

THE LIFE OF EDWIN LUCIUS WHITING (1845-96) \*

(Eighth Child and Second Son of Edwin and Elizabeth P. Tillotson)

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Edwin Lucius Whiting was born October 22, 1845, in Nauvoo, Illinois, his parents being Edwin and Elizabeth Partridge Tillotson Whiting. His father was a man of moderate means, a farmer and horticulturist in the city of Nauvoo until 1846 when he moved with his family to Mt. Pisgah, Iowa. Three years later, when our father was four years old, the family were driven out of that country, after having their home, a chair factory and everything burned down by the wicked mobs. \*\*

The Whiting family then followed the example of other Saints by emigrating to Utah, traveling across the plains with the orthodox outfit consisting of ox teams, wagon, etc. Captain Ezra T. Benson was in command. They reached Salt Lake City, Utah, in November 1849, and by orders of President Brigham Young, were sent on to Manti, and after three weeks of hard tedious travel they reached Walkers Camp of 500 Indians on the site of the present city of Manti. There they made dugouts on the south side of the stone quarry, just beneath where the lovely temple now stands. In this dugout is where father's sister Louisa was born. It was a very hard winter, the snow fell four feet deep and all their cows and oxen perished.

In February Grandfather Whiting left his little family and, along with Orville Cox, went over the deep crusted snow on snow shoes carrying their blankets and a little parched corn to eat, clear to Salt Lake City (approximately 100 miles), to tell President Young of the lack of food in the settlement. Food was sent to them at once by President Young.

In the spring, grandfather Whiting started out in the horticulture line but the soil wasn't good for that work, so President Young called him to Springville in 1860, where he was very successful in his nursery work. Many beautiful fir trees stand in Springville, Provo and other towns in honor of him.

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\* Written by Edwin's Daughter, Belle Whiting Manwaring (1880-1958) who is the oldest daughter of Edwin's second wife, Fannie Johnson Whiting.

\*\* The author is wrong in her dates and place but not in the facts. The wicked mobs burned the Whiting family property when they lived in Lima, Illinois, in 1843, not in Mt. Pisgah, Iowa, in 1849.

In 1868, our father with several other young men made a trip across the plains to get emigrants, being gone six months.

Father was married twice, first to Anna Mary Bulkley on December 18th, 1871, in the Endowment house, Salt Lake City. She became the mother of eleven children (Millie, Elizabeth, Lucius Burr, Clarence Othell, Emma Jane, Ovilla, Belva, George Clinton, Blanche, Randall and Edna).

On December 26, 1877 he married Fannie Johnson in the St. George Temple. She became the mother of seven children (Morris Milton, Clara Isabel, Francis Marion, Lyman Johnson, Beulah, Lucy Exile and Lucius Elmo).

Father was constantly engaged in the labor of his choice in a temporal way, that of farming and stock rising.

Until the year 1862, Mapleton was a barren track of land, extending from Hobbble Creek on the north to the south of Spanish Fork Canyon on the south, its surface being covered with a dense growth of wild sage brush, a place which the wandering, daring red men had to cross on their way to their hunting grounds.

It was about this time that a band of young men from Springville came to this place which they then termed Union Field. Among these early settlers was our father. The Indians, who were causing so much disturbance at that period, compelled the first settlers to vacate their newly acquired property and return to Springville, but after a short time, they returned and began to break up sage brush and build their little homes. The growth of this place has been much the same as many others in Utah, having its origin of a few scattered homes, inhabited by people possessed of strong determination and courage. They and their descendants have by patience and endurance and hard labor erected unto themselves a monument which time can never erase. Who knows the hardships, privations and sufferings, necessary for those pioneers to produce the present results? None but those who by toil and labor against almost unsurmountable obstacles, in a few years time, made the flourishing town of Mapleton out of a great patch of sage brush.

Father took part in the Black Hawk War, having been assigned to the duty of Minute Man on the home guard.

When the government objected to plural marriages, father took his second wife and went down in Mexico and lived in Exile for a while.

AN ANALYSIS OF THE CHRONOLOGY OF THE LIVES OF EDWIN LUCIUS WHITTING  
AND HIS TWO WIVES\*

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Born in the City of the Saints, Nauvoo, Illinois, just a little more than a year after the martyrdom of the Prophet Joseph Smith in the Carthage Jail, just a few miles from Nauvoo, Edwin Lucius was an exemplary product of early Mormon society and his short but productive life was quintessentially and entirely Latter Day Saint in spirit, word and deed.

The Saints abandoned Nauvoo when he just one year old and his family began their journey westward. In 1849, while he was still three years old, in the year of the great Gold Rush to California, he travelled by wagon and ox cart, the next to last of his mother's five children, from the Missouri River to the Promised Land where he became an early pioneer and settler of Sanpete County, Utah. He celebrated his fourth birthday on his way to his new home. In 1866, as a young man of 21, he returned to the Missouri River by the same route to meet and escort new emigrants back to Utah.

Five years later, at the age of 26, he married his first wife. When he was 32, he took on the responsibility of a second wife and in the space of 25 years, Edwin Lucius fathered 18 children from his two wives before dying at the age of fifty.

When he was 43 years old, he was ordained bishop of the ward at Mapleton, Utah, a post he held until the end of his life and as a bishop he was required to lead an exemplary life for his parishioners which, by all accounts, he did most faithfully and successfully.

A great crisis in the lives of many Mormons, and certainly the greatest crisis of conscience in the life of Edwin Lucius, came in October 1890 when the practice of polygamy was outlawed by both the LDS Church and the Federal Government. After what was most probably the darkest period in his life, and doubtless after long prayers and lengthy consultations with his family, friends, and church officials, Edwin Lucius chose to defy both the church authorities and the federal law by moving with his second wife and family outside the jurisdiction of the law of the United States into Mexico. However, during his exile in Mexico, Edwin Lucius remained the bishop-in-absentia of the Mapleton, Utah, Ward, and on his return to the United States sometime before October 1892, he again undertook the duties of this position.

\*This analysis was written in 1986 by his great-grandson, Clyde G. Leamaster (b. 1928).

When he died in 1896, he was still the bishop of his ward and he was widely regarded a great moral pillar of the community which he served. He was also regarded by both saint and gentile as a kind and generous human being.

His life precisely reflects the vicissitudes of the second generation of the LDS church just as the life of his father exactly represents the first generation of Saints. Both men were firm believers in the truth of the Gospel and both held unshakeable testimonies despite all the adversities which it was their lot to suffer in this world, much of which came about precisely because of their strong testimony to the truth of the gospel of the Church of Jesus Christ in these latter Days.

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**THE LIFE OF ANNA MARY BULKLEY WHITTING (1854-1929) \***

(First Wife of Edwin Lucius Whitting)

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Our Mother was born January 21, 1854, in Springville, Utah. She passed away June 10, 1929, in Mapleton, Utah.

She did not tell us about her life before she was married and so all we can write about is her life after marriage.

She was married to Edwin Lucius Whiting December 18, 1871, in the Endowment House in Salt Lake City. The Endowment House was a substitute for a Temple. The marriage was the same as if it had been done in a Temple, but no Temple was available at that time.

They went to Mapleton, Utah, to build a home, which was then nothing but a plain covered with sagebrush. They took up some acres to home-stead and built a house and barn and grainery and buggy shed. Father cleared off the land, planted all kind of fruit trees, shade trees, berry bushes and grapevines, and of course a garden.

Mother was a hard working woman and worked hard to help meet the requirements of living. She was a good cook and a very good seamstress. She could make buttonholes that looked like they were made by machinery.

\*Written on October 10, 1961, by Edna Whiting Mills (b. 1894), last child of Anna Mary Bulkley and Edwin Lucius Whiting.

When Mother's third child was due, they decided to have a woman come in to help out with the housework, and take care of her, so they hired an English lady by the name of Fannie Johnson. At this time, polygamy was in style, and so Father decided he should have a second wife. He asked Mother if she would agree with it, and Mother did, so Father married Aunt Fannie and built her a house just north of the one he had built for Mother. Father lived in our mother's house for a week and then would go live with Aunt Fannie for a week. So, they both bore him children. Aunt Fannie having seven, namely: Morris Milton, Clara Isabella, Marion, Lyman, Buelah, Lucy Exile and Elmo. An explanation is due for this name of Lucy Exile. When the government decided to abolish polygamy, Father took Aunt Fannie and went down to Mexico to live with her--sort of to hide out, I guess---as he hated to give up one wife as he was told to do. Well, they had a child down there in Exile, and so they named her Lucy Exile.

Another peculiar incident took place that I must mention. When Mother gave birth to Belva, she had Aunt F. Whitney for her nurse, or midwife. About one week later, Aunt Fannie gave birth to a daughter, and the same midwife went over to take care of her too. So, one day, this midwife suggested that she take Mother's baby over to show to Aunt Fannie while she was taking care of her that morning. (The midwife usually came back every morning for ten days to wash the Mother and baby). She said she laid Mother's baby down in the same crib with Aunt Fannie's baby and when she got ready to come home, she could not tell them apart and brought the wrong baby home to Mother. Well, this story got around town and some people believed it to be true, but Mother said she knew her own baby, as it was a week older, and she had made the clothes that it wore, so there was no question in her mind that she did not have her own baby.

When Mother was first married, the nearest store was in Springville, a distance of three miles. She would walk to the store taking a basket of eggs to buy groceries with, an umbrella for shade, carrying her baby in her arms. There she would do her shopping and then, with a full basket of groceries, baby still in her arms, and holding up the umbrella, she would trudge back up the hill to home. In some places on the way, the sand was up to her knees.

She never complained about her lot in life, the hard work or having to share her husband, or anything else that occurred which we know must have been hard for her to bear. She was a religious woman and lived for her religion and family. She taught us right from wrong and brought us up the best way that she knew how. She set a wonderful example for us and in my opinion, she was the best woman that ever lived.

She attended church regularly. Sunday mornings, we would all walk to Sunday School, a distance of a mile. We would then walk back home and fix the dinner that she had partially prepared the day previous. Later, we would walk back over to meeting from 2 to 4 pm, walk back home and, finally, go back to the evening session.

Mother belonged to the Relief Society. The Relief Society was organized December 8, 1888, with Anna Van Leuvan as president and Anna B. Whiting and Martha Thorne as counselors. She was faithful to her duties. I don't think she and Aunt Caroline missed a month in 40 years going around the Mendenhall block to visit with members, walking in snow six inches deep. The Relief Society held quilting parties and Mother was always there with her needle helping sew quilts that they gave to the poor and needy.

Mother had a loom and used to weave carpets and rugs to earn a few dollars. She took in washings for 50 cents until some Eastern people moved into Mapleton and they gave her a dollar. She did washings for Mrs. Schenk to pay her for giving me music lessons, carrying the water from a ditch about half a block away. She used to knit our Sox and mittens and would lean a book up against the lamp and read while she was knitting, oblivious to the noise we kids were making.

Mother used to love to dance and swim. She used to load us all in the wagon and go to Utah Lake below Spanish Fork and stay over night and go for a good swim. She also used to load us in the wagon and drive to Castle Dale to visit with our sister Libby and also to Manti to visit with her sister Vinnie, and to the different places where the Whiting reunions were held. One time a bunch of Whittings migrated to Arizona. They went up through Spanish Fork canyon and Mother wanted to go with them so bad she loaded us all in the wagon and followed along with them as far as the cold springs and we stayed over night. The next morning, they went on their way and we came back home.

Father was ordained Bishop of Mapleton Ward of Latter Day Saints, August 21, 1888, and served in that capacity until his death in 1896. His first counselor was William T. Tew and his second counselor was John Mendenhall. Father built a tithing office house and two large barns for tithing hay, a grainery and corn crib on the corner of his property. After his death (19 February 1896) William T. Tew was then appointed Bishop. He lived so far away from the tithing office that he asked Mother to take care of the tithing offerings which was quite a chore for her. As the town farmers brought their hay for tithing, Mother would have to watch for them and run over to weigh their hay,

almost a block away. They would then unload the hay after which Mother would have to run back over to weigh their empty wagons and make them out a receipt for the hay they had donated for tithing. If mother wasn't there, they would whistle for her and she would have to drop her work and run so as not to keep them waiting. It was the same for the grain and corn that were donated. Some people, believe it or not, would bring in stale butter and rancid bacon for tithing. Mother would give them a receipt for it and then she would not want to turn it in, so she would boil the butter up and use it for shortening, and give the tithing one of her nice pounds of butter. She would use the rancid bacon for making soap and send the tithing her nice fresh bacon. For all of this service, the Bishop paid mother the large sum of \$30.00 a year.

Father had purchased another tract of land about two miles east of where our house was located and built a house on it for Aunt Fannie. There were twenty 20 acres in that tract, ten of which he deeded to Aunt Fannie. Father took down with pneumonia and passed away rather suddenly but before he went he asked his three brothers to divide the rest of his property in a satisfactory manner between his two families. Mother had eight acres of good ground and five acres of no account ground deeded to her while Aunt Fannie had ten acres deeded to her. So, the three brothers and mother's oldest sons, Burr and Clarence, decided that Mother should have at least seven acres more deeded to her out of the remaining ten acres. Finally, mother was given seven acres and Aunt Fannie three acres. Mother being the first wife and having eleven children was entitled to more property. This made fifteen acres of good ground for Mother and thirteen acres for Aunt Fannie. Aunt Fannie was very unhappy about this decision since she felt that she should have had more and, consequently, she had plenty to say about it. So, one night mother prayed to God and asked Him to put her right by letting her know in some way if she was doing the right thing to keep this property. She got back in bed and as she lay there thinking, she said she felt a soft kiss on her lips and she said she knew that it was Father who had put it there. She felt very much relieved and never worried any more about who the property belonged to.

After Father died, Mother had quite a struggle making a living. Her oldest son was only seventeen years of age and so he and the other boys tried to run the farm and did the best they could at helping out. The farm would hardly pay for the taxes, so Mother would try to sell a calf, or some eggs, or a carpet or rug that she had woven. Or, sometimes, she would make a dress for a lady for one dollar and in these ways she made a few extra dollars to help out. She would bottle all

the fruit she could, make jelly and preserves. The boys would butcher a pig and we would have a chicken for Sunday dinners. So, we got along very well. Mother made her own bread, churned her own butter, and of course, did her own washing and ironing. She had to carry water from a ditch about a block away for washing clothes and rub the clothes on a board, put them in a boiler and boil them, then rinse them in another tub of water, and, finally, put them into another tub of bluing water to make them a perfect white color. She would be so tired when she finished washing that she would sit down to have a cup of tea. I can see her now, pouring tea into a saucer to cool it down. She would then sit and sip it as she looked out the window with a sad look in her eyes. There was no help and no sympathy from anyone. Neighbors never came in to visit with her or ask if they could help out. Her neighbor, John Lee, used to help her with her legal matters. He did not charge her for letting her cows over to visit with his registered bull so as to raise calves to sell.

Mother's second son, Clarence, received a call to go on a mission to preach the Gospel in April, 1905. He worked as watermaster for the city until November 1, 1905, when he left for his mission. He saved enough money to pay for his own mission with the help of the \$100.00 given by the church to each missionary. He served in the Southern States Mission until January 19, 1908.

Mother was good to everybody and everything. There used to be some Indians living up in the mountains nearby. One of them was named Emmy Wansett. She was quite a character. She and her gang would come down to Mapleton occasionally to beg for food. They would stay overnight sometimes, and Mother would let them sleep on the floor. I remember one time Emmy said "Oh, I have a sick toe." So Mother would wash her feet and doctor her sick toe. Then they would ask for bread, flour, salt, sugar, apples and hay for the horses. Mother would give them all they asked for.

Mother was the town nurse after Aunt F. Whitney died. She would go to help folks in the town for everything that was wrong with them or their families. Men would come in the middle of the night, knock on the door and yell "Aunt Annie, come quick my wife is sick." She would get up without a murmur and go with this man to take care of his wife. Sometimes the wife would give birth to a child. Mother would deliver the baby and take care of it and the mother. The doctor would show up later. They would pay the doctor and tell Mother thank you. Sometimes she would stay at their house for days and come home tired out and fall over on the bed with exhaustion. Mother delivered more than 100 babies



to parents in Mapleton. Sometimes they would call her for contagious diseases. After the patient was well she would come home and as she did not want to give the disease to us, she would take a tub out in the buggy shed and we would hand her some hot water and some lysol. She would then take a bath in the disinfectant water, throwing her clothes in the tub to soak afterward. We would then hand her some clean clothes. She would do all this before coming into the house.

The good people of Mapleton decided to give a party in the town hall in Mother's honor to repay her for all the good deeds she had done and for the help she had given them in their homes tending to the sick. They presented her with a small table for the front room with a beautiful kerosene lamp sitting on it. The lamp had a beautiful round shade on which flowers were printed. Near the table was a dark wood mahogany rocking chair. She was called to the stand and told her that she was to sit in the rocking chair and read her paper by the light of the lamp and rest and relax. Mother was overcome with joy and appreciation. Although she was not much for making speeches, she showed her appreciation for this kind act with her ever loving smile and a thank you nod.

Mother was a good sport and she loved a good joke. She loved to go to the parties that Mapleton held for the old folks and always participated in the activities and functions. I remember once they had a fancy dress ball. Mother dressed like "Old Dutch Cleanser" and wore a white bonnet, a blue dress, and wooden shoes, carrying a stick in her hand. She chased me all over the hall because I was dressed like "Topsy" and she was trying to get rid of the dirt. For this act, she got the grand prize.

Mapleton built a dance hall. We used to go most of the time to the dances. Mother would go along also, just to watch them dance. She enjoyed watching the young folks having a good time. One night I said "Oh, I dont think I will go to the dance tonight." She said "Now, you just go wash your dirty neck and get over to that dance hall. You wanted them to build a dance hall, now you go over and patronize it." She wanted us to enjoy life, but to live a clean life and she encouraged us to have parties in our home, so that she would know where we were and what we were doing. Our front door was open to everybody and visitors were always welcome to come eat a meal at our table.

Mother came down to California to visit with me and my husband, Newell. We decided to take a trip to show her a good time so we went down to San Diego to see the zoo and then on to Tijuana in Mexico. It was hot

and dusty and we went in to one of the places to get a cold drink. Mother spoke up and said "I want to walk up the bar, put my feet on the brass rail and my hands on the bar and order a drink of beer." We had a good laugh over this, knowing she had said this for a joke. So Newell said "Well, you just go up to the bar, put your feet on the rail and your hands on the bar and order yourself a drink of beer." In the end, we all sat down at one of the tables and had a drink of cold root beer.

When mother was in her seventies, she had her right breast operated on for cancer. She had waited too long to have this operation and the cancer had spread to other parts of her body. The doctor said that it would come back soon and in a year or so it did come back in her left breast. The doctors who operated on it made the remark that it was too bad she didn't die while on the operating table as they knew they had not gotten it all. After a short time, the cancer came back in her stomach. I happened to be visiting her at the time and she awakened up in the middle of the night screaming with pain. I massaged her stomach and back with some linament and gave her some aspirins until morning came. Then I sent my little boy over to my sister Ovilla's house with a note asking for help. I asked her to send for our good neighbor, John Lee, to come over and administer to her. Mr. Lee sent for another good Mormon elder and they administered to her. She seemed relieved right away.

We took her over to the hospital but they would not operate on her as they knew it would not do any good. They sent her back home and gave us opium and morphine to give her at night to keep the pain down. We girls (Ovilla, Millie, Hazel and me) took turns sitting up with her at night, trying to make what life she had left as comfortable as possible.

She made the remark on her dying bed that she did not fear death, that she felt she had lived a good life, had kept the gospel and had been faithful to her religion. She felt that she had earned a reward in heaven and I certainly think that she had done so.

She passed away with a smile on her face and I sure hope she is happy in heaven because I know that is where she is resting now.

Mother had a patriarchal blessing given to her on February 5th, 1879, in St. George, Utah, by John L. Smith, Patriarch, recorded in Book B, Page 262, No. 387.

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Anna Mary Bulkley Whiting in an undated document in her own handwriting describes herself as being "5 ft 3 inches high, 115 lbs in weight, with brown eyes and brown hair, and with a chest size of 42." She says that she is "in good health (and) specially interested in nursing and laying out the dead" and that her vocation is "house work." At the end of the document she declares that "I am one to lay out the dead. I was a special missionary for four years. I was one of the Old Folks Comity for a number of years now I am one of the old folks."

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**THE LIFE OF FANNIE JOHNSON WHITTING (1861-1933) \***

(Second Wife of Edwin Lucius Whiting)

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After Lucius and Annie had two children and Annie was to have her third one, they called in a young lady to help with the housework. Fannie had just come over from England and was very good looking. Lucius and Fannie became very close and as polygamy was in style those days, they decided they would like to get married. They asked Annie if she would consent to their marriage. Annie said yes, that it would be OK with her, and so Lucius and Fannie were married.

He built a house right close to Annie's and they lived as neighbors for some time, Lucius spending a week with Annie and then a week with Fannie. Then he built a house on some property that he owned on the East side of Mapleton and Fannie moved into it.

When the government decided to put an end to plural marriage and ordered the men to put an end to it, Lucius took Aunt Fannie and went down to Mexico to hide out. They called it "being in exile." While they were there, they had a daughter who was named Lucy Exile. They came back and lived in Spanish Fork for a while and eventually they moved back to Mapleton where Lucius was supposed to live in the Tithing Office house which was next door to Annie's house. However, Annie had two children named Randall and Edna and Fannie had one named Elmo.

Lucius took sick with pneumonia soon afterwards and passed away in Fannie's house. Fannie married again to a man named Houtz. They lived in a brick house on the corner across from the church for a while and then moved to Springville. After Mr. Houtz died, Fannie moved to California to live with her daughter Lucy and son Elmo. I think she died while in California but was brought back to Mapleton for burial in the plot with Lucius and Annie.

\*This history was written by Edna Whiting Mills at an unknown date.

**THE DESCENDANTS OF EDWIN LUCIUS WHITING AND FANNIE JOHNSON**  
**INCLUDING SOME GENEALOGICAL DETAILS**

HUSBAND : EDWIN LUCIUS WHITING  
 Birthdate : 22 October 1845 Place : Nauvoo, Hancock Co., Illinois  
 Date of Death: 19 February 1896 Place : Mapleton, Utah Co., Utah  
 Father : Edwin Whiting Mother : Elizabeth Partridge Tillotson  
 Date Married : 26 December 1877 Place : St. George, Utah

WIFE : FANNIE JOHNSON  
 Birthday : 9 November 1861 Place : Buckleberry, Berkshire, England  
 Date of Death: 24 June 1933 Place : Los Angeles, California  
 Father : Solomon Johnson Mother : Caroline Buxcey

CHILDREN	WHEN BORN	WHERE BORN	DIED	MARRIED TO	DATE
1. (M) Morris Milton	5 Oct 1878	Salt Lake City, Utah	10 Nov 1878	-	-
2. (F) Clara Isabelle	12 Nov 1880	Springville, Utah Co.	15 Mar 1958	Levi Manwaring	5 Dec 1900
3. (M) Francis Marion	7 Nov 1882	" " "	14 Dec 1942	Mary Davis	21 June 1905
4. (M) Lyman Johnson	4 Mar 1885	Mapleton, Utah Co.	18 Jan 1943	Josephine Nuttal	21 June 1905
5. (F) Beulah	30 Aug 1887	" "	30 May 1920	George Perry	11 Oct 1911
6. (F) Lucy Exile	25 Sept 1890	Juarez, Mexico	3 Mar 1948	Reuben Hewlett	16 Sept 1912
7. (M) Lucius Elmo	9 Oct 1892	Springville, Utah	14 Jan 1947	Maude Adams	22 Apr 1944
8. (F) Ruth (Adopted) (Sealed to Edwin Lucius)	22 Jan 1915	Salt Lake City, Utah	-	George Hagan	24 Sept 1933

Chart dated: 1 April 1987

HISTORIES OF THE CHILDREN OF

EDWIN LUCIUS WHITTING (1845-1896)

AND HIS FIRST WIFE

ANNA MARY BULKLEY (1854-1933)

Millie Whiting Leamaster.....(1873-1956)  
Elizabeth Whiting Ottosen... (1876-1928)  
Lucius Burr Whiting.....(1878-1949)  
Clarence Othell Whiting.....(1880-1966)  
Ovillia Whiting Jensen.....(1884-1948)  
George Clinton Whiting.....(1885-1928)  
Belva Whiting Sumsion.....(1887-1927)  
Blanche Whiting Hill Harris.(1890-1978)  
Randall Austin Whiting.....(1892-1968)  
Edna Whiting Mills.....(1894-19\_\_)