people still had to struggle for many years to make a living. They would take their scanty products of cotton, molasses and wine and exchange them for other commodities they needed. Clothing was also scarce. Women had to card, spin, and weave just to make cloth from which the clothing could be produced. In time a cotton factory was established at Parowan where they could exchange their raw cotton for yarn. A roll of carding machines in Cedar City also helped to relieve much of the hard labor of making clothing. Then in 1865 the Cotton Factory was constructed in Washington and started to produce in 1866, which made it much easier to make their clothing. Peter had a store attached to his home where he sold items to everyone who wanted to buy. He did big business with the miners at Silver Reef in food staples. Dried fruit, raisins, peaches, pine nuts and wine were some of his major commodities he had to sell, exchange, or barter. He would send Junior to Salt Lake when he had enough items to fill two wagons to exchange for store items.

On May 21, 1873, he married Harriet Amanda Tyler, Oscar Tyler's widow. She had five children, three sons and two daughters. On January 1, 1877, he attended the dedication of the St. George temple. The family took advantage of the temple and had the sacred ordinances completed for them. In April, 1880, he was called on a mission to his native land, Denmark. Robert F. Goold was also called to his native England so they traveled together a good portion of their trip getting to their missions. The cost of going from Washington, Utah to Keilo, Denmark was $116.25. After being on his mission for 5 months, in August, 1880, Peter was released to return home because of his age. He was 67 years old. On his return home, only one person died coming across the ocean. He was

an *"aged brother of 61 years of age."* The officers and crew of the ship treated the LDS passengers very well.

From this time until the fall of 1882, he principally spent his time at home working in his orchards and vineyards. He is credited with being the first person to own a dropper and mower combination machine, used in cutting both hay and grain. This was a big improvement over the hand scythe and boom method. During the St. George Stake Conference held in 1882 he was called to be a counselor to Bishop Marcus Funk of Washington City. He said he entered upon his duties of his office immediately and preformed faithfully. Peter was also a member of the Washington Field Canal Company's board in 1877.

Peter Neilson became seriously ill the last Friday of November, 1882, while at Pleasant Valley (Danish Ranch). With difficulty, he returned to Washington having the chills and fever. In a couple of days his left foot started to swell and gradually extended up to his body. He was taken to Dr. Higgins who diagnosed him with dropsy. His leg abscessed several times. The abscesses broke often and would discharge large quantities of pus. This continued during the winter and finally in February of 1883 his leg healed. Again in Pleasant Valley while driving his team but living alone, he became very fatigued and took sick. He was in bed for twelve days. His son Israel and R. F. Goold brought him to Washington in a carriage knowing that he needed family care. On the ninth of April, 1883, he died. He lived to a good age of 70 years, one month, and 15 days.

One thing that Peter Neilson is very well known for is his gift of gold to pay the freight bill for the window glass to be installed in the Tabernacle in St. George. He took $600.00 in gold coins to David H. Cannon, the St. George Stake President, to pay the freight bill for the St. George Tabernacle window glass. Only $200.00 had been collected from the people in the St George area toward the total bill of $800.00. The bill had to be paid before the glass could be freighted from California to St. George and installed in the Tabernacle. Mr. Neilson walked all the way from Washington to St. George early one morning carrying the gold in an old blue bandana. He was not asked for the money; he just knew through his experiences during the night that he was to take the money to the stake president. He had saved the money so that he could add rooms to his meager home. His generosity made it possible for the window glass to be purchased and installed. When asked about giving the money he replied, *"I can get more money to build my house. Every time I see that magnificent building I shall be reminded of what I did with my six hundred dollars, and the Tabernacle will be there for people to see and enjoy long after I am gone."*

Randolph Alexander
1802-1879



Randoph Alexander was born in Union, South Carolina on March 22, 1802, and died in Washington, Utah on March 12, 1879. He married Murza Nix Alexander who was also born in South Carolina on September 20, 1815, and died in Washington on July 23, 1880. Randolph was 28 years, three months old, and Murza was only 15 years, three months when they married. They were married on June 11, 1830, in Tennessee. Murza bore him thirteen children, only one died as an infant. Randoph married two other women, Jane Pugh and Lucy Courser Taft. Their marriages were probably performed in Salt Lake City. Jane Pugh was born in Tennessee, died in Minersville, Utah, and bore him three children. Lucy Courser Taft was born in Massachusetts, died in Ogden, Utah and bore him four children. These marriages and number of children are recorded in the Family Search Ancestral files. When Randoph came to Washington, two of his wives, Murza Nix and Jane Pugh, accompanied him with all of their children while Lucy Courser remained in Salt Lake City in her comfortable home. She did not want anything to do with "pioneering." Murza Nix is listed in the Washington City census of 1870, and Alexander's personal histories record Jane Pugh as coming with the group to Washington.

Randolph being a Southerner, was familiar with the raising of cotton. Andrus, his father and Randolph were living next door to each other in 1832 in Weakley County, Tennessee. The tax rolls show that they owned five slaves and paid a tax of $7.72. In 1836 they met at a Baptist Church to hear Wilford Woodruff, a Mormon missionary, talk. The last minute, Elder Woodruff was refused the right to speak. The group then went outside to a man's property using the fence as material to have those present seated, and Elder Woodruff gave an hour and half talk on the principles of the gospel of Jesus Christ. Randolph was converted and joined the Church of Jesus Christ of Latter Day Saints, commonly called Mormon. From that time on Randolph and Murza never wavered in their testimony and faith in Jesus Christ. They spent most of their lives doing what the church asked them to do. Randolph was made the first senior president of the 7th quorum of seventies in October 1844. Father Angus did not join the church and was rather hostile toward it. It is easy to wonder if father and son parted under difficult circumstances. They experienced all of the persecutions, hardships and miseries that the other pioneers experienced from their journeys through Ohio, Missouri, Illinois, Nebraska, crossing the plains, and arriving in Utah. The Alexanders arrived in Salt Lake City, October 5, 1848. Randolph Alexander drove all the way across the plains with a team consisting of a mule and cow. To accomplish this feat took a lot of know how on his part. They settled in what is now Parleys Canyon near Mountain Dell where he took up 160 acres of land and

erected a sawmill. Later he moved to the Cottonwood area. By 1860 he is listed as being worth $1500.00.

In 1862 Murza and Randoph received a call to go to the Cotton Mission in Utah's Dixie. The mission was having a very difficult time and needed new blood to reinforce the communities. Once again they packed up their belongings and traveled to Washington City in the area called Utah's Dixie. Both Murza and Jane went south but Lucy remained in Salt Lake City. They had seen a wide variety of country as they traveled from Tennessee to Southern Utah, but they had never seen country like this inhospitable, hot, dry, dusty, barren, red rock, moisture starved desert. They experienced the problem of building and rebuilding the dams on the Rio Virgin River to obtain water to irrigate their land to grow crops in the Washington Fields. The disease known as ague or chills and fever and others sapped their strength and caused the death of many, especially the old and young. No fencing was available except to pile rocks making a fence to keep the animals out of their gardens. There was little or no feed for their animals, which made them incapable of working a full day's labor. The heat was unbearable during the summer, and they had no electricity or means to air condition their homes or their perishable foods.

They had been called to grow cotton, but many did not think it was possible because of the alkali in the soil, and it appears that Randolph was one of these with that opinion. He acquired land at the base of Pine Valley Mountain and raised cattle, sheep and dairy cows. He and his four sons also procured Moccasin Spring and surrounding area on the Arizona strip. They planned to establish a dairy operation and range to run cattle. It was at Moccasin Spring where Woodruff and Martha Alexander and Woodruff's brother, Murphy were living when the Indians went on the warpath. One night, eight Indians with war paint on their faces came to their cabin. Murphy was away at the time but was expected to return by evening. A long frightening night ensued. Martha was terrified but did the best she could not to show fear. The Indians were disarmed, fed and Woodruff played his concertina for a long time with his gun close by his side. The concertina playing kept the Indians occupied for several hours. When Murphy came home, he was a large and robust man, and could use a blacksnake whip with skill. The Indians were soon put to flight. Later in early spring, Old Heber, a friendly Indian reported to the Alexanders that the Navajos were on the way to murder them. They quickly left and proceeded to Washington. Randolph was told by good authority that the three of them had been killed by the Indians. He said how could that be possible when they are in my house. They had preceded the news that someone had been killed by the Indians. They had traveled all night by wagon, getting away from any Indian attack. It turned out that news of the killing of the Whitmores and McIntyres was reported at this same time. This news got confused with the Alexanders. Read in The Red Hills of November written by Karl Larson page 144 to 151 for complete details of this spine tingling event.

It is known that Randolph was involved in the building of at least three homes in Washington. On the northeast corner of the intersection of 100 East and 300 North there is a home still standing that was built by Randolph before 1870. It has been remodeled but the original red rock home is there. It was a one-room house and no doubt his family lived there. Randolph is the first recorded owner of this property. On the southwest corner

of the intersection of 100 East and 400 South was a relatively large two story adobe home built by Randolph in the 1860's. The date is believed to be 1867-68. The home has been destroyed and removed from the property. The earthquake that shook the area September 2, 1992 caused the home to fail to such a degree that it had to be torn down. On the northeast corner of the intersection of 100 East and 300 North stands a small adobe home. It was built by Randoph and his son, Benjamin. Benjamin owned the property in 1877 or at least the deed was recorded then.

In his latter years Randolph's eyes started to fail. He had finally lost his sight completely by the time of his death. On the morning of March 12, 1879, he passed away. He had been sick for six months. He and other Alexanders are buried in the Alexander Cemetery. This private cemetery is located on the southwest corner of the intersection of 200 E and 400 N in Washington City. He was always ready to give service to anyone, which would bring happiness to them or to anyone that needed it.

George W. G. Averett
1824-1902



George Washington Gill Averett was born January 20, 1824 in Maury, Tennessee. The following is taken from the history written by Mary Ann Price Chai, a great-granddaughter in July 1973, and is quoted but with some additions and deletions. *"He lived in this place till 1840 when his family migrated to White, Illinois. Their stay in White County was short and they soon moved on to Hamilton County near a place called Mayberry, a settlement on the Ohio River. Here they lived a quiet and sober life common to the farmers of his day. It was hard work and the family seemed to barely make a living for themselves for they had to raise all they could to be self-sustaining. "* In 1835 they heard of the LDS religion and were converted to it. Thirty to forty persons joined from this small area.

"April of 1836 found several of his family and some neighbors migrating to Caldwell County, Missouri and settled on a piece of land about 1 ½ miles from Far West. The land was rich and fertile and appeared to be the means of bringing prosperity to the family." The mobs grew more active and appealed to the magistrates to have the Mormons removed from the area. The burning of their homes and property plus the destruction of grain fields and farm animals made it impossible to live there. After several skirmishes and listening to the mobsters, Governor Boggs of Missouri issued his famous extermination order, which caused the already heavy persecutions to further increase. The Haun's Mill massacre was the direct result of this order and George left a vivid description of it. At this time his father, John Averett, passed away due to his strenuous work of sawing logs and clearing the land.

"During this time period George learned the trade of wheelwright and became proficient in it and in fact practiced this trade most of the days of his life in connection with farming. He lived with his sister Mary Porter in order to help support her and her family that had been left fatherless by the disappearance of her husband." He became proficient in being a wheelwright, blacksmith, surveyor and gunsmith.

"In 1848 news of the discovery of gold in California reached the country and George made ready to join the mass of eager humanity rushing west to strike it rich. They left in a group that appointed a Mr. John Donemore as captain of their affairs and after a trip averaging 20 miles per day and including in it many of the problems natural to travel in that day, they finally arrived in the gold fields. The work there was hard and not as rewarding as the glittering talks had led men to believe. Prices were high for the common necessities of life and when an early and severe winter came upon them and all sickness due to lack of fresh food, George became concerned for his life and decided to return to Pike, Illinois."

While working in the gold fields, he told of several places where they could recover 10 to 50 dollars of gold per day and not put in a full day's work. The living conditions, severe winter, and high cost of obtaining proper food ate up the gold he found. When he left California he did have gold in his pocket, which helped pay his way back home to Illinois. It is interesting to note that he paid only $25.00 to travel from San Francisco Bay to New Orleans by ship. He did have to travel overland to cross the Isthmus of Panama, going from the Pacific to the Atlantic Ocean. He had to pay $15.00 to go from New Orleans up the Mississippi River to St. Louis, which took five or six days. He left in 1850 and they were set ashore on the coast of Nicaragua at Relago Bay to start crossing the Isthmus of Panama. It was during the Christmas season and they gorged themselves on the bounty of the land and somewhat regained their strength. Fresh fruit was something they had not had for months. George relates a most interesting account of his trip through the countryside across Lake Nicaragua and finally to the Eastern coast and it is most interesting to read of his observation of the country, food, people and animals native to the land.

"The final part of his journey took him up the Mississippi River to a town called Clarksville, Mo, about 12 miles from his home and from there he tromped the rest of the way by foot. He arrived home sick and weak having been gone 2 years and traveled 10,000 miles and having incurred debt due to his terrible illness and theft on his journey."

Regaining his health, he borrowed money from his brother-in-law and started a small business. After two years of hard work he paid back his borrowings and on February 24, 1853, married Nancy Ann Turnbough in Pleasant Hill, Illinois. His father-in-law gave them a couple of five acres lots and they soon built a small cabin on it.

"George and Nancy started a blacksmith and wagon-making business in partnership with John L. Brant soon after and this necessitated their moving into Pleasant Hill and renting a house. By 1858 they had earned enough to move to Utah where they wanted to join with the body of the Church. They started out with their wagon, team, outfit of clothing and provisions and $300 in gold. The one sad note was that their son Eurastus died 6 days before they left."

He sold his place to Jacob Porter for three or four hundred dollars. Their son Eurastus was born September 12, 1858, and died March 12, 1859.

"On 3 Sept. 1859 the family arrived in Salt Lake City, Utah and rested for a while in the community of Union Fort with his brother Elisha, when another brother came up from San Pete county and persuaded him to settle in that area, which he did, erecting a house and corral just under the hill where the Manti Temple now stands. He was asked to go to Gunnison and there drove the first surveying stake and took up a claim and raised a crop of grain and vegetables. By 1861 he and many others were called to go to Dixie in Washington County, and open up the land. Orson Hyde told him that he would be blessed if he answered this call and so he once more pulled up stakes and headed south in company with his twin brothers, Elisha and Elijah."

George was not called specifically to go to Dixie but his brother Elijah was. Elijah wanted George to go with him. Having a great deal of love for Elijah, he accepted and prepared to go with him. Orson Hyde was asked if George could go and it was then that Orson Hyde told George he would be blessed if he went. George, his twin brothers, Elisha and Elijah pulled up stakes and moved south. *"He farmed this country as well as pursuing his trades as wagon master, surveyor, gunsmith, wheelwright, blacksmith and water master. He befriended the Indians and was named "George Fixum" because of the aid he rendered to them. With the exception of a short period when he moved to Arizona he lived in the town of Washington."*

The dams on the Rio Virgin River would wash out regularly and George became somewhat discouraged being water master.. The canals filled with mud and sand. He said *" The dam and ditch work lasted about 25 years, first as helper to make levees, put in gates, mostly in helping to build dams. Next to Superintendent, dam building, laying off ditches, etc. In a few years, we got up articles and incorporated on Dams, ditches, and bridges. In this institution, I held offices of President, all the time having to look after the dams and ditches."* He said that he was agreeing to act only until someone else could be induced to take the thankless job, which was evidently a tough twenty-four-hour-a-day assignment. Obviously he did not find anyone to take the job. *"Finally I was made dam builder and water master. In the course of time I became very tired of such losses as was common for me on the labor, and having bad health, through exposure, I declined to accept any more offices in the incorporation."*

"Becoming dissatisfied in Washington, in latter part of 1884, I traded my property to A. Perkins for some in Arizona. I wound up all my business, paid up debts which were very few and little, finally on March 27th, 1885, left for Arizona." The Washington Field Dam and canal were not completed until 1893, which solved the problem of the dams failing on the Virgin River. He left before the dam was finished, which solved many of the problems he was faced with while being water master. When he got to Arizona the property, which he had traded for, was nothing like it had been implied to be. He remained in Arizona for 19 months and then returned to Washington and took over his old property where he lived the remainder of his life. When he first arrived in Washington in 1861, he purchased a lot for $20.00 where the family lived in a wagon cover. It was at the time when it rained for "40 days and 40 nights." He had this to say about the storm. *"Soon after our arrival to Washington . . . it started raining to such*

an extent that it raised all the streams till they became turbulent, washing out all dams and sweeping out lots of farms and everything in its path. It left the Rio Virgin. . . in some places a fourth of a mile wide, bringing down from the Mountains thousands of cords of wood which were valuable to us for firewood and poles. Not only the Virgin, but all the streams in the country around were affected and many adobe houses were caused to fall." Shortly after the storm he gathered together a few logs and some stone and built a shanty, which he thought was the first shanty built by the 1861 immigrants. He was issued a surveyor's certificate for his Lots 2 and 3, Block 16 in the 1863 (original survey). The record shows him as being the first owner.

" He helped to build the St. George Temple and when it was completed both he and his wife walked the few miles to St. George, many times to do Temple work for their loved ones. He also was a brand master for a period of years and raised grapes, which he made into wine for the cash crop that was vital to purchase the things that could not be produced on the farm. Beekeeping was a hobby of his as well as horticulture and my mother remembers that there were trees on the farm that had many kinds of fruits on one stock."

It is said he had the first hive of bees in Washington. George Washington Gill Averett was a skilled wagon master, surveyor, gunsmith, wheelwright, blacksmith, water master, farmer, brand master and, if needed a carpenter. When the city was finally incorporated, in the election of February 1878, he was elected one of the city councilors and Thomas J. Jones, the first Mayor of the city. .

George W. G. Averett died January 14, 1902, and his wife on April 18, 1909, and both are buried in the Washington City cemetery.

Nancy Ann Turnbeaugh Averett was a large lady and devoted to her husband. She weighed 240 pounds and her casket was so large it would not pass through a door. She had to be carried outside and placed in her casket. Prior to her death she raised a garden and her own fruit, kept a cow, and raised a pig, so her needs were few. She wove carpets from rags and charged ten cents a yard. She smoked a pipe at one time and George bought her a clock to get her to throw her pipe away. Being Southerners the use of tobacco was common. The agriculture reports of the time show that several acres of tobacco were raised. Brigham Young told them if they had to use the weed grow it yourself. To show her spirit, it was told that "One day while dismissing Relief Society a mouse ran up her leg, she squeezed it with her hand and let the mouse drop dead on the floor after she quietly finished praying." She has thousands of descendants living today.

The Averetts certainly contributed to the growth and success of the Washington City area.

Jacob Bastian
1835-1924



Jacob Bastian was born on March 14, 1835, in Sundbyvester, Copenhagen, Denmark. He was the fifth child out of eleven children, ten of whom were boys. Bastian Sorensen, his father, was a seaman from childhood to early manhood. He made a moderate fortune at sea so he settled down to the quiet life of being a farmer. His mother, Marchen Olsen, was a daughter of an untitled land proprietor who objected to their marriage. He thought she should marry within her own social rank. Regardless they laid the foundation for a large family. Jacob did attend some schooling, entering when he was seven years old. At eleven his father passed away so the farm was left to the sons to manage. The majority of the responsibility rested on his youthful shoulders since his older brothers went to Copenhagen to work. Jacob, at such a tender age, certainly was busy tending his mother and helping to operate the farm. Even with all of these responsibilities he graduated from school at the age of 14. He attended the Lutheran priests classes and became a full-fledged Lutheran.

Quoting from a history of Jacob Bastian by Arthur L.Crawford, "*Young Bastian had always been a high-spirited lad. He was ever among the foremost of his associates, in all kinds of amusements. At the age of twelve, he with his partner was one of four couples selected from three hundred students to dance before the Crown Prince of Denmark. Three times he was "Barrel King." At a certain holiday held annually in Denmark, a barrel containing a cat was sealed in it, and was suspended some ten feet in the air. The competitors, mounted on fast steeds, would ride under the barrel at full tilt and strike it with a cudgel (a short heavy club). The one, who was successful in striking the hardest, letting the cat out, was pronounced the 'Barrel King'. His chosen lady would then advance and place the crown upon his head and decorate him with her colors. During the remainder of the day he would then act as master of ceremonies and at night he would lead in all the dances.*"

His favorite dance partner was Gertrude Peterson, who later became his first wife. He and his chosen lady, Gertrude, was one of four couples selected to dance before the Crown Prince of Denmark.

He entered the dockyards at Copenhagen as an apprentice ship carpenter soon after he graduated from school. He quickly learned carpentry. His mother died three years after his graduation of cholera, at his knee, showing how he cared for his mother. His mother's death released him from the time it took to care for her, so he went to sea. He became a sailor and worked as a ship carpenter, spending four years of his life at sea. At sea he physically fought all comers who challenged him. He wanted to be and was supreme. Again quoting from Arthur L. Crawford, a grandson of Jacob Bastian "*Grandfather Bastian exemplified this stock (Norsemen). He was well over six feet in his*

prime; raw-boned, with a firm chin, big ears, and with deep set and penetrating blue eyes that seemed to look into the very depths of your soul. Grandfather was a powerful, swift, and aesthetic athlete--fierce fighter and a constant champion of all sports."
Gertrude Petersen was a young, beautiful, intelligent and refined young lady. She joined the "Mormon Church" in 1854, and it was not surprising that she had little trouble in converting Jacob to the same faith. He joined in 1856. He tried to convert his brothers but they only ridiculed him for giving up his wealth and social position for religion. Gertrude and Jacob decided to get married and go to America. They applied to a Lutheran Priest to be married but were refused because they were Mormon. They joined a company of Saints going to America. Jacob gave most of his money to this company so that those who did not have passage could join the group. On April 18, 1857 they set sail for America. It took them eight weeks to traverse the ocean, landing at Philadelphia, Pennsylvania. When the company left Philadelphia for Utah, Bastian and wife went also. They traveled by railroad until they got to Iowa where their money ran out. They had to put their handcart together since they had bought the materials to make it in the east.

"In making these handcarts, Bastian being a carpenter, became very useful. Although Bastian was ignorant of the English Language he was fortunate in having such a good interpreter as his wife. She had learned the language while a girl in Copenhagen so she always acted as his spokesman and advisor. It was the month of June when this little band of Scandinavians started from the state of Iowa to make the longest trip ever made with handcarts. Without money or sufficient provisions, on half rations, they were to pull handcarts across the wearisome plains. Then by fording streams, climbing hills and meandering through the Rocky Mountains, they must reach Salt Lake City before winter sets in."

Jacob could have taken his bride and himself across the plains in comfort if he had not given almost all of his money to help others. Many times he was selected because he was young and strong to go back along the trail, after the night's camp, to help others who had problems during the days journey. He and many of the men would stand in water almost to their armpits and pass the women and children overhead in crossing streams. Jacob was always thinking of others.

One time while on the plains a group of soldiers from Johnson's Army were traveling right behind their group. A captain noticed that one of their oxen was lame so he offered it to the handcart company for food. Jacob and another man were selected to go back and fetch the animal. When they got there a stage came along and the driver shouted that the cursed Mormons had massacred a whole company of people at Mountain Meadows Utah. *"Down with the Mormon! How shall we kill the wretches? Shall we run a knife through them or shoot them down like dogs?"* The soldiers wanted to shoot the two right then and there but the captain protected them. The two could not understand or speak English. Just about the time that the dastardly deed was to be done, a sergeant Anderson, Swedish-American, forced his way through the mob. "Silence" he yelled, "Are you Indians or what are you? Why do you act like beasts?" He went on to say that these men had nothing to do with the massacre and could not even understand English. After a few moments, they allowed them to depart in peace.

His beloved and loveable wife, Gertrude, being delicate and sickly from the hardships of crossing the plains died only six days after they arrived in Salt Lake City.

Jacob was devastated. He built her coffin and had her buried. She was his only true love. He started to prepare to return to Denmark. Erastus Snow came and talked to him. Jacob had saved Erastus's life one time in Denmark from a mob that was going to kill him. Erastus told Jacob he would be sorry through the eternities if he went back and suggested that he marry a good Danish girl. He married Johannah Marie Sandersen, who came across the plains in his company October 29, 1857. She bore him ten children. Later on October 28, 1867, he married her sister, Metta Marie Sander, who bore him nine children. On February 7, 1861, he married Christina Hansen who bore him thirteen children. Most of his life he was working hard to support this large family. He did not have much time to do anything else. He never held but a few public positions.

Crossing the plains was the time of the coming of Johnson's Army to make war on the Utah Mormons. Enemies of the church had trumped up several charges that were lies to bring against the Mormons. Many of the families were moving south in preparation of defending the Church , their homes and families. Jacob and Johannah settled in a little town known as ETT that winter. The following spring, 1858, he was called to help build a flourmill because of his carpenter ability. In July of the same year they moved to Lehi and then to Moroni in San Pete County in the spring of 1859. He was elected the first city marshal of Moroni, one of the few public positions that he held. In Moroni they were forced to live in a dugout, until a better home could be built. He owned a good farm but could not find the time to work it; because of his carpenter's ability he was kept busy doing that type of work. He did the carpentry work on the meeting house built in Moroni, it being the first building constructed there. It was in February, 1861, he married Christine Hansen his third wife. In the spring of 1861 he was called to go to Dixie. After four weeks of travel they arrived at Washington County where he settled in Washington City.

He fulfilled his mission to Dixie by doing all that he could do including helping to build a cotton factory and temple. He also gave everything he had to the United Order except a wagon and team. He was chided about this and he said

"He rightly feared that the Dixie United Order would not be a success and that his family would suffer because of its failure. My family cannot live on bagasse (the pulp from sugar cane after the juice has been removed) and molasses. He went on to say to Erastus Snow (the man whose life he saved from a Danish mob, also who had presented his name to Brigham Young as one of the "rocks" upon which he could build a Dixie mission) had you been through half what I have had to endure because of this church you would have long ago apostatized."

Jacob Bastian loved good animals and he always had a pair of the best horses in the area. He worked on the Washington Fields Dam, which solved the problem of replacing dams on the Virgin River. He supplied two horses, which were used in work where horses were needed. Through an accident, both of his horses were killed by drowning in the river. He was reimbursed for his loss by receiving $160.00. One hundred and thirty of it went to pay his assessment toward the dam and the other 30 dollars as credit to the company.

A story is told about him illustrating his love of good horses and his character that of not wanting to lose but always to be the best. He had built three houses on the east side of Main Street for his three wives. The one on the southeast corner of Main Street and 400 north was the farthest north. He would say *"Oh, the King of Denmark must have had*

a million hosses; yah, mor'n a million, five hundert, maybe!" From page 299 of The Red Hills of November by Karl Larson is found,

"He used to come swinging down the street with his fancy two-seated, white-topped Studebaker buggy, his fat horses proudly prancing as if they understood the pride their master had in them, and looking for the world as if they were determined to maintain his reputation as an owner of fine horseflesh. "Look out, children!" he would shout in his booming voice," here comes Brudder Bastian with his big brown horses!" only he would make it sound like "bwown hosses!" He loved to let them go dashing up the street for everybody to admire, hoping perhaps, that a little of the admiration for the horses would spill over onto their owner.

One day he was returning from St. George with two of his wives who were seated with him on the high spring-seat of the wagon he was driving. As he reached the corner of Main Street, he turned north to reach his home, which was at the extreme north end of the street. At the corner he was overtaken by Joseph Prince of St. George who was on his way to see his Uncle George Prince, who lived a block-and-a-half up the street in the adobe house built by Henry Harriman. As Joe drew abreast of Brother Bastian, he called, "How about a race, Brother Bastian?" and immediately Joe laid the whip on his own horses.

To Jacob Bastian this dare was as the sound of a fire bell to the fire horse. He gave immediate joyful assent and leaped to the challenge, giving the spirited horses their heads and urging them on with the whip. They sprang forward with such gusto that the two ladies in the spring-seat were thrown back, their feet in the air as they landed up-ended in the wagon-box back of the upset seat. Brother Bastian paid not the slightest heed to them and their cries and indeed it may be that their shouts were muffled by the skirts and petticoats which enveloped their heads and it is doubtful that he even thought of them and what might be happening to his lovelies as he laid on with a right good will and placed all his attention on his beloved horses. Brother Bastian was a proud man and to let some young upstart outrun him in a race was a possibility he could not tolerate, regardless of the consequences. So his wives got a good bouncing as the wagon, driven by Jacob Bastian with all the enthusiasm of a Roman patrician putting a plebian challenger to shame in the Circus Maximus, was taken a breakneck speed up the street. The cries of his distressed companions fell on deaf ears, so far as he was concerned, until he pulled up, triumphant as he rounded the corner at his own dwelling four blacks north of the point where the race began."

Another event that took place in Jacob's life is when he was on the way north with freight. He stopped overnight on top of the Black Ridge, which was a full day's journey from Washington with a loaded wagon. He made supper and bedded down for the night. After he was settled down he heard horses approaching his camp. A couple of men road up exhausted and hungry. He got up and prepared a nice dinner for them. After they were finished and were sitting around the campfire, the conversation drifted to why these two men were there. They said "We are looking for Jacob Bastian." Jacob spoke right up "I am Jacob Bastian." The two men were federal marshals looking for men that had multiple wives. They pulled out their handcuffs and handcuffed Jacob and took him north to the judge and then prison. The usual fine was three hundred dollars and six

months in jail. Since money was as scarce as hen's teeth it was very difficult to come up with the cash fine. The court would not take potatoes or other goods. Some gratitude the two marshals exhibited after Jacob was so nice and considerate of them that black night.

Jacob was a rock in the community. His entire life was a life of dedication, sacrifice, and obedience. He was dedicated to his family and church. He obeyed and performed every task he was asked to do. He sacrificed his personal life and means to help others without regard to the consequence to his own life and life style. He raised a good family and supported all good and worthy events. He certainly did lay the foundation for the city to grow and become a city as it is today (2002).

Francis Boggs
1807-1889



Francis Boggs was born May 17, 1807 in Belmont, Ohio. He died January 22, 1889 in Washington, Utah and is buried in the Washington City Cemetery. He married Evelina Martin on September 3, 1832. She was born on March 3, 1816, in Tyler, Virginia, and died in Washington on September 3, 1887. She also is buried in the Washington City Cemetery. The couple produced 12 children. Seven of the children died as infants or in their very early childhood. All of their children were born before they settled in "Dixie." It appears that those children that were born in the early time of their marriage were the ones that died young. Five of the children were born in Belmont, Ohio, two in Nauvoo Illinois, two in Salt Lake City, and three in Springville, Utah, their last being a girl born in Springville in 1859.

The only record that the Washington City Historical Society has is what is found in Larson's The Red Hills of November and a short hand written account of his life. Who wrote this account is unknown but it could not have been Francis since it lists his death date in the same handwriting as the rest of the history. It is also interesting that all of the children are listed in this history that appears in the Family Search records except one that being William Boggs born the 15 of November, 1837, in Belmont. The last three children are recorded as being born in Springville, Utah, and not Salt Lake City as in the Family Search records.

Francis Boggs was visited by LDS missionaries and became a member of that church on May 17, 1841. He lived in Nauvoo part of the time and helped build that city. The Boggs family departed with the Saints when they left Nauvoo and must have had the trials and problems that they encountered in moving across Iowa. Quoting from hand written record we read:

"when a selection of men was made to Pioneer the way to the Rocky Mts. Francis Boggs was chosen to go with the Historic Band who blazed the trail westward under the leadership of Brigham Young arriving in the valley of the Great Salt Lake July 1847. He was one of the very first 20 to enter the valley. *His wife and small children came in the 2nd company driving their wagon all alone, as the children were all small. They came in the 1st 10 of the second fifty of the first hundred in David Spencer's Company arriving in Salt Lake Sept. 1847. They lived in Salt Lake until 1850----. The family moved to Springville in 1850 where three more daughters were born------. The family moved to Fillmore and were called from there to help strengthen the town of Parowan and from Parowan they were called from the Las Vegas Mission. (*The Las Vegas mission was started in 1855.) *After returning to Parowan they were called to Dixie and they arrived in Washington, Washington Co. 7 Dec 1861"*

From The Red Hill of November we read *"Phoebe Jane Boggs Prince (a daughter of Francis Boggs, who was one of the members of the original pioneer band which entered Salt Lake Valley in July 1847) said that their family had nothing but a shed and their wagon box as a shelter during their first winter in Washington (1861-1862). The wagon box was their supply room, the shed their living and sleeping quarters. The Boggs family was happy indeed when spring came early, and the business of getting in crops could be attended to. As soon as that necessity was accomplished, Francis Boggs built a one-room house which seemed luxurious after their humble winter quarters."*

The property records show that Francis Boggs owned two lots, Lots 5 & 6 in Block 22 in the original survey of 1861. In all of the interviews with the old timers that were alive in the 1870's not one ever mentioned that an old Boggs home was located on these lots. Whether the old homes had been destroyed or that no one remembered the Boggs living there is unknown to the writer. Some of the old timers mentioned that Francis lived in the home that is on the northwest corner of the intersection of Fourth North and First East. The property records do not show Francis ever owned this property, but his son Hyrum Boggs appears on the record.

Francis served one term in the Utah Legislation and the hand written history says, *"he filled a number of positions of honor and responsibility in the communities in which he lived."* There is no information that tells what these positions were. The record goes on to say *"Francis Boggs was always a faithful church worker and a hardy pioneer. He was a carpenter by trade and also engaged in farming."* He is listed in The Red Hills of November as one of the good mechanics in Washington City.

Francis must have had a large head of red hair plus a full red beard. To show a little about his personality we read in The Red Hill of November, page 298,

"Once while talking in meeting he (Robert D. Covington) had occasion to speak of Jonah and the Whale. In the course of his remarks he absent-mindedly-he was noted for this idiosyncrasy--- said that Jonah swallowed the whale. Brother Francis Boggs spoke up saying, "No Brother Covington, the whale swallowed Jonah." Bishop Covington, annoyed at the interruption and at the broad smiles and the laughter which accompanied them, came back with" You thus sit down Old Bushhead! (Francis Boggs

had a shock of red hair.) I thus tell you Jonah thus swallowed the whale and I thus tell you that's all there is to it!"

It goes to show that Francis was not afraid to speak up and let be known that what was said was not right.

Francis Boggs had to be one of those "Rocks" that made the foundation of this city firm, that makes it what it is today.

William H. Crawford
1828-1900



William Hinton Crawford was born February 26, 1828, in Autauga, Alabama of a family of nine children, seven being boys and two girls. The Washington City Historical Society does not have any histories about William. The Family Search has his death as being March 21, 1900, but no location is given. He does not appear in the Washington City cemetery records so apparently he is not buried there. His marriage took place in Autauga, Alabama in 1856 to Susan Mariah Cardin. She was born March 6, 1829 and passed away November 22, 1896 in Silver City, Grant, New Mexico. Apparently they only had one child Ellen Pauline Crawford born just a few days after they arrived in Washington. The date of April 21, 1857 is given. The only thing the society has is what is recorded in The Red Hills of November by Larson and a few lines recorded in Joseph's and George's histories. George's history says, *"Thomas and William Hinton Crawford, two brothers, went with their father to fight in the Mexican War, during which their father was lost and never returned."* There is no record telling what happened to their father. Was he killed in battle, died from disease, or just ran away? It appears that no one knows. *"On his way home, William Hinton met some "Mormon" missionaries in Texas, who converted and baptized him. He (William) went to Utah with the early pioneers and became one of the original settlers of "Dixie."* William H. is listed on the list of pioneers, who first settled in Washington City, Utah in 1857. From George Crawford's history we also read, *" After the war, faced with necessity of providing for a widowed mother and younger brothers and sister, Joseph hired out for the scanty wage of $11.00 per month. At the end of a year's time, he went to Ellisville, Miss., to work for his brother, Thomas. While there, William Hinton Crawford who was on a mission in the Southern states paid them a visit. Joseph became converted and was baptized into the "Mormon" Church, by his brother in the year 1866."* George did not join the church until he came to Utah with his brother, Joseph, in the fall of 1873.

Three of the brothers fought for the Confederacy, Francis Marion, Joseph and George. It is interesting to read about their experiences. During the Civil War William H. was in Utah and did not leave until just after the close of the war in the summer of 1865, when he was called to go to his home land on a mission for his church.

Recorded in George's history is George's and Joseph's experiences in the war. *When George was sixteen, he and his brother Joseph were taken into the Civil War. His older brother, Francis Marion was already in the war and died in service. George was very small for his age, but even though he was only 16 he thought he was a man. His job was "water boy," he would go among the wounded with a gourd dipper he would give them a drink from the bucket of water he carried. After the battle of Gettysburg July 1, 2, 3, 1863, these two brothers had seen so much blood-shed and suffering, that when they heard the command "to kill every one of them," they were frightened boys. George told Joe he wanted to run away and Joe said he would go with him. So they planned to go in the night. Both boys were good swimmers and they knew if they could get across the Mississippi River the guard could not take them. So in the night these two boys ran away. The guards chased them and fired at them all the way across the river. One bullet hit George in the ankle and caused him to have a slight limp all the rest of his life. The bullet was never removed and still in his ankle when he died. The main thing was "they got away."*

There is some question as to the date the last group of pioneers arrived at Adair Springs. Was it the 5th or 6th of May 1857? James G. Bleak, the secretary of the St. George Stake says the 5th. The letter written by William H. Crawford to the Deseret News is dated May 7, 1857. His letter goes as follows: *"I drop a few lines to let you know that we have arrived at our place of destination and thinking you would like to hear from the Saints that were called to come to this place for the purpose of raising cotton and such things as could not be raised in other parts of the valleys of the mountains and so far as we have examined I pronounce it a good place for that business. There is plenty of land, water, timber ------."*

"We arrived here on the 6th of May. On the 7th we were called together for the purpose of organizing a branch of the Church Of Jesus Christ of Latter-day Saints. We number about 160 men, women and children; and about 200 head of cattle, some sheep, pigs and chickens.-------." Two things are brought out in this letter. One that they came into the area on the 6th of May. He being here he would have known the exact date. James G. Bleak did not arrive in the area until 1861-62 so the date he records, May 5th, had to be the word of someone else. The second thought is that they came to grow cotton and other tropical plants. Some people have said the Cotton Mission was not started until St. George was established, which is in error. These pioneers were called to come on the Cotton or Southern Mission to grow cotton. This is why Brigham Young called all Southerners since they had grown or had seen cotton grown.

William's letter to the Editor of the Deseret News was a lengthy one and is well written. He must have been a well-educated individual. On March 7, 1859, he was selected as County Clerk. A School Board appointed four men for examining schoolteachers and William H. was one of them. Again it shows he was above the ordinary pioneer in learning. He could have been the first schoolteacher in Washington City. Others that were qualified to teach because of their schooling and ability were George Spencer, James D. McCullough, and Harrison Pearce. Martha Spence Heywood is usually given this honor but she did not arrive in Washington until 1862 so William H. could have been teaching long before she arrived in the city. It is a well known fact that one of the first things the pioneers built was school structures, small and large. He was

also involved in the Dixie Cooperative Produce Company and the St. George Gardeners Club. The Produce Company was to sell produce to the local persons and the mining town in Utah and Nevada in a regulated fashion. The garden club was to promote a greater number of different types of plants and to improve the varieties that could be grown in this area.

Harrison Pearce was the first postmaster in Washington but he remained here just a very short time. He was replaced by William H. Crawford, who became the second postmaster. He held the post office in his home, which stood on the southwest corner of Telegraph Street and First East. He held this position for several years until he was succeeded by Robert Parker, the grand father of Butch Cassidy,

William Hinton Crawford certainly made his mark on Washington. He was active in the operations that took place here and functioned as a person who participated in the operations of the city.

Betsy Ann Gould
1829-1916



The following information is taken from the Monroe, Utah, City office sexton's cemetery book. Betsy Ann Tobin Goold (in the records in Washington City her name is spelled Goold), was born on February 19, 1829, in Dublin, Ireland. This date does not agree with the date given in the Family Search, which is 1838 in England. She died on December 24, 1916, in Monroe, Sevier County, Utah and was married to Robert Franklin Goold on February 20, 1859, in Wells England. The name Goold was sometimes spelled with a double "oo" and not the "ou" as it is usually spelled today. Betsy Ann was the second wife of Robert Franklin and no issue is recorded from this union. Only Betsy is listed as Robert's wife in both the 1870 and 1880 Washington City's census. Why Emma is not listed is unknown since both wives came to Washington with the 1861-1862 pioneers. Robert F. Goold is listed as coming in the 1861-62 group. His first wife, Emma Watts Goold died on August 3, 1875, in Washington, and is buried in the Washington City cemetery. Betsy is buried in the Monore, Utah, cemetery. The Washington City Historical Society does not have any other history that tells about her.

Robert F. Goold was very active in the early beginnings of Washington. In the early 1860s, he wrote several letters to the Editor of the Deseret News telling about the growing of lucerne (alfalfa) and what it meant to the citizens of the area. He also talked about the scourge of malaria and its effect on the populace. On April 26, 1863 Robert F. was named the first Sunday School Superintendent of the Washington Ward when the first Sunday School was organized in 1863.

Betsy Ann Goold was the first Relief Society president of the Washington Ward after the Society was reestablished in the LDS Church. She was put in as president on October 14, 1868, Elizabeth Matthews and Rebecca Mace as counselors. It is interesting to note that Elizabeth Matthews was the acting relief society president when Washington was a branch of the Harmony Ward, 1857-1858. Apparently Elizabeth acted as president from 1857 to 1868 with a Sister Ford as counselor. During this time the Relief Society was not officially organized.

Betsy Ann was the president when the Relief Society's Hall was built. She was president from 1868 to 1877. The Relief Society Hall was constructed in 1875, and is the oldest public building still standing in Washington City. It is also the oldest still standing Relief Society Hall in the LDS Church today. The Relief Society was very active during Betsy Ann's term of office. They participated in helping the poor, burying the dead and supplied carpets for the St. George Temple that was dedicated in April 1877. The Relief Society Hall was rented to others so that the rent monies could be used to help the poor, sick, and needy. With these charitable acts, Betsy Ann Goold certainly did help the city to grow and function as a better place to live.

Martha Spence Heywood
1812-1873



Martha Spence Heywood was born on March 8, 1812 in Dublin, Ireland. She quotes about her life *"I believe I was their fourth child."* Her mother Maria put herself into a boarding school to improve herself in education. It is obvious that Martha was instilled with the desire to improve oneself and be educated. Her mother at this school met a lady that had a toy store, which she purchased. Martha's parents soon turned the toy store into a mercantile store. Martha was much involved in the operation of this store. Her father was a good merchandiser but was always in financial trouble because of the theft of his employees. Even after one of his employees was caught red handed the parents would not do anything about it because Mrs. Heywood thought it would be unjust to house this person in an inmate house. This person stole enough to support several family members as well as friends in luxury.

Mary the oldest daughter of the household was ill and quoting from Martha she said *" She (Mary) had been treated by the family physician when she was 18 months old, but the physician, was under the excitement of wine at the time and treated the baby by bleeding her in the right side of the neck."* Martha thought this action made her subject to epileptic fits. *"Her mind became idiotic but of a mild harmless kind. The mind was*

chaotic darkness. She attended the daily school where I was sent and often had she fallen in a fit in the public street."

When Martha was born she was "handed over" to a woman by the name of Greeg who nursed Robert, a son. Apparently this women also nursed Martha but after three months Martha was taken from Greeg as she was not doing well and kept losing weight. Martha goes on to say, *"This was my start in this life, and the evil of it, no doubt, has fallowed me year after year."* She had a sore head that was cured with boiled cabbage leaves. She also had *"a tumor come out of my abdomen down to my knees and always had running tumors on some part of my body and continually a discharge from my head and ears.* She goes on to tell about a fall that she had on the 17th of March, Patricks Day. After playing and was weary she sat on a window sill with her legs hanging out side of the window. She called out to the others in the room to see what she was looking at and two year old Hannah, her sister, accidentally pushed Martha out the window. She fell three stories. Her left shoulder joint was injured and some bones broken. She was senseless for 12 hours.

When Martha was eight years old, she attended a "Misses Thomas 49 Angier Street." school. She attended with her sister Mary for about three years. After 1823 Martha and her brother Robert, ages 11 and 12, were *"put in the store to commence business."* They were so small that they had to stand on stools to take care of the customers. They were termed "Lilliputian Shop Keepers." Both of her sisters Anna Marie and Hannah were sent to boarding schools for girls and given piano lessons. She made the comment *"From my earliest recollections I always felt carried away with good music."* She spent long hours at the store, 7 am to 10 pm. The weather was cold and there was no heat, so she suffered from the cold. She said she had lung disease with a cough and pain in her side that was very severe. Once each summer the family would go to the seashore and spend some time enjoying the ocean and bathing in the salty water. This was a special event for Martha. She enjoyed this vacation time immensely.

Time went on, Mary died and Robert married so Martha had to man the store. She wanted to get away from the business but her father objected strongly. Robert and his wife were going to America to obtain a job and money. He was going to send for his wife as soon as he could save enough money to bring her to America. Martha says *"Poor Mary Jane, said I. I wish it was my case to have a husband to send for me from America. Robert added 'Why not go to America, husband or not?'"* She asked her father and this is his reply as stated by Martha. "*My father looked up at me over his spectacles as he was sitting and I was standing before him-in one of his sternest moods, saying. 'If you want to leave your poor old father, in the name of God go!' I at once answered, 'You say so now but when the time of my going is at hand you will not let me go.' He then repeated what he said, and from that time I resolved to go."* She could not afford to go but finally when she was 22 years old she and her sister Mary Jane traveled to America, and arrived there $40.00 in debt and no money to pay for a place to live. Resourceful Martha sewed to pay the debt. She traveled back and forth to Canada and in 1848 she joined the Church of Jesus Christ of Latter Day Saints. She also had many offers to get married. She says "*Had many offers and expectations to be married but always made it a pint to look to the Lord to arrange such affairs for my good. & I firmly believe that I have got the very* husband *the Lord designed for me."*

She wanted to go west and be with the main body of Saints so she worked toward going. She failed in finding a group to go with until she found an opportunity to teach, when a Mr. Heywood called to tell her that she could go with them. On June 30th she joined the company and on the following Tuesday the group started out on the trail. She had previously said she would walk every step of the way to get to Salt Lake City. This company was the first company helped by the Perpetual Emigration Fund, known as the "Sacred Funds." Persons could borrow money for the trip from this fund and then repay it when they got settled in Utah. More than 80,000 souls were helped in this way. It was a rather difficult crossing since many of the wagons were loaded extra heavy because of the items that were purchased for the Church.

Franklin Heywood, Joseph L's nephew was in the wagon trail and was suffering from consumption. He was not a member of the Mormon Church but was going West with Uncle Joseph to see if his health would improve. Martha gave him constant care. She felt "dreadful lonesome" writing *"There is to me such an oppressive spirit in my own company, that I find it difficult to bear."* It was difficult to get breakfast and get all of the work done such as preparing meals and washing dishes in the rain storm outdoors.

Martha must have been a person who would speak her mind regardless of what was said or who was present. She must have been a "spit fire." She wrote one day *"I got a blessing from our captain--of his peculiar kind but it hurt me not. Frank's health is more consequence to me than the pleasing of our captain and his lady."* One morning the wagon master told Martha she could. "Go *to Hell for all he cared. [I] was not worth the rope that would hang me."* he also said *"He had never been insulted so much by anyone before as he had by me for the last 600 miles of the journey and that I need not think I can rule everything though I be from Ireland."* It is easy to see that she called a spade a spade and said something if what was going on was not to her liking.

When Martha was 38 years old she became the polygamous wife of Joseph L. Heywood. She spent time in Salt Lake and Nephi Utah and traveled to both locations several times. During this time Martha desired to improve herself. She tried to help more in the families. She said *"Well I want to be a good housekeeper and I just mean to be one, in due time. I feel my awkwardness so keenly, that I make blunders often from that very feeling. I want to improve my character in every respect."* She wanted to stop drinking tea and tried her best to succeed on June the she wrote: *"I have to record that my resolution of not drinking tea has failed. My health was so miserable during____that I was tempted to take a cup Friday evening to enable me to attend the Pollysophical Society and since then have used tea fully and feel surprisingly better."* In another diary dated Jan. 11 1857 she wrote: *" have now determined to repent of talking so much and to do all in my feeble power to overcome this old habit that has seemed to grow with my growth and gain strength by its age. And I will now take it up as an item of repentance."* Another time on Christmas day, 1855 she wrote, *"I have faithfully tried to curb my temper and avoid scolding."* It is easy to see that she was making effort to improve herself and her relations with others.

Martha was a very talented hat maker, and because of this the Heywoods were able to manufacture and sell hats. The Heywoods actually operated a hattery in Salt Lake City and Brigham Young was one of their customers. She also mentions that she danced with Brigham Young when her husband was not home, which was a very pleasant

memorable experience. It was not uncommon for wives to participate in dances etc. without their mate because many of the husbands were gone for long periods of time. She used this skill, of hat making, the remainder of her life regardless of where she was located. Adds for advertising the Hattery were placed in the Salt Lake area to improve the business of the store. She also was a school teacher during this time period. She was blessed with a birth of a son. She wrote: *"....My darling boy was born on the 18th of Nov. about half past nine forenoon in the wagon. Was first taken sick on the night of the 15th. Suffered much unnecessary pain and distress from taking a wrong position as also from the smallness of the wagon and its openness."* Even though she didn't have the comforts of a home, she now seemed fulfilled as a person. Her dream had been to become a mother, and that dream had come true. The boy was named Neal Heywood. On August 8, 1853 Martha gave birth to a little girl that was named Sarepta Marie. Joseph did not arrive until two days after the birth which made Martha feel lonesome and forgotten. The Walker War was in full swing so it was impossible for Joseph to be present for the delivery.

In 1861 the Heywood family was called to Dixie. Joseph L. wrote: "*In the fall of 2861, I was called to locate in the 'Dixie Country.' I settled in Washington, Washington Country,"* He with others were called by the Prophet Brigham Young to go there along with other families. Both Mary Bell and Martha Spence Heywood are listed as coming to Dixie. Martha would now spend the remaining twelve years of her life in Washington City. Prior to leaving for Dixie, Neal became very ill, and four days later she wrote, *"...My dear little Sarepta came down with the same rash but appeared to have no canker."* Martha tried all of the known remedies to heal her children. Neal improved, but Sarepta grew steadily worse. She tried every remedy that the medical profession at that time recommended but to no avail. It appears that the known cures by the doctors at that time actually helped to kill the patient. This appears to have happened with little Sarepta. Martha prayed that her husband Joseph would arrive soon and he did come at 6 p.m. on the 18th of March. *"When he came she (Sarepta) stretched her little arms to him and called 'Papa' and all that night would call to sit on Papa's lap."* She died the next morning. This was a terrible shock to Martha.

Martha was a school teacher while she was living in Washington. Andrew Karl Larson in his book The Red Hills of November on page 158 he states *"It seems to be the opinion of most people who have considered the matter that Martha Spence Heywood was the first school teacher in Washington about whom anything definite is known."* There had to be school teachers before her since Washington was settled in the spring of 1857 and she came in the fall of 1861. They started to teach their children as soon as the first pioneers arrived in the area, but the clue is the last part of his statement "whom anything definite is known." She is definite the first school teacher that the record tells about. Others that were capable of teaching were James D. McCullough, George Spencer, Harrison Pearce, William H. Crawford and no doubt others. The early records of the city in the 1850s do not tell who was teaching in their homes or small local schools.

As soon as she got settled she opened a school in her home and charged $3.00 a quarter. Some records has the charge of $3.00 a month which would be a very large sum, which the locals could not afford. Israel Neilson Sr. is the person who told the rate as been monthly. He was very old when he made such a statement and no doubt could have

made a mistake of events that happened seventy years earlier. Books were not available and besides they could not afford to purchase new ones. They used what ever they could. Israel said they studied out of "a blue-back speller" that was probably Webster's Elementary Spelling Book. Wilson's and Mcguffey's Readers, the Book of Mormon, Bible and any other book the community might have was used. They definitely did not have the same book for each child. Her first school was strictly a private affair since there was no taxation for the support of public education.

According to Eliza Melzina Averett one of Martha's students, Martha would give credit to her students if they carried cow pies, leaves and soil onto her property to improve her land. Neal, her son was given the job of bringing in, when there was cold weather an oleander that was potted in a bucket. 'Nealy,' the name she called her son, "have you got the oleander in?" She loved that oleander. She also did not have a bell to ring to call the children to school so she would shout "All in" or "All out" as the occasion demanded. In 1861 a small adobe school house was built about one block East of the corner of Main Street and Telegraph Street. It was in this small building that Martha taught after she discontinued teaching in her home. The school was built with donated labor and materials. Then in 1863 a larger adobe school house was erected where the present old rock school building now stands. John E. Pace taught the older children in the new large school house and Martha Spence Heywood taught the younger children in the old small school house. Mr. George Whitehead tells of a highlight day when he spelled down not only all of the children from Martha's class but also the older children in John E. Pace's class. William H. Crawford, the one giving out the words and being a southerner asked George to spell "gross." He pronounced it as a Southerner and George missed spelled it. He went on to say *"I had spelled correctly a lot of really hard words and I was greatly disappointed to miss such a small word."*

The large adobe school house on the southwest corner of the public square acted as meeting place for the community until the new rock school and church was erected in 1877. This old building was built of rock and acted as a gathering place until the present church and rock school were built. It was a sad day when this fine old building was torn down. There were many a tear shed by the populace of Washington on that dreadful day.

Joseph Heywood and his wife Mary Bell moved to New Harmony in the Spring of 1863. Martha remained in Washington and there is no record telling about any visits between the three for the years that Martha lived alone. She spent twelve years in Washington with her son Neal. She died February 5, 1873 and is buried in the Washington City Cemetery.

Martha certainly did have a great influence on the young people of Washington. She was a conscientious, meticulous teacher who did the best she could with what she had. She will be always remembered for her good and charitable deeds.

William Mangum
1811-1888



William Mangum was born December 25, 1811 in Maury County, Tennessee. He grew to manhood in Alabama where he met and married his first wife Sarah Ada Adair. Their marriage date is unknown. Their first child was born on March 21. 1834 in Alabama so one would assume that the marriage date was previous. William and family moved to Itawamba County in the state of Mississippi. He joined the Church of Jesus Christ of Latter Day Saints in 1845 as well as most of Mangums and Adairs that lived in this Mississippi area. In 1846 he still lived in Mississippi and during that year he took his family and journeyed to Nauvoo, Illinois arriving on March 20, 1846. He was in Nauvoo for only one week and then crossed the Mississippi River and traveled West to Mt. Pisgah, Iowa. He lived in Mt Pisgah for four and half years and then moved to Council Bluffs, Iowa. Death was not uncommon during this time and many people passed on, including their young son named William Young Mangum. Quoting from John Mangum and Descendants: "*They remained the following winter and then moved on to a settlement on the Bongo River which was a stopping off place for the Westward Emigrants. At Loop Fork on the Platte River, Sarah* (his wife) *took sick on the 3rd of July 1852 and died the following day. She was buried by nine o' clock in the bark of a large tree because they had no coffin. One strip was over her and one under. Both ends were joined and she was buried near the bank of the river. The cause of her death was Cholera.*"

William and his family arrived in Salt Lake September 23, 1852 and then journeyed to Brigham City where they spent the winter and then moved on to Payson, Utah. At this time Brigham Young called him to go back to Winter Quarters where a company was snowed in and need supplies. William brought those needed supplies to that company and when Spring came the company traveled to Salt Lake City. It was at this time William met his second wife Sarah Delight Potter. He married her on April 3, 1853 in the Endowment House in Salt Lake City by Brigham Young.

He resided in his home in Payson until he was called to come to "Dixie" to help raise cotton. He being a Southerner, he had seen cotton grown. Quoting from John Mangum again: " *William Mangum was a furniture maker and made all of the furniture used in his home and most of the furniture in the homes of his children.*" "*His wife was left to take care of his family while he filled two five year missions for his church. He worked on both the St. George and Salt Lake Temples during their erection. William died at his home to Circleville, Piute County, Utah on February 26, 1888 and is buried there in the town cemetery. He had red hair and blue eyes.*"

This is just about all that we know about him. He does not show up on the city property ownership lists of 1863 and 1873. This means he must have lived out side of the

city limits or was a squatter on the land as many were. He was known as a herdsmen in the Washington City 1860 census. This would indicate that he was a rancher which means he must have had a place further out from the city limits but then the census taker would not have gone out side the city to record his family. He is also listed in the 1870 census but does not show up in the 1880 census. The birth of his last child was born in Washington in 1869 which ties in with him being on the 1870 census report. He shows up on the tithing ledger of the Washington Ward for the years 1868-1876. Some times between 1870 and 1880 he and his family must have left the Washington City area. Whither he went directly to Circleville, Utah or not is not known by the Historical Society. He did die in Circleville in 1888 which means he could not have gone to many locations before his death. His brother John and some of his family were called to Pareah to settle that area and were active in helping John D. Lee from being arrested while at Lee's Ferry. There is no evidence that William went to Pareah. There are several Mangun headstones on graves in the Pareah area, no doubt the descendents of John Mangum. Another thing that is unusual is that no Mangum shows up as being a bishop or counselor of the Washington Ward or a Mayor of the City or council member This is unusual since the Mangums were dedicated, faithful members of their church and good men of the community. They went on missions and did all that they were asked to do by their prophet Brigham Young.

Neils Nisson
1841-1917



Neils Nisson was born on March 27, 1841 in Norre Hoe, Grdn-Rb, Denmark. He was christened Niels Nissen. The name was soon changed to Nisson but Neils is spelled both ways until relatively recent. The Washington City Historical Society does not have any recorded information about him except what is in The Red Hills of November by Andrew Karl Larson and oral histories by his descendants. He came to the United States in 1862 at the age of 19 or 20. He and his brother Hans came and started for Southern Utah. Hans stopped at Parowan for a short time. He did not like the cold weather in Parowan so he went south and was in Utah's Dixie for a short time and then went to Swans Lake, Idaho. Neils did not stop in Parowan and journeyed to Southern Utah and was here with his sister. His sister, Annie was married to Hans Peter Iverson and had come over several years prior to Neils coming. She had several children by the time he came to Washington. Neils boarded in the old Peter Neilson's Sr. home where Israel Neilson then lived. Neils was a farmer and owned property, about 60 acres, out in the Washington Fields. Israel helped Neils to obtain this property.

Neils Nisson had a peculiarity in his speech. He used the words "I suppose" in many of the thoughts or sentences he uttered. One day after working hard in the fields he sat down with the other men but he could not stand to be idle and he made this statement. *"I suppose we had get better to get together and weed the onions while we rest."* Even if he was setting down he wanted to be busy weeding the onions. 'I suppose he had to say "I suppose---." He was generous in his help to other people. It is said he helped to raise and feed six children of one of the Iverson girls while he raised six of his own. He married Pernella (Polly) Sandberg May 1, 1870 and they had eight children. Neils was 29 years old and Pernella was almost 17 when they were married in Washington, Utah. In the 1870 Washington census Neils is listed as Neils Nissen and wife Parnelin. The spelling is not always accurate in census.

The home located on the northwest corner of Main Street and 100 North was known as the Neils Nisson home. This certainly was not his first residence since he purchased this home and lot from Marcus and Magdalena Funk in May 1889 for $400.00. It remained in the Nisson family until 1923 when Neil's widow sold it to Levi Neilson. The home still stands today (2002) but has been changed considerably. The fired clay brick was added in the 1900s. The original home was probably built by Lewis Allen and modified by Markus Funk. It started out as a one room home and now has seven rooms. The earliest record shows that Neils owned lots 1 and 4 in block 3 as recorded in the 1873 property ownership records. These lots were on the west side of first east between third and fourth south. His name is spelled Niels Nissen on this record. No doubt he had some kind of residence or home at this location before he obtained the home on Main Street, but the original home was destroyed several years ago.

He married Pernella (Polly) Sandberg, a daughter of Swen Sandberg, on May 1 1870 and they had eight children. One of their children was Willard O. Nisson who was noted as an excellent musician and school teacher and educator. Quoting from Utah's Dixie Birthplace one reads: *"He was born March 27, 1841, and died from exposure on January 3, 1917. He had a bad cold, but insisted on going irrigating. He no doubt died of pneumonia. He was married on May 1, 1870, to Pernella Sandberg, and they had eight children plus some adopted ones."* He is buried in the Washington City Cemetery as well as Pernella..

Neils was active in deciding to build the Pile Dam that was to solve the problem of building dams on the Rio Virgin River. He seconded the motion by John P. Chidester to find information about obtaining and the cost of the timber to be used as the piles on this dam. On January 7, 1889 he was elected as a director by the stock holders of the Washington Field Canal Company. This was during the time that the pile dam was being built. It was thought that this dam would conquer the Rio Virgin. Quoting Charles W. Seegmiller in 1945 when he was approaching his 103 birthday he said, *"Well, we finished it, looked at it with satisfaction, and said, 'Now there is a dam that will last; we have mastered the river at last!'"* Two floods came down the river in December 1889 and completely destroyed the dam. Neils, spelled Niels Nisson with Isaac C. Macfarlane were appointed to retrieve as much of the property washed down the river as possible. The population of Washington City went from around 600 people to around 300 almost over night. Neils remained and kept on farming.

Neils owned one of four "Studebaker Buggy" that were in the area. It was "hot stuff" which must give some indication of his statues. To have one of these buggies one had to be "well off" compared to the general populous.

This is all that the Society knows about Neils Nisson.

James Richey
1821-1890



Quoting from James Richey's journal: *"I was born in the State of Alabama, Pickens County, on the 13th day of August, 1821, according to the account given me by my father and mother. My father was a mechanic by trade. I was brought up partly to mechanics and partly to farming. I lived in the State of Alabama until I was about ten years old. I then went with my Father's family to the State of Mississippi, Noxubee County, to live in what was then known as the Choctaw Indian Purchase. My Father settled on government land. We opened a farm, my brother and I worked on the farm in the spring and summer, and in the fall and winter I worked with Father at his trade building machinery to gin cotton and presses to press it into bales for market. After I had learned the trade my brother Benjamin worked with me at the trade and Father stayed at home on the farm. We continued to work in this way until in the winter of 1843 and 44, We were at work for a man by the name of Henson, about six miles from home. We went home on Saturday evening and returned to work on Monday morning."*

It was at this time that his neighborhood was quite excited because there was a Mormon missionary preaching in the area. He listened to the missionary's preaching and was convinced it was correct. He went to Mobile to dispose of the family's cotton and on returning the Mormon missionary was still talking in the area. James tried to find in the Bible scriptures to show that the Mormon missionary was preaching false doctrine but without success. His mother joined the Mormon Church. *"I then renewed by investigation of the doctrine and finally became convinced of its truth and the divinity of the mission of Joseph Smith." "------After I was baptized and confirmed by the laying on of hands for the reception of the Holy Ghost I then went about five miles to a Mormon meeting. I felt very solemn for I knew I had taken an important step. I went from meeting to the house of John Sprouse for supper and stayed till after night and then went home. It was late when I got home and the folks were all in bed and asleep. I went to bed but not to sleep. I was meditating upon the principles of the Gospel and all at once the Holy Spirit came upon me and I was filled with the truth of the Gospel as restored through the Prophet Joseph Smith, in consequence of which my Father and brother Benjamin went and were baptized the next morning."* This shows why the early pioneers that came to such a difficult area as Southern Utah had the convictions to remain in the area and make

it a success. Without such convictions they would have left this inhospitable, hot, desert land. James moved back and forth from Alabama and Mississippi and then in 1844 went to Nauvoo, Illinois to see if the stories being told about the city were true. He found that the stories told about in his home area were untrue. After several faith promoting experiences in Nauvoo, he returned to his father's house in Noxubee County, Mississippi. He then became a missionary himself and went preaching in Alabama and Mississippi. In Mississippi he converted a number of Adairs, Mangums, and Prices. These families became close friends and traveled together when they went West. They were also called and answered that call to go to Southern Utah and start the Cotton or Southern Mission. He then returned to Nauvoo and prepared to go west to Utah. In Nauvoo on August 9, 1846, he married Lucinda Mangum who he had previously met while on his mission. This union produced nine children. Later in 1857 he married two other women, Rebecca Francis Mangum and Nancy Leemaster. Rebecca Francis only lived with James for three months and left. Nancy had one son named Robert Alma. Nancy left while her baby was very small. It appears that all three of his wives came to the Washington City area in Southern Utah. From Nauvoo to Utah there were several deaths in the families due to the hard times experienced by all of the pioneers. His brother, Benjamin Richey joined the Mormon Battalion but died in California. Benjamin's death was a severe blow to James since they were raised together and were never separated for any length of time until Benjamin left the Iowa prairie in the Battalion, never to return.

In Salt Lake he experienced the usual problems, crickets, hunger, sickness, births and deaths. One bright spot was the California Gold Miners when they got to Salt Lake, would sell very inexpensively their excess items, which included almost anything. Some would even get rid of their wagons and buy, at a good price, pack animals and continue on as a pack team. The animals turned in or exchanged for pack animals were then fed and brought into shape and resold as pack animals. The pioneers in Salt Lake got many more things because of the miners and made it so that they could exist until they could better take care of themselves. In 1849 the Richeys went to help settle Sanpete County. They experienced Chief Walker and the Ute Indians, only having one chicken, visits by Brigham Young and tithing wheat that was needed to survive. The family also grew in numbers.

In 1857 he with other Southerners were called to go to Southern Utah to grow cotton. James especially because he knew how to build cotton gin mills. Quoting from his was son's, James Moroni Richey, journal we read: *"That winter Father was called to go to Southern Utah to raise cotton, he being a Southerner and knowing how to build a cotton gin for he had built them in the south with his father and brothers. He went to Heberville on the Rio Virgin River 3 miles below St. George. Others were called to go to southern Utah to raise cotton when Father was. In April he came back to Manti for his family and moved to Washington 5 miles east of St. George in May 1858 to build the cotton gin there. He called on the people for their handsaws, cut 6 inches off the big end of 25 saws, put the handles back on and returned them to their owners. He took these to the blacksmith and had them cut round, then with a file made the teeth and had the gin done that fall in time to gin the cotton and ginned all the cotton that was raised in that part of the country for 5 years. [margin note- There would only be one needed in the community, going the rounds and it was guarded well.]. George A. Smith said in public*

that father built the gin with jackknife, handsaw, file and a pair of moccasins. In 1860 he moved to the mouth of the Santa Clara River to "Toniquint", the soil was rich, washed down by the Santa Clara River where he raised corn, wheat, cotton, cane and garden. He made the only molasses mill in 1864 and made molasses for everyone who brought cane to him. Took his toll to the Northern Settlements and traded it for wheat and potatoes. Their child Margaret Emily was born at "Toniquint" Washington Co. Utah 22 Sept. 1860. In 1862 he built a 40 saw gin, the saws of sheet iron. Every fall he went back to Washington and fixed up the gotton gin and ginned cotton." Tonaquint was also called "Seldom Stop, Never Sweet, or Lick Skillet." It would be interesting to learn why such names were given. As usual one had the first baby born or the only such and such in an area. It seems as if individuals want to be the first which is natural. The Hawleys brothers built a molasses mill on Machine Creek (later renamed Mill Creek) Washington, Utah in 1857 or 58. John D. Lee bought out the Hawleys in 1859 and produced molasses which certainly predates Richey's mill at Tonaquint. John D. Lee goes on to say he was making $40.00 per day with his mill, which was a very large sum to be making in 1859. Most of the pioneers would not make $40.00 a year. The Richey gin mill was located just east of mill creek and just north of the cement bridge that Telegraph road crosses the creek.

Erastus Snow was calling for people to settle Arizona and since the Richeys were suffering much from the chills and fever (Malaria) they decided to move to Arizona on the Salt River or Gila Valley. On the way Woodward Woodruff told them to take the sawmill, which they were taking with them, to the White Mountains as close to St. Johns as they could. They were to saw lumber to build St. Johns. They built the mill and called it the "Little Giant Sawmill." The Apaches were on the war path at this time so much time was spent guarding their mill, livestock, and homes. They experienced the usual problems, too much water or drought, sickness and all of the problems that were normal to the times. James Richey was made a Patriarch for the St. Johns Stake in 1887. Lucinda was president of the St. John's Relief Society. They kept busy in their church, doing what ever they were asked to do. In the summer of 1890 James had a paralytic stroke and only lived a few days. He died on August 7, 1890 and is buried in Ramah, New Mexico. Lucinda lived for thirteen more years and died in 1903. They have a numerous posterity who are trying to serve the Lord.

Swen Sandberg
1814-1885



Swen was born as a twin July 11, 1814 in N. Sandby, Krstns, Sweden. His twin brother's name was Peter. Their parents were named Trued Trulsson and Hanna Jensson. Peter lived to be 62 years of age but apparently Peter did not come to the Washington area as Swen did. Swen is the father of the family of Sandbergs that has a large posterity in the Washington area. It is unusual that almost nothing is known about him. It goes to show how important it is to have a journal or a

Cemetery but our knowledge is almost zero.

In the Scandinavian Countries it was the custom of naming your family name by taking your fathers first name and putting son at the end. You were the son of your father therefore your father's name plus son. This explains how many of the names came into existence. These Scandinavian descendents when they came to America stopped following the tradition. A good example of this is Jeppe Iverson. Jeppe's father was named Iver Sorensen therefore his name was Jeppe Iverson. Jeppe was the father of Hans Peter Iverson. Hans Peter real name was Hans Peter Jeppersen. When Hans Peter came to this country he took his fathers last name as was the custom in America of Iversen and was later changed to Iverson.

How the Sandbergs get the name of Sandberg is a mystery. Swen's name, following the old rules was Swen Truedson since his fathers first name was Swen. Swen's children following the old rule would have been Swenson. Berg is a hill or mountain so it is possible that the name Sandberg came about because Swen was born in Sandby Sweden and the name Sandby became Sandberg because of a hill or mountain that was associated with Sandby. Take your own choice.

In The Red Hills of November by Larson page 53 we read: *"Matilda S. Andrus says that when the Sandberg family first arrived at Washington in 1878, the threshing machine that was then in use -----."* This would imply that the Sandberg family came to Washington in 1878 and that they were not present before this. Oral conservations with some of the older Sandbergs say that Swen came to this area about 8-10 years earlier. The property and census records sustains this statement. James Trouls Sandberg came west with the Willie Hand Cart Company in 1856 but no mention is made of Swen being with him. James Trouls came to Washington about the same time Swen did. James T. came with two young sons and another two born in Washington. Three died due to Malaria which was more than he could take so he moved to Richfield and remained there the rest of his life. No doubt Swen must have been in America at this time. Swen does not show up in the Washington City Census of 1860 but he does in the 1870. He, his wife Parnella, and three children, Neils, Trols, and Nelly(Nilla or Nellie) are listed in 1870. . All of Swen's children were born in Sweden therefore the last child born means that Swen and Parnella were not in this country on the birth date of this last child. The Family Search records state that in 1864 a child by the name of Ignar was born about 1864. The reality of this Ignar is really not for sure since a Ignar was previously born in 1841. If this 1864 birth is disregarded Swen, wife and three kids had to come to this area between 1862 and 1870. Their last child born in Sweden was in 1862 and the 1870 census of Washington City lists him and his family. No doubt he joined the LDS church in Sweden and was in communication with his brother James Trouls who came to Utah in 1856. In the 1880 census Swen's family is listed the same as in the 1870 census. The only two members of the family that are not accounted for are Steen and Ingar. Steen came in 1878 and was already married. Ingar was married to William De Mill Funk in November 1863 in Manti Utah and their first baby and the other children were born in Manti from 1864 to 1881. Apparently she never did live in Washington City. This accounts for all of Swen's children, which gives further evidence that Swen came with his family rather early to America and then to Southern Utah.

The 1873 property record shows that Swen owned property at Block 3 lots 2 and 3. These lots are on the east side of Main Street between 300 and 400 South Streets. The home occupying this area was built by Swen in 1868 and is still standing but has been remodeled and added to. Swen also purchased all of Block 6, located on the west side of 200 West between 300 and 400 South Streets, from Hans Hansen in 1879 for $700.00. A small adobe home stood on this property. Steen, son of Swen, lived in this home but Swen retained title. After Steen moved the home was occupied by Elmer Sandberg, Steen's son. While Steen's family was growing up they moved from the old Hans Hansen home to 500 West Vincent Lane. This is the home that the 80 plus year old Sandbergs such as Bill Sandberg remember as being Grandma Sandberg's home. Bill would pass through, both coming and going, the Cotton Factory to visit Grandmas house. Elmer is Bill's father and was born and living in the old Hans Hansen home. Bill learned a lot about the Factory and has helped fill in the blank spaces on what went on and how the Cotton Factory functioned.

Swen although there is not a lot of information about him, certainly left a posterity that has had a very positive effect on the history of Washington City.

Oscar Tyler
1825-1871



Oscar Tyler was born on April 26, 1825 in Liberty, Casey County, Kentucky. His parent's family struggled to make a living in Kentucky but the soil was not productive. The land had to cleared of big rocks after each large rain or snow. The rocks never ceased to work their way up to the surface of the ground. The land would not yield enough to provide ample food for the family. The family moved to Texas in 1835 where there was ample rich tillable land. Oscar Sr., age 10, went with the family. They were involved in the war with Mexico to gain the independence of Texas from Mexico. The Tyler family was in Texas when Santa Anna attacked and captured the Alamo and when Santa Anna was captured at the battle of San Jacinto. The Tylers were also involved in raising cotton and knew how to grow it. Seven slaves were used to help grow the cotton. These slaves were later given their freedom but preferred to remain and work for the family as free men.

In December of 1848 Oscar was baptized into the Church of Jesus Christ of Latter Day Saints, the first Tyler to join the LDS Church. His friend Preston Thomas lived in Lehi, Utah so this is where Oscar went when he came to Utah. He met and married Harriet Amanda Brown on April 13, 1854 in Lehi, Utah County, Utah. The lack of information about Oscar is typical of the earliest pioneers that came to Washington in

1857. The Society has a journal of Oscar Tyler (Jr.), a life history of Oscar's (Sr.) wife Harriet Amanda Brown Tyler, and a copy of "Oscar Tyler and Harriet Amanda Brown A Look at Five Generations" 1825-1998, but none written by Oscar Tyler (Sr.) or specifically about him. Oscar Tyler died at the early age of 46. None of the histories tell anything about his death and what might have caused it. Gleaning the information from the three histories, the Tylers worked hard and it took them, according to their son Oscar Jr., some 12 years to acquire and finish a home built of stone. Oscar Tyler started to build it in 1857 and how much was completed in "57" is not known. It was described as being two rooms, a cellar, and upstairs. This is the home shown on page 140 of Utah's Dixie Birthplace. The picture appears to shows the home to be made of plaster or stucco, which is incorrect. The central part of the home is red sandstone rock the customary building material used before the 1860's. There is a photo showing the home without the plaster finish and it is defiantly rock. This picture is seen on page 22 of the five generations history book. An adobe lean-to was built later as the family circumstances demanded.

In recent times, the home was known as the Hall's home. Bertha Ferdig, a daughter of George Hall, lived in this home for many years. Block 23 lot 11 of the survey before 1873 shows that Oscar Tyler received a certificate in February 1863 for lots 11,12. Oscar died in 1871 so his widow, who had married again to Peter Neilson, sold the lots in February 1873.

There is a statement recorded somewhere and the Society can not find it again where it said that Oscar built the first rock home in Washington. Regardless, if he built the first rock home or just started one, this home is one of the earliest homes still standing in Washington City. Rock was the first building material used by the first settlers. Wood was to hard to obtain and scarce. Other building materials such as adobes were not used until a later date.

We know from Harriet's history that in the 1855 April Conference of the LDS Church, Oscar was called to go on a mission and Harriet kept teaching school which she had been doing as a means of making a living. Oscar returned home in the fall of 1855. Then in the April Conference in 1857 a company was called and organized to go to Southern Utah to grow cotton. The company members were all Southerners so they had seen or had grown cotton. Brigham Young called them for this reason and purpose. The history about the five generations, states that Oscar and family came with Samuel J. Adair in the first company of ten families in April 1857. His name is listed on page 14 in The Red Hills of November as an original member of the group that came in 1857. The Tylers had a baby girl, Harriet Virginia Tyler, born to them on August 4, 1857 which was the first child born in Washington City. Harriet mentions that cotton, corn, cane and melons were the crops they grew. Melons were their best and most abundant. In 1860 they harvest their first crop of peaches which made their diet more satisfying. She also states that they started to card, spin and weave cotton to make their own clothing. In 1864 Oscar was called back to Missouri to help bring new church members back to Utah, which he did. These companies were known as the down and back wagon trains. On August 26, 1868 when the Relief Society was officially reinstated Harriet was selected to be the first treasurer of the Washington Ward Relief Society. Nothing is said what happened to Oscar other than Harriet's history states *"November 20, 1871 my husband died at the age 46. Next February 8th my sixth son was born and named Orson Fernando. The factory had*

been completed and is running full time. I was married to Peter Neilson May 23, 1873." Pretty concise! Oscar Tyler is buried in the Washington City cemetery.

What little we do know shows that they were active in the affairs of the city and church, so they certainly did have an effect on the stability of Washington City in the early days.

Martha Alexander
1844-1935



Martha Alexander was born July 8, 1844 as Martha Rees in Pontypool, Monmouthshire, South Wales. It is always difficult to imagine what went on in the minds of those who were born in ever green Europe and then came to this dry, hot, desert, red rock country. Quoting from Martha's daughter, Clara A Nisson, we can obtain what a major change it was for those early pioneers from the green countries of Europe. *"An old Welsh village holding cobbled streets and bright-windowed stone houses; an old churchyard beside an older church; the village bake oven, where the housewives gathered to have their weekly supply of brown bread and currant loar baked; fishmongers crying their wares and lod-clothes-men making their sing-song rounds from door to door. This was the village or little town of Pontypool in South Wales were Mother was born July 8, 1844, and where most of her girlhood until twenty years was spent.*

From listening to her reminiscences, the boys and girls of our family have in their minds built up a picture of Mother's childhood that tells something of herself and the setting in which she grew up. One of them is of a little girl running down the lane behind the hurdy-gurdy man as he passed through the village on his way to the country fair; and the picture of her setting out to visit her Uncle David's farm 'over the next valley' where she was lovingly served whin-berries and cream, thin slices of bread and butter and a small serving of ale, which she drink from a small copper noggin cup. There were pleasant occasions when a maiden aunt came riding on horseback from the ancestral farm to visit the family, bringing in her saddle bags sage cheeses and bottles of thick cream. And once when five or six years old there was a visit to this same farm where she gazed eagerly around the big, low-ceiled kitchen with its wooden dishes and pots and pans of pewter and brass and copper; examined with childish curiosity her grandfather's broadcloth riding coat, with its tiers of capes, skipped through the meadows gathering cowlips and watching fearfully the peaceful fat cattle; and listening wide-eyed when neighbor came to the door to beg a cup of mare's milk with which to treat his children for whooping cough."

They lived on a farm under good conditions. As life goes they had hard times and it was necessary that the older children, all girls, had to go to work. When Martha was

about eighteen she, her older sister Johannah, and their parents were converted to the Mormon faith and were baptized into the church. One of the missionaries, Elder Palmer, who converted the family, fell in love with Johanna and they planned to get married when Elder Palmer was released from his mission. Father Rees could not afford the money to have the entire family go to Utah so the two sisters, Johannah and Martha were given the opportunity. When Elder Palmer and his companions were released to go home they and the two girls joined in the long trip to Utah.

They spent seven weeks on the trip across the ocean. Quoting from the words of Martha she tells *"When they were halfway across, an awful storm struck us, lasting for two days and one night, and we all thought that we were going to be drowned. The captain came to our mission president, Elder Richard Palmer, and said: 'I understand that you are a religious company, and now if you folks have any power with God Almighty, it is up to you to save this ship from going down. I have done everything I can, but we are going to sink.' So our president ordered all the elders in the company to pray and sing. This is what everyone did, but we had been praying ever since the storm had come up. We never saw the sun for two days; but God our Heavenly Father came to our aid and we were saved. But we were sure seasick."*

They arrived at New York July 18, 1863 and it took two days to get through the immigration authorities. The Civil War was on which caused uncertainty in catching the right train etc. Finally they arrived at the Missouri River and got together the equipment necessary to form a company to cross the great plains. Her daughter tells of some of the things that went through their minds in crossing the plains. *"To girls grown up in the domestic landscape of Great Britain, where quiet green hills enfold a world as lovely as a garden, what an experience to stand out under the vast dome of the prairie sky, to gaze out over the limitless expanse of earth in the midst of which the wagon train crawled mole like toward its destination; and then to see for the first time the great buffalo herds stretching away to the horizon in endless black clouds; to sit about the camp fires, and while the wolves howled in the darkness beyond and the tramp of the herds reminded of dangers unknown to the Old World, to listen to stories of outlawry and tales of Indian massacres until the very crickets in the wayside grass sounded like harbingers of destruction."* Regardless Martha said that she enjoyed the trip across the plains more than any experience she had known. She learned to dance that was something new and different for her. She walked a lot but the captain of the company would let her ride by putting one foot into the stirrup with his strong arm around her waist. She says that she learned to sing the songs of the pioneer immigrants and loved every bit of it. It was during this time that she met a young man who joined the company to help lead them to Utah. This young man had been on so many trips of this kind and for months had been on government duty guarding the mail and immigrant routes to the Pacific Ocean. *"his clothes were worn and getting pretty threadbare, but he and Mother (Martha) soon discovered each other and were in love, so after arriving in Salt Lake City, she stayed but a short time, then was on her way to Dixie, where her husband-to-be Woodruff Alexander's family had been called to help in establishing a new part of the State. They had established themselves in Washington, Utah."* Woodruff and Martha were married on December 27, 1863 by bishop Covington. They later traveled to Salt Lake City and were married in the Endowment House.

The Alexanders were both farmers and ranchers, so the families took turns of tending the farms and the ranch. From Woodruff's biography written by his daughter Berilla A. Wilkinson *"After a few weeks rest from this foregoing hazardous experience,* (he was involved in trying to recover 300 horses and mules that had been stolen and was employed by the US government to guard the mail and emigration routes to the pacific coast) *the subject of this sketch rejoined his parents in Southern Utah, and helped to locate and bring under cultivation farming land situated along the Virgin River and other sections, where they raised cotton, sugar cane and other semi-tropical crops. They also raised cattle and the family took care of a herd belonging to the Church. This necessitated taking up grazing land, and they located a section on the 'Arizona Strip' known as Moccasin Springs.*

Father and his tree brothers located on the ranch, did fencing, built ranch houses with such materials as were available - logs, stones etc - also corrals and outbuildings, and moved their cattle to this out-of-the-way territory, where the greatest danger was from Indians who had their haunts on both sides of the Colorado River, in Utah and Arizona."

The Alexanders bought the springs from the Indians so that they could water their cattle and provided a place where the ranching could be conducted. It was at this location that Martha had a couple of horrifying experiences. On page 142 of the Red Hills of November written by Karl Larsen tells about the Black Hawk Indian War and then continues to tell in detail Martha's harrowing experiences. The following account only covers the main points of her experiences.

Martha was only nineteen when she left Wales so she was still a very young lady when she was living at Moccasin Springs. *"Late in the fall Murphy and his wife loaded their wagon with dairy products and other items such as dried meat (jerky) and wool for the use of the Alexander families. They left Wood* (nick name for Woodruff) *and Martha and their baby daughter and a niece at the ranch until they should return in January. Everything seemed to go well until the night when Murphy's return was expected. The chores for the evening were done' a kettle of savory stew simmered over the fire in anticipation of Uncle Murph's homecoming, which was momentarily expected."* Martha was nervous and kept hearing things out side Wood kept assuring her that she was hearing things and that every thing was all right. The door to their cabin was made of solid planks but was designed that the bottom of the door could be kept shut while the small top half could be opened. Finally Wood to please Martha opened the top part of the door to look out and to his surprise he came face to face with eight Indians in full war path paint. Two of them were known to be rather mean and had been partially raised by while folks. The Indians wanted to come in and get warm and have something to eat, since they smelled the cooking stew. Wood said they could if and only if all of them would agree and that they would leave their guns and bows and arrows with him, which they could pick up the following morning. There was some maneuvering but finally the Indians agreed and they came in. In the mean time Martha had fainted and laid on the bed out cold. They were fed and they ate all of the stew and wanted more. Wood told them that was all there was and they were to remain quite. He started to play his concertina and kept it up almost all night. He had previously put on his elaborate decorated brass button and gold braid soldiers coat with two dragoon pistols in plain view, knowing the Indians

had a healthy respect for Uncle Sam's soldiers. Martha later said she never wanted to hear the strains of "Oh, Susannah," "Dixie" or "Dudah, Dudah Day" as long as she should live. Some of the time the Indians were unruly but Wood kept them in check. One time one of the Indians started toward a butcher knife that was on the table but the dragoon pistol soon stopped that maneuver. It seemed like eternity but it had been several hours when suddenly they hear the harsh loud voice of Murphy coming home. What a relief, Martha thought he was an angel from heaven. Murphy bolted in. He used his heavy blacksnake whip to convince the Indians that they were to obey his commands and they were to stand and leave the home and sleep outside in the out buildings. Their contempt gave way to fear. He had heard of the McIntyre and Whitmore killing and was fearful of what he might find at Moccasin Springs.

Another incidence at Moccasin Springs was when Old Heber, a friendly Indian came running up to the ranch home. He was completed out of breath and exhausted. After he rested for a short time when he could talk he warned the Alexanders that a group of Navahos were coming to kill them and would do it that night. They quickly loaded up one wagon with what they could and in another all of the family started off as quickly as they could toward Washington City. They only stopped long enough to grain and water the horses. They traveled all night and the next day, stopping only to feed and water the animals. So it was that they arrived late at night to 'dad' Randolph Alexander's home. The next morning it was reported to Randolph that Murphy, Woodruff and Martha had been slain by the Indians. Randolph said "That is impossible they are safe in my house now." It turned out that it was Joseph Berry, Robert Berry, (brothers) Robert's wife Isabella that had been murdered by the Indians. It was by luck that the Indians attacked on a certain road instead of the one that the Alexanders were on. It would have turned out that the Alexanders would have been the unfortunate ones who would have been murdered.

Randolph did not live to a very ripe old age. He was 64 years old when he was called back home. He died July 8, 1901 on Martha's birthday at Cedar City, Utah, at the home of his daughter, Berilla A. Wilkinson, and was buried in the Cedar City cemetery. Martha lived until she was 90, passing away in 1938 and is buried along side of her sweetheart in Cedar City.

A general summary of Martha's life is given by her daughter Clara A. Nisson. *"Mother arrived in October, 1863, married Moroni Woodruff Alexander on December 27 of the same year. Though many times she looked toward the East with homesick eyes, and wept for a cup of English tea or a glimpse of a cowslip meadow, or some such dear lost comfort, yet she took to pioneering like a duck to water, and in no time could cure meat and dye cloth, make soap out of cottonwood ashes, card and spin and weave wool or cotton into homespun, and turn it into clothing for her family and carry on with skill and thoroughness the manifold activities of a pioneer household. Pioneer conditions existed in Southern Utah long after the log cabin and dugout days. Never can I remember Mother sitting with folded hands in her lap, but she had time for friends and religion and though the strenuous years took their toll of her body, they did not coarsen her nor make her forgetful of the fastidious taste and habits of her girlhood. I recall how she brushed and kept her hair always neat and well-pinned up, the bit of white muslin she wore at the*

edge of her collar or even her coarsest work dress. I can see her gnarled hand, piecing tiny scraps of cloth into quilt blocks, in her later years, or knitting stockings----.

All of the Alexanders made a permanent mark on the beginnings of this town and laid the foundation for our modern city of today. They left a large family of progenitors and legacy for us to follow.

Elisha Averett
1810-1890



Elisha and Elijah were twins born on December 12, 1810 in Maury County, Tennessee. Their parents were John and Jeanette Gill Averett. Elisha, born second, lived, labored, traveled with his parents until they all embraced the LDS Church in 1835 in Hamilton County Illinois. About 1838 he with Elijah, his older twin, the Kelseys, and his sister Eliza and other friends, settled in Caldwell County near Steer Creek Missouri. Elisha and Elijah acted as body guards of the prophet Joseph Smith during all of the mobbing of the saints. Elisha was present at the time Governor Boggs read a proclamation saying that the Saints must leave Missouri or be exterminated off the face of the earth and he went with the rest of the Church in their exodus to Nauvoo. During their stay in Nauvoo his wife Dorcus died and was buried in Nauvoo, leaving a son by the name of William Averett who came to Utah and lived in Heber City, Utah. At least two children were born during this time that only lived for a very short period of time.

When the body of the Church left for Utah, Elisha went with them. His first wife Dorcas Willis Witt and child died giving birth to their second child on February 6,1843. This child also died. It was at this time that he married Sarah Jane Witt, the daughter of his first wife, Dorcus Willis Witt on January 19, 1846. While at Council Bluff, he volunteered to join the Mormon Battalion. He had the rank of musician just above a private, in Company A, since he played a flute in the Battalion's band. His flute is in the Daughter of Utah Pioneers Museum in St. George, Utah. The purpose of the Battalion was to fight Mexico for the area where Utah, Nevada, Arizona and California now occupy. The uniform plus the monthly pay would be given to the Church to help all to travel across the plains to Utah. Brigham Young said this money that was collected from the battalion members saved the Church at a very critical time. Brigham Young also promised them that they would not fire one bullet at the enemy if they lived according to the Church's principles. They did not fire one bullet at the enemy but had to fire at some wild bulls that charged the battalion. Elisha walked all the way to California and after a years service was discharged on July 16, 1847 in Los Angeles, California. After his discharge he returned by way of Fort Hall, Fort Laramie and back to his family on the Missouri river, a trip of around five thousand miles. He was destitute for clothing and

provisions. He walked in the cold winter with nothing but moccasins for shoes when he finally arrived back to his family on the Missouri River. Shortly after he returned, he set out for Salt Lake City, staying there until 1862-3. He then moved to Provo Valley on the Provo River. He was also called to go to Dixie in Southern Utah so he quickly left for the Southern Utah and settled in Washington, Utah. His wife Sarah Jane died leaving him with 8 children. He lived at Kanab, Utah for sometime and then he made his final move to Glendale, Kane County, Utah. About 1885 he lost his mind to the extent his family cared for him like a child until his death October 22, 1890. He is buried in Glendale, Utah.

Elisha was a superb rock mason. He helped built the Nauvoo Temple, Salt Lake Temple, St. George Temple, Cove Fort, Winsor Castle in Pipe Springs, Heber City Tabernacle, Cotton Factory in Washington Utah, St. George Tabernacle, Fort Kanab, Provo Factory, Bishop Covington's home, Peter Neilson's home and many other homes both in Northern and Southern Utah. The Averett twins are given credit of building Cove Fort, Cotton Factory, and Pipe Springs by themselves but for sure they had help. What they built stood the test of time. They did excellent work. It is difficult to tell if both of the twins were at all of these projects but they were close brothers and traveled much of their lives together or in the same group. Separation came later in life. This paragraph is repeated for both twins.

The article in the Deseret News dated November 5, 1890 is as follows:

" Elisha Averett, of Glendale, died in this place Wednesday, October 22, after a protracted illness, super induced by old age and the hardships to which he had been subjected in consequence of being numbered with the Saints in their early days. He was born in Tennessee in the year 1810. He joined the Church and shared in its persecutions. He volunteered as one of the Mormon Battalion, served in the same and was honorably discharged in California and returned to his family in Iowa. From there he emigrated with his family to Utah, and living in Salt Lake city until 1862, when he was called to Dixie. He settled in Washington, where he lived until he was called to work on the Provo Factory. From there he returned to the south and worked two years on the St. George Temple. He then moved to Heber city, where he buried his wife, after which he moved to Kane county and resided there with his children until his death. The funeral services were held in the meeting house. Bishop R. J. Cutler and James Leithead were the speakers. These brethren, having had a long acquaintance with Brother Averett, knew him when he used to play in the martial band in Nauvoo, bore testimony to his unwavering faith in the Gospel and the implicit confidence and love he had for Prophet Joseph, as also for President Young, that he would be willing to lay down his life for them, had it been required. Peace to his remains."

The Averett twins did many things to secure this land and make it blossom as a rose. They have left a large legacy for everyone to enjoy.

Elijah Averett
1810-1896



Elijah was the older of a set of twins, Elijah, Elisha Averett born December 12, 1810. His parents were John Averett Sr, and Jennette Hamilton Gill. They lived in Maury, Maury County, Tennessee at this time. Elijah was an excellent stone mason like his twin Elisha. The twins lived with their parents in Tennessee until about the year 1830 when the family moved to Illinois. Elijah Averett married Cherizade Grimes in Hamilton, Hancock County, Illinois on February 9, 1830. In the spring of 1835 quite a number of family joined the LDS Church. They still remained with their own family till about 1836. They had a stillborn girl born to them and a son they named Elijah Jr., born July 23, 1845. Jr. and Sr. were not attached to their names and is used here to keep them separated. He was described as *"who grew to manhood in the mountains, strong, intelligent, young man, useful to his friends and the cause of truth, finally killed by Indians in Southern Utah."* Some times Elijah Jr. is confused with Elijah Sr. and some people think that it was Sr. that was killed by the Indians.

This event was known as The Everett Hollow Ambush. A brief description of this as written by James Ott goes as follows: *" About 5:30 p.m. on August 23, 1866 in a wilderness 60 miles from the nearest settlement, but now about 15 miles southwest of the town of Henrieville in southern Utah, Elijah Everett Jr., a young man, was killed by Indians. He with five other men, all militiamen of the James Andrus company, were traveling in a southwest direction from the main camp, near the present town of Henrieville, back to their general headquarters at St. George, 125 miles away. The six men were crossing a narrow canyon now known as Everett Hollow. Because of the ruggedness of the country, they were on foot leading their horses. As they were ascending a steep rocky slope, Elijah Everett, who was in lead, was shot through the neck with an Indian arrow. He died soon afterward."* In Elijah Sr.'s own history written by him he states *"his son and the other there were told not to dismount by James Andrus but they did. When young Elijah reached the crest of the hill, he was shot by an Indian. He was only wounded and sat up. The Indian was hid behind a tree and he shot an arrow through his heart and killed Elijah. Several days later, the whites came back and buried him, his hand over his face being his only covering except the ground."* He also states that he was in the Mormon Battalion with his brother Elisha, but this is in error. There is no record of Elijah Averett being in the Mormon Battalion. He actually was sent to Horn River to build bridges. Later he was called back to Culles Park. It was there that he became deathly ill and was laid up for 9 months and had to be hand fed for 5 months.

Soon after joining the Church of Jesus Christ of Latter-Day Saints they emigrated to Missouri. They remained there and went through the persecutions that the Saints

experienced. They then went to Illinois but Elijah was so ill at this time his wife had to drive the team for many miles. They moved to the south part of Illinois among their friends and relatives. John, his brother ran away from his folks and moved in with Elijah. They then moved to Nauvoo and then Council Bluffs and remained there until they emigrated to Salt Lake City. Elijah first crossed the plains without his family driving one of President Brigham Young's teams until they came near to the Great Salt lake. From Elijah's own hand he said: *"I was at Honey Creek where I had built a cabin for my family when President Young called me to go and bring his first wife, Mary and family across the plains. Allen Taylor, captain of the hundred, John Harvey of the first fifty and David Carnes, captain of second fifty. We crossed the plains without any particular accidents. I went back and the next spring started with my family across the plains. There eighty-four wagons in our company. When we came to Salt River, the cholera broke out and we lost seventeen of our number."* He then as he states returned to Council Bluffs to get his family and returned the following season to Salt lake City. *"Elijah was called to help settle San Pete County, settling at Manti. While living in Manti, he married Christine Nelson in Ephraim, as a second wife, a Danish Convert. In 1861, he was called again to go to Southern Utah, settling in Washington. After several years he moved to Springdale, Utah where he lived 2 or 3 years and returned to Washington. After a few years he and wife Christine and 6 or 8 children moved to Kanab. In 1882-3 he moved with his family to Springerville, Arizona where he died September 1, 1886."*

Unlike his twin he was a polygamist having two wives. Cherizade Grimes Averett died in Mesa, Arizona January 1, 1896 and Johanna Christina Neilson Averett died January 31, 1924 in Kanab, Utah.

Elijah was a superb rock mason. He helped built the Nauvoo Temple, Salt Lake Temple, St. George Temple, Cove Fort, Winsor Castle in Pipe Springs, Heber City Tabernacle, Cotton Factor in Washington Utah, St. George Tabernacle, Fort Kanab, Provo Factory, Bishop Covington's home, Peter Neilson's home and many other homes both in Northern and Southern Utah. The Averett twins are given credit of building Cove Fort, Cotton Factory, and Pipe Springs by themselves but for sure they had help. What they built stood the test of time. They did excellent work. It is difficult to tell if both of the twins were at all of these projects but they were close brothers and traveled much of their lives together or in the same group. Separation came latter in life. This paragraph is repeated for both twins.

The Averett twins did many things to secure this land and make it blossom as a rose. They have left a large legacy for everyone to enjoy.

Marcus Funk
1842-1926



Marcus Funk was born December 3, 1842 to Dederick Esberson and Kirstene Madsen Funk, in Pedersker, Bornholm ampt, on the island of Bornholm, Denmark. Marcus spent his childhood on his father's farm where he learned the basic principles of farming and the love of horses. He became noted for his ability to handle horses and was credited as being one of the best. He also was known for his fine horses, and for the care and gentle treatment he gave them.

In January, 1857, at the age of fourteen, Marcus joined the Church of Jesus Christ of Latter Day Saints. All of his family joined the Church. On May 30, 1857, Marcus, and the entire family, except two sisters who had married and migrated previously, left Denmark to journey to the United States. They sailed on the ship Tuscarora. After arriving in the USA, they began their trek to across the plains. When the family reached Iowa they remained for a period of about two years. They worked and obtained the necessary gear to continue their journey to Utah. They joined the James Brown's ox train company. Part taken from his sister's record, Cecelia Hyde, we read: *"This was not an easy journey. The family walked all the way from Iowa, the children bare foot. Food became scarce, although they supplemented their supplies with wild berries and whatever edible materials they could find on the plains. Before we reached Echo Canyon, our supplies had dwindled until we were able to have only one slice of bread for each meal, with nothing on it. All we had left was a small amount of flour and in some manner this had got damp and became so hard that it could not be used, since It had also became moldy. Mother made it into a 'dough cake' and fed it to the dog. We all envied the dog and wished we could help eat the dough cake. However when the family got to Echo Canyon, they met a man who wanted the dog, and offered to trade a fifty pound sack of flour for the dog. Father readily accepted this offer, so we were again able to have bread."*

He like many of the young men was given the job of going back across the plains with supplies to help new immigrants coming to Utah. It was here in the Preston Company he met Magdalene Westenskow, a young woman who had joined the Church in Denmark and was on her way to join her two brothers who lived in Manti, Sanpete County. By the time they arrived in Salt Lake the two were engaged to be married.

On October 22, 1864 Marcus and Magdalene were married in Manti, Utah and latter solemnized in the Endowment house in Salt Lake on December 27, 1864. They then lived in Richmond, Utah for ten years and were active in church and civic affairs. Learning to be frugal in their youth they acquired property and animals in excess that the average family in the area. They now had five children. In 1874 President Brigham Young called them to go to Southern Utah to help settle the area. It was called the "Dixie

Mission." They hated to go but obeyed the call. They loaded their household items, clothing and farm equipment etc. in two wagons, each drawn by four-horse teams and off they went. Marcus drove one wagon and Orlando now nine years of age and William age seven took turns driving the second wagon or riding a horse to drive the cattle and sheep as they journeyed south. In their history recorded by their granddaughters Gertrude and Eva Bentley we read the following: *After leaving Richmond their baby, only a few weeks old, became ill with pneumonia or lung fever as it was called at that time. They did all they could for him under the circumstances but he steadily became worse. Lena felt that if they could get to Salt Lake City in time and have patriarch Charles Hyde, the husband of Mark's sister Cecelia, administer to the baby he would recover.*

When they arrived at the Hyde home Charles was away and Cecilia did not know how to reach him. They waited for some time for his return, then Marcus felt that they could not wait longer so they prepared to continue on their way. As they were about to leave they saw their brother-in-law coming. Patriarch Hyde was crippled and went about in a wheel chair. As he came near he called 'I am coming, Lena, as fast as I can. I knew you needed me.' He then blessed the baby who was immediately healed and Marcus and family went on their way rejoicing."

They arrived in St. George in the spring of 1874. They reported to President Snow who told them to go to Orderville where they really did not want to go. They started off and when they were three miles east of St. George it rained so hard they had to make camp. It rained for three days and the mud got so deep they could not move their wagons regardless how they tried. Marcus returned to St. George and received the order to go to Washington and live there. What good news! Marcus returned hitched the team to the wagon and pulled it out like it had never been stuck.

They lived in Washington about fifteen years where six more children were born. They had triplets which was not common. It was January and every one wanted to see "three" so their front door was open a lot and even in Dixie it can be cold in January. All three died of lung fever which was a blow to the family. Marcus was a councilor to Bishop Jones and when he moved Marcus became the fourth bishop of the Washington Ward. He was named Mayor or Washington and was also the president of the Washington Field Canal Company and a member of the city council. He went through all of the failures of the dams built on the Virgin River as well of the failure of the ditches and canals. He was involved in the building of the Pile Dam, making suggestions and decisions to built this dam that was to solve the building of dams on the Virgin River. He also witnessed the destruction of this dam by two floods that came down the river one week apart. Life was very tough.

During his time as a councilor and bishop the church authorities told him that as a leader of the church, it was expected of him to enter into plural marriage. With Lens's approval he first married Anna Christina Eliza Iverson and later Anna Marie Sorenson Iverson, a widow of Chris Iverson. Anna bore seven children and Marie only one making a total of 19 children that Marcus fathered. Marcus loved his families and would not give up any of them such as the US Government demanded. He was given the standard sentence after he was caught of six month in jail and $300.00 fine. He paid his fine which took all of his savings. After he returned to Washington after serving his six month term things did not go well for him financially and he became very discouraged. He went to his

stake president and discuss his problem and asked for his advice. He told the stake president that after fifteen to twenty years in Washington he now had less money and property than when he first arrived. He then asked permission to leave the area. His request was granted so he wrote a letter resigning the office of bishop and requested to leave the area. His letter was approved.

Marcus and family in June 1889 left Washington and proceeded to Colorado and settled in the town of Sanford, which located in the southwestern part of the state. They became pioneers all over again. He became the first bishop of the ward created in East Dale, a small town twenty-five miles southeast of Sanford. He remained bishop until 1897 when he returned to live in Sanford. Anna Marie also went to Colorado but only remained there only a short time when she returned to Washington to care for her ill father. He recovered but her mother passed away so she stayed in Washington and cared for her aged father. She never went back to live with Marcus again. The Funk family then moved to several location and returned to Trenton Utah in Cache County. Most of his family moved back to Trenton area so he enjoyed his family during his old age. *"In 1926 when he became ill--his last illness--he said to his doctor, 'How long will it be?' His life had been spared many times through his faith and that of his family but now Marcus realized that this was his time to go and he was ready. On November 19, 1926, just fourteen days before his eighty-fourth birthday, he died at his home in Trenton, Utah and was buried in the Trenton Cemetery."*

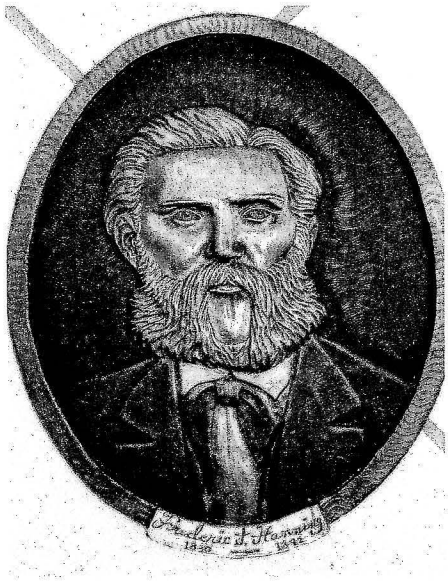
The summery of his life is best recorded in his history. *"The moving of the Funk family from the Dixie Mission cast a gloom over the community of Washington for Marcus was considered by all to be the religious counselor and father of the community. Their move necessitated a reorganization of the bishopric as well as a change in the Relief Society, since Lena was a counselor in that organization. Other organizations were also affected by this move since the older children held positions in them." "It would seem that most of this story of Marcus Funk's life has been given to physical or material aspects of his life but Marcus was first and foremost a staunch Latter-day Saint. Wherever he lived he was one of the stalwart members serving in whatever capacity he was called. He became a very learned person in regard to the scriptures as in many worldly subjects. Although his occupation was farming he was also trained as an accountant. He was considered by his neighbors and friends as an authority on farming problems and they were constantly consulting with him regarding their own problems. He was wise in money matters and was often asked for advice in this field. He was revered by all who knew him and was considered an authority in the principles of the gospel. Whenever a class or a group of town citizens differed in their opinions of a religious matter they would close the discussion by one of the group saying, 'We'll ask Brother Funk.' When asked where the answer to a question on the principles of the gospel could be found he would immediately give the book, chapter and verse which pertained to that principle. His faith knew no bounds."*

He made the statement that David O. McKay would become president of the LDS Church which came true. On one occasion when Marcus was bishop, it was their responsibility to entertain the visiting General Authority of the Church during a conference. Eliza R. Snow and Zina D. Young were visiting the St. George Stake in the capacity of a Relief Society Conference. When Eliza R. Snow addressed the

congregation, she spoke in tongues and Lena Funk was given the gift of interpretation. Marcus had many dealings with the Indians that lived by the town of Santa Clara and was friendly to them. They would come to Washington and ask for food etc. and Marcus was always warm and friendly and saw that they were fed, clothed and a place to sleep. Some times using the last bit of food that the Funks had. To show their appreciation and love for Marcus they gave him an Indian name and adopted him as a "Blood Brother" into the tribe. His Indian name has been lost. None of the family have been told this name or can not recall ever knowing or hearing it.

The Funk family certainly left their mark on the City of Washington and help set the foundation of the city that we live in now.

Frederick August Julius Hannig
1830-1892



Fredrick August Julius Hannig was born at Berlin Germany, June 17, 1830 and baptized into the Church of Jesus Christ of Latter Day Saints on January 31, 1871 and confirmed the same day. He married Karen Jensen Neilson April 31, 1871. Karen was born in Copenhagen, Denmark, August 27, 1846. She was converted to the LDS Church in 1873. They came across from the old country and landed in Provo City, Utah in August 1873. They then went to Salt Lake City to the temple and were given the blessing of the temple ordnances. They lived in Provo about ten years and passed through many hardships while there. They were there when the grasshoppers came and destroyed all of their crops leaving them very destitute. Then they were called to Dixie in 1882 where Fredrick was called to be foreman in the Washington Cotton Factory. He was loom boss which position he held up to the time of his death in December 19, 1892, leaving Karen with a large family of seven little children. His experience in his native Germany and at Provo's woolen mills gave him a good background for training the employees that made him a valuable man in the job he held. After his death the family had very little to make a go of it. Karen's oldest child was eighteen and her youngest, four years old. Her family consisted of three sons and four daughters. She worked in the Cotton Factory and did every thing to provide for her little flock. Her son Julius Jr. worked at the Factory as a roustabout when as a small lad, and her daughter Amanda cleaned bobbins for 25 cents per day when she was but eight years of age. During this time she went through many of the early hardships of the Dixie Pioneers but was always faithful in taking care of her family. She died April 24, 1929 at Washington, Utah leaving sixty-three grandchildren, thirty-two great-grandchildren and other relatives as well as a host of friends. Both Fredrick and Karen are buried in the Washington City Cemetery.

Although Fredrick did not have a long full life in Washington he certainly laid the foundation for the Hannig family that has made a mark on the area.

Hans Nielsen Hansen
1837-1901



Hans Nielsen Hansen was born April 4, 1837 in Karlebo, Frederiksborg, Co. Denmark. From his history written by his daughter Catherine Hansen Whipple it says: *"His (Hans) childhood and early manhood was spent on a large farm with his father and step-mother - his own mother having died when he was eleven years old. At the age of seventeen he joined the Church of Jesus Christ of Latter Day Saints, having previously belonged to the Lutheran Church. He had promised the Elders that he would go to America with them, though he did not know how he was going to get the money, for his father was embittered against him for joining the awful Mormons. But he prayed to the Lord to soften his fathers heart, that he might obtain the money from him. When the time came he went into the room where his father was resting and told him that he was planning on going to America, and asked him if he would let him have the money. His father jumped up and called his wife and said, 'Mother, Hans has gone crazy and is going to America. Fix him several suits of clothes and socks.' which she did and he gave him the money. He sailed from Liverpool, England, December 12, 1855 and landed in New York, February 15, 1856. He drove an ox team across the plains under the leadership of Captain Christoffersen."*

After Hans had left, his father thought more about Hans going and quickly harnessed up his best team and with great haste drove to Copenhagen's harbor 19 miles away, in hopes of reaching Liverpool, England, before Hans left England. He wanted to talk Hans out of going to America. Too Late! When he arrived at Liverpool, the ship had set sail. "Hans is gone" wailed his father. This was a very sad moment for him.

Hans joined the LDS Church on June 24, 1855 and arrived in Salt Lake City, Utah after crossing the plains as a ox team driver on September 10, 1856. He received several calls to go and help settle different areas. In 1856 he help settled Weber County, Utah and in 1857 helped Captain Jefferson Osborne to labor in Soda Springs and Echo Canyon. He left there in June 1858. He then helped to build the Mount Pleasant Fort leaving there in October 1861. He was then called to go to Washington, Utah to raise cotton and was actually set apart to do this in December 1861. He remained on this mission until 1879 when he was called at a conference in St. George to go to Arizona and help settle there. He left from Washington in October 22, 1880.

Again from his history: *"He married his first wife, Metta Katrine Adsersen, in Spanish Fork, Utah, April 3, 1859. They had been married about five years when her mother and sister Mary came to America, then to Utah. What a happy reunion for the*

sisters and their mother. But their joy was very short, for Metta Katrine, passed from this mortal sphere December 16, 1864.

In May 1865, Hans married Mary Adsersen, sister of his wife. He built a gray adobe house in Washington, Utah, one and half stories high. I, Catherine Whipple visited that home this summer in July 1936, the house is still standing and looks natural to me and is the first and only home I knew in Washington. We had an orchard and grape vineyard. My father made barrels of wine to sell. I remember our cellar was filled with barrels of wine. I never remember seeing my father or mother drink wine, and they would not let any of us children drink it either. We understood it was for sale. But I remember a time or two, of my brother and I going down in the cellar and pulling the cork out and sticking the reed down in the barrel and sucking up the wine. But it must have been new wine for it did not affect us any.

My father was a good mason, he helped to build the St. George temple, and having the pleasure of doing ordinance work for many of his kindred dead, in this temple after the completion of same.

My first schooling began at seven years of age, in Washington, Utah. My first teacher was Johney Pace."

The land records show that Hans Hansen owned lots 1,2,3,4 in Block 6. He received a surveyor certificate for these lots in 1873, a warranty deed in 1875 and a certificate from Judge Snow in 1876. In March 1879 he sold lot 6 to Swen T. Sandberg for $700.00. His adobe home was located on this lot. He and family left Washington for Arizona in 1880. The home he built in 1865 has been added to several times but the old home is still inside of the new appearing house. Robert Sandberg lives in this home (2003), a descendant of Swen who purchased the home and lot in 1879.

The Hansens then traveled to ShowLow, Arizona arriving there in the fall of 1880. In their travels they lived in ShowLow, Adair, Pinetop (Warren Ranch), Woodland, and Old Mexico. Hans Hansen died in Colonia Juarez, Old Mexico August 2, 1901 and is buried there.

The Hansens helped to lay the foundation of Washington City. He was called to help settle many places which he and his family did willingly. He helped build the St. George temple being a stone mason. There is no mention of him helping to build the Cotton Factory but he lived just a couple of stone throws from this old building and could have very well helped the Averett twins, Elijah and Elisha, to lay the stones to build the Cotton Factory.

George Hawley
1824-1905



George Hawley and two brothers, John and William came to Washington with the Samuel J. Adair group of ten families arriving at what is now called Adair Springs on April 15, 1857. He was born September 14, 1824 in Dupage Co. Illinois. He married Ann Hatfield on July 4, 1846 in Austin Texas. They only had one child or only one is listed in the Family Search Ancestral Files. Rosina Jane Hawley born December 12, 1860 in Pine Valley, Utah. The Society has not found any written record of George or any, if any exists, of his descendants. His brother John had one wife but not children are recorded and William had two wives One wife shows no children and the other delivered fourteen. The wife with the fourteen lived most of her life in Deseret and Fillmore in Millard County, Utah so there should be some descendants somewhere.

George and his brothers erected a molasses mill on the creek (Millcreek) near where the creek entered the Rio Virgin River, in 1857 the year they got here. The pioneers planted corn and sugar cane so that fall their mill started to grind cane to make molasses. Their rollers were made from native mahogany that made a loud squeaking noise that could he heard for very long distances. To arrive in Washington in April 1857 and then build a molasses mill that same year and be ready to grind cane that fall goes to show how ambitious and industrious the Hawley brothers were. They not only built the mill but must have settled on and acquired land. From John D. Lee's diary dated Friday 12 1858 it reads: "*This evening I bought a lot & 16 acres of land at Washington of Wm. Halley (Hawley) for which I payed 150$ in cattle. My intention is to raise Cotton.*" The ever-enterprising John D. Lee bought the Hawley mill in 1858 and improved it by using cast iron rollers. He also used three rollers instead of the usual two. Quoting from John D. Lee's diary of September 20th, 1859 we read: "*We made arrangements with George and Jon. Halley (Hawley) to deliver and put up my cain mill at Washington for 82$.*" On the 23rd Lee began building his furnace, and the next day he was grinding his cane. By October 1st he had made 120 gallons of molasses and then moved his mill to a farm he owned about one-half mile east of town. A year later Lee was still at his grinding and making $40 per day with his mill. This was more money per day that most of the pioneers made in a year. Again quoting from his diary "*This week (October 29, 1860) my cane crusher gaining influence, grinding as much in one day as their best wooden mills does in 6 days.*" The Hawleys after working and setting up Lee's mill moved to Pine Valley in November of 1859. In pine valley they were interested in the timber business making lumber and shingles.

George was the oldest of the three brothers and only remained in Washington for a short time but he and his brothers made their mark on the city. They located land,

started to make industry that would help everyone make a living or make life easier. They were the beginners and it takes special effort to be the first and go ahead and do what is needed to make their efforts a success.

Hans Peter Iverson
1835-1921



Hans was born on September 24, 1835 in Vestbirk, Skanderborg, Amt., Denmark. His parents were Jeppe and Annie Christina Mortensen Iverson. By Danish tradition Hans Peter's name should have been Hans Peter Jeppersen. His name in the Family Search Ancestral Files is listed as Jeppersen. In America they do not follow the Danish rule so he was known as Iversen and later changed to Iverson. His parents were farmers. They were God fearing members of the Lutheran Church in which he was educated and confirmed when he was fourteen and half years old. When he was of age he was hired out to farmers in their neighborhood, herding stock.

Martin Luther gave a great gift to the world when he broke away from Catholicism and started the Lutheran Religion. Almost the whole of Denmark professed this belief and the young people were taught the Bible from infancy. The home life of Hans Peter and his brothers and sisters was very wholesome in that they had learned to pray and live honest God-fearing lives. His schooling was received under the tutelage of the local Pastor, public education being very limited. He was an obedient son and a lover of all that was good. He decided to learn to be a mason which he did learn and became proficient in it.

In the month of March 1854 was when he heard for the first time of the Church of Jesus Christ of Latter Day Saints. All of the family embraced the religion except his brother Andrew. He was baptized April 1, 1854. In March 1857 he was set apart to be a missionary and he and another young man were called to go without purse or script. While on this mission he and companion were arrested and spent nine months in jail. Their food was dark bread and water. One good thing that came about while in jail is that they studied English. They finally appealed to the Danish Government and was immediately released. Later he was arrested again but only spent five days in jail. While on this mission he visited a bachelor's home where he slept all night. His house was filled with lice and Hans Peter had to find some new cloths because his old were so "lousy."

He was released from his mission in the spring of 1859 so that he might migrate to America. After being released he was advised to take a sister with him to Zion. Annie Nisson the last person he baptized agreed to go with him to America. On the 17th day of April 1859 he and Annie were married aboard the ship as they were crossing the Atlantic Ocean. Twelve other couples were married the same day. The trip across was pleasant and uneventful and took seven weeks to cross. Overland to Utah they went by ox team.

They bought one ox and named it Columbus and it stayed with them until it died of old age. This was literally from New York west to Utah and not from the Missouri River. They did not have enough money to buy passage so they bought an ox and drove all the way to Salt Lake City. Jeppe Iverson , his father, met them at Salt Lake and they located at Mt. Pleasant in Sanpete County. In the fall of 1861, they, and many others were called by Brigham Young to move to Dixie in Southern, Utah, a warmer climate to grow cotton. His father Jeppe Iverson wrote and asked if he might go to Dixie also. His answer was yes you certainly can. Jeppe is unusual in this respect because most that were called did not want to go but did so because they had been called. They settled in the town of Washington. In 1865 the Cotton Factory was started to be built and it was built out of red sandstone rock, which was right up Han's alley, he being trained as a mason. He helped lay up the walls of the cotton factory. Because of the intense heat during the summer Hans Peter and four other Danish families bought some property on the south side of Pine Mountain and called it "The Danish Ranch." This made it possible for the family to get away from the hot summers where they herded stock and made butter and cheese. The cattle did well on the grass and herbage and the corn could be easily grown for pigs and chickens. He also bought the "Duck Farm" on the east end of Washington just out side of the city limits.

He dearly loved a joke and he was involved with Ithamer Spraque's Giant that invaded Washington. The story can be read in The Red Hills of November starting on page 296. Ithamer and Hans could have been hung by the populace of Washington after they found out it was the two that promoted the hoax.

In 1863 Hans Peter answered a call for volunteers to go East to meet an emigrant company near the Missouri River and help them come West. This was quite common for young men to do since they were young and strong and had been over the route before. In 1875 he again felt he needed to go on another mission so he contacted Brigham Young. President Young was glad for a willing worker and sent him to his native Denmark. He had sufficient funds to take him to his field of labor but from then on he went without purse or script. He had many marvelous experiences on the mission with healing and wonderful manifestations of the Lord's power. A young lady that had been on crutches for three years was healed and did not need crutches again.

He wanted to go and visit the man that he got his first wife from who lived in Germany but did not have the funds to do so. A miller said one day without reason "If anyone wishes to go to Germany, they can ride free for I ship fat hogs there." Off to Germany he went and visited 'Hans in Stole' the father of his wife. So, in company with a carload of porkers and all unknown to himself, he set out to acquaint himself with his third wife.

The United States Government passed a law forbidding polygamy in 1862 and was punishable by 6 months in jail and a $300.00 fine. The US Marshals loved to try and find those that had more than one wife and for Hans Peter it wasn't different. Out in back of their place at the Duck Farm there was a bunch of bushes which Hans would hide in when the Marshals would come. One time one of his little youngsters told the Marshal invariantly that daddy is up in the bushes. The marshals quickly went looking for him but to no avail. They walked right by him and a veil was pulled over their eyes so they could not see him or they did not want to find him so that their job would continue since if you

find them all you are out of a job. Take your choice. He then went to Colorado for a year and a half to get away from the Marshals. The Manifesto had been issued but Hans like many of the other men would not give up their families since they did not have any means of support. There was no satisfactory provision for caring for the abandoned families. Hans Peter was visiting his father's home in Washington. They were having dinner when the Marshals walked in unannounced and asked for Brother Iverson. Jeppe said he was Brother Iverson but they answered you are to old. Hans Peter then said you must want me, which they did.. The marshals were not going directly back to their home base so they did not know what to do with Hans Peter. Hans Peter kept telling them he would do this or that but they just kept laughing since they thought he would take off. An acquaintance of Hans said if Hans said he would do something he would do it so the marshals told him when to present himself at court and he did it. He was known as the man who took himself to jail. He was found guilty and sentenced to 6 months at jail. He immediately asked the Warden for outside work and received a job as custodian for the prison cattle. He tended some of the cattle by the railroad track and he was encouraged to "Come on, run away!" He would just wave back. A plowed furrow seemed all that was necessary to keep a Mormon in jail.

On January 31, 1889 he had a wonderful dream. He dreamt of a little valley by a river with springs of water, green grain fields, vineyard and fruit trees. Then at a conference in St. George a Brother Bunker was reporting and he mentioned nearby Littlefield as having a small branch, and suddenly Hans knew the location of the place he had seen in his dream. By June 1891, a child was born to the Iversons in Littlefield during this month, he had to be located in Littlefield doing what he did best, farming. It was a paradise to him. He was seldom ill but did have a bout of malaria. The first time he was going to Littlefield he stopped on top of Utah Hill and looked toward the emerald green some sixteen miles distant which he recognized as the place he was seeking. He returned to Washington and made preparations to move his second family thither without having set foot on the place himself. He remained there until he died December 12, 1921. He is buried in the Washington City Cemetery.

Some of Hans Peter characteristics were, he loved to write poetry and was good at it. He also was patient. His children would want him to improve his farming methods and he would say when you get old enough you can farm the way you want but I will do it my way. He was a steady, consistent worker who seldom got in a hurry but always made some progress every day. Even at 75 he was a hard worker. He would answer questions with "That is not so difficult. I've the experience of an old man and a young man too." He lived the Word of Wisdom, the standard of his church. He had a number of maxims which he repeated when ever the circumstances required. One of them was that any honest work was honorable no matter how menial it was. Everything in its place and a place for everything, was one of his favorites. Early to bed, early to rise, makes a man healthy, wealthy and wise. He religiously lived this but did not accumulate wealth or money at least. He took care of his animals and did not waste any feed. The horses ate all that they were given and would signal him by whinnying when finished. He was very careful with his animals but he did have some near fatal accidents with them. He had to swim across a swollen river holding on to the tail of his horse. He also experienced several run-a-ways with his teams. Of course these event were normal if you had and used

animals. He never smoked after the boyhood experience he had. He detested liquor even as a medicine as he tried it when suffering from malaria and received no benefit. He abhorred profanity and tried his best to teach his family righteousness. He was a strict observer of Fast Day. His families might not be at one location but he would say "In unity there is strength." He stayed equally with one wife or another as he pleased and as circumstances permitted. He was a great friend of the Indians as was Anna Dortea. They treated them with kindness and fairness. "Waste not, want not" was another of his codes of living which he practice to the Nth degree. He detested gossip and often reproved members of his family who seemed so inclined. "A wise head keeps a still mouth." He said "When you are bothered with an unruly thought, replace it with a good one. You cannot stop birds from flying over your head but you can keep them from roosting there." To sum up his philosophy of life. It is not what one can do but what he does that is the mark of a man.

One of his granddaughter wrote *" To sum his life up, or the little we have learned about him, he was a good man. He was honest, cheerful, witty, industrious, and kind. We should be proud of him and the three European girls who mothered his children."*

Hans Peter Iverson certainly did leave his mark on the City of Washington and a large posterity to carry on his name.

Washington L. Jolley
1831-1889



Washington L. Jolley was born on May 14, 1831 in Dresden, Weekly, Tennessee and died on November 8, 1889. His wife that came with him to Dixie was Emily Knight and they were married April 3, 1854 in Limestone, Texas. Emily had ten children, seven being born in Washington, Utah. The Jolley Family originally settled near Cypress Creek, Tennessee, being one of the first families in the area. They were slave owners and immediately began to raise crops for a living. Farming was always secondary in the lives of the Jolleys. Cattle raising was their principal interest. They sold tobacco in the form of a twist that could be carried in one's pocket and a chew bit off when desired.

They came West to join the saints that were gathering in Utah and traveled to Dixie because of their knowledge of growing cotton. They were called by Brigham Young. The description of their travels to Dixie is very well stated in The Jolley Family Book. They traveled in a large group of 48 in the company going to Dixie. The travel was not easy but they had no large problem until they got to what is now called Wild Cat Canyon. The road was steep and they had double up teams and hold wagons so that they would not tip over. Their next big hurdle was when they got to the Black Ridge. Quoting from the Jolley Family Book: "*Travel was slow and difficult--at times almost impossible. Finally Ash Creek was*

reached and camp was made at the mouth of Black Ridge Canyon. Here the greatest challenge of their long and tiresome trek presented itself. The deep, rocky slopes of the canyon signaled danger ahead. The canyon walls were steep and craggy, and the seemingly unending mass of immovable lava rock made the prospect of travel even more forbidding. Below trickled Ash Creek. The rocky road or trail was narrow and winding, scarcely wide enough for a wagon. At times the slope of the road was so severe that men had to ride the upper side of the wagons to keep them balanced, and thus avoid their tipping over and crashing down the canyon side. The weary women and children walked over these dangerous places. There was the struggling but progressive steps downward and the sweltering Dixie sun overhead to make the scene poignant with human suffering, but illustrious with courageous perseverance. In some places two teams of oxen were used to each wagon, one team in front and one behind, with a chain attached to steady and control the wagon during the dangerous downward descent. Finally the Black Ridge had been conquered. All wagons, some strained and broken from the rigors of the descent, were at the bottom of the canyon. The mute oxen raised impassive eyes as they drank of the cool water of Ash Creek. Soon the oxen were hitched to the wagons again and the caravan continued. Hardly was the Black Ridge out of sight when once again the deep, red Dixie sand sought to stop these weary but determined Pioneers. At times the wagon wheels would sink into the sand half way to the axle. The length of the wagon would be the distance the oxen could pull the wagon without resting. The travel was indeed slow and tedious under the blistering Dixie sun, but the courageous travelers struggled on. No doubt the bull whip and some questionable language were used. Finally the little town of Washington was reached. It was first been settled in 1857, five years before the arrival of the Jolleys. It was named for the Father of our Country, George Washington." Some of the Jolleys stayed at Washington but most went to Middleton and set up camp. They stayed in Middleton for only a short time and then traveled to many different location."

A granddaughter Emily Pectol Irvine wrote a summery of Washington L. Jolley (Sr.) life which will be reproduced here. *"Washington Lafayette Jolley, second son of Reuben Manning Jolley and Sarah Pippin Jolley, was born in Dresden, Weekley County, Tennessee. His parents and grandparents joined the Church of Jesus Christ of Latter-day Saints in 1842. Soon after moving to Nauvoo, Ill., our Prophet Joseph Smith and his brother, Hyrum were murdered by the mob. He and his father and brothers worked on the Nauvoo Temple. Times were very hard and most of the time they only had bread, water and sorghum to sustain their strength. His parents and grandparents were sealed in the Nauvoo Temple in 1846.*

In May of 1846 the mobs were so vicious the family fled across the river into Iowa to escape being beaten and murdered. The family remained in Iowa until 1850. From Salt Lake his family moved to Battle Creek, now known as Pleasant Grove, Utah. In the spring of 1852, 'Wash' as he was he was called, and his family moved to Springville, then later on to Payson, Utah. In the fall of 1852, Wash with a man by the name of Ostler, was called on a mission for the Church to the State of Texas. They encountered many hardships and abuses while in the mission field, sometimes being threatened with hanging by the non-believers in that area. Most of the time his traveling was done on foot, and through some very rough country. A few times they were lucky enough to buy

mules to ride, or unlucky as it turned out, because the mules were either stolen or driven off at night while they were camped. These mules had cost them $200 a pair. In Liberty, Texas, he met and converted the family of James and Eliza Green Knight, whose daughter, Emily Knight later became his wife. On Saturday, December 31, 1853 Wash and his companion Brother Ostler, received a letter from Brother Orson Pratt, along with some books they had requested of him. Among them was a copy of the newspaper called 'Starr.' In it Wash read an account taken from the Deseret News, of his brother 'William Jackson Jolley being shot from ambush by an Indian, while he was scouting East of Springville, Utah. It had happened on the 30th of July 1853.

On February 21, 1854, Wash and a company of converts started on their trip back to Utah. Among them were the parents of his future bride and their children. Some days they could only travel a mile or two. Other days they did pretty good and made twenty and twenty-five miles. They traveled through rain and mud, through snow and rough mountain country. Sometimes with wagons breaking down, mules and horses getting sick, they would have to camp for days in one place waiting for their horses to get well enough to pull the wagons, or repair the wagons. They ran low on food and water that was fit to drink and hard to find. Only their courage and faith in God kept them going. He had been courting Sister Emily Knight, when they reached Limestone County Texas, on the evening of April 3, 1854, they were married by Brother Ostler. The company sat up late into the night singing hymns in the way of celebrating their marriage. They arrived in Salt Lake city on Thursday, September 21, 1855. He bought a sawmill and went into the lumber business. On September 22, 1860, he was called on another mission. He traveled by wagon part of the way, then by steamer, with many miles on foot between. The Captain of a steamer on the Mississippi river told him, if he would hold Church services on the boat he would give them free passage. This they did. Before returning to Utah he and his companion preached the Gospel through Missouri, Iowa, Mississippi, Tennessee, Kentucky, Alabama, North Carolina, Georgia and Texas, converting and baptizing a good many saints. He arrived back in Payson, Utah, the 15th of August 1861, and was very happy to be home again with his family and to see his first son, Washington Lafayette Jolley who had been born on 18 Nov. 1860, soon after Wash had left for the mission field.

In 1862, President Brigham Young sent him and his family along with a company of other saints to Southern Utah to help settle the town and county of Washington, and to raise cotton. Here he remained the rest of his life. He helped build the Washington Ward Chapel. He raised cotton and vegetables, selling the vegetables to the Silver Reef miners above Leeds, Utah. He worked as paternoster on the canal in the Washington fields for years. He helped build the Spile Dam (Pile dam) crossing the Virgin River. He built one of the first two adobe houses in Washington. He was Church choir leader for many years. He also was Justice of the peace for some time."

He is the father of the Jolley family that lives in this area today as well as areas around this great nation, the USA.

He died on the 8th of November 1889 and Emily Jolley died March 11, 1912 in Washington, Utah. They are both buried in the Washington City Cemetery.

Andrew H. Larson
1857-1930



Andrew Hyrum Larson was born December 28, 1857 in Omaha, Douglas, Nebraska. He married Lydia Ellen Cooper, the widow of William Darby Cooper, on September 28, 1863. She passed away on January 29, 1887. He then married Mary Emily Covington on December 17, 1891. All three are buried in the Washington City Cemetery. Andrew Hyrum's father was Andrew Larson who was born in Sweden and emigrated to American to be with the Church of Jesus Christ of Latter Day Saints in Utah. He and his first wife Kjersti had a son they named Carl. When Andrew and Annie and two children, Karl and Johanna sailed for America in the fall of 1854, Karl was several years old. They did not have the means to outfit the crossing of the plains at this time so they had to work to save their money to purchase the necessary equipment. During this time Annie worked for a couple who after time wanted Karl, eight or nine years old, to stay over night with them. No problem. This staying over night became quite frequent and when it was time for the Larsons to leave to travel west the couple hid Karl and would not give him up. The Larsons were frantic. Finally in court after a harrowing experience the court ruled that Karl belonged to the Larsons. She took the boy and then without police escort left for her home. A rifle shot, running and a man jumped out from a bush and sized the boy and disappeared. They were warned to leave the country on pain of death that evening, neighbors helped them to get away the next day. That night a mob surrounded the house they had been living in and burned it to the ground. To this day they never saw the boy, Karl, again or where he went. Annie grieved for that boy to the day she died. What a dirty act to do to honest, moral people just because they were not of their religion. They proceeded to Utah and in Omaha, Nebraska they had a baby boy they named Andrew Hyrum Larson. He was known as 'Pa' by his family and one of their children is Andrew Karl Larson the person who wrote history books about the Dixie area. The Andrew Larson family also came to Dixie to raise cotton and settled in the Washington area.

Andrew Larson built a home on the northwest corner of third south and main street block 10 lot 3. When Pa, Andrew Hyrum married in 1881 he built a house on the corner across from his parents on Block 15 lot 2. Their home was two story with five rooms-a lean-to kitchen all built of adobe. Their water was obtained from the irrigation ditch that ran down the street. It was called dip water. Every one was to keep their animals locked up between 6am to 7am so that the people could dip the water from the ditch and place it in their own barrels. Being so far down the line the water was not always good and had a taste of 'cow.' He purchased a portable building from Leeds that had been used as their jail, which he used as a granary.

He was involved in the decision to build the Pile Dam and helped in its construction. He was authorized to haul iron to Enoch, Iron County, for the casting of a hammer for driving the piles into the river bed. He was allowed $1.00 per hundred weight for hauling. Those that contributed iron were paid two cents per pound in labor credit. The dam was completed in 1888-1889. On December 7, 1889 one of the largest flood known by the pioneers came down the river and washed half of the dam away. "*There were, however, piles left on both sides, and the head gate was still intact; and in spite of the heavy damage there was a determination to go ahead and repair the damage in time to plant and raise a crop the next year. But at the very time when the board was deliberating the matter, another flood as big as the first came down and lifted the head gate out, carried it down the stream for some distance, deposited it on a big rock on the river's bank, and with ruthless thoroughness completed the work of destruction wrought by the floods of December 7th. About all that was left-----a few piles on the same side of the river, some still solid and others tipped at drunken angles. Hyrum felt as if the skies had fallen on his defenseless head. Of all the worries he had ever borne,--poverty, ill health from malaria and chronic kidney disease, and even the recent death of his beautiful wife Lydia----this seemed to leave him most helpless.*" The population of Washington went from 600 plus to 312 almost over night. Between the time of the floods of 1889 and the completion of the new Washington Field Dam there was no water in the Washington Field. The only food they had was from their city lots or small holding under the Mill Creek stream. It was starving time. The alfalfa fields and trees in the Washington Field withered and died.

After listening to John P. Chidester talk about the dam, Andrew Hyrum Larson offered a motion that the stockholders should build another dam and canal in time to raise a crop next year. No site was mentioned. Charles W. Seegmiller, discussing the motion, thought it would be more feasible to go farther up the river, find a better place for a dam site, and build a dam that would not wash away, whether a crop could be raised the next year or not. It shows how ambitious and courageous these men were. Total destruction and the next breath "lets build a better one." A new site was selected and the Washington Field Dam was built which tamed the unruly Rio Virgin. Water was being delivered to the old fields by midsummer of 1891. Andrew H. Larson was appointed watermaster at a salary of $75.00 per month, payable as follows: $43.00 in merchandise and the balance in factory scrip and tithing. There was a constant danger of the ditch's breaking. The job was an exacting one and required at times, almost 24 hour for some one to watch the ditch and fix or prevent the ditch from washing out. Through total effort the dam and ditch were a success. Andrew H. was the water master for many years.

Another thing that Andrew H. did was work on the roads partly to fill his poll tax requirement which he had to pay or work to satisfy it. A little insight to his character is shown in the following story: "*While we were so engaged, a stranger in a fancy one-seat buggy and fine team of driving horses came jolting down the road, or more properly the 'ravine,' and as was the custom, he drew to a halt to talk with these 'road-workers.' My friend said the stranger, 'why do you build roads this way? Instead of throwing rocks out of that channel which only results in its becoming deeper, you should be throwing rocks into the channel and cover them with gravel and earth, so that the road is higher than the adjoining rocks and earth; then the water would run off the road instead of in it.*" Hyrum

Larsen took off his home-made straw hat and ran his finger through his thinning hair, put his hat back on and said, *"My friend, what you say is gospel-true; but it takes a lot of money to build that kind of road; and we don't have the money."*

The Larsons were kind and courteous to the Indians. One day when the children were home alone. They saw an Indian approach the house. They pretended that they were not at home and peaked out the window to watch and see what he would do. After convincing himself that he was alone he disappeared into the cellar that was under the granary. After a time he emerged with his loot. He had taken some old trousers, tied the ends of the legs together and filled the legs full of flour. With the bulging legs thrown over his shoulder, one leg front and one hanging down the back he went on his way. The Larsons did not make any fuss to apprehend him.

Andrew Sproul (Sr.) was chosen to be the bishop of the Washington Ward. He selected Andrew H. Larson and Samuel H. M. Stewart as his counselors. They were set apart in December 1888. Samuel was not present being on a mission, so he was set apart in January 1890. Due to deaths and releasing of counselors Arthur A. Paxman became the second counselor. All three were released in 1903. The bishop and Andrew H. had served fifteen years. A. A. Paxman became the next bishop. Andrew Hyrum Larson had done a good job.

The "cow" water finally got to Andrew, so he bought the home that Chris Iverson had built at the head of first west. The home was the first one on the street and the irrigation ditch started at the corner of his lot. It was wonderful that he could get a cool clean tasting glass of water anytime he wanted without the cow taste.

Hyrum had lived a good life, he raised a fine family, was the water master for the canal company, repaired roads, friendly with the Indians active in his church and did many other useful and responsible jobs. He was in poor health but visited Long Valley with his wife shortly before his death and "Ma's relatives treated him with kindness, tenderness and love, but strangely he wanted to get back home." He became so ill that he could not turn over in bed. His son Andrew Karl was with him as the passed on. His wife was outside and she knew what her son was going to tell her as he came out. Andrew Hyrum Larson died October 6, 1930. He lived a full and eventful life. He and his posterity certainly has made Washington a better place to live.

Elizabeth Matthews
1822-1895



Elizabeth Eleanor Brown was born September 17, 1822 in Jurbym Isle Of Mann, England. She married William Smith on July 26, 1857 in Salt Lake City, Utah. William had three wives 1- Elizabeth Adeline Henderson 2- Elizabeth Eleanor Brown 3- Sarah Ann Smith.

From the Red Hills of November page 243 it states: *The first Relief Society of the Washington Ward was organized on October 14, 1868, with Betsy Ann Goold as President, Elizabeth Matthews and Rebecca Mace as Counselors, Emily D. Duncan as Treasurer. During the time when Washington was a branch of Harmony Ward (*which was only for one year May 1857 to August 1858) *Elizabeth Matthews served as President and Sarah A. Ford as Counselor. There seems to have been no fully organized Society until the date noted above." The Relief Society was* organized back in Nauvoo and then was not active as a Society until the 1860s. Crossing plains etc. took so much of the women's time and strength that is was dormant. In the Washington Ward it came back into existence in 1868. St. George was a little earlier as well as other areas. It is interesting to note that Elizabeth Brown Matthews acted as a Relief Society for the Washington branch and Ward without an official call. This shows one of her strong characteristics. She must have done a good job to be called as a counselor when the Society was reorganize in 1868. She was also a well known and knowledgeable mid wife. She delivered many or most of the babies during this early time.

The records become confusing and they surely do not tell all that was going on in her and her husband lives. No Matthews appear in the Washington City 1860 census. Why? They certainly were here Since Elizabeth acted as the Relief Society president in 1857. William Matthews is not listed in the name coming in 1857. The property records after 1873 shows that William owned lots 7, 8 in Block 39 and lot 5 in Block 24. The records before 1873 shows that he owned lots 7,8 Block 26 (which is the same block as 39. The city had been resurveyed by court order in 1873.) Block 24 is the same Block as 35 in the resurvey and no one claimed ownership to lot 5. All of the other lots are listed as being owned but his lot 5. This probably means he was living on the land but failed to apply through the proper channels therefore it does not show up as being owned.

Another point that can not bee explained as stated earlier that the Matthews family does not show up on the 1860 census, since obvious they were in Washington. In the 1870 census William is listed with Elizabeth Brown Matthews and a 7 year old son Joseph which was their son. No other Matthews are listed. In the 1880 Washington census William is listed with Sarah, his wife and three of their children. Elizabeth was listed singly at a different location with a son named Joseph age 17 years. William died on November 27, 1888 and is buried in the Washington City Cemetery along with Sarah

his other wife. Elizabeth does not show up as being buried in Washington. It is believed that she moved shortly after William died over to the Castle Valley area but she does not show up there either. She had a relative living in Draper, Utah so she probably went and visited there but she does not show up in the Draper records. By chance and due to the listing of the people that are buried in different cemeteries that can be recalled over the internet. She was found to have been buried in the Salt Lake City Cemetery. The record states she died April 25, 1892.

She did much good in the very early days of Washington City and delivered many of the babies that were born in this hot, desert country. She did not leave a large posterity but she left a sure foundation for the citizens of Washington to build on in giving service to one's fellow man.

William Weaver
1842-1895



William Weaver was also known as William Washington Weaver and was born on April 7, 1841 in Worcester, Worcestershire, England. The Family Search Ancestral File lists five wives that he had but when he lived in Washington. Margaret Vilate Olson was his wife. She was known as Maggie Olsen. William was an old dyed in the wool Englishman who never become naturalized as a American citizen. He was always faithful to England. Oriman Wilkins who trimmed his hair, he would say: *"Don't cut me air short; I want hit long' I want to be a bloody hold Hinglishman!"* Quoting from Andrew Karl Larson's book The Education of a second Generation Swede: *"----during the early months of World War I, the German submarines were creating havoc against English shipping on the Atlantic Ocean; the newspapers were full of it. Brother Weaver's eyesight was bad, but he was too poor to enjoy the luxury of glasses. One morning Lamond said, with obvious relish, 'Grandad was lickered a bit when he tried to read the newspaper headlines. He got the paper very close to his eyes'--the old man was quite nearsighted--'upside down, stared hard, and then in pitying tones remarked, 'Thirty thousand Americans sunk in the depths of the might deep, poor souls!' He could not bring himself to say Englishmen; somehow or other that would be disloyal to Old England; the more dead Americans the better! For Weaver it was always 'Hurrah for Johnny Bull!'"*

Dixie wine was one luxury the old chap tolerated. It might have made him forget some of his troubles and just made him feel good for a brief interval, his overriding poverty, and made him equal to anyone in the village. It is to his credit that he harmed no one when he indulged; he would let off a few choice words concerning himself and the state of the world. *"Once, when he had imbibed a little too freely, he was upon a scaffold*

laying an adobe wall. He was upon the scaffold laying such a wall and engaging in a spirited discussion of the reality of God. He had been disfellowshipped a few years earlier for some infraction of church dogma and naturally was a bit bitter at the church and religion in general. Brother Weaver, his tongue loosened by the friendly glow of Dixie wine, warmed up to the occasion. With a mighty flourish of his trowel he declaimed, 'If there be a god, let him come down, and I'll smite him with me bloody trowel!' Just as he made this boast his foot slipped, and down he tumbled to the vast amusement of his companions. He resumed his place on the platform, albeit in a somewhat subdued demeanor."

William Weaver is given the credit of developing the red Bermuda onion, which he no doubt did. By carefully selecting the proper seeds and growing them time and time again he came up with the red Bermuda onion. Again from Larsen's book it says; *"He sold both onion sets, I.E., the very young onion for setting out in family gardens and the mature product. There is no doubt that in his onions he had a superior vegetable. In the late summer and early fall he made his trips north to Cedar City, Kanarraville, Parowan, Paragonah, and occasionally across the mountains to Panquitch. He traded his onions for flour, potatoes, cabbage, carrots, and whatever else he could use. His team was about the poorest and oldest in Dixie; at least this was true when I was best acquainted with his circumstances. He finally acquired 'Old Coalie' a black driving horse that had once belonged to Dr. Affleck. Coalie reached the ripe age of thirty-three before he was gathered to horse heaven. He was so poor and thin that he with his team mate could just barely move Weaver's wagon, not very heavily loaded with onions. When he went peddling he always took one of the kids with him to present himself at the doors of the houses to proclaim the virtues of the Weaver onion. Jimmie was his favorite, but being the 'Joseph' of his father's flock had its drawbacks. The old fellow would make Jim take an onion to the door of a prospective customer, dangle it before his eyes, and recite a little rhyme of his (Weaver's) own composition: Sweet as an apple, Round as a ball, You can eat this onion, Roots, tops, and all!"* Jim would then have to bite the onion and sometimes eat the whole thing. Jim said he would shut his eyes and say a prayer that the onion was not to strong and then chomp it down.

Brother Weaver did not like to buy or swap for items that he thought were luxuries. Again from Larson's book: *"Weaver was dickering with Richard A. Morris for the sale of some onions which Morris wished to pay for with honey. The proposal struck Brother Weaver as fantastic nonsense. 'Trade onions for 'oney?' he exclaimed. 'Why, man 'oney's a luxury; hif I trade onions for 'oney my folks would heat hit!'"*

The family was very poor which made it hard for the six children that Margaret Olson bore him in Washington City. The children were slow in school but due to the lack of attendance. They had little help at home which is important especially in the child's primary grades. The parents just did not have the time to spend with them.

Mrs. Maggie Weaver helped the family to make a go of it finically by selling liquid yeast. The kids were sent to their home with a small lard bucket or quart container to put the yeast in and many of the kids liked to drink the liquid yeast. Maggie would always caution them not to drink it--- "Because then your Ma'll say I give short measure." Ida Mae Iverson Candland of Washington told this story. She was sent by her mother to get yeast from the Weavers and after obtaining it she took a few nips on the way home. It

turned out that the nips were more than a nip but large swallows. The bucket was half empty. She then dipped some water out of the irrigation ditch to fill the bucket back up to the mark. Her mother said later :"This yeast is not as strong as usual." Ida Mae kept quite.

It is easy to see that William Weaver was a different individual but members of his family and their children who knew him said he was different but a nice, honest, good hearted old gentleman. He was a good farmer and showed his abilities by developing the red Bermuda onion. In 2003 his strain of onion is still grown in Washington. Leo Tobler still has seeds from his strain of onion. It is red but not as red as red Bermuda onions that are sold in grocery stores today but no doubt was the starting point for developing the redder Bermuda.

William W. Weaver, Margaret V. Olson Weaver, and Sarah E. Wardell Weaver (both were his wives) are buried in the Washington City Cemetery.