

HISTORY OF THE CHILDS FAMILY
as taken from a history written by Orlo E. Childs

Orlo Childs is the son of Orlo Devere Childs and a cousin to Adelbert Lee Childs. He wrote his own history and allowed me to use the following information.

My great-grandfather, Moses Childs, was born in Barre, Vermont, in 1812, the son of Parker and Betsy Boutwell Childs. Barre is a small city near the state capitol of Montpelier. As a young man, Moses joined other members of the Childs family in moving to the Ogdensburg area of New York on the shores of the St. Lawrence River. He lived at Orleans Junction, still near the St. Lawrence, where he met and married Polly Patten in 1834. Polly had been born in 1814 near Utica, N.Y. in the town of Newport, the daughter of Archibald and Abigail Salsburg (Salisbury) Patten, as a young lady had moved with family members to the St. Lawrence river valley. Moses was a cabinet maker and carpenter, having served an apprenticeship to his father in the tradition of the English Guild. He and Polly were members of the L.D.S. Church and both were eager to follow the "call to Zion," but in those early days that meant gathering in Nauvoo, Illinois. The period of 1834 to 1839 was one of great conflict between non-members and members of the Church at its headquarters (then Independence, Missouri). In 1838, seventeen Mormons were killed and many others wounded in skirmishes with mobs near Haun's Mill, Missouri. As a results, 15,000 refugees had fled Missouri and established a new city of Nauvoo on the banks of the Mississippi River. Soon Nauvoo was the largest city in Illinois with a population of 20,000. A city charter was granted by the State Legislature, and the evangelistic efforts by traveling Elders of the Church brought a steady flow of new converts to Nauvoo from New England and Europe. By 1840 the growth of Nauvoo was phenomenal, and was perceived to be a threat to surrounding communities because of their fear of growing political power. In 1844 Joseph Smith, the president of the Church, and his brother, Hyrum, were murdered by mobs in Carthage, Illinois. Within a year, agreements to evacuate Nauvoo were reached with county and state representatives of Illinois. Under the leadership of Brigham Young, a vanguard of 1300 Mormons crossed the ice covered Mississippi River on February 4, 1846. Within a year, 15,000 pioneers in 3,000 wagons had crossed Iowa, and were encamped on the banks of the Missouri River just east of Omaha, Nebraska. One camp was at Mount Pisgah, Iowa, and during the winter of 1846-47 hundreds stayed there to recover from the cholera and malaria contracted in the Missouri "river bottoms." At Mount Pisgah many young Mormon men were conscripted into the army, thus forming the Mormon Battalion that served in the Mexican War. There young men went to stations in Southern California and Arizona, where (after the war) they established the Mormon colonies. Under

Brigham Young's leadership the vanguard pushed on, and reached the valley of the Great Salt Lake, Utah, in 1847. In that first company there 143 men, 3 women, and 2 children in 76 wagons; with them were 93 horses, 52 mules, 66 oxen, and 19 cows. Remarkable, few deaths occurred during the 1100 mile journey.

Moses and Polly Childs had waited for some order to prevail in Nauvoo before joining the westward trek. In 1843 they were living in Oswego, N.Y., northwest of Syracuse on the shore of Lake Ontario. By then they had a young family of four daughters: Abigail (8 years old), Betsy (6 years old), Susan (4 years old), and Eunice (1 year old). The young family joined the Mormon exodus across Iowa after an exhausting move from New York. When they arrived in Pisgah, Betsy's malaria was a serious problem requiring rest and delay. They settled in Pisgah, and their first son, Moses Devere, was born in 1847, the year Brigham Young's company went on to Utah. Two years later another baby, Polly Berthene, was born. Again the poor health of the children became a factor. The family moved thirty miles south to the small farming village of Honey Creek, inland and above the "bottoms" of the Missouri, and just northeast of Omaha. Parker Adelbert (my grandfather) was born in Honey Creek in February, 1852. Shortly thereafter, the family joined the waves of Mormon pioneers moving west to Utah by wagon and hand-drawn carts, and "Del" was carried across the plains as a baby. By the time railroads reached Utah in 1869, 80,000 Mormon pioneers had made the 1100 mile trek from Winter Quarters (Florence) Nebraska, in wagons drawn in mules and oxen. The Childs family was in the early segment of the migration. They settled in Springville, forty miles south of Salt Lake City, where their last son, Archibald Orlo, was born in October of 1855. Within a year, Del's older sister, Betsy, died at the age of nineteen, having never fully recovered from the Missouri River malaria.

The names of Moses' children were taken from family members, many still in Vermont. In the habit of the day, two names were given to children but only one was used. Then the name used was either a contraction, or "nick-name." While in his early teens Parker Adelbert was chosen by his father to serve a strict apprenticeship in cabinet-making and carpentry, and as a young man, "Del" continued his tutelage: he worked on the family farm and helped build many of the houses that were being erected in the growing town. By 1876, as an independent craftsman, Del had saved enough money to look forward to buying his own farm. Upon the death of Moses in 1870, the family farm was divided between the children. Del had been able to live at home as a young single man, but that status changed when, after a short courtship, Del married Joanna (Josie) Elizabeth Coates in the Manti Temple, March 5, 1876. Del brought his twenty-year-old bride to the family home on the farm in Springville.

Del was a slender young man, twenty-four years of age, 6'1"

tall, quite and introspective in his dealings with other people. He seemed shy, but he had a genuine enjoyment of humor that showed in his ready smile. He was devout and active in Church affairs, not as a designated leader, but as a dependable member of the priesthood. He was a perfectionist, with nearly impossible standards governing his acceptance of his own craft, and not much tolerance in judging the work of others. Josie was nearly as tall as her husband, being 5'11", with dark brown hair and dark, smiling eyes. Her firm jaw showed her strong will and her commitment to the family, the Church, and to its activities for women. These were serious young people whose personal struggles had molded their resolve to reach for improvements in all things.

Josie came from a very large family that was a product of plural marriage, so she seemed to have cousins, half-cousins, half-sisters and half-brothers throughout Salt Lake City and Springville. In the early days of Utah, whole towns seemed to be made up of many branches of only a few families. Josie's father, William B. Coates, had come from Virginia to Salt Lake City with an early group of Mormon pioneers. His first wife was Elizabeth Burney, and soon after their marriage he was called by the priesthood to take a second wife, and then a third. In each case the first wife participated in the choice of the young lady to be courted, and the willingness of the new prospective bride was always a matter of her personal choice. In only a few years William Coates had fulfilled his calling. His second wife was Lavina Fullmer Coates, and his third wife was Louise Evans Coates. Josie was the only child of the second marriage, and seven children were born to the other wives. Josie was born in Salt Lake City on February 6, 1856, and when she was only three years old her father was killed in a tragic accident. Lavina Fullmer Coates moved to Springville with her baby, to be near her family. Within two years, she married Edward Vest. So Josie grew up as the only Coates in a Vest family, and that "suited" her well, for she was the older half-sister who helped take care of her five younger brothers and sisters. She went through the public schools in Springville, excelling in her schoolwork - especially in English Literature. Her love of poetry was a lifetime enjoyment. She wanted to go on to "Normal" school to become a teacher, but even through Springville was only five miles south of the Brigham Young University of Provo, Josie was never able to fulfill her dream. Marriage brought new commitments, but Josie wrote and published poems in Church publications most of her life.

Del and Josie's first child was a boy, Owen Moses, born in Springville in 1877. He died as an infant, but not before he was given his grandfather's name. Two more sons were born in Springville: Parker Adelbert Jr. (later to be called Bert), and Joseph Ernest (who would always be called Ern). In 1879 the family was called by the Church to move to Orangeville. Del's reputation as cabinet-maker and carpenter was such that he was needed in the

colonization of one of the series of villages being settled south of Price (in central Utah). Five towns were settled like beads on a string over a distance of sixty miles south Price. Each townsite was along a permanent stream flowing eastward from the high Wasatch Plateau and forming the San Rafeal River, a major tributary to the Colorado River. Orangeville and Castle Dale are in the center of the string, with Castle Dale the principal town south of Price, forty miles away.

The young family felt it must respond to the Church's call. Del sold his part of the family farm to his brother, Orlo, and the family moved to Orangeville. There, he purchased two farmsites, one in the heart of town and one out on the northern edge. These were farms without buildings, and barns, corrals, and a house must be built. In leaving the cities and town of the central strip out of Salt Lake City, the young family must have felt as they had moved back in time. It was 1879 in Springville, but it might as well have been 1800, considering the primitive conditions in Orangeville. Del's first efforts were to excavate large "living" room into the side of a shale cliff near his northern farm. He closed the opening, making a lumber wall, porch, and doorway that would seal out the weather, and a window that would provide ventilation. At first, the heating was by open wood fire vented to the outside. The flooring (except for the shale fire-pit) was lumber and the bare rock walls of the room were white-washed. The first house was built on the site in town, and just as it was finish, Del was called by the Church to take a second wife.

This was a time of trial of wills under which Del nearly broke. It seemed more responsibility than he could possible accept at that time. Josie's role in the decision, difficult though it was, was really dominate in accepting the call. Together they chose Agnes Fullmer, a young girl of nineteen, who was a cousin of Josie's from Springville. Parker Adlebert Childs and Agnes Fullmer were married in the Manti Temple in 1880, just two years before the Federal law against polygamy was passed and ten years before the reaffirmation by the Supreme Court. Agnes was roved into the new house, and Josie remained in the "dugout" with her young family. Two more children were born to her while they lived there; Polly Eloise (1883), and Orlo Devere (march 10, 1889). A new log house was completed on the north farm, and the family moved there shortly after Orlo Devere was born. (After a hundred years, part of that sturdy house still stands.) By 1885, Agnes Fullmer Childs had three children: Leo, Evinda, and Alfred. The pain and travail of the Church proclamation in 1890 against plural marriages struck this young family full force. Del obtained a temporal divorce from Agnes, but retained the temple sealing to her and their children. He mortgaged his farm, and with the money he took Agnes and their three young children to Mackey, Idaho. Here he bought a small farm and established a modest income for the children. He told Agnes, "You must now consider me dead, but my children can come to me

whenever they need me." Thirty five years later Leo came back to Ornageville, and his father gave him the town farm where he was born. Alfred died as a young boy, and Evinda (Aunt Vindy), DeVere's beloved half-sister, outlived the entire generation of her family. Agnes Fullmer remarried after a year, and as Mrs, Erastus Curtis had a family of four more children. She died in 1904, and was buried in Barton, Idaho. Del never saw her again after he took his family to Idaho, but his children visited him in later years. Surprisingly, bitterness was not the emotion shown, only sorrow.

In 1893, their last child was born to Del and Josie. He was named Lucien (Lute) Deal. Clearly, Josie's influence on the height of her children became obvious. In contrast to the average height of Agnes' children, the adult height of Bert was 6'3"; Ern was 6'2"; Eloise was 5'11"; DeVere was 6'7"; and Lute was 6'5". With so much work on the farm, these towering young men were the necessary manpower needed to perform the daily manual chores: a father could not do it alone. There was a log cabin which Del could use as a shop and it became a cabinet maker's shop with all the odors of freshly-cut wood, sawdust, shavings, shellac, and varnish. There were no power tools. Chisels, saws, mallets, routers, planes, vises, squares, and glue clamps were there, just as they been in the guild shops of England a hundred years earlier. Here a steady production of burial caskets, kitchen cabinets, and pieces of furniture answered the needs of townsfolk. The tools were precious, not to be shared with the clumsy hands of youth. Only one son was chosen to serve his apprenticeship as a cabinet maker and carpenter: that was DeVere at the age of twelve, and his use of the tools was closely supervised. By then Devere was nearly 6' tall. He was a boy with a man's body, albeit as thin as a reed. He reached his full height at 6'7" at the age of sixteen, but there would be times when his parents despaired of his ever reaching that age. The final product of his apprenticeship was an oak desk, measuring 48"h X 50"w X 16" deep. Working from a picture in a catalog, he was to draw up the plans and construct the desk, showing all the techniques of jointing the drawer, paneling the front and sides, and making adjustable book shelves. There was to be a folding "tablet" that, when opened, formed a sturdy desk and when closed, covered the storage areas of the desk. He decorated the tablet with a hand-carved "D" standing in relief like a cameo. The project was finished when he was 16 years old, and the desk still remains intact and functional 84 years after its completion. It has been used in my home for the past 26 years, and is prized by my children who know its history.

By the age of twelve, DeVere had finished the grade school education available in Orangeville, and each school day he rode his horse five miles to Castle Dale where he attended Emery Academy (high School). On a cold winter day during his second year, his horse fell, and in struggling to regain its footing, rolled over the boy. DeVer's right leg was broken midway between the knee and

the hip. By the time he was rescued and taken home in a wagon, DeVere was suffering from frostbite, and his broken leg was a bleeding compound fracture. The nearest doctor and hospital were in Price, 30 miles away, and there was no time to lose for the stricken boy. In desperation, the family called in the "veterinary," an experienced cattleman to whom the townspeople turned for help with livestock. (Nurses were volunteers whose experience was primarily in midwifery and routine childhood complaints. Visits by a doctor were often two months apart, and even less frequent in the winter.) Without an anesthetic, traction was applied to the screaming boy's leg to pull the bones back into place. The bleeding was stopped, and splints were bound into place. A "Plaster-of-Paris" cast was later applied. Partly to ease some of Devere's agony, the broken bones were not set end-to-end, but an overlap remained. Months later when the cast was removed, his leg was four inches shorter. It was only after the cast was off that a doctor in Price finally saw the leg. The prospect of rebreaking the leg and setting it again was more than the family was willing to face, after the months of torture the boy had already endured. Del made a special shoe for his son, with a four inch hollow sole and heel, and rehabilitation of atrophied muscles continued. With his clumsy shoe, DeVere continued to play baseball at school. He joked that he had to hit a double or triple to make it to first base. He had both the coordination and competitive drive of an athlete, and although he ran slowly and with great effort, he was not to be deterred. His work around the farm and in the shop continued, with lifting and leveraged tasks usually referred to him. His amazing arm and hand strength, so obvious in the man, were probable developed during this time.

At the age of seventeen, Devere went to Provo to enter Brigham Young University. With no financial resources, he became a student worker at whatever job he could find. Complications with his leg, and especially the right foot which had become contorted by the homemade shoes he had been forced to wear, kept him in constant pain. Doctors in Provo insisted that the leg must be rebroken and corrected before more serious complications set in. There ensued a most gruesome operation to rebreak and reset the leg without anesthetic; with Devere strapped to the operation table, and in excruciating pain, unconsciousness was a blessed escape. This was followed by six months in bed under constant traction, with all the discomfort of bedsores, infections, and imperceptible recovery. As soon as possible he was moved to the farm of his Uncle Orlo in Springville for rehabilitation. Finally his right leg was one inch shorter than his left, and this was compensated by a one-inch leather wedge worn inside his right shoe. But now he could wear "normal" high-topped shoes, size 12. He claimed to be proud that he knew on one else who could be 6'7" if he stood on his left leg and 6'6" if he stood on his right. Weighing only 175 pounds, he also claimed not to be putting undue strain on the healing of his leg and foot. Later, on his twenty-first birthday, Devere received

this poem from him mother:

"To DeVere on his 21st Birthday, 1910"

"Just 21 how flies the time, to manhood you have grown.
It seems but yesterday, -but still so many years have flown.
And yet! when thinking on the past, and what it's brought to you
It seems so very very long with what you have passed through.

"Yours, has from the beginning been an eventful life,
Far far beyond the average with its petty pains and strife.
Not once, but many times! my boy, I've watched you day by day.
The spark of life seemed almost gone, all I could do was pray.

"And that I did unceasingly, time and time again,
Praying to God to help you bear, with fortitude, your pain.
And Oh! He always answered me, and soothed you off to sleep.
T'was then when you were slumbering, that I could sit and weep.

"T'was not like one bereft of hope, t'was with a perfect joy!
Feeling through all that you would be restored to me, my boy!
Though at the time 'twas hard to bear, a blessing it has been;
It shows by tribulation, how Father deals with men.

"But best of all, it gave to you a knowledge of your God
That will act as a protector in every path you trod.
Where'ere you go, what'ere betides; be strong, and brave, and true,
Remember, God is on your side, and Mother prays for you.

---Your Mother, Josie."

In all, Devere lost nine months of schooling before reentering B.Y.U. in 1906. He completed the Normal School program, and received his teaching certificate in 1908. He took his first teaching post in the small town of Holden, in central Utah. After only three years teaching experience in small towns of Utah, he was given his first administrative responsibility as Principal of the Lyman School, in Lyman, Utah. After meeting Alice Ellen Eckersley he was also ready for his life to take an entirely new direction.

HISTORIES

The following was taken from a Biography of Moses Childs and Polly Patten by Nora Childs Weight

Nora or Hannah Lenora Childs
(wife of George Albert Weight)
was the daughter of Moses Devere Childs.
son of Moses and Polly Patten Childs.

The copy that I have was in Lee Childs' Book of Remembrance and appears to have been written in 1939

Moses Childs, son of Parker or Parker Henry Childs and grandson of Samuel and Sarah Childs, was born October 23, 1812 in Barre, Orange Co., Vermont according to his own statement at the Endowment House in Salt Lake City where he was endowed and sealed by Thomas Ducker, July 26, 1862 to Polly Patten, daughter of Archibald Patten and Abigail Salisbury, whom he had married at Orleans, Jefferson County, New York, July 1834. Moses was baptized December 5, 1835 at Jefferson County, N.Y. the year following his marriage.³⁷

Since Grandfather and Grandmother were married and lived in N.Y., it is very evident that they there first heard the Latter Day Saint gospel preached to them. They embraced the gospel and started their long journey to the west. First to Kirtland, Ohio, thence toward Nauvoo, Illinois. Because of his poor health and his poor circumstances, grandfather did not reach Nauvoo until the fall of 1844 after the martyrdom of the Prophet and Patriarch, Joseph and Hyrum Smith. He had traveled entirely by wagon that ten years, determined to reach the appointed place of the gathering of the chosen people of God. During that ten years of journeying, he did not spend two winters in any one house.

³⁷In tracing genealogy of this line of the Childs family, we have not been able, after long years of research, to yet establish where Samuel Childs was born or died or the death place of his wife, Sarah. There is no record yet found because of the difference in the past records and the present ones as to the real Barre, the place of grandfather's birth. At the library in N.Y., they said it was Barre, Washington Co., VT., but in Colliers World Atlas and Gazetteer, I find in a small circumference of Orange Co, and Washington Co., VT., there are five "Barres", I wrote the town register about this and he told me at one time there that many Barres and there still is the Barre Transfer. However, the city Barre proper is now Washington Co., VT. So these changes are very likely to make researching very complicated. Therefore, we still are trying to trace this real family line.

In the memorable exodus of the saints from Nauvoo in February 1846, grandfather's wagon was the last that crossed the Mississippi River on the ice, before its breaking up. Since grandfather was a blacksmith and a wheelwright, the company of whom he was traveling shipped by water, as far as they could, equipment for his use.

Grandfather and Grandmother shared in all the sufferings and fiendish afflictions during all that long journey to the West. While they were camped for the night with their company, their eighteen year-old daughter, abigail, went to the brook for a bucket of water. On the opposite side of the stream a young man with a horse came up and the two conversed there for about one hour. The following morning grandfather was detained for some repair work and there fore was among the last to journey on. As they crossed this stream, they saw a new grave--that of this young man with whom Abigail had talked to the evening before. He had taken the cholera and had died during the night. (this was given to me by Abigail's son John Warren, but he did not remember the young man's name.)

Grandfather arrived in Salt Lake City with the ninth company of immigrants with his family, five oxen, three cow, and one wagon with John D Parker's company and Isaac W Stewart, over first ten, in September 1852.³⁸ Immediately after their arrival in Salt Lake, they came to Springville to reside.

Moses Childs was always of feeble health and poor constitution, notwithstanding which, he was extremely industrious and ambitious in some lines of mechanism. He had built, during the thirty eight years of usefulness in Springville, two upright saw-mills, two circular saw-mills, one grist mill, two cider mills and six molasses mills. He made and sold molasses and purchased six chairs, one of the first set in Springville. He made and sold Cider Vinegar, which was real apple vinegar. He made wine and had a small keg in his cellar when he died that was ten years old. Grandmother opened it and gave all her family a taste of his last wine.

His first house was a log cabin; his second, a seven room frame house made of wood with his own labor. He sawed the lumber and lathe, made his own nails, and helped make the adobes. He also hauled the rocks that made the cellar under this house which had two stairways to it--one that went down from the kitchen, the other, from the outside. Stored in this cellar were potatoes, vegetables, pork, molasses, vinegar, and things that would freeze during the winter. Grandfather was very industrious in the vegetable kingdom and also raised his own gourds that were sometimes used to drink out of.

³⁸Taken from record in Historical Library, Salt Lake City, from Deseret New of Sept. 12, 1852

There was a porch on the back of the house with a surface well by its side. Clinging vines shaded the west door and grew around the well. Their pantry had a board sink, with a board pipe which he made water proof. The pipe went thru the wall and emptied into a barrel to save grandmother from carrying out water--a very modern device for pioneer days.

A large granary with woodshed attached to one side and an implement shop on the other, showed grandfather's neatness and order of caring for his necessities for labor. He also had an adobe barn built to the square with the upper story built of lumber. There was a small chicken coop and a pig pen--all done by his own labor. In his own blacksmith shop he did much work such as shoeing horses, making nails, sharpening tools, etc.

He owned one of the first buggies in Springville. It was so elevated that grandmother had a three-step ladder to climb into it in her latter days.

He helped stock Springville with various kinds of seeds that he sent East for and tried out to see their results. He planted a maple tree in front of his house that he and grand mother tapped and drew out the juice and boiled down to syrup and sugar as I have seen and tasted the same when a child.

I watched each morning as grandfather passed in a light wagon and small team to go to work to his field. In this field I saw his saw-mill and its working and remember the large water wheel and saw going up and down. He was fond of pets and had a dog, Shep, that would do tricks for him. He also had a trained cat.

Grandfather was spiritually gifted and one time he brought a letter and gave it to my mother and said, "This is a love-letter, but don't you worry, there is a better one for her" meaning for me. In that letter the fellow ask me to marry him, but I never did. He did also tell many things that came to pass. When the grasshoppers were so thick here in the valleys, he had his corn eaten off twice. On the third day of July when he planted the corn for the third time, and the people told him he would lose all he had and have no seed for the next year, he said it would grow and it did and harvested him a good crop.

He was a model of reliability, honesty and punctuality and yet as a spiritual man, or a man of spiritual gifts, he never figured much in a public way, but in his family, in his neighborhood, among his intimate friends and confidential associated he was known to be a seer and a prophet. He was very quiet and reserved in manner, yet steadfast and true.

His father, Parker Childs, was born in 1781. He married Betsey Boutroul (Boutwell) January 9, 1812. They had six children, four

girls and two boys. Betsey died about 1823 at Orleans, Jefferson Co., N.Y., daughter of James Boutroul and Deborah Haggett. Parker Childs married a second wife, Sophia Elmer about 1825. She was the daughter of Benjamin Elmer and Mrs. Lusy Elmer. They had eight children. Grandfather was the eldest of the fourteen children.

Moses Childs was ordained a High Priest November 18, 1860 by George Gardner.

Grandfather died October 24, 1890, one day after his birthday. He had said that he would live to see his 78th birthday. His interment was in the Evergreen Cemetery in Springville, with his three sons and his wife, Polly Patten Childs.

POLLY PATTEN CHILDS

Polly Patten, wife of Moses Childs and daughter of Archibald Patten and Abigail Sailsbury, was born at New Port, Herkmer Co., New York, December 27, 1814.³⁹ Her grandparents were Benoni Patten and Edith Cole, they were also the parents of David Wyman Patten who was slain in the battle of Crooked River by the mobbers who were persecuting the Mormon people.

Polly's parents and their family immigrated to Utah previous to her coming, suffered extremely at Montrose Indian Territory,

³⁹From the 1995 Infobases, Inc. we copied the following.
"Joseph Holbrook Autobiography, Typescript BYU-S. p.69-p.70

I, Archibald Patten, son of Benoni and Edith Patten who was the daughter of Johnathan and Edith Cole, was born in Westmoreland, New Hampshire, April 9, 1791. I was baptized by Brigham Young, May 1833 and ordained a teacher the following 11th of June, under the hand of David W. Patten on the 29th of June 1835. (That is copied as he wrote it.) I was ordained to the gift of healing by D.W. Patten and received my patriarchal blessing and ordination to the office of priest under the hands of John P. Greene. I was ordained a high priest in Nauvoo, September 15, 1844, under the hand of George Miller. (signed) Archibald Patten."

Also,

"Wilford Woodruff 'History.' MS 27 (1865) p. 279

May 31. -I left my wife and friends in Kirtland, and walked to Fairport with brother Hale; we were joined by Milton Holmes, and took the steamer Sandusky and arrived in Buffalo, June 1st. and Syracuse on the 4th; walked thirty-six miles to Richmond, Oswego County, New York, and called upon my two brothers, Azmond and Thomson (Thompson), whom I had not seen for several years. We visited the churches as far as Sackett's Harbor, called upon Archibald Patten, and delivered to him some letter from Warren Parrish, in which were enclosed many one hundred dollar bills, which he had taken from the Kirtland Bank.

Illinois. While camping there with John Patten's family, brother of David and Archibald, which numbered 14 in one log room, they were bereft of two of their daughters. Eunice died first on Thursday evening, February 22, 1844 with small pox. On the following Tuesday morning, February 27, 1844, Malissa died of consumption.⁴⁰

Polly received a letter from her sister, Adelia and her mother, Abigail which read in part, "Polly, it has been one continued scene of trouble ever since we came here. Your father is now laid up with the rheumatism and how long it will be before he hopes to be able to do anything I do not know or when I shall see any more comfort it is the loneliest time that I ever saw. I should be very glad to see you or hear from you at least and know whether you are well or sick dead or alive, you must write and let us know. I cannot write any more at present but remain your affectionate mother Abigail Patten." We have not learned as yet, where Archibald and Abigail died. (see foot note #38) They never reached Utah, however, Polly's brothers were, John Riley, Henry Melvin, Archibald Shurbray and Charles Wallace; girls, Edith Adelia, Eunice Abigail, Louisa, and Malissa.

Polly married Moses Childs July 1834, in Jefferson Co., N.Y. She was baptized into the L.D.S. Church August 4, 1834 in Jefferson Co., N.Y. Some years later with four daughter, Abigail Ardilla, Betsy Arathusia, Susan Amelia, and Eunice Rosetta, they started their long trek to Utah. First they went to Kirtland, Ohio, thence to Iowa where three more children were born, Namely: my father, Moses Devere, Polly Berthenia-- born at Mt Pisgah Potawatamac Do., Iowa; Parker Adelbert, born at Honey Creek, Iowa. He was born February 7, 1852 being only seven months old when they arrived in Springville Sept. 1852. He was the seventh child. The eldest was about 18 years old, making a family of nine persons to travel by wagon all that long journey!

Having left Nauvoo in 1846, their wagon was the last to cross

⁴⁰ 1995 Infobases, Inc.

"Abigail Salisbury joined the Church of Jesus Christ of Latter-day Saints in 1838. She moved to Nauvoo, Hancock, Illinois, in 1843. Abigail received her endowment on 23 December, 1845, in the Nauvoo Temple. She began the westward trek in 1846 but stopped in Pottawattamie County, Iowa. She was baptized a member of the Reorganized Church of Jesus Christ of Latter-day Saints in 1860 at Montrose, Lee, Iowa."

Source: "Saints' Herald" Obituaries, 1873, p. 61;
Black, "Membership of the Church of Jesus Christ of Latter-day Saints: 1830-1858, 38:116;
Nauvoo Temple Endowment Register, 1845-1846
Temple Index Bureau

the Mississippi river on the ice. I have heard grandmother tell of how the ice could crack under her feet as she hurried over it. I have also heard her tell how she had gathered buffalo chips to make the campfire with and how she would parboil her bacon and keep the water until the little fat had set on top of the water to be scum off to grease the bake oven with. This practice she followed all her life. When one of the family asked her why she still kept up this practice her reply was that she couldn't bear to see one thing wasted that could be made use of after the deprivations they all had suffered on that long weary journey to the West.

Withal she was a faithful mother to every duty that involved in her building and caring for her family. She was in reality an ideal mother with her cooking, sewing and art. Her salt-rasing bread, salt-cured hams, her dried apple pies, ground cherry preserves, corn meal mush, cottage cheese and chow-chow. I ate with relish when a child. She first cooked with a step stove. It was a stove with a hearth at the bottom front, another step above held a two-lid top and still a third, had another surface to cook upon.

Well do I remember her bric-a-brac corner pieces where she kept her lamps--after she could get lamps. Their first light was a "bitch", as they called it, or a dish of grease with a rag in it; next was tallow candles that grandmother made by melting mutton tallow and having twisted soft cotton yarn, would put into each place four candles and pour the tallow in. When it came cold it was ready for use.

I remember her bouquets of flowers on a little stand in the corner of her kitchen. They were not beautifully cultivated flowers as today, but the lovely wild flowers of pioneer days that showed her taste for fine arts. These consisted of wild roses, wild current blossom, king williams, buttercups, daisies, peach and apple blossoms, with grasses and ferns to help decorate the bouquets.

Grandmother grew flax, spun and wove her own material, made her own dyes, and colored those colors that were then available. I have some scraps of tow she made toweling of. I also have some linsey that was used for shirts, dresses etc. Materials were so scarce and hard to get that I have seen grandmother roll up her dress sleeves--there were customarily long then--and pick raspberries bare-armed rather than have the wear on her dress.

Grandmother's last child, Archibald Orlo, was born October 17, 1855 at Springville, Utah. On Christmas eve, 1856, their 18 year old daughter, Betsy Arathusia, died. This left a sad impression on Grandmother and grandfather at that time of year ever after. The year following the girl's death, grandmother made a quilt from her two dresses that I now have (1939). This quilt was cut, sewed, and

quilted all by grandmother's own hands.

While I was living with grandmother after Grandfather's death, there came to her home a sewing machine agent selling Singer sewing machines and ask her if she had a machine, and she said yes, one my mother gave me. He looked at her and said it must be quite old. She held out both of her hands and said, "it is." She never sewed on a machine in her life, but was a lovely seamstress. I have an unfinished article she was sewing when she died at the age of 83.

Grandmother never took any part as a church worker, but taught her family honesty and truthfulness. She associated with her neighbors, the Whiting, Blanchards, and others.

One time when she and Mrs. Whiting were making quilts, she asked Mrs. Whiting that she was naming her quilt. Mrs Whiting said, "Poverty's Fancy." Grandmother replied, "Well, mine is 'Necessity's Square'".

Grandmother helped care for several of her grand children and gave them a home with her and grandfather for the help they could render them. Edward, Arthusa, Luella Koyle and David Patten Noakes lived there at different times. After Luella died two weeks after grandfather, I went to live with grandmother. George Noakes lives there to milk the cow and feed the pig and chickens. While living there I met Mrs. Hannah Harrison, Mother of Geo. Harrison. Also Sariah Aleman, mother of Charley and Harold. Saw father Van Leuven and wife--he was blind. I have listened to Mrs Harrison and grandmother talk of the starving times they had in crossing the plains.

One morning while living with grandmother, we saw a man and woman coming up the sidewalk and they were taking a few steps then stopping and looking as they came. Grandmother remarked what a gawky couple that was. They came to the door and knocked and grandmother opened the door. The lady asked if that was where Polly Childs lived and grandmother exclaimed "Well, Eunice!" They then embraced and soon were inside. This couple was a Mr. and Mrs. Smith from New York--grandfather's niece, who had come to Utah to see them and find out what Mormon people really were. Grandfather however, had just previously died. The smiths were very interested in the Childs Family.

One morning as I was making biscuits for Breakfast, Mrs. Smith discovered a ring on my finger and saw rings in my ears. She asked me if I was a Mormon and when I told her I was, she said she had always understood Mormons didn't wear jewelry. She was just as horrified when she found out that we also danced. They were so interested with the mountains here that Hubbard Noakes hitched up his team on the white-top buggy and drove up to the mountains that they might see them. When they got close, Mrs. Smith became very

scared and thought the mountains would fall on them. They came here from curiosity, but left very friendly and wrote and set a picture of their home in New York.

These were the only relatives of my grandparents that ever visited Utah. However, I have found, through correspondence to Michigan on Grandfather's line, that John Patten and Margaret Holmes, Jobe Sailsbury and Hepsibah Pirce were my grandmother's great grandparents as given by her hand writing.

Grandmother died February 4, 1897 at Springville, Utah. She is interred in the Evergreen Cemetery with many of her decedents.

The following information was taken from the LDS Collectors Library: Early LDS Membership Data, 1995 Infobases, Inc.

DAVID W. PATTEN

Taken from "THE HISTORY OF THE CHURCH" by Roberts Volume I

Page 477, footnote

David W. Patten was a member of the quorum of the twelve apostles and the son of Beneino Patten and Abigail Cole. He was born about the year 1800 at Theresa, near Indian River Fall, New York. In boyhood he left home and went to Michigan, where in 1828 he married Pheobe Ann Babcock. He first heard of the *Book of Mormon*, in 1830, but did not join the church until June, 1832. He was ordained an elder and became one of the most active Missionaries of the New Dispensation. In all his labors he manifested a most intrepid spirit, and when he was appointed a captain in the Caldwell county militia, he was given the sobriquet of "Captain Fearnaught." Remarking upon his character, Joseph the Prophet said: "Brother Patten was a very worthy man, beloved by all good men who knew him. He was one of the twelve apostles, and died as he had lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place. One of his last expressions to his wife was---'Whatever you do else, O! do not deny the faith'," (*History of the Church*, Period I, vol. iii, p. 171).

THE DESCENDANTS OF SAMUEL LYTLE OF NORTHUMBERLAND CO. PENN.

He is said to have been born in PA and married Mary Henderson. It is thought that he was a soldier in the Revolution and served under General Washington. His children were all born in and some died in Northumberland and Union Counties, PA. They had:

Andrew born 1777
James Charles, married Jane Davison
Samuel
John married Harriet Carrither
William married Rebecca McMillan
Mary
Ann
Elizabeth

Andrew, above, born 1777, married Sarah Davidson and moved to Springfield Portage Co. Ohio. in 1818. Nothing is know at this time about the other children except a tradition that some of the brothers served in the war of 1812 and this seems to be confirmed by the History of The Susquehana and Juniata Valleys, which in Vol.1, p. 116 gives a list of men from Union and Snyder Counties sérving under Capt. John Donaldson. In this list appears the names of Samuel and William Lytle.

Andrew and Sarah had:

John born 1803 married Christina Witner
James
Charles
Samuel
Andrew, born 1812 Union Co. married Hannah Hull

John, above was born Aug 18, 1803 at Northumberland, Northumberland Co. PA. When he was 15 his parents moved to Springfield Ohio. By the time he was 17 he had mastered the blacksmiths trade. On Feb 27, 1827 he married Christina Witner, daughter of George and Mary Witner. They moved to Horton, Medio County where they made their home. In 1836 they heard the Gospel as it was taught by the Elders of the Church of Jesus Christ of Latter Day Saints and they were Baptized in that church the same year. In 1837 he moved to Far West Missouri where he entered 80 acres of land on Steer Creek three miles north of the town. He at once began to cultivate his land, planting wheat and corn. In Feb. 1839 he was driven from his home, taking his family of wife and four children with what necessities, provisions etc, they had to have they left all else they had and traveled on to worship God as they chose not as others said. After a hard and tedious journey they arrived on the banks of the Mississippi River. There he left his family and took his team and wagon and went after others less fortunate. They crossed the river on the ice and after many hardships losing his baby boy and nearly losing his wife he reached Commerce, Illinois. (Afterwards called Nauvoo.) There he again

worked at his trade and built a comfortable home for his family. He was there during the persecutions of the saints and the assassination of their Prophet, Joseph Smith. When that libelous sheet known as the Nauvoo Expositor was declared by the City Council a nuisance, it was his sledge hammer that was used as a key to open the door and demolish the press. He was arrested, tried and acquitted. He served as Chief of Police at one time. At the height of the Nauvoo persecutions he was taken by a mob. A rope was tied around his feet and he was let down an old well head first, he was pulled up and asked if he would deny Joseph Smith being a prophet, he refusing they put him down again and again and at last left him for dead. In 1846 the Mormons were driven across the river into Iowa at first crossing by ferry and later by going over the ice. It was February and the ground covered with snow and bitter cold.

After about seven years at Nauvoo the Mormons, now 20,000 in number, had hundreds of farms and 2000 houses. Threatened with extermination by massacre, they had little time to make the necessary preparations for the 300 mile journey across the plains of Iowa. They had to practically give away their property but succeeded in trading some for traveling outfits. The first large party to start for the Missouri River had 3000 wagons and thousands of cattle, sheep, horses and mules.

"In July, the main body reached the Missouri, settled in a place which they named Kaneshville, now known as Council Bluffs. President Young and the vanguard had arrived about the middle of June. Later a part of the company crossed the river and settled upon the Pottawatamie and Omaha Indian lands, where Winter Quarters, now Florence, was founded with a population of about four thousand souls. John Lytle and his family settled here at Winter Quarters.

It was decided that the main party would stay at these two settlements until an exploring party could seek out a permanent home in the Rocky Mountains. 144 able-bodied men were selected for this journey and they started in April, 1847. They entered the Valley of the Great Salt Lake, July 24. Deciding to settle here, preparations were made for the comfort and safety of the two thousands waiting to come. 1553 additional persons reached the Valley by October. The following year John Lytle and his family joined one of the three trains that set out in June for the thousand mile trip. In September they reached the Valley, which now had a population of 5000.

In 1855 John Lytle was called by his church leaders to go to Carson Valley, near Carson City, Nevada. After two years here he was called back to Salt Lake City and in 1861 was sent to Dixie. He afterwards located in St. George, Utah where he worked at his trade.

Andrew Lytle, brother of John (born 1803) was born Dec 25 1812 in Union Co. PA. He married Hannah Hull Nov 18, 1835. Joining the Mormon church in Ohio, he went through all of the persecutions imposed upon the members of this new sect. He was a member of the "Mormon Brigade" (also known as the Mormon Battalion) which made the famous march from Council Bluffs to California. In preparation for the migration to the Valley of Salt Lake, an attempt was made to induce the Federal Government to employ the Mormons to build stockades and block houses on the route to Oregon.

"Mormon" messengers were sent to Washington and had asked for help on their enforced movement to the West. Mr. Polk, the President of the United States, seemed inclined to grant the request, and so an order was finally made to 500 "Mormons" enlist in the army and march to California. The help which they had asked for came at a very inconvenient time and not in the way the messengers or people had expected.

Think of taking 500 of the young, able-bodied men, the flower of the camps, from their present all but helpless ranks. Consider the dependent ones that would be left behind in an Indian country without means of support, in the midst of the dangers and hardships of an unparalleled exodus! They arouse in their minds the memories of Missouri, the martyrdom, their recent treatment by the government of Illinois, their present condition! Natural indeed that they should ask, What shall be done? What shall our leaders decide to do?

But, when the matter was laid before President Young by Capt. James Allen, acting under General Kearny, the captain was promptly told that he should have his men. "You shall have your battalion," said Brigham. The far sighted vision of Brigham Young and the loyalty of the Mormons, their love of country, their devotion to the Union, were the considerations alone that could have insured such a patriotic reply at such a time.

The Battalion, numbering in all five hundred and forty-nine souls, took up their western march on July 16th, having on the evening previous taken leave of their loved ones, and enjoyed themselves in a special reunion, with music, songs and dance. For two thousand miles from the Missouri to the Pacific, the Battalion marched over dreary deserts, braving dangers and hardships, finally reaching California, January 29, 1847. Whatever else may be said of the Mormons, let no man dare, after such a cost, to question their patriotism and loyalty.

The data of this family was compiled by John A. Lytle,..... Arizona and by his sister, Mrs. Clara Lytle Woods, Springerville, Arizona, both children of Wm. Perry Lytle. Their Church requires the keeping of genealogical records and printed books are furnished for this purpose, and a copy is to be deposited in the temple. The

book which they have sent me is a very complete record of the descendants of John and Andrew Lytle, numbering about 250 persons. distributed over the states of Utah, Nevada, Arizona and California.

The quotations given in this (the above) article are from "A BRIEF HISTORY OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS" by Anderson.

FACTS TAKEN FROM LDS HISTORY BOOKS
concerning Andrew and John Lytle

In 1950 Professor Charles W. Lytle had some correspondence with Anella S. Biggins, St. John, Utah. She sent some charts which contained some additional information. The compiler has added this data to the list of children of Samuel Lytle and Mary Henderson.

The compiler found at the New Your Public Library in the "HISTORICAL SOCIETY OF SOUTHERN CALIFORNIA QUARTERLY," Sept., 1950, No.3. p.239: "Captain Andrew Lytle, commanding one of the three companies of the Mormon Battalion from Utah, reached the mouth of the canyon on June 20, 1951 and camped there with his company in a beautiful grove of trees which then covered the canyon floor from hill to hill."

There was no statement as to why Lytle Creek of San Bernardino County was so named.

Taken from "CARTHAGE CONSPIRACY, THE TRIAL OF THE ACCUSED ASSASSINS OF JOSEPH SMITH" by Dallin H. Oaks and Marvin S. Hill

p. 201

"Eleven Mormons had previously been indicted for riot in the destruction of the *Expositor*, but only two were arrested and brought to trial. These men--Jesse P. Harmon and John Lytle, law enforcement officials in Nauvoo-- seemed doomed to conviction when Judge Purple told the jury to disregard their defense, that they had acted under the order of the city council. Purple instructed the jury that if they found that the defendants participated in the suppression of the *Expositor*, they must find them guilty. Fortunately for Lytle and Harmon, each had a brother who was also

a policeman in Nauvoo, and the witness for the prosecution said he could not determine which Harmon or Lytle he had observed. The jury took this opportunity and brought in a verdict of not guilty."

Oaks and Hill credit this information to *Circuit Court Record*, 346-47; Smith, *History of the Church*, VII, 484, 485

There is no information of any other brothers of Andrew and John Lytle being in Nauvoo. It would seem safe to assume that the brother was Andrew. If this is true then it would further be safe to assume that Andrew was also a law enforcement officer.

Facts taken from "A COMPREHENSIVE HISTORY OF THE CHURCH" By B. H. Roberts. Volume III

p. 349.

Andrew Lytle was called to go to California in 1851, to establish an area for the Church.

"We organized the companies with Andrew Lytle, captain of the hundred [i.e. wagons] and Joseph Mathews and David Seely captains of fifties."

p. 469

During the Indian Wars in Utah County, Andrew Lytle was a Major and led volunteers against the indians. A battle was fought on the Provo River near Fort Utah. On page 469 there is more information about this incident but no further mention for Major Lytle.

taken from "TREASURES OF PIONEER HISTORY", By Kate B. Carter

These quotes are taken from the Diary of Reddick N. Allred. He was in Nauvoo and was a member of the Mormon Battalion.

As the Battalion members were getting ready to leave California some of them re-enlisted. The rest of the battalion were to go to the Salt Lake Valley and meet the saints there.

The following are a series of quotes from that diary.

p.307

"On the 16th day of July 1847, we were mustered out of the service and before we broke ranks a sealed letter was opened by Bro. Levi Hancock and read--signed by the Apostles saying, "You will meet the church in the Valley of the Great Salt Lake on the

East side at the foot of the mountains."

"We moved out a few miles from Los Angeles and camped about a week organizing for our return trips. Bro. Hancock assumed with Father Pettegrew the responsibility and organized us in tens, fifties and hundreds. Wm. Hyde, Captain-50; Daniel Tyler 2nd and 3rd with Andrew Lytle over all."

The men went up to Sutter's fort on the Sacramento River. They visited and rested for a few days then started up the Bear Valley.

p.308

"We overtook the company in Bear Valley next day and proceeded on our journey on the 5th and met Sam Brannan with an Epistle from President Young for all that did not intend to go to the Bluffs for their families to stay in California and get work through the winter. This broke up our organization and Andrew Lytle was our Captain."

"Some of the company went to Salt Lake and the rest of us went by Soda Springs and up Bear River over to Ft. Bridger.....We rested here a few days waiting for the rest of the company to come from Salt Lake."

"We left Ft. Bridger 33 strong and made Ft. Laramie without incident except I had killed a buffalo. The traders at the Post offered to sell us dried meat telling us if we killed buffalo on the plains it would make the Indians mad. I had a weak mule that an Indian traded me a pony for. The next day we passed a Sioux camp of 300 lodges as I had fallen a little behind on the pony, a large Indian caught him by the bridle and held me fast. Thorn called that they had taken me a prisoner. Capt. Lytle and Tyler came back, but they soon lead the weak mule up and swapped back and we continued our journey in peace."

" However, when we had got well onto the plains and our meat was gone we killed a buffalo, but as soon as we got it into camp the Indians raised a signal smoke on the opposite side of the Platte River. Capt. Lytle called a council of war which favored the idea of striking camp and fleeing in the dark, but I opposed it on the ground that our animals were weak and they could easily overtake us and we would have to fight them at a disadvantage in our scattered conditions, and I preferred to fight them in camp on the open plain. To this they yielded, but the Indians only showed themselves on the distant hill tops next day and we passed on in peace."

P.309

"On the 5th day of our slow journey down the river, one of Capt. Lytle's mules got down and I told the boys to lift it up and

I would cut its throat and we would eat it-which was done and all partook."

"Dec. 17, 1847--We camped on Elk Horn River 30 miles from Winter Quarters. I told Capt. Lytle we could go through next day but he said no, it would be too late to find our friends. I told him I had friends that I knew would rather have me come in than to sleep out on the snow another night. Of course none of us knew of our folks."

"Dec. 18, 1847-- When our animals were packed I said to the boys driving that day I would lead out afoot and if they would keep up with me we would make Winter Quarters that night. When the sun was about an hour high we found we were within a mile and a half of town, so Capt. Lytle said to one of the boys, 'Let the Sergeant ride your horse and go ahead with me.'"

This is the end of his account of the return of the men of the Mormon Battalion to Winter Quarters and there being reunited with their families.

He made a few other references to Andrew Lytle in his writings.
p. 320

Reddick N. Allred continues that he went to the "butiful valley of San Bernardino", in Dec. 1853.

"10th--I helped make the coffin and interred the child, then went to see Bro. Lytle and talk over our days of soldiering, and my present mission. He gave me 5 dollars to help me on my way, and for old acquaintance sake."

In May, 1855, Allred again returned to San Bernardino.

"June 6th--Bro. A. Lytle gave me a note of \$25.00 against Messrs. West and Tanner. We started about 1 p.m. with.....

taken from A DATA BASE OF THE MORMON BATTALION Compiled and edited by Carl V. Larson

LYTLE, ANDREW 2nd LT CO. E

Archives 351: Andrew Lytle on the muster-in records.

IOWA: Andrew Lytle, 2nd Lt. Co. E on the muster-out rolls.

PENSION: Andrew died 27 Dec 1870 at San Bernardino, California at the age of 58.

Fgr: Born 25 Dec 1812, Milton County, Pennsylvania. He married Hannah Hull. at Nauvoo: 13 Dec. 1845. Born 25 Dec 1812, Union Pennsylvania.

note: The current maps show Milton, Union County, Pennsylvania being located in East-central Pennsylvania. The Rand-McNally Road

Atlas, 1986, gives no listing for Milton County. Pennsylvania.

In the LDS Collectors Library: Early LDS Membership Data 1995 Infobases, Inc. we learn that Andrew Lytle was 2nd Lieutenant in Company E of the Mormon Battalion. He was a member of the Nauvoo 4th Ward. He was born December 25, 1812 in Milton, Union, PA. and died December 27, 1870 in San Bernardino, CA. He married Hannah Hull and was sealed to her in the Nauvoo Temple on Jan 22, 1846. His endowments was done in the Nauvoo Temple on December 13, 1845, Hannah's endowments were also on the same date. He listed his vocation as a Blacksmith.

HISTORY OF HARRIET ARMITTA STILSON CHILDS

Harriet Armitta Stilson Childs was born to William Lacy Stilson and Martha Cyrena Lytle in Kanab, Kane Co. Utah on Jan. 27, 1877. "There were twelve children, and I was the tenth one. I remember the family talking about my older brother George he was seven and I was four, there was this big vat that everyone used to make their own soap or leather in and it had a wooden plank running across it and George was walking across this and fell in. It gets very hot because a lot of lye and grease is used. Mother was to the neighbors quilting, anyway they got him out and my sister Annie heard him crying. They took him home and she cut his clothes off and all his skin and flesh came off with his clothing. They got my mother and neighbors all came and they wrapped him in an oiled sheet. There wasn't anything to give him for shock and pain he endured. They tried to get father, who was away working, but couldn't get word to him. I remember him crying all night, and toward morning his crying stopped and they told us he had died. He was buried before father got home, he died 21 May 1880.

We left Kanab and moved to Orangeville Emery Co. Utah with a team and wagon, it took quite a while to get there. This is where we made our home. We camped on the North side along the river for the summer and to be close to the water. We went with father when he went up Joe's Valley to work in the timber, and to get lumber to build us a house. He had secured a piece of land and we built a house there in Orangeville. In later years we built a brick house, which still stand there today. That is where I spent my childhood and got my schooling.

The Indians came to our home a lot for food, and a lot of times they got quite mean if we didn't have anything to give them. As I grew up to a young woman, and went up to the shingle mill in Joe's Valley to cook for my brother Am, he run the saw mill there. And that is where I met Parker Adelbert Childs Jr., he was working at the shingle mill up the canyon. He and brother Amosa were great pals, and we started going together. We were married April 15, 1897 in Orangeville, Utah. He was a first rate carpenter and a blacksmith. Eight children were born to this union.

We moved to Duchesne, Utah and built the first post office there, and a few other buildings. Owen was born there. When we left there we left all our furniture and everything we had, including the family Bible with all the records in it. We moved to Scofield Utah, a mining town. Anyway when we got a place to live and went back after our belongings the house had been broken into and a lot of things were stolen. We had a lot of hardships, work was hard to find."

Harriet Armitta Stilson Childs went to live in a rest home in Castle Dale and that is where she died, March 27, 1966 The funeral

Obituary for Josie E Childs

FINAL RITES SATURDAY FOR PIONEER DAUGHTER

Josie E. Childs, 77 daughter of William B. and Lavina E. Fullmer Coates, Utah pioneers, died in a local hospital Thursday evening after an illness of two years. Mrs. Childs was born in Springville, Utah Feb 6, 1856, where she spent her childhood days. Shortly after her marriage to Parker Adelbert Childs in the early eighties they moved to Orangeville, Emery county, among the early pioneers of that section. She was the first school teacher in Orangeville and was a former president of the Service Star legion there.

She was active all her life in church work and was president of the Relief Society of Emery Stake when it comprised all the territory now embraced in Carbon and Emery counties. Mrs. Childs was well known in Emery county for her work in education and the Church.

With her husband several years ago she moved to Salt Lake to devote her time to temple work. Mr. Childs died in 1928.

Surviving here are four children; Parker Adelbert Childs, of Huntington; Joseph Ernest Childs, Orangeville; DeVere Childs, Ogden, and Luther Childs, Ogden.

Funeral services will be conducted in the Larkin mortuary on South Temple Street. Saturday at 1 p.m. Burial will be in the Springville cemetery.

may have sought shelter and food under her roof. Surely she has filled the measure of her creation and her reward like that of Sarah, the wife of Abraham will be in her posterity who bid fair to becoming numerous.

Newspaper article from Monday October 20, 1913

DIED WITHIN FIVE WEEKS AFTER LONG LIFE TOGETHER

Springville, Oct. 14--- William L. Stilson and his wife, Cyrena Martha Lytle Stilson, after living a long life together, both died and were buried within a period of five weeks. Mr. Stilson died Aug 29 and his wife died Oct. 3. They were married in Salt Lake City, May 8, 1859. They had 12 children, 8 of whom survive, 73 grandchildren and 34 great-grandchildren.

Mr. Stilson's mother, Susannah Young Stilson, was the sister of President Brigham Young. Mr. Stilson remembered the Prophet Joseph Smith and participated in the early history of the Church in Missouri and Illinois. He drove two yoke of oxen across this plains at the age of 15 years for his uncle, Brigham Young. Both Mr, and Mrs. Stilson arrived in Salt Lake Valley in 1848. In 1852 Mr. Stilson went to California and while there he contracted smallpox of which he almost died. In 1857 he returned to Utah and was in the Echo canyon campaign. At one time while with his half brother, Feramorz Little, he swam across the Platte River to carry an important message and back again to his companions camped on the bank. While the Black Hawk war lasted he was a prominent figure. Mrs. Stilson was the daughter of Andrew Lytle, a member of the Mormon Battalion. Her mother's maiden name was Hannah Hull. Both Mr, and Mrs. Stilson died in full faith after having lived useful lives.

Alma G Jewkes and Bp. Reid each spoke consoling words to the children, who were all present with the exception of Mrs. Jeanie Young whose home is at the Reservation. Mrs. Stilson was a quite, retiring woman, a devoted wife, a fond mother and a true Latter Day Saint and was a pioneer, along with her husband, suffering the hardships of the home makers in building up a new country. This she did patiently and uncomplainingly, and with a fortitude. She was a constant companion to her husband and as the bishop so beautifully explained this was, no doubt, the cause of their short separation. Her heart had been weak for some time and after the demise of her husband she was stricken with a severe spell of gripe. This worked heavily upon her heart and caused her to suffer greatly. From the first she was anxious to go, and finally the mantle of death enveloped her and in its cold embrace she passed to the great beyond to be reunited with the companion who was anxiously awaiting her coming. Peace to her memory!

WILLIAM LACY STILSON AND CYRENA MARTHA LYTLE STILSON
(often in the church records Cyrena is spelled Syrena)

William Lacy Stilson, Born 20 September 1833, Wellsville, Columbiana Co., Ohio, is of Mormon Parentage and was in the persecutions and driving of the saints from Ohio to Missouri, and thence to Illinois. He lived in Nauvoo and remembers well the Prophet Joseph Smith, and on one occasion rode with him in his buggy in company with Brigham Young, his uncle. He wanted to go with the Mormon Battalion as drummer boy, or other wise, but was not permitted to do so. In 1848 he drove two yoke of oxen with wagon across the plains to Salt Lake for his Uncle Brigham Young. He witnessed the early settlement of Salt Lake City and he himself took up city lots therein.

In 1852 he went to California and engaged in digging gold about twelve miles north of Hangtown. While there he had the small pox which nearly cost him his life. From there, he went to Petaluma, Sonoma County. There he drove a four-horse stage coach for about eighteen months. He returned to Salt Lake City by way of San Bernardino and the south route in 1857, just in good time to join in the Echo Campaign to scare off the United States Army and hold it in check. He was with "Eph" Hanks, Lott Smith and other famous scouts. He was often sent to carry express messages forward and to back to Salt Lake City from Echo Canyon.

In Salt Lake City, 8 May, 1859, he married Cyrena Martha Lytle and the next day started for Omaha with his half brother Feramor Little. At Laramie he swam across the Platt River with an important message and of course, had to swim back to camp. Many a good swimmer has lost his life attempting to swim the same stream. He with his wife lived at Willow Creek (now Draper) Salt Lake County, for about two and a half years. When he moved to Manti where he lived about four years, during which time the Black Hawk war was on. He enlisted in the Calvary and was 2nd lieutenant in the Manti Company of minute men under Captain George Sidewell. From there he moved to Eagle Valley, Nevada. When the Colony was broken up they moved to Kanab, Kane Co., Utah.

This was their home for the next eight years until he moved to Orangeville, Emery County, Utah where for a time he was interested in a sawmill. He then secured a good piece of ground and planted an orchard and built a small house where he and his wife lived comfortable in their old age.

Cyrena Martha Lytle Stilson has proved herself to be "an Helpmeet" in all her husbands moving and changes. She has gone with him, even patient and thoughtful; a loving and prudent mother to their children; always ready to do her part in providing for the wants of the family; always willing to feed the hungry stranger who

Obituary for Parker A. Childs 1928

Parker Adelbert Childs died Sunday afternoon at his residence, 218 West North Temple street. He was born at Honey Creek, Iowa, February 7, 1852 the son of Moses and Polly Patten Childs. He came to Utah with his parents when he was one year old. They settled in Springville, where they lived until 1879, at which time Mr. Childs moved to Orangeville. A few months ago he moved to Salt Lake.

Mr. Childs is survived by his widow, Mrs. Joanna F. Coates Childs, and the following children' Parker A Childs, Jr., Scofield; Joseph Ernest Childs, Orangeville; Polly Elouise Jameson, Los Angeles; Sarah Carter, Mackay, Idaho; Alfred O. Childs, Orangeville; De Vere Childs, Ogden, and Lucian Deal Childs, Salt Lake.

Obituary of Harriet Armita Stilson Childs, Sunday March 27 1966

Huntington, Emery County

Mrs Harriet (Hattie Stilson Childs, 89, Huntington died Sunday in a Castle Dale rest home after a short illness. Born Jan 27, 1877, Kanab, to William Lacy and Martha Cyrena Lytle Stilson. Married to Parker Adelbert Childs April 5, 1897. Orangeville, Emery County; later solemnized Salt Lake LDS Temple. He died Jan 8 1949. Active member LDS Church, DUP.

Survivors: sons, daughters, Lee, Dragerton; Grant, Huntington; Owen, Salt Lake City; Mrs Velo (Zella) Barrett, Pleasant Grove; Mrs. Cloyd (Reta) West, Deweyville; 29 grandchildren, 81 great-grand children 3 great-great-grand children. Funeral Wednesday 1 p.m., Castle Dale LDS Ward Chapel. Friends call Fausett-Etzell Mortuary, Castle Dale, Tuesday 7-9 p.m., ward chapel Wednesday after 11 a.m., Burial Huntington City Cemetery.

was held March 30, 1966 in Castle Dale LDS Church. Family prayer by Cloyd West. Opening Prayer by Marvin Childs, song by Singing Mothers, Talk by Richard Childs, a grandson, Song by Grand children, Sue and Sandra Thayne and Kent Black, Song by Bertha Christensen, Ida Jewkes and Sarah Huntsman. Talk by Jay Powell, song by Singing Mothers, closing prayer by Aldo Childs. Von Powell dedicated the grave, interment in Huntington, Utah.

50th Wedding Announcement

Copied from a newspaper clipping, no date

Friends and relatives are invited to attend open house for Mr. and Mrs. P. A. Childs Jr. in Huntington Sunday from 12:30 to 4:30 p.m. in honor of their golden wedding anniversary.

The couple were married April 15, 1897, at Orangeville. Later they received their endowments in the Salt Lake temple of the Church of Jesus Christ of Latter-day Saints.

A resident of Emery Country for 67 years, Mr. Childs came here from Springfield with his parents, P. A. and Josie Coats Childs, when he was a small boy in 1880. When 19 years old he learned to make shingles and operated a mill for a time, after which he became a blacksmith and mechanic.

Mrs. Harriet Stilson Childs is a daughter of William and Cyrena Lytel Stilson. She has served as a Relief Society teacher until recent years.

They have 30 grandchildren and 11 great-grand children and the following sons and daughters: Lee and Owen Childs, Royal, Carbon county; Elmer Childs, Duchesne; Mrs. Reta West, Mountain home, Duchesne county; Mrs. Zella Barret, Talmage, Duchense county; Grand Childs, Huntington, and William Childs, Jean, Nev.