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The Pettit Research Project

pettitresearch.com

PETTIT PEREGRINATIONS

654 TO 1961

by

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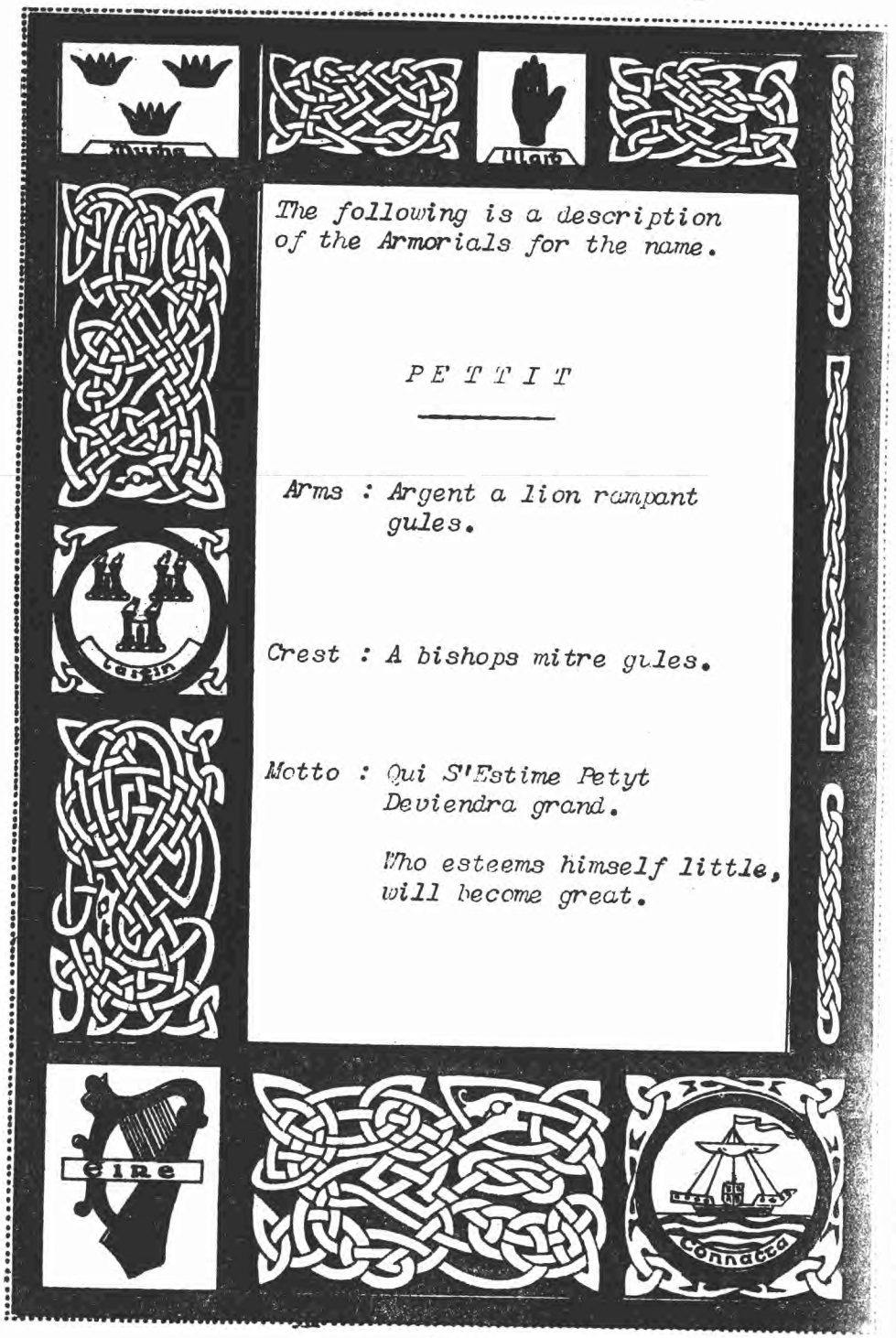


The following is a description of the Armorials for the name.

P E T T I T

Arms : Argent a lion rampant gules.

Crest : A bishops mitre gules.

Motto : Qui S'Estime Petyt Deviendra grand.

Who esteems himself little, will become great.

1027--1087

PETTIT COAT OF ARMS

An individual can only be judged by his reactions to his environment.

Pedigree charts or family group sheets are statistical information only unless accompanied by a history indicating the position each individual occupied in his community and his reactions to the forces by which he was surrounded. The acts of individuals leave their imprint on history and the present is the cumulative effects of all those who have lived in the past. The heritage of the present is the legacy left by our progenitors.

An examination of our present day luxuries in the light of the labors of our forefathers who made them possible, reveals the great debt and the responsibility resting upon the present generation to adhere to the principles of conduct that guided them in laying the foundations upon which our present freedom and prosperity are built.

Buried in the many layers of history are facts that would prove valuable today if they could only be made available to modern thinking man. Much valuable material has been lost due to failure to adequately record the accomplishments of the past.

An effort to review the accomplishments of the Pettit Family in the past is made more difficult because they were "Doers" rather than "Writers." The task well done was more important than the task that was promised or talked about.

The facts reported herein were gleaned from many recorded sources as well as by "word of mouth" of some of the participants.

The basic outline was formed by the pedigree charts and family group sheets prepared in response to the recommendations of the Church of Jesus Christ of Latter-day Saints.

The Biography of Edwin Pettit 1834 to 1912, as dictated by him to his daughter Elsie Pettit McKnight in 1912 formed the outline for the latter

part of this history. This is reproduced in full in the Appendix in response to the many requests for copies which are no longer available. Other reference works are:

1- History of Utah by Orson F. Whitney. Printed by George O. Cannon & Sons Co. Salt Lake City: 1892.

2- A Comprehensive History of the Church of Jesus Christ of Latter-day Saints by B. H. Roberts: 1930.

3- Daily Journals of the Pioneers of 1847. Originals on microfilm in the Historians Office, Library of the Church of Jesus Christ of Latter-day Saints; Salt Lake City, Utah.

4- Exodus to Greatness by Preston Nibley. Deseret News Press: 1947.

5- Brigham Young The Man and His Work by Preston Nibley. Deseret News Press: 1937.

6- Diary of Charles Coulson Rich--Pioneer Builder of the West by John Henry Evans. The MacMillan Co.; 1936.

7- Daniel Hamner Wells by Bryant S. Hinckley.

8- Diary of John D. Lee. 2 Volumes. The Huntington Library, San Marino, California.

9- The Mountain Meadow Massacre. Juanita Brooks. The Huntington Library, San Marino, California.

10- California: An Intimate Guide. Aubrey Drury. Harper & Brothers: 1935-1939.

11- Our Pioneer Heritage. Daughters of Utah Pioneers. Utah Printing Co.; 1959.

12- Men to Match My Mountains. Irvine Stone. Doubleday & Co. Inc.; 1956.

13- Hick's Neck: The Story of Baldwin Long Island. Compiled by writers of the Works Projects Administration, State of New York. The Baldwin Citizen Press, Baldwin, Long Island: 1939.

14- The Magna Charta, Part VII. John S. Wurts. Brookfield Publishing Co.; 1954.

15- Genealogical and Historical Sketches of Pettit Families, 1630-1937. Compiled and edited by Katherine Louise Van Wyck of South Pasadena; 1936-1937. Original manuscript.

16- The Hill Family History. Dr. Daniel B. Richards. Magazine Printing Co.; Salt Lake City: 1927.

17- The Cattle on a Thousand Hills - Southern California 1850-80. Robert Glass Cleland. The Huntington Library, San Marino, California.

18- Mormonism, Americanism and Politics. Richard Vetterli. Ensign Publishing Co., Salt Lake City, Utah.

19- Simple Heraldry. Iain Moncreiffe & Don Pottinger. Thomas Nelson & Sons, Great Britain. 1953-54.

20- Heraldry. A complete guide to Heraldry. Arthur Charles Fox Davies. Revised Edition. T. C. & E. L. Jack Ltd. 1925. London.

INTRODUCTION

ORIGIN OF THE CLAN

Dedication

The Pettits are a restless Clan. Idealistic, not afraid of new ideas, always found in the forefront of those seeking the truth. Willing to sacrifice material possessions when convinced they were right. They accorded no man the right to dictate in matters of personal conscience or liberty.

Outstanding examples of the family characteristics were Jesse and Mary Pettit, cousins, who joined their destiny in 1818 to establish a family of two girls and six boys with an additional girl who died in infancy. Jesse Pettit followed the custom of the day by cultivating a farm and wresting from the soil the sustenance for his family. His neighbors recognizing his mental qualities appointed him the Village School Master. His avocation was a "Student of the Law".

When a new version of the Christian Religion appeared he was not afraid to investigate it and being convinced of its authenticity he joined forces with the new organization. Heeding the call of his New Leaders, he abandoned his respected position together with his material possessions to gather with the Saints. Eight children did not prevent him from undertaking a long overland journey to the new Zion.

No man ever undertook a more promising journey under such difficulties only to be met with such serious reverses, disappointments and early death. Both Jesse and Mary died within two weeks of each other in the spring of 1840 leaving their immature family destitute.

Of their children, only one remained faithful to the cause for which they had sacrificed so much. The others drifted and most were lost to the records of the family.

The one remaining faithful, Edwin, begat a numerous posterity among whom have been counted many worthy exponents of the cause for which Jesse and Mary gave up so much. Stake Presidents Bishops, High Councilmen, Quorum Presidents, Missionaries and untold workers in the service of their fellow men honor and bear tribute to their great Progenitor Jesse Pettit and his wife Mary, parents of the Clan.

In humble grateful memory of these courageous pioneers Jesse and Mary Pettit, the following records of the PETTIT PEREGRINATIONS are dedicated.

ORIGIN OF THE CLAN

Out of the maze of yesteryears, out of the mists of time, much like the joys of a passing dream, came the roots of this family of mine. Out of the darkness of the mid-sixteenth century flickering lights of liberty were held aloft by individuals of rare character and courage, who valued freedom above material possessions, or even life itself.

Social consciousness was just beginning to awaken and demand a rightful place for the individual in the political picture of the new world. Dominance of the Orthodox Church was questioned with resultant civic and national chaos. Thousands of brave disciples who espoused the new liberties gave their lives for the infant democratic doctrines, that in the following centuries flowered into the greatest era of social justice and prosperity that the world has ever known.

Those freedoms of speech, of religion, and of person so casually taken for granted in the twentieth century are the direct result of the efforts of those great and courageous progenitors of ours who had visions and stamina enough to fight for their realization.

Martin Luther (born in 1483) began preaching against the power and corruption of the Roman Catholic Church in 1517. His followers were the first to be called "Protestants". He died in 1546 but John Calvin (1509-1564) carried on his work and formulated the "Articles of Faith" of the Protestants, Huguenots, Puritans, and other protesting groups.

In France under King Henry II (1547-1559) persecutions of the Huguenots began and persisted for the next one hundred and thirty years. In 1560 twelve hundred persons were executed with revolting cruelties. August 24, 1572, ten thousand were butchered in Paris and thirty thousand in other

parts of France, without regard for sex or age. In spite of the persecutions the Huguenots became powerful by 1576. This led to the formation of the Holy League composed of the Pope, the King of Spain, and French partisans. The Huguenots formed "The Counter League". By 1607 there were four thousand Huguenot Lords with thirty thousand soldiers. They had seven hundred and forty churches and the best fortresses in France. By 1628 they were defeated and Protestantism in France was prostrated. The remaining Huguenots fled to Holland, England and America. It is estimated that five hundred thousand to a million people left France. England received the majority of them.

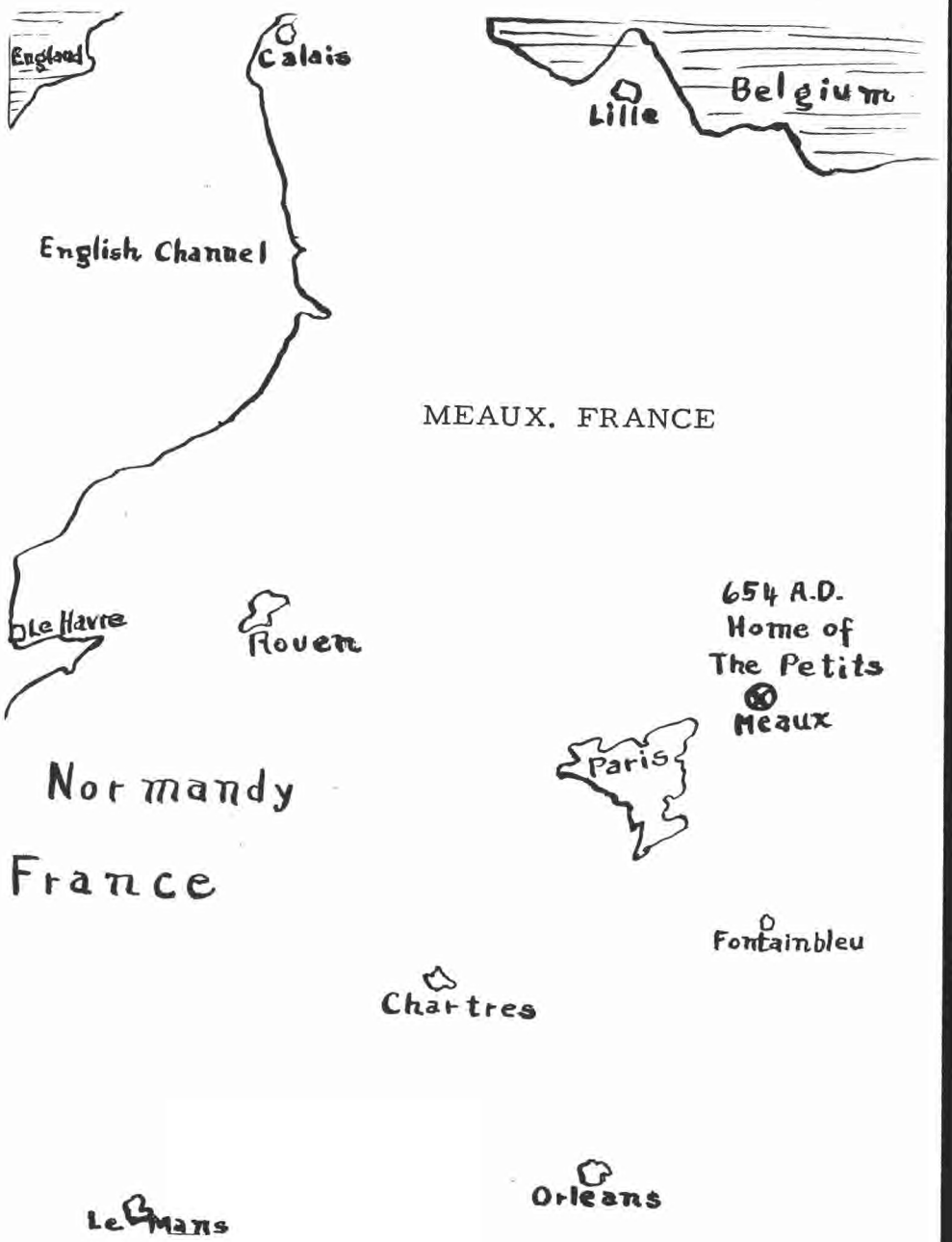
Prominent among them in France, was a group known as "Les Petits". Whether this designation was one of aprobrium to indicate their small physical stature or a nickname to indicate their gigantic physical or spiritual stature (as we frequently see today an extra large man given the sobriquet of "Tiny") is a matter of dispute. Suffice it to say that they attained positions of leadership in all walks of life and maintained that leadership throughout the following centuries in all the countries to which they migrated.

As early as 654 the family name appeared on the records of Meaux in Normandy.

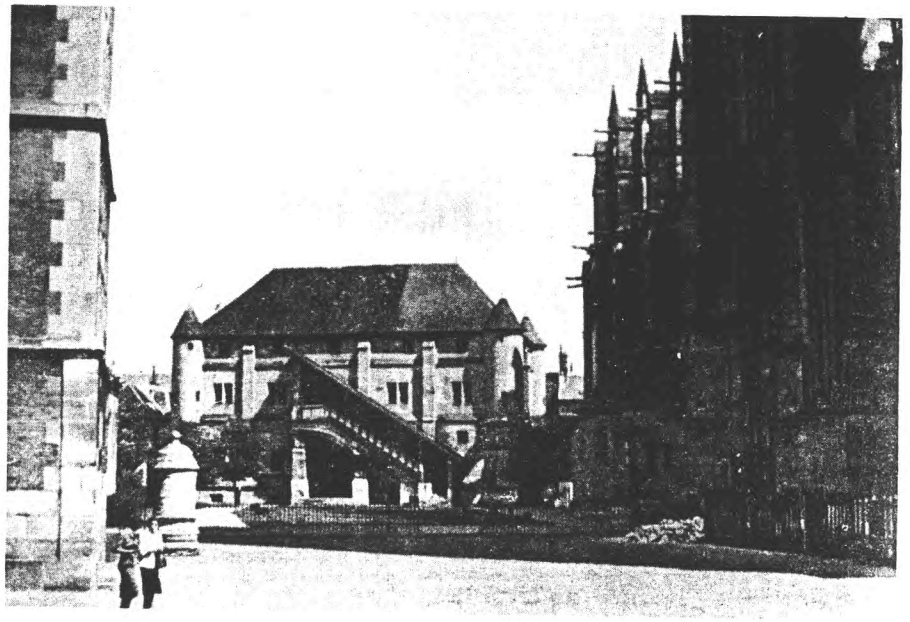
In the ninth century the family divided into "Les Petits des Moulines (of the mills) and "Les Petits des Landes" (of the Moors). Les Petits des Landes were established near Paris. Les Petits des Moulines remained in Normandy and became manufacturers. During the religious persecutions Les Petits des Landes seeking political asylum and freedom migrated to Bavaria, west of the Rhine. This branch of the family disappeared after about eight generations.

The Encyclopedia Britannica and the French Encyclopedia list many prominent "Petits" as surgeons, physicians, botanists, and other professions.

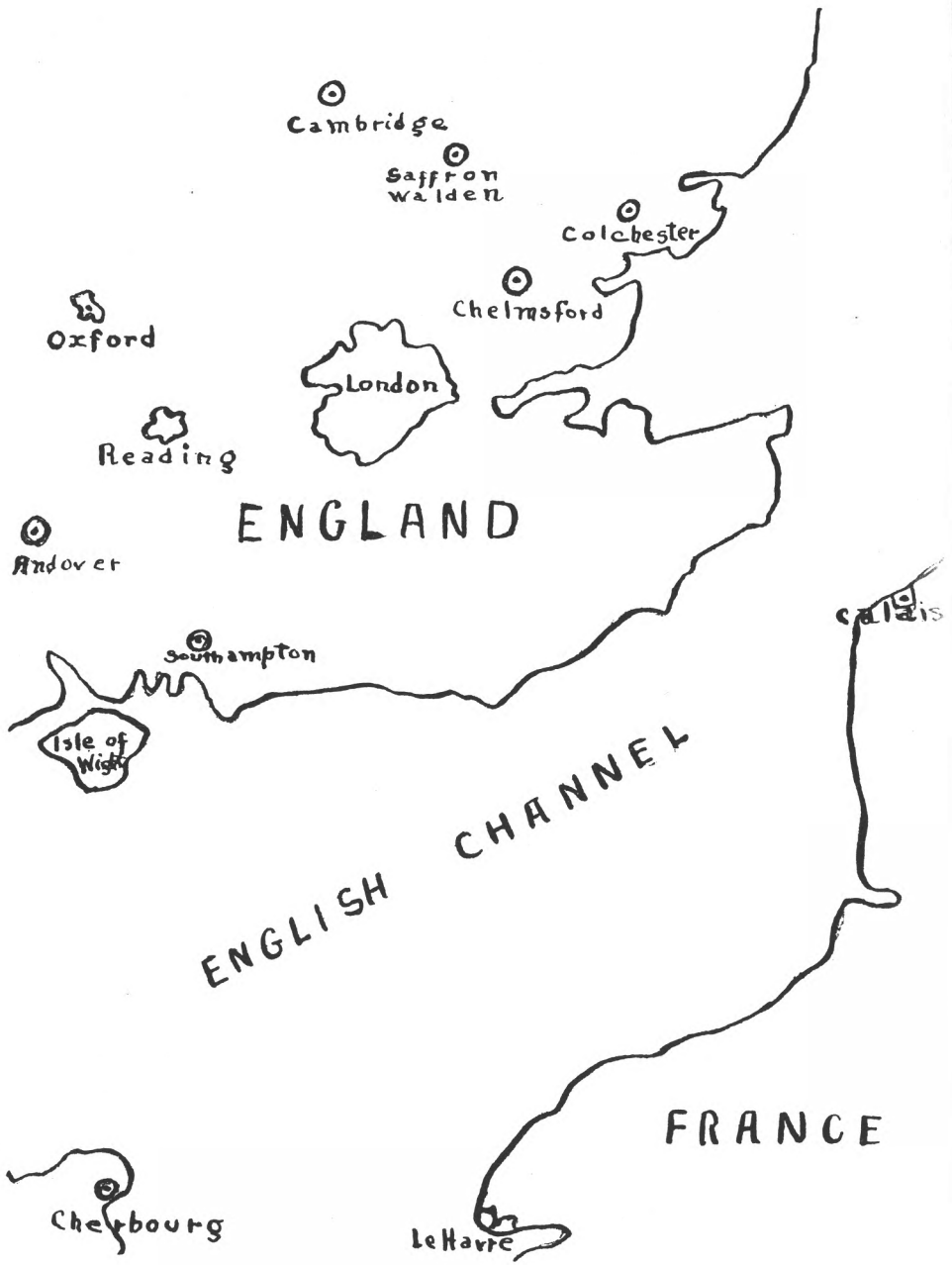
When the Spanish established a siege of Antwerp (1576) "Historian Petit" was commissioned



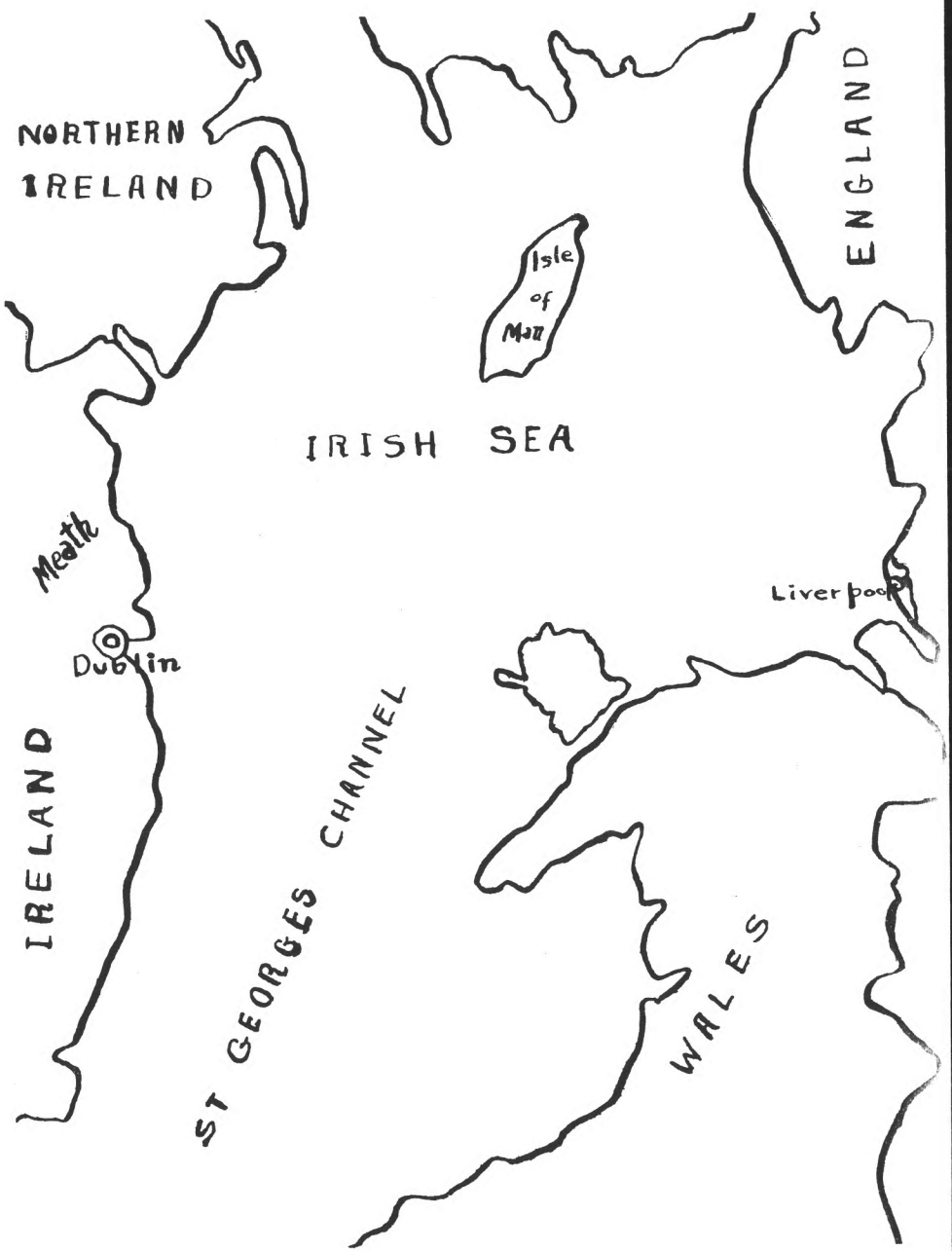
1960



City Hall. Meaux France.



PETTITS crossed The English Channel with
William The Conqueror



Guillaum Petit conquered Ireland

to seek aid from King Henry III. He succeeded but the aid was so slow in arriving that the city fell to the Spanish and the inhabitants were "put to the sword".

When William the Conqueror (1027-1087) invaded England, he called upon the Normans to join his armies. Several Petits responded. Louis Petit was sent as Ambassador to the Court of France to obtain war materials from Louis XIII. He was very successful. Jean Petit became "Ecuyer" (squire) to d'Amerinthe the Conqueror's nephew. Guillaum (William) Petit called "Le Petito" joined Sir Hugh de Lacie's Army as one of the Conqueror's Captains. He defeated the Irish at Meath and became "Land Justice" or Governor of Ireland in 1185. In 1187 fifty Knights led by Le Petito conquered Ireland and were awarded large estates in County Meath and elsewhere. He had many descendants.

William the Conqueror burned his vessels to prevent desertions. The Petits remained in England where the name was anglicized by adding an extra "T" or two. Over the years "Les Petits" became successively the Petits, Pettit, Pettye, Petty, Pittitt, Pettitt, Pettet, Petyt, Pettis, and possibly Pettee.

The Petits prospered in England where several were knighted. Over the door at the Church of St. Just at Roseland in Cornwall is a Coat of Arms of Sir John Pettit. Lord of Ardover who is thought to have built the church, was a descendant of Sir Otes Petit, a Knight who came to England with William the Conqueror.

COAT OF ARMS

Originally the Coat of Arms was a symbol of authority. When William the Conqueror invaded England he invited the noblemen of the French provinces of Normandy to join him. Many of the Pettits responded to this invitation and commanded divisions of his army. The Saxons were a pastoral people, untrained in the arts of war. They were rapidly overcome by the invaders.

The invaders fought with spears, bows and arrows, and swords. They wore a protective coat covered by metallic scales that were supposed to be impervious to arrows, swords and spears. They carried a shield and wore a helmet with adjustable shutters in front of the eyes. Their armament gave them their power and authority. The shield and helmet became the symbol of authority. Enclosed by their armor, it was necessary to wear identifying symbols on the outside of the armor to indicate their rank and personal identity. The shield and the crest of their helmet frequently carried indications not only of official rank but home or place of origin and source of authority.

The Coat of Arms of Sir John Petyt shows a lion rampant (raging?) gules (red) on a silver (argent) background. His crest was a Bishop's mitre gules (red). This might indicate that he carried not only military authority but also ecclesiastical authority. The Motto was: "Qui s'estime Petyt, deviendra grand" (who esteems himself little will become great). This was probably the original Coat of Arms used by the Pettits in the invading army of William the Conqueror.

Seven generations later in the time of Henry VI a Sir John Pettit married Margareta, daughter of Thomas Carminov and had two sons: (1) Sir Michael Petyt, Knight of Andover in Cornwall, and (2) Gilbert Petyt who died September 10, 1470. Gilbert Petyt's descendants were William Petyt, Esquire, of the Inner Temple, London, Deputy Keeper of the Records in the Tower of London, and his brother Sylvester Petyt, Gentleman, at one time principal of Barnard's Inn who on May 27, 1690, in the reign of King William and Mary received a confirmation of the Arms of Pettit. In this the Arms:- argent (silver) a lion gules (red), on a canton azure apheon (or gold); the Crest:- on a wreath argent (silver) and gules (red) a stork argent (silver), holding a pellet in its dexter (right) claw. A stork holding a pellet in its right claw was symbolic of vigilance.

The Coat of Arms as a symbol of authority

1690

PETTIT Coat of Arms as confirmed
May 27, 1690

was considered as the most valuable part of a man's estate along with his castles, lands and tenants. It passed to his oldest son and the sword and shield occupied the first place.

An individual's genealogy was important because a 'gentleman' descendant of one authorized to display a coat of arms inherited valuable prerogatives. His word was law. The serfs or tenants could not appeal to courts against him.

As the rights were diluted or mixed by marriage, new insignia were added to the Coats of Arms, in an effort to signify many sources of either authority or privilege.

In the course of time, Coats of Arms not only became elaborate but impostors began creating their own. Money and influence inevitably made awards not in keeping with the original intent of a Coat of Arms. Eventually anyone who could provide a proven genealogy showing them a direct descendant of one holding an authentic Coat of Arms could display it as his own.

In the seventeenth century an effort was made to restore the authentic Coats of Arms and eliminate the impostors. It was not very successful.

The original Coat of Arms of Sir John Petyt, Lord of Andover, is among the most ancient in England.

A. D. 1540, Sir Thomas Pettit (son of William, son of Thomas) was Armorer to King Henry VIII.

Lord John Pettit, a member of Parliament in the House of Commons, resisted King Henry VIII. Few citizens of London were held in higher esteem than he. He was learned in history and Latin. An eloquent speaker he represented the City worthily for twenty years. The King, when uneasy about political matters, was in the habit of inquiring which side Pettit took. Lord John Pettit was finally charged with circulating literature against the Roman Catholic Church and was confined to the Tower of London. Soon after being liberated, he died in 1531, a martyr to the

Reformation leaving a wife and two children.

The second complete Bible printed in the English language was printed in London in 1531 by Thomas Pettit. It is exceedingly rare. A copy is in the Library of Congress. It is popularly known as "The Bug Bible" because Thomas translated the fifth verse of the 91st Psalm as "afrayed of aney bugges by night". The King James version says "terror by night".

The Pettits were included among the Quakers and refused to take oaths. In 1660, Michael Pettit was one of the group taken out of a meeting, carried to Saffron Walden, then to a Justice of the Peace at Dunmow where they refused to take the oath. They were then taken to the Sessions in Chelmsford. Still obstinate and refusing to take the oath, they were confined for a time as prisoners in Colchester Castle.

There were many Pettits in England since 1066 and as early as 1140 they were a family of great distinction. Valentine Pettit lived in County Kent in 1400. His son, Johannes Pettit, married Joana, daughter of Beverley de Frodwice. They had a son, Henry Pettit, who lived about 1520. He was the father of Valentine Pettit, who married and had a son, Henry, born in 1596.

When Charles I taxed his people without the consent of the Council, those who could not pay were bound out to work out their taxes. The Pettits never approved of unjust taxes. They knew that the Magna Charta guarantees the rights of man, Liberty of Conscience, freedom of worship, and security from unjust taxation. Thomas Pettit (a son?) relative of Henry Pettit, joined his neighbor, John Winthrop, and others from Widford and Saffron Walden and set sail for the New World, in New England.

Widford, County Hertfod, is on the east side of the Lea River just below Chelmsford. It is about thirty miles northeast of London. Saffron Walden in County Essex is about thirty-five miles north of Widford and about fifty miles a little east of due north of London.

Thomas Pettit, an ardent Puritan was born at Widford, England, about 1609. We have been unable to establish his parentage exactly. At the present time we are contributing to a fund that employs a Genealogist in England who is searching the records in Widford and Saffron Walden (1960). He probably descended from Valentine Pettit of County Kent or Sir Otis Pettit or from one of the Pettit families who fled from France with the Huguenots in 1572 when 30, 000 were slaughtered in one month. (St. Bartholomew's Day Massacre).

PEDIGREE OF PETTIT FAMILY

John R. Valentine - Alderman of London 1471
Valentine Pettit and Joana Beurley - 1521
Henry Pettit and Dennis Thatcher - 1546
Valentine Pettit and Martha Cleve - 1571
Henry Pettit - 1596 (England)
verified pedigree hereafter
Thomas Pettit 1st - born 1609
wife Christian Mellowes
Thomas Pettit 2nd - born 1630 wife Hannah Moore
Thomas Pettit 3rd - born 1666
wife Catherine La Broche
Joshua Pettit - born 1702 wife Sarah Carpenter
Increase Pettit - born 1726 wife Martha Eldert
William Pettit - born 1754 wife Catherine Ryder
Jesse Pettit - born 1793 wife Mary Pettit
Edwin Pettit - born 1834 wife Rebecca Hood Hill
Children:
Mary Isabell Pettit (Green)
Clara Hannah Pettit
Emeline Pettit (Jones)
Edwin Pettit Jr.
Lillian Pettit (Birkinshaw)
Daisy Elizabeth Pettit (Cummings)
Florence Pettit
Nellie Pettit (Morton)
Fannie Rebecca Pettit
Archibald Newell Pettit
Elsie Pettit (McKnight)
Jesse Raymond Pettit
Winnifred Pettit (Reeves)
William Alfred Pettit

FAMILY OF THOMAS PETTIT 1st

Thomas Pettit 1st - born 1609 son of Henry Pettit
Married Christian Mellowes born 1611 daughter of Abraham Mellowes. Children:
Thomas Pettit 2nd - born 1630
Sarah Pettit - born 1634
Joseph Pettit - born 1636
Elizabeth Pettit - born 1637
John Pettit - born 1638
Mary Pettit - born 1640
Nathaniel Pettit - born 1645
Hannah Pettit - born 1647

FAMILY OF THOMAS PETTIT 2nd

Thomas Pettit 2nd - born 1630 son of Thomas Pettit 1st
Married Hannah Moore. Children:
Thomas Pettit 3rd - born 1668

FAMILY OF THOMAS PETTIT 3rd

Thomas Pettit 3rd - born 1668 son of Thomas Pettit 2nd
Married Katherine LaBroche. Children:
Benjamin Pettit - born August 7, 1699
Joshua Pettit - born March 24, 1701
Samuel Pettit - born February 24, 1702
Bartholomew Pettit - born October 29, 1704
Nathan Pettit - born February 3, 1706
Christian Pettit - born February 2, 1710
Branch Pettit - born February 9, 1713

FAMILY OF JOSHUA PETTIT

Joshua Pettit - born March 24, 1701 son of Thomas Pettit 3rd
Married Susannah Carpenter daughter of John Carpenter. Children:
Increase Pettit - born August 25, 1726

FAMILY OF INCREASE PETTIT

Increase Pettit - born August 25, 1726 son of Joshua Pettit
Married Martha Eldert daughter of John Eldert. Children:
John Pettit - born January 5, 1746

Martha Pettit - born September [illegible], 1749
Joshua Pettit - born September 15, 1751
William Pettit - born September 12, 1754
James Pettit - born March 27, 1757
Elizabeth Pettit - born December 15, 1761
Abigail Pettit - born February 21, 1771

FAMILY OF WILLIAM PETTIT

William Pettit - born September 12, 1754 son of Increase Pettit. Married Catherine Ryder daughter of Barnabus Ryder. Children:
Increase Pettit - born September 2, 1777
Elizabeth Pettit - born July 18, 1780
Barnabus Pettit - born October 20, 1782
Mary Anne Pettit - born September 1, 1785
William Pettit - born May 4, 1788
Abigail Pettit - born August 11, 1790
Jesse Pettit - born February 26, 1793
Phoebe Pettit - born January 2, 1795
Joseph Pettit - born November 15, 1800

FAMILY OF JAMES PETTIT

James Pettit - born March 27, 1757 son of Increase Pettit. Married Mary Seeley daughter of James Seeley. Children:
James Pettit - born October 13, 1793
Martha (Patty) Pettit - born September 25, 1795
Mary Pettit - born November 25, 1798
Ezra Pettit - born March 4, 1801
John S. Pettit - born June 4, 1803
Anna Pettit - born June 16, 1805
Matilda Pettit - born October 21, 1807
Asa Pettit - born October 21, 1807
Ethan Pettit - born January 14, 1810
Ira Pettit - born June 9, 1812

FAMILY OF JESSE PETTIT

Jesse Pettit - born February 26, 1793 son of William Pettit. Married Mary Pettit daughter of James Pettit. Children:
Emeline Pettit - born January 10, 1820
Mary Pettit - born February 21, 1822
Isaiah Pettit - born December 24, 1825
Alfred Pettit - born October 24, 1829
Edwin Pettit - born February 16, 1834

William Pettit - born March 16, 1837
Aaron Pettit - born June 2, 1839
Adeline Pettit - born December 10, 1841

FAMILY OF EDWIN PETTIT

Edwin Pettit - born February 16, 1834 son of Jesse Pettit. Married Rebecca Hood Hill daughter of Archibald Newell Hill. Children:
Mary Isabell Pettit Green - born July 9, 1866
Clara Hannah Pettit - born May 6, 1868
Emeline Pettit Jones - born August 31, 1870
Edwin Pettit Jr. - born February 28, 1872
Lillian Pettit Birkinshaw - born August 5, 1873
Daisy Elizabeth Pettit Cummings - born September 28, 1875
Florence Pettit - born January 25, 1877
Nellie Pettit Morton - born February 10, 1878
Fannie Rebecca Pettit - born July 9, 1880
Archibald Newell Pettit - born June 18, 1882
Elsie Pettit McKnight - born August 1, 1884
Jesse Raymond Pettit - born July 25, 1886
Winnifred Pettit Reeves - born May 3, 1888
William Alfred Pettit - born July 27, 1890

PROGENITORS OF CHRISTIAN MELLOWES (MALLOWES)

Wife of Thomas Pettit 1st.

Four Barons of the Magna Charta are found among the progenitors of Christian Mellowes.

William I, surnamed the Conqueror, King of England and Duke of Normandy (born 1027 died 1087) in France inherited his Dukedom from his father Robert who died on a pilgrimage to Palestine. William was an able ruler who twice defeated the King of France. When his second cousin, King Edward of England, died William declared that the English King had bequeathed the English Crown to him. He called upon his Norman subjects, among whom there were many Petits, to join him in an invasion of England.

Following his successful military campaign he ruled justly and established liberty to London and other cities. Upon his return to France the

English revolted and William returned to suppress the revolt. He again established his authority as King. He defeated an alliance of the Kings of Scotland, Wales, and Denmark as well as the Southern Counties of England and imposed a harsh rule upon all of England. He established a Feudal system of government and divided the country into Baronies. He expropriated all Church properties. The ruling Barons were subject to the King who held supreme authority including the right to levy taxes and imprison or execute his subjects without trial. The Pope demanded that William pay tribute to Him and when this was refused William and his followers were excommunicated.

The successors of William I became more oppressive until a confederation of the Barons in 1215 rebelled and forced King John to grant specific basic rights to his subjects. The King was forced to sign a Royal Grant in the form of a Charter which specified in detail the rights of the Subjects and the limitations of the power of the King. These have served as the basic laws of all free peoples to the present time and the document has been known as "The Magna Charta". It was signed on the plains of Runnymead outside of London on the banks of the Thames River in June 1215. Copies were sent to every county and ordered to be read publicly twice a year. The Barons held the City of London and the Tower of London until the King had executed and carried out the terms of the Magna Charta.

The Magna Charta provided that (1) Taxes should not be imposed without the consent of the Common Council. (2) Arbitrary imprisonment and punishment without a lawful trial were forbidden. (3) The right of a trial by Jury and the Writ of Habeus Corpus were established as a fundamental right of all citizens. (4) The government was required to make the administration of the laws cheap, prompt, and equal. (5) The Supreme Court must be established in a stationary place available to all subjects rather than following the person of the King. The Magna Charta contained over sixty clauses that have formed the "Key Stones" of the English Legal System. The

Sureties were signers who were responsible for the faithful performance of the contract.

PEDIGREE OF CHRISTIAN MELLOWES

(The Bulkeley Family by Jacobus)
Los Angeles Library

Lord Robert deBulkeley
Wm. deBulkeley - Felice
Robert deBulkeley - Jane Butler
Wm. deBulkeley - Maud Davenport
Robert Bulkeley - Agnes deChedle
Peter Bulkeley - Nichola leBird
Hugh Bulkeley - Helen Wilbraham
Humphrey Bulkeley - Cecily Moulton
Wm. Bulkeley - Beatrice Hill
Thomas Bulkeley - Elizabeth Grosvenor
Rev. Edward Bulkeley - Olive Irby

Henry Pettit — Abraham Mellowes - Martha Bulkeley
Thomas Pettit — Christian Mellowes

Randall leGrosvenor
Richard leGros
Robert leGros - Margery
Robert leGros - Margery
Robert leGros - Emma deModburlegh
Ralph leGros - Joan Eaton
Sir Robert Gros - Joan dePulford
Sir Thomas Grosvenor - Isabel Pershall
Randall Grosvenor - Margaret Mainwaring
Randall Grosvenor - Anne Charlton
Thomas Bulkeley - Elizabeth Grosvenor

Rev. Edward Bulkeley - Olive Irby

Henry Pettit — Abraham Mellowes - Martha Bulkeley
Thomas Pettit - Christian Mellowes

Saire de Quincy - Margaret Beaumount
Alan de Quincy - Helen of Stewart
Alan de Zouche - Elena de Quincy
Sir Roger la Zouche - Ella Lonsepee
Alan deCharlton - Elena la Zouche
Alan de Charlton - Margery Fitzer

Richard de Knightley — Thomas Charlton
Wm. de Knightley - - - - - - Anna de Charlton
Robert Carlton - Mary Corbet
Richard Charlton - Ann Mainwaring
Randall Grosvenor - Anne Charlton
Thomas Bulkeley - Elizabeth Grosvenor
Rev. Edward Bulkeley - Olive Irby

Henry Pettit — Abraham Mellowes - Martha Bulkeley
Thomas Pettit - Christian Mellowes

Roland
Alan Stewart - daughter of Reginald
King Henry II of England
Wm. deLonsepee - Ela Devereux
Wm. deLonsepee
Sir Roger la Zouche - Ella Lonsepee
Alan deCharlton - Elena la Zouche
Alan deCharlton - Margery Fitzer

Richard deKnightley — Thomas Charlton — Bob Corbet
Wm. deKnightley - - Anna de Charlton — Roger Corbet
Robert Charlton - - - - - - - - - Mary Corbet

Richard Charlton - Ann Mainwaring

Randall Grosvenor - Anne Charlton

Anthony Irby - Alice Bountaya

Thomas Bulkeley - Elizabeth Grosvenor

John Irby - Rose Overton

Rev. Edward Bulkeley - Olive Irby

Henry Pettit

Abraham Mellowes - Martha Bulkeley

Thomas Pettit - Christian Mellowes

PETTITS IN AMERICA

Thomas Pettit married Christian Mellowes in County Essex, England, in November 1629, five months before they sailed on the Ship "Talbot" which left England in March 1629-30. After three months at sea, they landed at Charleston (Cambridge) July 2, 1630. It was just twenty days after Winthrop's Flag Ship the "Arabella" landed at Salem.

In 1630, Winthrop's First Fleet of seventeen vessels brought about one thousand Puritans to America. Most of these were from the vicinity of Saffron Walden. Two hundred of them died before December of that year. They brought with them horses, cows, goats, and materials for planting, fishing and building. The Arabella sailed March 1629-30 and berthed sixty days later at Salem, New England on June 12, 1630, before proceeding to Charlestown. Governor John Winthrop and Thomas Dudley were on the Arabella.

Anna Pettit was baptised as "daughter of Henry Pettit" at Saffron Walden April 9, 1610, according to the Cathedral records. She was a passenger on the Arabella. On August 9, 1630, she (Anna Pettit-Peters) transferred her membership from the Salem Church to the Boston Church, being entered as Member No. 104. Later she joined Roger Williams in Rhode Island.

John Pettit I, born in England about 1608, came to America on the Talbot, the same ship that carried Thomas Pettit and his wife Christian Mellowes. The Talbot carried Thomas Pettit and his wife Christian Mellowes and her brother Oliver Mellowes, a widower born in 1597.

Oliver Mellowes was a manufacturer of " says and pays". "Says" was a coarse woolen serge and "pays" a cotton cloth with an extra long nap. Thomas Pettit worked for his brother-in-law three and a half years to pay for the passage money

advanced for himself and his wife. John Pettit worked one and a half years to pay for his passage.

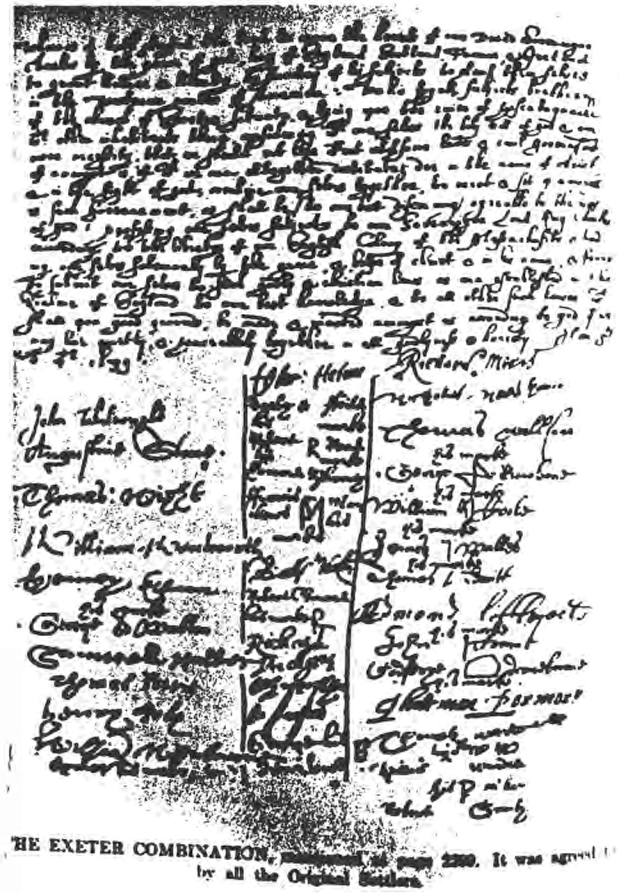
Abraham Mellowes, father of Christian Mellowes, was born about 1569. He invested fifty pounds in the Massachusetts Bay Company and came to New England on August 19, 1633. He died in May 1639.

Christian Mellowes was born about 1611. Her mother was Martha Bulkeley, born about 1572. She descended from King Edward Knights of the Garter and from eight Sureties of the Magna Charta of A. D. 1215.

Thomas Pettit, born in Widford, England about 1609, died in Newtown, Long Island, before October 1668. He was granted a house plot on January 8, 1637-8 in Boston where the Capitol now stands. John Hancock later built the finest mansion in New England on a lot between Oliver Mellowes and Thomas Pettit's lots. This house was torn down in 1856, but a bronze plate marks the location.

Crossing the Atlantic in 1629 was not a "Luxury Cruise". The Talbot carried about sixty passengers together with their livestock and supplies. The passage took sixty days (from March to June) a turbulent season on the North Atlantic. Through all the hardships of a sail crossing, Thomas Pettit's wife, Christian Mellowes, awaited her fateful day of confinement, hoping that her new son would be born in the new land of freedom. Her desires were almost attained, or were they actually realized? Her son Thomas Pettit 2nd. was born in Salem harbor while his shipmates were waiting the thrill of taking their first steps on the hallowed soil of America. Hardships of the past and fears of the future were forgotten in the wails of the newborn boy to whom thousands of descendants today spread throughout the United States and Canada, owe their gratitude and pay homage for his staunch defense of the principles of liberty so firmly ingrained in his character by that illustrious father, Thomas Pettit, 1st.

Life in New England was by no means easy or even peaceful. The arduous job of building houses from native materials and providing food



HE EXETER COMBINATION, [illegible] page 220c. It was agreed [illegible] by all the Original Settlers

THE EXETER COMBINATION
Signed by Thomas Pettit

The Exeter Combination mentioned on page 220c of "The Magna Charta, Part VII By John S. Wyrts. Brookfield Publishing Co; 1954 It was agreed to by all of the original settlers

from the earth and sea left no time for idleness. Two hundred of the first one thousand arriving in Winthrop's Fleet died by the following December. Although the original incentive for the migration was to obtain religious and personal liberty, intolerance soon became an accepted public policy.

Thomas Hooker who was driven out of Essex in 1630 went to Delft, Holland. He came to Boston in 1633 and became Pastor of the Church in Newton (Cambridge). Dissatisfied with the lack of liberty among the Puritans of Massachusetts he led a party of one hundred persons on foot, driving their cattle with them, to found Hartford, Connecticut.

Roger Williams was driven from Boston because he preached the principles that one hundred and fifty years later were to form the basis of the Constitution of the United States. He found sanctuary among the Indians across the Bay. The Indian Chief gave him a tract of land to live on where he later attracted the dissidents of Boston and established the town of Essex.

Mrs. Anne Hutchinson with her brother-in-law, the Reverend John Wheelright, were arrested in April 1638 for non-conformity. Thomas Pettit who sympathized with Mrs. Hutchinson was arrested on suspicion of "slander, insubordination, and inciting to riot". He was convicted and sentenced "to receive thirty lashes and be held in goal". The Church and State were one at that time. Later the Hutchinson group were released on agreeing to leave the Colony within ten days. Mrs. Hutchinson with about twenty followers joined Roger Williams at his "Rhode Island Plantation". Thomas Pettit went to the Falls of the Piscataqua in New Hampshire with the Reverend John Wheelright where they settled on a tract of land obtained from the Indians. There they founded the town of Exeter and in 1638 established the Congregational Church. Thomas Pettit received six acres and thirty poles as his share of Exeter Uplands. On July 4, 1637, they joined in signing "The Exeter Combination", a Declaration of Independence. Half of the signers made their 'mark', but Thomas Pettit's signature is seen in excellent handwriting. Each letter is printed separately in his signature.

In 1647 Thomas became Chief Military Man and Inspector of the Staves. He served as Selectman of Exeter from 1652 to 1655. He and Christian, his wife had a daughter, Hannah, born in Exeter in early February 1647/8. His son Thomas Pettit, Junior, received a grant of thirty acres of land in 1649 (Bell's History of the Town of Exeter p-18-32) Los Angeles Library Gen. R. 974.22.E 96 Be.)

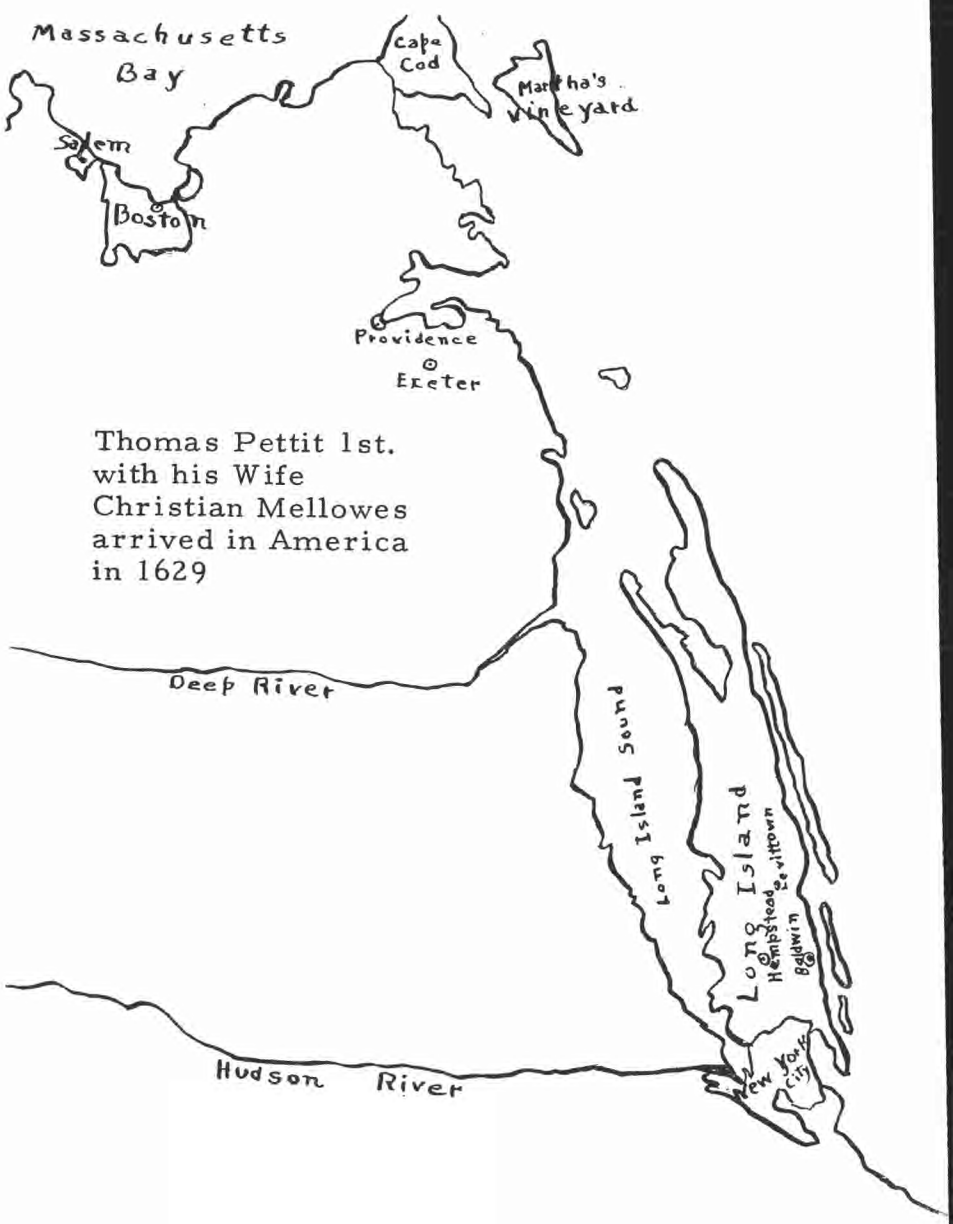
Thomas Senior was one of the signers of a petition sent to the General Court in behalf of Exeter in October 1651 and signed a contract with three others in behalf of the town agreeing to make fair payment to Mr. Dudley the town Minister.

John Pettit, brother of Thomas Pettit Senior, with his family settled in Stamford Connecticut where their names appear frequently on the town records as receiving allotments of land, on birth and death records and on the official papers as public officers.

Thomas Pettit Junior's name appears on the town Register for May 20, 1652.

In 1654 the Duke of York (brother of Charles II) granted all of the land east of the earlier Connecticut grant to the Massachusetts Bay Colony. This enabled the Bay Colony to surround the settlements of Exeter and in order to survive, Exeter was forced to be reinstated with the Massachusetts Bay Colony. Thomas Pettit was unwilling to again be under that jurisdiction so he with eight children (Thomas Junior born in Salem Harbor in 1630, Sarah born in Boston in 1634, Joseph born in Boston in 1636, Elizabeth born in Exeter in 1637, John born in Exeter in 1638, Mary born in Exeter in 1640, Nathaniel born in Exeter in 1645, and Hannah born in Exeter in 1647) and other settlers sold his property and moved to Long Island. They petitioned Governor Stuyvesant and were granted the right to settled in Queens County where they named their settlement Newtown. It was later changed to Elmhurst. The Dutch had settled this general area as early as 1644 and called it Mittleburg. It was south of Hempstead on the coast.

Soon after their arrival in Newtown the Town Marshall was voted out of office for exercising



Thomas Pettit moved to Long Island in 1654

his duties in an objectionable manner. Thomas Pettit, Senior, was elected to that office on May 8, 1657. This developed family complications since Nathaniel Pettit, his son, had fallen in love with Mary Bailey the deposed Marshall's daughter.

Thomas Pettit's name was on the list of Freeholders in 1666. Thomas Pettit, Senior (1st), died before October 1668. He was fifty nine years old.

Thomas Pettit, 2nd, was born on the ship "Talbot" in Salem Harbor on June 25, 1630, before the ship proceeded to Charlestown. He owned land in Exeter in 1644. The law required a Land Holder to be at least fourteen years of age at that time. His name appears on the Town Charter of Newtown together with his brother Nathaniel, granted by Governor Dongan in 1686. He was an Elder in the Presbyterian Church in 1708. He married Hannah, the widow of John Moore in Newtown, Long Island.

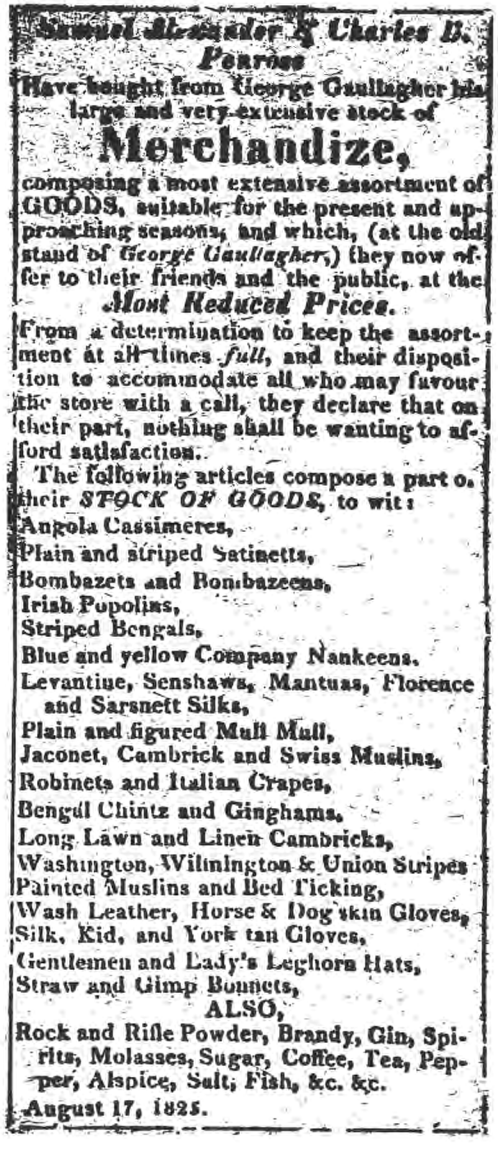
His son Thomas 3rd was born in Newtown in 1666. In 1715, he purchased a farm of four hundred acres at New Rochelle, New York. He took possession in early spring and died there during the summer of 1715. His first wife was Mary Bond of Hempstead (or Mary Hallock of Hallock's Cove) and had two children: Thomas Pettit, 4th, who settled at Jamaica, Long Island; and Christian born February 2, 1710. She married Daniel Baruch.

Thomas Pettit 3rd's second wife was Catherine La Broche (La Brenche?) of New Rochelle. They had a son Benjamin (a Loyalist born March 2, 1701), a son Joshua (an ardent Patriot born February 24, 1702), Samuel (a Loyalist born October 29, 1704), Bartholomew (born February 2, 1706/7), Nathan (born February 3, 1709/10). All of these were mentioned in their father's will which was dated July 24, 1715, and probated September 13, 1715.

Joshua Pettit married Sarah (Susannah) Carpenter, daughter of John Carpenter. A son was born in Hempstead August 25, 1726, named Increase. Increase lived in Baldwin, Long Island.

A Revolutionary War History tells the story that while fishing in Fundy or Seal Dog Creek with some friends, as the morning mists began to rise they saw a man running from the "Red Coats". "We aught to save him," cried Increase. "Who'll help me?" None volunteering, Increase said, "I'll do it." Jumping into his skiff he rowed hard to Point O' Beach (the tip of Long Island just across the inlet from Point Lookout) for which the fugitive seemed to be heading. He got the man in the boat and pulled away faster than he came. The Red Coats came down to the water's edge, took aim but did not fire. The fugitive's name was Waite. He changed it to Smith and settled in the village. Years (generations) later, the Pettit children in passing the Smith home would be called over and given an apple or pear. This generosity at a time when giving things was rare mystified the Pettit children. Later they learned that Richard Smith was a descendent of Waite Smith whom Increase saved years before at the New Inlet end of Long Island. Waite Smith possessed the only scales in the neighborhood hence the name "Waite" Smith seemed natural. Increase Pettit was my father's (Edwin Pettit's) great Grandfather.

The first settlers of Baldwin came from Stamford, Connecticut, in 1644. They were the Carmans, Gildersleeves, Raynors, Bedells, Smiths, and Pettits. By 1650 there were perhaps a dozen families in this wilderness. In 1643, a group in Stamford, sent John Carman and Reverend Robert Fordham to sign a treaty with the Indians for a strip of land between the Sound and the Sea. The boundaries were too indefinite and a second treaty was signed in 1657 agreeing to mark definite boundaries by blazed trees. Six months later the Indians were still holding the settlers in suspense. On May 11, 1658, the Indians were finally persuaded to join an expedition to blaze the trees. It was a slow job. "From day to day potent inducements were offered to keep the Indians at their task." I wonder if that was the forerunner of modern sales procedures - free meals, tobacco, drinks, etc.? History says that "John Pine supplied the liquor for the expedition.",



Samuel Alexander & Charles B. Penrose

Have bought from George Gallagher his large and very extensive stock of

Merchandize,

composing a most extensive assortment of GOODS, suitable for the present and approaching seasons, and which, (at the old stand of *George Gallagher,*) they now offer to their friends and the public, at the

Most Reduced Prices.

From a determination to keep the assortment at all times *full*, and their disposition to accommodate all who may favour the store with a call, they declare that on their part, nothing shall be wanting to afford satisfaction.

The following articles compose a part of their *STOCK OF GOODS*, to wit:

Angola Cassimeres,
Plain and striped Satinetts,
Bombazets and Bombazeens,
Irish Popolins,
Striped Bengals,
Blue and yellow Company Nankeens,
Levantine, Senshaws, Mantuas, Florence and Sarsnett Silks,
Plain and figured Mull Mull,
Jaconet, Cambrick and Swiss Muslins,
Robinets and Italian Crapes,
Bengal Chintz and Ginghams,
Long Lawn and Linen Cambricks,
Washington, Wilmington & Union Stripes
Painted Muslins and Bed Ticking,
Wash Leather, Horse & Dog skin Gloves,
Silk, Kid, and York tan Gloves,
Gentlemen and Lady's Leghorn Hats,
Straw and Gimp Bonnets,

ALSO,

Rock and Rifle Powder, Brandy, Gin, Spirits, Molasses, Sugar, Coffee, Tea, Pepper, Alspice, Salt, Fish, &c. &c.

August 17, 1825.

the settlers said the "Indians were friendly but the South-side Indians are too worthless to live but not bad enough to be hanged."

Joseph Pettit, son of Thomas Pettit 1st, became Town Clerk.

In 1662, the English captured "New Amsterdam" (New York) and the surrounding towns and annexed them to the Connecticut colony. In 1664, Hempstead declared its independence from Connecticut as well as from Holland.

It was not until January 25, 1686, that the Town Meeting voted to permit John Pine to establish a Grist Mill anywhere in the town boundaries that was convenient and where there was no mill already established for as long as he would grind the town's corn for one twelfth of it. Wharves were built and surplus cattle and sheep were shipped to New York on barges that were built locally. Clothing was made from the home spinning wheel and shoes were cut from crudely tanned hides. Gardens were cultivated and game and fish were plentiful. Table ware for the common folk was carved from local wood, supplemented by iron and copper cooking pots and pans. In the winter eight o'clock found everyone in bed with a warming pan of hot rocks.

Church attendance was compulsory. There were no stores in the community until well along into the nineteenth century. They drove to Hempstead for "Bibles, Oylcloth, Sperrits, Scythes, Umbrellers, Musling, Crooked Combs, Cups and Sarsers, Rum, etc." The Church served also as the School.

The Pettits gradually spread out along the southern part of Long Island. South and east of the present International Airport (Idlewild) Rockaway Beach was settled at an early date. Baldwin where my father (Edwin Pettit) was born is about sixteen miles from New York City. Later it grew into Milburn. It was first known as Hick's Neck. It was frequently referred to as South Hempstead. Economically it was a farming, pastoral, home industry community, politically a part of Hempstead. The Town Meetings were the life of the community. They had the power to grant and

lease land, grant mill rights, provide for the poor, and make changes in the common land, or settle boundary disputes. Most of the farmers raised stock. The cattle were herded together on a common pasturage. The keeper was appointed each year at the Town Meeting. He went from house to house each morning collecting the stock. His horn sounded the warning of his approach. The Town Meeting enacted ordinances governing the care of cattle, the earmarks, construction of fences and established penalties for straying. It was the duty of the "Fence Viewer" to keep cattle and "other cretors from destroying any crop in the field".

The Revolutionary War split families along political lines. Both Whig and Tory profited by lucrative smuggling between the New England merchants and Long Island. After the defeat of the Americans in the Battle of Long Island, the Rebel sympathizers were punished. The British soon developed a strong hatred among both Tories and Whigs by subjecting the citizens to compulsory billeting and making heavy levies on grain, cattle, and farm products. They even confiscated the winter's fuel from the sheds.

At the end of the war, much farm property was in ruins. Fences were down, buildings damaged and the livestock was gone. Families were permanently disrupted. Those who supported the British were banished and their property confiscated. Many made their way to Canada and settled on the St. John River which later became the capitol of the Province of New Brunswick.

After the war, Hick's Neck became Milburn. North of the town was an extensive plain where the sheep were pastured. In the spring a community celebration was held including food, horse trading, athletics, gambling and social events. Heating and cooking were on the open fire. When the "Franklin Stove" appeared it created a sensation. To make a fire, a spark from a flint and a piece of steel was applied to an oil-soaked rag. The combination was preserved in a "tinder box" made from an ox horn. Each night the fire was preserved by burying the hot embers in the ashes.

Increase Pettit, born August 25, 1726, in Milburn died December 29, 1795. He was sixty-nine years old. He married Martha Eldert who was born May 6, 1729. She died February 28, 1805. They had seven children, four boys and three girls. The fourth child, the second boy, was named William. He was born September 12, 1754, at Hempstead (Baldwin), New York. He died October 27, 1813.

William Pettit born September 12, 1754, son of Increase Pettit, married Catherine Ryder who was born March 5, 1757, on September 16, 1776, in St. Georges Church in Hempstead. She died September 8, 1819. They had nine children, five boys and four girls. My grandfather, Jesse Pettit, was the seventh child, the fourth boy.

Jesse Pettit was born February 26, 1793. He died April 29, 1842, near Nauvoo, Illinois. He married Mary Pettit, his cousin. She died May 13, 1842, near Nauvoo, Illinois.

The Mormons came to Baldwin in 1840. They found the Pettits receptive and held meetings in Pettit's Woods near Asa Pettit's home. Once Asa Pettit was in the congregation where his nephew Orson Pettit was speaking. Orson later came to Salt Lake City and was a good church member. He was manager of "The Coop Furniture Store" located on Main Street just south of the Z. C. M. I. When Orson finished speaking, Asa stood up and announced "All I have to say is, that if my dog Major had made that speech, I would have told him to lie down."

The Mormon Missionaries took their converts to a pool about two miles farther out from Pettit's Woods where they were baptized. This pool was called the "Mormon's Hole".

I visited these places with Owen Horsfall in September 1908. His Aunt, Mrs. Raynor, acted as our guide. Coles Pettit, my father's cousin, still ran his business there and we called on him. We also had dinner with the Carmens in Freeport.

An old lane led through Pettit's Woods to Coles Pettit's store. The story is told that when

telephones were first installed, they cost $12.50 per month. This was rather high and many were suspicious of them. A farmer came into the store during a thunder storm, to call his wife. As the connection was made, lightning struck the wire. There was a flash and a deafening report. The farmer stepped back and exclaimed, "That's Sarah all right!". The Pettits and the Raynors were neighbors within walking distance of each other but they were separated by a creek that was easily forded most of the time. During rainy weather the stream was impassable and the round-about way was too far for frequent visits. This was overcome by the "Pettycoat telegraph". The women would simply raise their skirts according to a pre-arranged code and carry on their conversations via the Pettycoat telegraph.

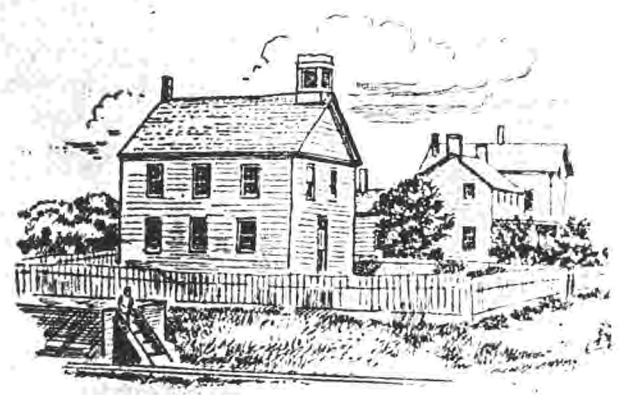
My Grandfather, Jesse Pettit, was a school teacher in Baldwin, when the Mormon missionaries came in 1840. He was a student of law and worked a farm during the summer months. Books were scarce and the teacher was forced to make his own work sheets. We have a photo copy of his arithmetic work sheet including the multiplication tables, etc. in his handwriting. It bears his signature. He was an excellent penman.

Jesse Pettit and his wife Mary, joined the Church in 1840. My father Edwin was six years old at the time. There were seven children, two girls and five boys. Another girl was born December 10, 1841, in Nashville, Iowa, but she lived less than a year.

Edwin, my father, was born February 16, 1834. He was the fifth child and the third son.

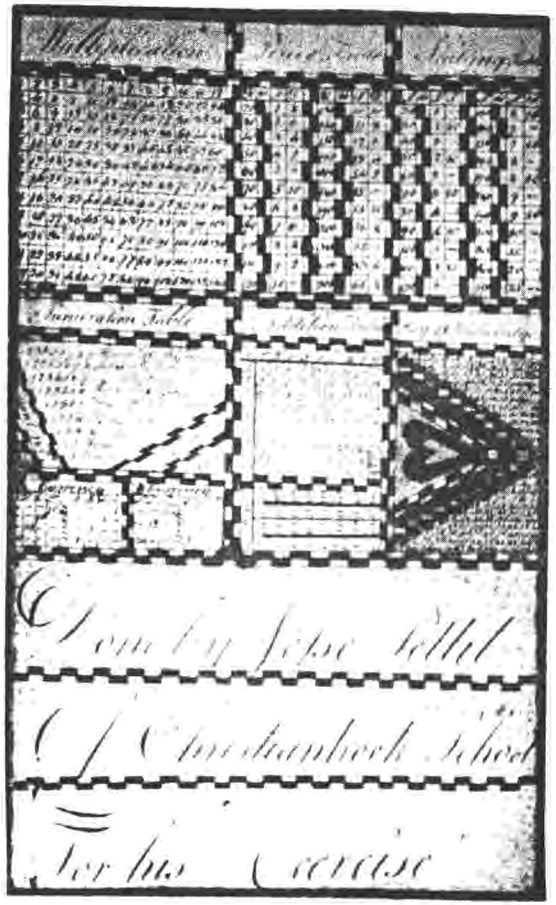
In the fall of 1841, Jesse Pettit and his family decided to gather with the Saints in Nauvoo, Illinois. The Church Emigration Agent visited Baldwin and Jesse traded all of his property for a piece of land owned by the Church in Zarahemla, a town on the west side of the Mississippi about four miles above Nauvoo. They sold their personal property at auction. While the Church Agent was in Baldwin away from the Church headquarters, another Agent sold the same piece of

1839



Original School No. 1

JESSE PETTIT'S SCHOOL and WORK SHEET



land to other people who moved onto it immediately. As a result when Jesse Pettit arrived with his large family to take possession, the farm they thought they owned was not available.

They traveled the first sixteen miles to New York by stagecoach. Thereafter they traveled by boat or wagon train to Mississippi. Up the Mississippi to Nashville, they were able to travel by steamboat. The journey ended about four miles above Nauvoo on the Iowa side of the river. The arrival was at a time when the Church was urging the Saints to settle in Hancock County and the nearby areas. From the new homesite, the Temple in Nauvoo was clearly seen.

Due to the slow communications of the day and the many people who were moving to Nauvoo, there was considerable confusion among the newcomers regarding land titles. The Church was undergoing one of the worst eras of persecution and consequent disorganization. In the presence of such social unrest, Jesse Pettit was unable to get compensation for his Baldwin, New York, property. The first house they occupied consisted of one half of a two-room house owned by David Bennett. Later he bought a two-room frame house. One room was on the ground floor and the other was upstairs reached by a ladder. The family, consisting of the parents with five boys and one girl ranging from two to twenty years of age, lived in those two rooms the following winter. It was a very severe one. Here a baby girl, Adeline, was born on December 10, 1841. She lived only a short time. The following spring (April and May 1842) both father and mother died within two weeks of each other. Jesse died April 29th at the age of forty-nine and Mary died May 13, at the age of forty-four. Both died of 'yellow jaundice' (probably yellow fever) and are buried in Galland, Iowa.

With the death of the parents, the family was destitute. The court appointed Mary, age twenty, as the guardian. This was a serious responsibility for a girl of twenty to take care of such a large family. The court required an accounting of everything but the assets did not last long. Father was then eight years old. Mary kept house and the

boys rented a piece of land where they tried to support the family.

In 1844, Mary returned to Long Island for a visit with her sister Emily who had married Thomas Carmen and remained in New York. My father, who was then ten years old, helped on the farm and did the cooking for the family.

Mary returned after a short visit and assumed the care of the family until she married David Seeley in 1845. The Seeley Flats (Los Angeles Play Ground) is named after David Seeley who first developed them as a sawmill site. Upon Mary's marriage, the family moved with her into a better house where they lived a short time. Later they boarded with a guardian whom they paid well for everything they received. The boys worked at anything they could get to do. It was hard labor for every member of this young family.

Jesse Pettit arrived in Zarahemla, Lee County, Iowa, late in 1841. This was about two years after the Church had purchased the site of Nauvoo from Daniel H. Wells who later played such an important part in the settlement and development of Utah. Daniel Hamner Wells had been born in New York but after the death of his father had moved farther west and finally located at the future site of Nauvoo. The area was swampy and held poor prospects for future development until Joseph Smith decided to build a city there for the Saints. The first settlement was called Commerce. Daniel H. Wells sold the land to the Mormons in 1839 at a very low price and on extremely easy terms. Missouri was trying to extradite Joseph Smith and other Church leaders on false charges. The Saints soon made it a prosperous city.

The Church teaching of a "Gathering of Israel" with its consequent massive immigration of the Saints soon made Nauvoo the largest city in Illinois. The city received a charter from the Illinois State Legislature on February 1, 1841.

The Saints settled not only in Hancock County, Illinois, but also in Lee County, Iowa, and were spreading out into adjacent areas. The Illinois politicians soon decided that with such growth the

Mormons would control the politics of that area. Prospective loss of political domination of the area was at the bottom of the friction that soon developed between the Mormons and the other inhabitants of the county. Political enmity spread throughout the State and culminated in persecutions that drove the Saints from Nauvoo.

The cornerstone of the Temple was laid on April 6, 1841. May 24, 1841, President Joseph Smith announced the discontinuance of all Stakes outside of Hancock County, Illinois, and Lee County, Iowa. The resultant inrush of Saints to these two counties created a serious problem of settling them. The Church had adopted a program to aid the "Gathering of the Saints". An immigration committee was organized. Agents of this committee travelled to the branches of the Church and when the local Saints desired to "Gather to Zion" they were able to transfer their property to the Church and receive allotments in "Zion". The agents later sold such property so received and credited it to the account of the immigrant. At this particular time, due to the order to concentrate in the two counties of Hancock and Lee, the inrush was so great and the communications so poor and so slow that confusion and mistakes were inevitable. This was the confused situation in which Jesse Pettit found himself and family involved. The land he expected to occupy in Lee County, Iowa, was deeded to someone else before he and his family arrived. The notice of the transaction whereby the Church received his property in Long Island was so slow in reaching Nauvoo that it became involved in the political jealousies of the time. The result was that both Jesse and his wife, Mary Pettit, died before matters were straightened out. His young family was not experienced enough to follow through the proper channels and get the compensation which was due them.

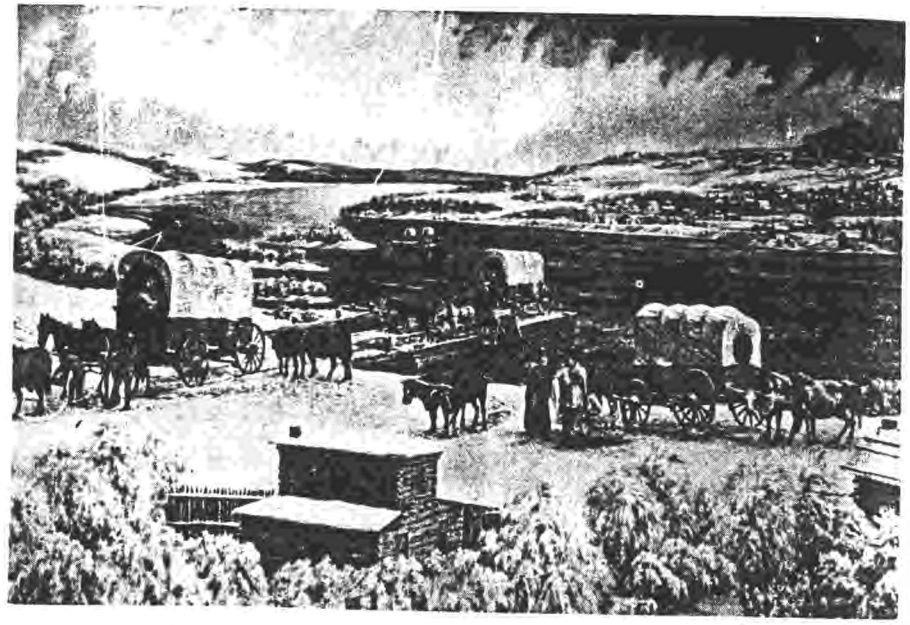
Joseph and Hyrum Smith were murdered at Carthage a short distance from Nauvoo on June 27, 1844. Brigham Young and the other Apostles, who were in the eastern states on Missions, returned to Nauvoo as soon as they received word of that tragedy and assumed direction and leadership of

the State of Iowa and travelled about three hundred and fifty miles to a place they called Pigeon Grove about twelve miles from Council Bluffs. It was named because of the numerous wild pigeons that roosted there. So many of the Seeleys later joined them at this camp that it was called Seeley's Grove.

About twenty families built homes in this beautiful grove. Logs from fourteen to eighteen feet long were cut and trimmed, then rolled into position to make a house. Logs covered with dirt formed the roof. Two uncles of father, his cousin Lorenzo Pettit with his wife, Mary Pettit and her husband David Seeley with four other Seeley families lived here the following winter. Most of them slept in their wagon boxes just outside the door although it was very cold.

It was a hard winter. Many of the cattle died for want of fodder. The men took turns in going out with the stock onto a stream called "The Buoya" where the feed was most plentiful. They herded the animals and milked the cows. When the snow was too deep for the animals to forage, they cut the trees and brush so the animals could eat the twigs and bark and leaves. Father's uncle lost so many of his oxen that he could not move with the rest of the company the following spring.

This was the winter when the destitute Saints were fed as were the children of Israel under the leadership of Moses. Father was not a member of the company involved but he told us the story as evidence that The Lord watched over the people that winter. Some of his friends were members of the company that had the experience. Willard Richards (Exodus to Greatness page 307) tells the story as follows. "On the ninth of October 1846 while our teams were waiting on the banks of the Mississippi for the Saints who had been driven out of Nauvoo by an infuriated mob, and left without houses, beds, bedcloths, coats, frocks, tents, stoves, beef, pork, potatoes, or any of the necessities of life, there was nothing but starvation and death staring them in the face with fever and ague and other complaints incident to that climate preying upon them and they had nothing to start their journey with. The Lord sent flocks of quails



MORMON PIONEERS leaving NAUVOO
1846

which lit upon their wagons and their beds, and upon their empty tables and upon the ground within their reach which the Saints, even the sick, caught with their hands until they were satisfied and their breakfast and dinner was full. Not only the Saints saw this but a steamer boat was passing during the time within six rods and the passengers marvelled at the sight. This occurrence continued through the day and followed the camp when they started from the river."

Father would tell this story and remind us that The Lord would feed us when necessary if we were faithful.

In the spring they planted radishes, onions and lettuce near the front door. David Seeley took father with a wagon and two yokes of oxen down into Missouri to get breadstuff and other supplies for the projected trip west. They traded off everything they thought they could get along without in order to get enough food for the trip. Father always drove the team.

When they returned to the log cabin the garden was growing and provided luxuries to the customarily restricted diet. They were the only fresh vegetables available.

The long hard winter finally gave way to spring. Residents of Seeley's Grove, who were physically able and who had sufficient oxen in condition to travel, packed up their meager belongings and passed through Winter Quarters where the main body of the Saints had wintered and joined those who were organizing for the westward journey on the Elk Horn river.

The caravans were organized into companies of hundreds, fifty and tens. Bishop Edward Hunter, who had been Bishop in Nauvoo, was appointed as Captain of fifty and John Lowry was Captain of ten families in which all of the Seeleys travelled. My father and his sister, with her husband David Seeley, were in this company. Father had just passed his thirteenth birthday (February 16, 1847).

The companies usually travelled in double columns to keep the company compact. This way

it was easier to protect themselves from the Indians. Over-night camps were formed by placing the wagons in a circle with one end open. The cattle could be driven inside the circle and the guards on the outside could protect the company from marauding Indians.

Fuel was scarce most of the time. At day's end everyone fanned out to hunt for "Buffalo Chips". The dainty ones at first tried to devise tongs with which to pick up the chips. This squeamishness soon disappeared and they would almost fight over a good dry one.

Buffalo were thick about them and caused considerable trouble. Frequently it was found necessary to scare the away with gunfire to make a passage through the herds. There were many Indians. Most were friendly but prone to steal anything they could get hold of. According to the Indian philosophy there was no such thing as private ownership of the earth or any of its products.

The day started with early prayers, then packing up for the day's journey. At the North Platt River the oxen refused to enter the water. All of the coaxing and coercion of the drivers were of no avail. They remained at this camp four days and each morning the oxen refused to cross the river. During this vacation from travel, father went for a swim with the other boys at noon and got beyond his depth. He nearly drowned. The worried Captains were desperate. Finally they listed to a suggestion that they cross the river in the evening and be prepared to leave early in the morning. The train prepared to go and surprisingly the oxen did not hesitate at the edge of the river. Camp was made on the far side for the night and next morning they proceeded on their way. This experience furnished a subject of conjecture and conversation for days. The final conclusion was that early in the morning the sun was just rising and shone directly in the eyes of the oxen. They could not see the far side of the river and refused to enter the water. They were blinded by the sun's rays. Starting in the afternoon the sun was behind them and they entered without fear.

The humans usually walked alongside the wagons and the oxen. The cows were milked before leaving camp. The cream from the previous evening's milking was placed in churns that were tied to the back of the wagons. By the end of the day, the constant motion of the jolting wagon separated the butter and it was ready for use.

Sometimes it was necessary to hitch an ox and a horse together. In the latter part of the journey the cattle began to get footsore and weak. They tired easily and would lie down. It was often difficult to get them on their feet again. My father was always kind and considerate of his animals. I remember when I was a boy less than ten years old we were sitting on the front porch at 908 South Second West Street (our home in Salt Lake) and a wagon hub deep in mud passed the house. The horses were barely able to pull the wagon. Their heads were low and they were straining to keep moving. They were apparently nearly exhausted, and ready to drop in their tracks. The driver began beating them with a long whip. My father was up like a shot. Before we knew what was happening, he had jerked the driver to the ground and we heard him issue the ultimatum "One more blow and I'll use that whip on you".

One day a calf gave out and it was necessary to leave it behind. The next morning while the folks were getting breakfast, father was put on a horse and sent back to retrieve the calf. On the way he had to go around a swamp. As he looked across the swamp, four Indians on horses appeared and rode to head him off. Father was on a good horse and could easily have out-run them but he continued on and met them. He always said it was a "foolhardy" action. He was unarmed and they could easily have taken his horse. He always told us he was never afraid of the Indians and could usually get along with them. He found the calf and returned it to the company.

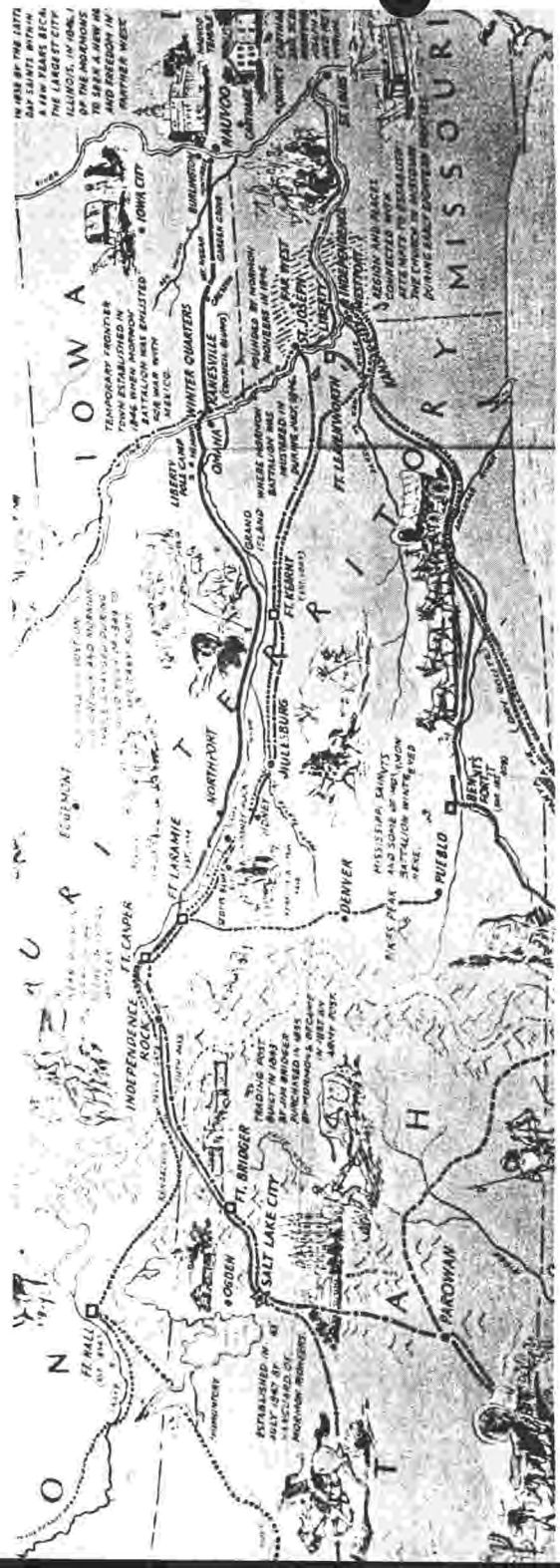
He said the company was usually cheerful and happy. They would cover from ten to fifteen miles a day. On New Year's Day 1935, I took an airplane from Salt Lake to Philadelphia. The pilot was a grandson of an early-day associate of

my father (Johnnie Almond). There being few passengers between Salt Lake and Cheyenne, Wyoming, he came back and sat with me while the co-pilot flew the plane over the old Pioneer Trail. He pointed out the landmarks to me and also a herd of antelope. He informed me that we were travelling 250 miles an hour over the same ground where the pioneers made ten to fifteen miles a day.

The journey from Council Bluffs to Salt Lake required between four and five months. The last camp before entering Salt Lake was a short distance above the mouth of Emigration Canyon where the Salt Lake City Zoo and the monument "This is the Place" now stands.

The Pioneer Trail from Henefer on the Weber River followed the old "Donner Trail". The original Company of Pioneers stopped at the present site of Henefer, and Erastus Snow with a companion were sent to explore the Weber Canyon for an easier route. They reported the canyon below was impassable at the narrows down stream and at Devil's Slide nearer the mouth of the canyon. As a result, the trail followed was up a small canyon behind Henefer into East Canyon. It followed East Canyon then passed up and over Little Mountain and Big Mountain into Emigration Canyon and down this canyon into the Salt Lake Valley. At this time (1960) there is a good high-gear road through Emigration Canyon over Big Mountain and Little Mountain. Then it goes through East Canyon to Mountain Dell in Parley's Canyon. The road from Henefer to East Canyon is still a gravel road and is infrequently used although it is passable.

Father came to Utah with the first large migration leaving Winter Quarters after the original band that was to pioneer and mark the trail headed by Brigham Young. He travelled in the second one hundred that was led by Bishop Edward Hunter as captain. Edward Hunter had been a Bishop in Winter Quarters. The groups were divided into companies of one hundred under the direction of a captain who followed the directions of the General Authorities who presided over the whole body of migrants.



MORMON PIONEER ROUTE. NAUVOO TO SALT LAKE VALLEY.

Each one hundred had a captain over each fifty and the fifties were divided into groups of ten with a captain over each ten.

The second hundred under Captain Edward Hunter left the Elk Horn with Jacob Foutz acting as captain of the second fifty and John Lowry as captain of the fifth ten. This was father's group.

The second hundred left the Elk Horn on June 17, 1847. The first fifty arrived in Salt Lake on September 29, 1847. The second fifty arrived in Salt Lake on October 1st, 1847.

The fifth ten wagons (father's group) consisted of thirty-five members (thirteen were Seeleys and two were listed as Pettits - Edwin Pettit, age 13, born February 16, 1834 on Long Island, New York, and Mary S. Pettit, age 25 born on Long Island, New York - this should have been "Mary Pettit Seeley"). This information is found in "Daughters of the Pioneers Heart Throbs" Volume 8, found in the Library of the Historical Society of Utah.

The Journal History, in the Church Historical Office, for the second fifty carries the following information under date of June 18, 1847 (Journal History, June 21, 1847, pages 17-22): "The second fifty of the second one hundred under Jacob Foutz left the Elk Horn about noon and travelled twelve miles to the Platt River. It consisted of: 155 souls, 59 wagons, 2 carriages, 247 oxen, 12 horses, 3 mules, 95 cows and loose cattle, 38 sheep and 3 hogs. 50 guns, 7 pistols, 246 pounds of powder, 138 pounds of shot, 394 pounds of lead and 25 swords. Arrived at Platt River about 4:00 P. M."

Mother's father, Archibald Newell Hill, is listed in the same volume as belonging to the third ten of the first fifty of the fourth hundred. It states that he was born May 20, 1810 at Ranford, Scotland.

Father always stated that he arrived in Salt Lake City on September 29, 1847, a little over sixty days after Brigham Young arrived. The records in the Church Historian's Office show that the first fifty arrived in Salt Lake on

September 29, 1847, but the second fifty arrived October 1, 1847. He lived with his sister Mary and her husband David Seeley in the Old Pioneer Fort, later called Pioneer Square. It was located on a ten acre block between Third and Fourth South and Second and Third West. A log wall with a central gate was on the east side. The other sides were enclosed by high mud walls reinforced by willows. Rooms were built around the inside of the wall with windows on the inside. Each room had a porthole on the outside large enough to use in the event of trouble with the Indians. The large gate on the east side was the principal entrance and was kept closed at night. The Seeley household was on the north side just east of Third West. They had two one-room enclosures. The roof sloped to the inside and was made of logs covered with willows and dirt. David Seeley traded provisions for these rooms. When the rains came, and especially when the snow began to melt, the dirt softened and water dripped into the rooms. Pots and pans were used to catch the dripping water and 'umbrellers' were a necessity. The cook would hold the 'umbreller' in one hand as she cooked the meat or stirred the mush with the other. It was impossible to keep the bedding dry during a storm. They spent two winters in The Fort. One of the more enterprising inhabitants made a wood floor and found some fine white clay with which he plastered the inside of his house. When it rained the white clay formed a thick lumpy paste that dripped into everything. He became disgusted and moved out of The Fort. He built the first house outside of The Fort on the block were the Lion House was later built. The entire community was much concerned for the safety of his family being so far away from The Fort. One day his wife Harriet Young was home alone when an ugly Indian appeared at the door and asked for bread. She had three biscuits and she gave him two. He wanted more so she gave him the last one. He still demanded more and would not believe her when she told him she had none. He pointed his arrow at her and was preparing to shoot her. She had a large mastiff dog in the other room so she motioned that she would

go there for more. She quickly unleased the dog and ordered "Get him". The dog made one spring and the Indian was down screaming. She disarmed him, then dressed his wounds and sent him on his way crying.

They plowed land and planted grain but the yield was poor. They gleaned the wheat fields after the wheat was harvested and fanned out the grain which was ground in a coffee mill. This was used to make pancakes. If they got enough to make one pancake they considered themselves lucky.

The land was surveyed into ten acre blocks between South Temple and Ninth South and from Fifth West to Tenth East. Below Ninth South it was surveyed into five acre and ten acre plots. Each family drew lots and was given five to twenty acres of land to farm and a city lot. They could not sell their allotments.

David Seeley was a good gun man and had to provide for his family. Hunger was always present. When he got a duck or a quail it was a luxury. Many times thistle, pig weed or sego roots provided the meals. Father used to tell us of cutting off the brass buttons from his coat to trade to the Indians for segos. The sego lily flourished in the foothills and the Indians were adept at finding them. The bulbs are sweet and not distasteful. Wood was obtained from the neighboring canyons and up in the mountains.

City Creek was not far away. As the stream left the canyon it divided and the city was built just below the point of division. One branch took a westerly course just north of the present Temple block; the other cut southwest through the present site of the City of Salt Lake. Soon after arrival, Brigham Young stood a short distance below the point of division and placing his cane in the ground said "Here we will build the Temple". The Temple stands upon that spot now.

The first two years were difficult. The people never knew where the next meal was coming from and they were always hungry. The crops planted in 1847 after arrival made a poor yield or none at all. In 1848 the crops were

looking good when a frost cut them down. They did recover but just when the fields were covered with the new green grain and everything looked so promising, a hoard of grasshoppers and crickets appeared. They came in waves and cleaned the ground bare as they marched forward. It appeared that the crops were doomed and starvation would be the result. I remember father telling of trying to drive them away by beating pans or burying them. It was a hopeless task. Just as they were ready to give up, they heard a strange sound and saw a strange sight. Large white and gray birds began to circle and settle on the fields. This appeared to be the end of all, but what was their surprise when the birds (instead of eating their grain) began to eat the crickets and grasshoppers. They would gourge themselves and fly away to be replaced by others - only to return again and repeat the process. The Sea Gulls nested on the islands in the Great Salt Lake and would take their crop full to feed the young and then return. The Gulls are migratory, living in California, but going to the Lake for the nesting season. They saved the crops but the yield was still short. The Pioneers thereafter looked upon the Sea Gull as a friend and it became unlawful to harm them in any way. They became so tame that the farmers plowing in the fields would be followed by flocks of them hunting the worms that would be uncovered by the plow. They still appear with the first warm days of Spring and feed on the native insects, retiring to the Islands in the Lake at night. At that time they apparently came in larger numbers or raised larger broods of young due to the plentiful food supply. With the aid of the Gulls the Pioneers saved a portion of the 1848 crop, sufficient to keep them alive.

The first winter was mild but heavy snows came late. The logs brought from the mountains were infested with vermin. Bedbugs, rats and mice invaded the houses. The clay used to build and cover the houses melted away in the heavy rains of Spring. Some houses collapsed. Wolves in packs roamed the streets at night and killed stock and pets that strayed away from the houses. The wolves would howl at the doorsteps during the night and all varieties of predators preyed upon

the exposed livestock. During the winter a competition was set up to destroy these "varmints". Two teams were appointed. The losers were to banquet the winners in the Spring. Values in points were placed on wolves, coyotes, skunks, eagles, magpies, hawks, etc. When the time of accounting arrived, sixteen hundred "scalps" had been taken. This relieved the situation for the time being. About eighteen hundred people arrived in 1848 and this doubtless drove many of the wild animals away from their former haunts.

By March 1848 five thousand acres of land were under cultivation. Four hundred houses had been built. Three saw-mills were in operation. A water power threshing machine and gristmill were operating in City Creek. Metal was badly needed and men were sent back along the trail to retrieve discarded metals which were used to make plowshares. A tannery was established and rough shoes and leather pants made their appearance. Nearly every man was dressed in skins because other clothing was not available. The streets were deep in dust in the dry weather and a quagmire of mud after the rains. Houses were small and mostly of adobe made from the earth nearby. Few trees had been started but there were native trees and vegetation along the streams. It was a hungry population living a primitive life in the midst of the desert.

Father used to tell us with a chuckle that it was at this time that Heber C. Kimball declared in a public meeting that it would not be three years before "States goods" would be sold on the streets of Salt Lake cheaper than in the Eastern cities. Heber C. Kimball was First Counselor to Brigham Young in the Church Presidency. Charles C. Rich, a Member of The Quorum of The Twelve Apostles, was sitting on the Stand at the time and said, "I don't believe it." He expressed the opinion of ninety-five percent of the people. When Brother Kimball sat down and thought about what he had said he doubted it himself.

It was the following year, 1849, that the "Gold Rush" began. Wagon trains headed for the gold fields arrived in Salt Lake exhausted but

anxious to get to the coast. Merchants had stocked their wagons with valuable loads of goods hoping to sell them at a high price on the coast. They thought they were fully equipped for the journey but after a thousand miles of primitive roads over deserts and rocky mountains and deep canyons livestock was dropping by the wayside. Their blooded horses could not stand the exhausting work. Their wagons, although well made, began to break down. In addition to the local difficulties, rumors began to be heard that ships were taking the same type of goods around the Horn of South America and would reach the Gold Fields first. The owners became panicked and began discarding all but the most essential items along the road. The trail was dotted by piles of all kinds of goods and equipment. Arriving in Salt Lake, they held auctions on the street corners and traded for local products for anything they could get. They sold everything "for a song" and took in trade the fresh produce and fresh stock from the Mormons. Drygoods, groceries, clothing, provisions, and implements were available to the Saints far below the cost price in the eastern cities. Worn out blooded horses were traded for the Mormon's fresh stock. Horses ordinarily worth Twenty-five Dollars would readily bring Two Hundred Dollars in trade for the most valuable property at the lowest price. A light wagon was traded for three or four heavy ones with a yoke of oxen thrown in. Domestic cotton sheeting became available at five to ten cents a yard by the bolt, shovels at fifty cents each, vests and coats at thirty-seven and one half cents in trade. A full set of carpenter tools costing One Hundred and Fifty Dollars in the east was traded for Twenty-five Dollars. Everything but sugar and coffee became plentiful.

Father's favorite song was "Hard times come again no more" which he would sing and tell the above story. Heber C. Kimball had prophesied these events would occur within three years - they actually occurred within a year and at a time when the Saints needed them the most. 1849 brought bounteous crops, there was plenty of grain and fresh foods of all kinds to trade to the gold mad trains. The Mormons livestock, due to the

abundant feed, was in top condition and was very desirable to the travellers. The valuable stock brought in built up the quality of the local livestock and laid the foundation for a period of local prosperity unknown before.

Brigham Young's advice to the Saints had been to remain in Zion and live the Gospel and they would prosper more than the ones who went to California for gold. He advised and tried to have San Diego included in the State of Deseret. The big rush was over the northern route to San Francisco. A southern route was desirable. The northern route was nearly impassable in the winter months and winter closed in early. The southern route was open all year but it crossed deserts where livestock had great difficulty in surviving.

In the late summer of 1849, many small companies of "gold seekers" arrived in Salt Lake too late to risk the northern route to the gold fields. Word went out that a party was assembling at Provo to take the southern route. Among this group was a merchant from St. Louis by the name of Pomeroy who had stocked big wagons with $50,000 worth of merchandise which he hoped to sell at a big profit in California. Due to the lateness of the season he was afraid to risk the northern route. His wagons were wearing out and his animals exhausted. He sold everything he could at auction and traded for cattle which he planned to drive to California via the southern route. He employed forty drivers by providing their transportation for their services. Twenty wagons with a yoke of oxen and two drivers started from Provo. David Seeley was employed as a driver and Father went along in charge of about fifty head of livestock. Leaving Provo November 2, 1849, Father drove the cattle by day, coralled them at night to protect them from the Indians. He was the first one up in the morning to turn the cattle out to feed. On October 9th a large company of 250 with eight wagons and about 1,000 head of livestock left with Jefferson Hunt as their guide. Jefferson Hunt was a member of the Mormon Battalion who had been commissioned in the fall of 1847 to go to California to buy cattle and

seed for the new residents of the Salt Lake Valley. His party had reached the Williams Ranch near Chino, about thirty-five miles east of Los Angeles, in 45 days where they purchased 350 head of cattle which they drove back to Salt Lake. They arrived in the spring of 1848 with about one half of their original herd still alive.

The group later known as "The Fancher Party" agreed to pay Hunt One Thousand Dollars to guide them to California over the Old Santa Fe Trail.

About the same time, Charles C. Rich (an apostle in the Church) led a group to survey the trail and mark it for subsequent travellers. Rich's company travelled by ox team. They were well equipped and one wagon carried an odometer attached to one wheel which measured the distance. Every ten miles they would drive a stake carrying the name "C. C. Rich" and the distance from Salt Lake.

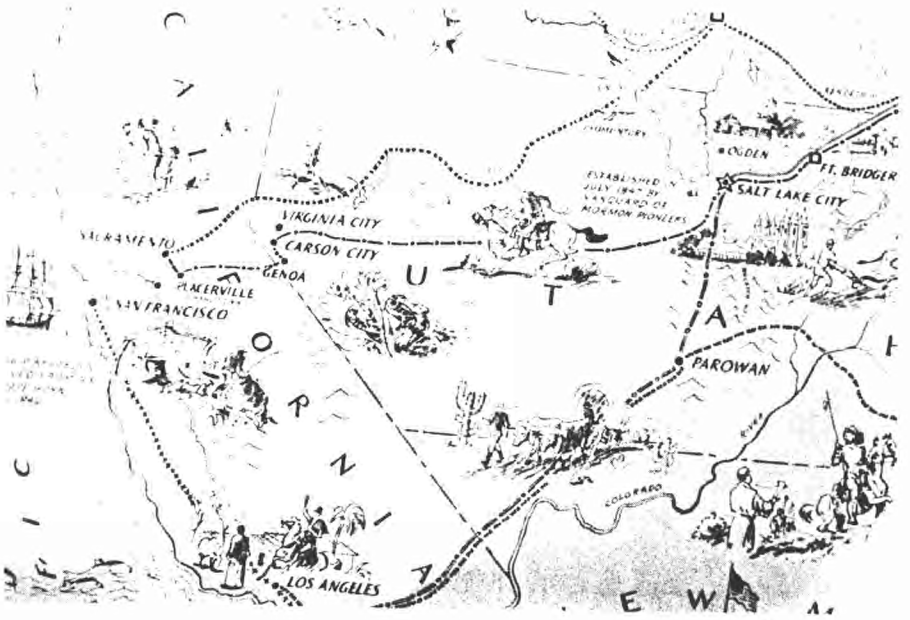
Two groups of missionaries mounted on horseback left about the same time. One was headed for the Sandwich Islands (Hawaii) under the direction of George O. Cannon. This was the first missionary effort in these islands. There were about twenty missionaries in the two groups.

Another group of about twenty gold miners mounted on horses was also enroute at the same time.

The Pomeroy company, with Father and David Seeley, were ahead of the others and followed the route as far as Parawan where they turned south-west towards Las Vegas, crossing the Muddy River enroute.

The other groups met near the present site of Beaver. Here Jefferson Hunt went ahead to locate the trail. He was gone thirty-six hours and returned with his horse nearly dead from thirst. He was not much better. This experience disturbed the Fancher Party. A Captain Smith, the leader of the mounted gold miners, claimed he had information from a friend who had gone over a trail that crossed the Sierras through Walker Pass. It was supposed to reach the Tulare Valley in California

1849-50



Route followed by EDWIN PETTIT

and cut off several hundred miles. The Fancher Party decided to discharge Jefferson Hunt and follow Captain Smith. Hunt stated that he had agreed to take the party over the Santa Fe Trail and if one wagon wanted to go that way he would go with them. The missionary group were worried and undecided but anxious to make the most rapid crossing. At this juncture Charles C. Rich and Company arrived. Seeing the missionaries concern, he as a church official agreed to go with them. He purchased horses and joined the combined groups heading for the Walker Pass. His ox train continued on its pre-arranged route. Jefferson Hunt, with a few wagons, followed the Santa Fe Trail with the Rich ox train.

The mounted men, consisting of Captain Smith and his miners together with the missionaries and Charles C. Rich, turned west from Beaver City. For several days there was plenty of grass and water and travelling was easy. As they began to climb the mountains, where they could see a large gap, it began to rain. It became so cold the riders had to walk to keep warm. Underfoot the mud became so deep the horses had difficulty and began to tire. As they approached the top they entered precipitous canyons where a misstep would hurl them into swollen streams hundreds of feet below. The rain continued. At night they tied tree branches together at the top and draped blankets over them for shelter from the rain. It was necessary for them to dig ditches around their shelters to divert the water.

At one point, the horse of George O. Cannon stumbled and bruised its knees. They lifted it to its feet only to have it rush headlong down an incline and fall into a rushing stream. Again it was rescued but during the night it broke loose again and returned to the stream where it drowned. The men were sure that poor Cruppy had committed suicide because it could not endure the hardships.

Passing the mountain, they faced a broad desert. Their water ran out and they faced death from lack of water. One morning Charles C. Rich was seen wandering away from camp. The others concluded he had lost his mind from

deprivation of water. When they tried to bring him back he assured them he was all right. He was just going out of camp to pray for rain. They watched him as he knelt in prayer. As he arose a black cloud appeared in the southwest and before he reached camp they were all drenched by the heavy downpour. Even the garrulous Captain Smith was sure that they had been saved by the intervention of the Lord.

With animals and men refreshed and canteens full, Charles C. Rich asserted his authority. He said he would no longer wander around lost in these mountains waiting to perish. He was returning and heading for the Santa Fe Trail. The missionaries followed him as well as two of the miners. Later nine of Smith's group joined them. Nothing was ever heard of Captain Smith and the eleven men who followed him with the boast that they would keep their faces towards California and if they died it would only be after tasting their mules' meat.

Charles C. Rich retraced their steps and then turned south where they eventually saw smoke and rejoined the ox teams and the Pomeroy Train at the crossing of the Muddy.

The Fancher Party, led by Reverend John W. Brier, followed the train of Captain Smith's mounted group and reached the trackless desert now known as Death Valley. Death rode with them. The great caravan of 250 men and women with their herds died under the pitiless, blinding sun and parched sands of the most desolate desert in the United States. A few of the younger men, with the best mounts did survive and returned to rescue the few who survived. Not over a dozen of the party reached California.

At the beginning of the trip Father reported the Pomeroy Party would lose one or two head of cattle a day. Later this became five or six and the last day nineteen cattle died and the train was stalled at the Muddy.

At the crossing of the Muddy, the remnants of the five companies were united. Horses were rested and shod, useless wagons abandoned or used

for firewood. The Pomeroy Train was reduced to nearly nothing. David Seeley and Father salvaged what they could, mounted it on the front axel of a discarded wagon and with a team of oxen and with packs on their backs walked the rest of the way to the Williams Ranch at Chino where they revived themselves for the next leg of the trip to San Francisco. One man in Father's group died on the way.

Charles C. Rich and the Missionaries followed the Camina del Real stopping at each Mission between Los Angeles and Las Mission Dolores in the Bay Area and finally into Yerba Buena (San Francisco). George O. Cannon's party continued to the Sandwich Islands where they opened the first mission among the natives.

Father, with David Seeley, obtained fresh animals at the Williams Ranch and proceeded to San Pedro.

The Mormons arrived at Yerba Buena on Saturday, July 31, 1846, on the S. S. Brooklyn with Sam Brannan as Presiding Elder. The company consisted of seventy men, one of which was not a member of the Church, sixty-eight women and one hundred children; three men, three women and four children died at sea.

Brannan was born in Maine in 1827 of Irish descent. After travelling throughout the eastern states as a printer, he visited his sister near Kirtland and was baptised in 1840. He married a local girl. Ordained an Elder, he went on a mission. After a daughter was born, he deserted his wife and married again without getting a divorce. While doing missionary work, he was called to establish a paper "The Prophet" (later called "The Messenger") in New York. In this venture he worked with William Smith, a brother of the Prophet Joseph Smith. When Joseph was martyred, Brannon joined with William Smith to lead the New York Saints with the "Josephites". This was a group who wanted the Church Presidency to become a hereditary office within the Smith family. When Brigham Young was sustained by the Church as head of the Apostles, William Smith apostatized.

Brannon was called to Nauvoo before a Church Council where he repented and was reinstated as head of the New York branch. The Church was planning on moving the entire Church membership west and Brannon was appointed to lead the East Coast members to the west coast via the ocean route. He worked under the direction of Apostle Parley P. Pratt.

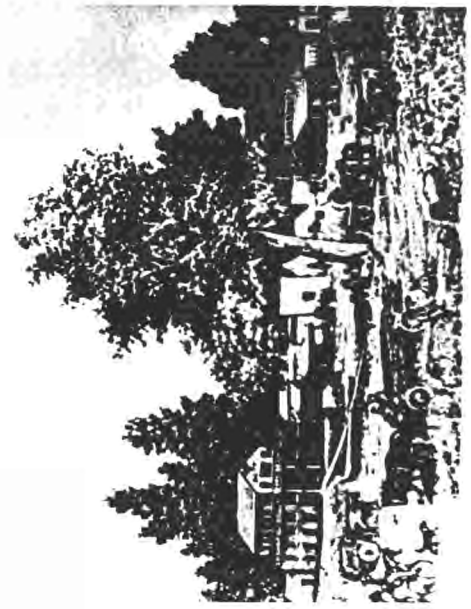
The S. S. Brooklyn was chartered for $1,200 a month and sailed from New York on February 4, 1846, with two hundred and thirty on board in addition to the crew. One male was not a member of the Church. After two severe storms they landed at Honolulu on June 25, 1846, and arrived at Yerba Buena July 31, 1846.

The Mexican War was just being concluded. The native Mexicans had been defeated. An old adobe warehouse, abandoned by the Mexicans, was on the beach. Sand-dunes extended as far as could be seen back of the beach and shanties and small cabins were scattered back of a few stores and grog shops. This is how San Francisco (Yerba Buena) looked to Mrs. Crocheron, one of the company that arrived with Sam Brannon in 1846: "A long sandy beach, strewn with hides and skeletons of slaughtered cattle; a few scrubby oaks; farther back low sand hills, rising behind each other as a background to a few old shanties that leaned away from the wind; an old adobe barracks; a few donkeys plodding dejectedly along beneath towering bundles of wood; a few loungers stretched lazily upon the beach, as though nothing could astonish them; and between that picture and the emigrant still loomed up here and there, at first sight more distinctly, the black vessels, whalling ships and sloops of war .... that was Yerba Buena, now San Francisco, landing place for the pilgrims of faith."

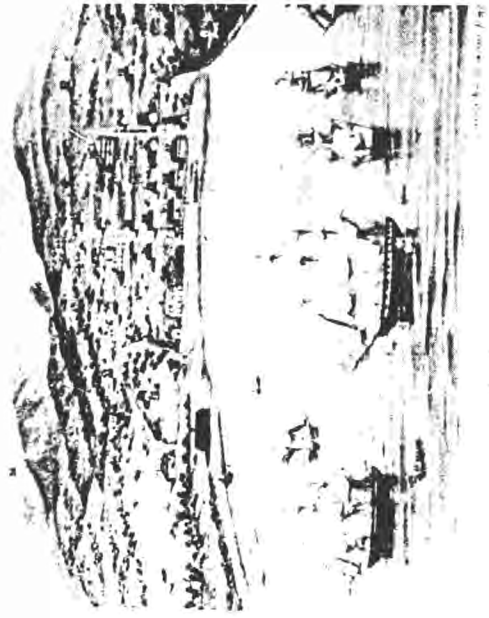
The Saints planned on joining their fellow members in the mountains as soon as they had become located. They planted crops to provide the Saints coming over land with food when they arrived. Brigham Young sent word that the Church was settling in the Great Salt Valley, that they did not have sufficient food to sustain the Brannon contingent and advised them to stay in California and

SUTTER'S FORT, SACRAMENTO, 1847

...standing on the ... at right bears a sign "S. Brannan." It was ... which Sutter rented to Brannan for his store when the ... was moved from within the Fort.



SACRAMENTO, 184...



SAN FRANCISCO, FORMERLY YERBA BUE... IN 184...

work and build up their resources and then come to Deseret the following year. The Mormon Batallion was just being discharged from the Army and they received similar instructions. The Batallion men were beginning to arrive at Yerba Buena by the next spring. By January 1847 Yerba Buena had a population of about three hundred white people, two hundred of which were members of the Church.

Sam Brannon met Brigham Young on the Green River on June 30, 1847, and urged him to bring the Church to California. When Brigham Young refused, Brannon rebelled and hard words were spoken. He renounced all Church authority over him and returned to Yerba Buena determined to establish himself as the leading authority in that area.

When the Saints organized the Brooklyn expedition, they contributed to what was called "The Common Fund". Each one drew from that fund the necessities of life and everything they earned was deposited with "The Fund". Brannon as Presiding Elder had charge of this fund and on returning to California he began using the funds for his personal use. A copy of "The Star", Brannon's paper issued September 18, 1847, stated that "On August 7, 1847 there were 480 souls in Great Salt Lake". Brannon invested "The Common Fund" in ranches and stores in San Francisco, as Yerba Buena was called, and in Sacramento. When the Battalion boys arrived in San Francisco they reported to Brannon and he directed them to work. Many of them became employed by Johann Sutter in Sacramento. They were the first ones to discover gold at Coloma on the American River. This was reported to Brannon who cautioned them to keep it secret. He collected their tithing on all the gold they found and induced them to increase it to thirty percent of their production. This he held in "The Common Fund" until May 1848 when he published the news in his paper "The Star".

The word rapidly spread and the Gold Rush of 1849 was on! Using "The Common Fund" as capital, Brannon invested in stores and real

estate. The great inrush of prospectors enabled him to build up a fortune. He became California's first millionaire. He refused to turn "The Fund" over to the other members and used it as his personal property. His interests spread from San Francisco and Sacramento to Yuba City and Saratoga. He entered politics and used his influence and money to get title to the choicest lots in the rapidly growing communities. As lots were released by The Alcalde, he bought them for as low as Fifteen Dollars apiece. Soon, with the great influx of people, he rented these same lots for Six Hundred to One Thousand Dollars a month. Forty thousand people poured into California by the end of 1849. Seven hundred ships entered the Bay of San Francisco in 1849 and were abandoned by their sailors who went to dig for gold. The bay was a forest of ship spars and Ship Masters avoided the Bay to prevent their crews from deserting.

The Gold Rush passed its peak by the end of 1849. The city was made up of thousands of canvas and wooden shacks. In December the rains came. The streets became bogs. Brush thrown in to stabilize the mud disappeared and acted as a trap for the unwary. Mules stumbled and would drown, then sink and disappear in the mud. Drunks falling off the plank walkways would sink and never rise again. Cases of goods for which there was no market were used as stepping stones. Even a piano, so used, disappeared.

At six A. M. the day before Christmas 1849, fire broke out. It had rained for forty days but this day there was not a drop. The bucket-brigade could do nothing. A large part of the city was destroyed only to be replaced by more tents and shacks made from packing boxes. The rains continued and several extensive fires occurred the following spring.

This was the time when my father arrived from San Pedro on a sailing boat. With the others he went to the Gold Fields above Sacramento and joined the gold diggers.

Brannon continued to get rich. He disowned the Church. Apostle Parley P. Pratt and Porter

Rockwell called on him in Sacramento for an accounting of "The Common Fund" and return of the Church property. He ordered them out of his store. Parley P. Pratt prophesied that the time would come when Brannon would not have a dime to buy a loaf of bread. When Brannon was sixty-four years old living in a one-room adobe hut with a dirt roof and floor, he tried to support himself selling pencils in Guymas, Mexico. He was an invalid and often went without food for lack of money to purchase it.

He became rich and with his riches he became addicted to liquor and riotous living. His family left him and he surrounded himself with female leeches who helped dissipate his wealth. He financed a revolution in Mexico and finally lost everything. He died a pauper shortly before his seventieth birthday in the home of a Mexican woman in Escondido. He had lost all of his friends and his body lay in the mortuary for several months for lack of funds to bury him.

Father was sixteen years old on February 16, 1850, the year he arrived in San Francisco. It was a tough town. There was a population of about ten thousand people. Many were undesirables who had come for gold or been driven from their former haunts because of criminal activities. Fires had nearly destroyed the city several times that spring. They were started by thugs who set the fires to cover up their criminal activities. It was not long thereafter that the Vigilante Committees were organized because the politicians refused to punish the criminals even when they were apprehended "red handed" in the commission of their crimes. Every type of crime flourished including murder. Although murders had occurred frequently, no murderer had ever been executed. The most severe punishment was deportation. It was a tough place for a sixteen-year-old boy living alone among strangers.

Father was 'broke' and had to find work to get enough money to take him to the gold diggings. He sought out his former friends among the Church and secured work. A woman gave him and a companion each a calico shirt that they were badly

in need of. It was only a short time until he had saved up his grubstake and took a boat to Sacramento. The trip up the Sacramento River was beautiful. There were no dikes as at present to confine the river channel. Extensive lagoons dotted with islands extended on all sides. It was a marshy tree-studded plain covered as far as the eye could see with clumps of trees of all kinds. As they neared Sacramento, they met some of the largest and finest old oak trees found in the State.

Sacramento was just as wild and unruly as San Francisco. Father bought his mining equipment probably at Sam Brannon's store. The equipment was simple, probably consisting of shovels, picks and such instruments of labor, and a few clothes. It was just five months since he had left Salt Lake. March 1850, less than a month after his sixteenth birthday, found him joining his brother-in-law David Seeley and other members of the Church to hire a team to take them to the American River to dig for gold. The thousands who preceded him had skimmed off the cream of the gold and it was hard and unrewarding toil. During the gold rush, women who accompanied their husgands often made more money than their husbands by establishing laundries. If a man had two shirts he was lucky. He would wear one until it was crusted with grime, then he would hang it on a limb where the sun and the rains would wash it. When the second shirt got in the same condition he repeated the process. Women who stayed home and took in washing were able to save enough money to either return home or found the family fortunes.

Panning for gold did not prove lucrative for father and his friends, so in the fall of 1850 he returned to Sacramento and bought two mules and equipment for the return to Salt Lake. Many who had come to California with such high hopes and who had endured so much became discouraged. The Mormons could get word from home and their families rarely. A letter once a year was all that was expected. Brigham Young's advice to settle in Deseret proved to be right. Church members remembered his words and were returning home.

Traveling with C. C. Rich, who later led the

Mormons and settled San Bernardino, Father and others followed the Humboldt River Trail. At one point they met an enterprising man who had hauled water in barrels out onto the desert where he had established a profitable business selling his liquid refreshments to the parched travelers.

On this trip the Indians were particularly troublesome. The first few days they passed two graves of men who had just been killed by the Indians. They followed the Humboldt Trail for about three days, then set out across the desert. Father usually rode one of the mules and packed the other one with his supplies. The wagons always took the lead. One day a member of the company fell behind letting his horse crop the grass. Indians came out of the willows and tried to cut him off from the company. Fortunately the other members of the company heard his calls and returned to help him. The Indians promptly disappeared into the brush.

The men took turns guarding the stock at night. Two men would stand guard as the cattle grazed until midnight then they would be relieved by another set of guards. The first guards had to return to camp and awaken the second watch. The animals could feed in the dark but it was difficult for the guards to always know exactly where they were in a strange place every night. This was especially true on dark nights. The mules were easily "spooked" (frightened) and would throw a rider if he was not careful. Father lost his only hat this way. Midnight arrived and his companion told Father to return to camp and awaken the next guard. It was so dark that Father could see nothing. The mule "spooked" at something unseen by Father and ran away. Father returned to his companion and they did finally find the camp. The mule returned to the herd the next morning after daybreak. His hat probably adorned the proud head of some strutting brave who would value it but slightly less than its owner's scalp.

At one place they came across the footprints in the sand of a man pushing a wheelbarrow. Following the tracks they found the ashes of a fire and evidence that the Indians had massacred

the party. The tracks were followed all the way until they reached Salt Lake. This apparently was one of those dauntless groups whose equipment broke down but whose courage was inexhaustible. They were typical of those who carried the banner on their wagons "California or Bust." They did it!

Arriving in Salt Lake in the fall of 1850, Father worked until March of 1851. Brigham Young had called a group to establish a settlement in San Bernardino. The general Church policy was to explore and settle all appropriate locations in the intermountain region. Brigham Young wanted a seaport on the Pacific. He felt that San Diego would be the proper outlet and was trying to establish settlements all the way from Salt Lake south to San Diego. This policy was established soon after arrival of the first pioneers into Salt Lake Valley.

Salt Lake was surveyed in 1847 and was to be a pattern for the cities that would be subsequently established throughout the West. Salt Lake City was surveyed into ten acre blocks surrounded by the Big Field and Little Field where ten and twenty acre farm sites were surveyed. Each block was divided into four city lots of two and a half acres. Early arrivals received allotments by drawing lots. No one could sell his allotment but it could be transferred and assigned to others by the authorities if the first owner abandoned it. The city was divided into wards starting at the southeast corner of the city which was Ninth South and Ninth East. Each ward covered nine city blocks. The First Ward extended from Sixth to Ninth East and from Sixth to Ninth South. Wards were numbered from First to Fifth on the south tier. The next tier on the north was the Sixth Ward on the west to the Tenth Ward on the east ending at Ninth East.

The Eleventh Ward was directly north of the Tenth Ward and the Twelfth to Fifteenth Wards followed in succession towards the west. The north tier of Wards, consisting of the Sixteenth Ward to the Nineteenth Ward, covered the area to the northern boundary of the city. Below Ninth South was the Big Field surveyed into ten and twenty acre plots. The east bench and the north-

east bench were not considered of much value since there was no water for them. Brigham Young had his city lot on the block east of the Temple and had the present site of Liberty Park as his farm site. The city lots were soon disposed of and the surrounding land, where water was available, was allotted to those who desired to follow farming.

Brigham Young realized that the valley would not accommodate all who would soon arrive and He sent scouts out to locate locations where other settlements would be practicable. The promising sites to the north and south were soon colonized and Brigham Young then sent scouts into Nevada, Idaho, Arizona and as far away as Southern California. He hoped to include the entire area in the State of Deseret with San Diego as a seaport.

His scouts had reported a promis ing territory in Southern California. C. C. Rich was an Apostle and had just returned from California as head of the company in which Father traveled. He reported that San Bernardino was a promising site for colonization. He, with Amasa W. Lyman, was called to lead a group into the Southern California area and establish a settlement. Brigham Young called for twenty volunteers to go with them. Five hundred answered the call.

David Seeley was appointed to be a Captain of one of the companies; probably because he had already made the trip in 1849 and had just returned a few months earlier in the company of Charles C. Rich. The Seeleys had previously been called to settle in Sanpete County. With the new call for Southern California, Father joined his brother-in-law, David Seeley, to again cross the desert and establish a new settlement at San Bernardino.

The company organized on the original pioneer plan with captains of ten and captains of fifty. The ox teams, weary after their journey through the wild country, were herded into a corral made by encircling wagons to protect them from the Indians. Early in the journey two cows were driven off by the Indians and never recovered. Father was acting as a guard at the mouth of the

corral one night when prowling Indians fired a shower of arrows at the men sitting around the campfire. The fire was extinguished immediately. No one was injured but the excitement was readily understood. The arrows picked up the next morning were eloquent souvenirs of the trip. Two nights later an Indian passed between Father and the herd shooting arrows at the cattle. One mule and an ox were shot in broad daylight, but the arrows were not poisoned and the animals recovered.

On June 11, 1851, camp was made at Sycamore Grove in the mouth of Cajon Canyon. Negotiations were entered into with the Spanish settlers immediately for the purchase of thirty-five thousand acres, the Lugos Ranch, which covered a large part of the San Bernardino Valley. Seventy-five thousand dollars was paid for the bare land. The Mexicans took all of the herds of horses and wild cattle with them.

The Los Angeles Star on May 31, 1851, announced that five hundred Mormons were at Cajon Pass and assumed that they were coming to Los Angeles. The article stated, "If it be true that the Mormons are coming in such numbers to settle among us we shall, as good and industrious citizens, extend to them a friendly welcome."

The Mormons brought with them sufficient livestock to supply their needed milk, butter and cheese. A split log fort was erected near the present site of the San Bernardino County Court House in Arrowhead Street. The west wall was built of logs and formed one wall of a series of rooms used for housing. The other three walls were built of tightly compacted willows and mud to keep the Indians out. A nearby creek was diverted into the fort so the women would not have to leave the stockade to get water. A Ward and Stake was organized with a High Council to serve as a tribunal.

About six weeks later a group of emigrants known as the Oatman Company from Independence, Missouri, who had started west in 1850 expecting to reach the gold fields in Northern California, settled at El Monte. This was a wooded site on the east bank of the river east of the present site

of Alhambra. They had suffered such severe losses through Indian raids that they vowed to make their home at the first place where there was an abundance of water. They were the nearest neighbors to San Bernardino being about forty miles to the west. Los Angeles was about ten miles farther west.

The town of San Bernardino was laid out along the same general plan as Salt Lake City. The streets were wide and the lots were large. Lots of one acre were distributed by the drawing of "lots." Each man received a city lot of one acre and a portion of the rich agricultural land adjoining the city. The Church financed the original purchase and each man paid his share out of subsequent earnings. Father received a lot on Arrowhead Street just a short distance from the fort. He held title to this until in the 1920's when he gave it to Randolph Seeley. At that time none of Father's family were interested in California beyond an occasional visit.

The settlers used communal tools. A "bowery" was built for their religious meetings. An adobe school of one room was built. Roads were laid out and irrigation ditches dug. Crops were planted and the mountains were explored to locate a source of timber for building. David Seeley located a tract of good timber not far from town where he built a sawmill. This provided the lumber for the new settlement. It is now known as "Seeley Flats" and is the Los Angeles County Playground. Father was seventeen years old and worked as a teamster to haul the logs to the mill. In 1936 Randolph Seeley, a son of David Seeley, pointed out a crossing sign on the "Rim of the World Highway" carrying the name of "Mormon Crossing." The old trail was so steep that it looked to be impossible for a man to climb down but Father drove a team of oxen down that trail pulling a load of logs. Boys of seventeen were given responsibilities at that time that would tax the resources of mature men today. I asked Randolph how it was done. He told us that the logs were loaded on the axles of two sets of wheels; when chained tight the top of a pine tree was

fastened to the rear end of the load. All limbs were left in place and the oxen pulled the entire load down the trail. The tree, with its wide spread branches, provided the braking power.

Randolph Seeley, my cousin, was born in Salt Lake City on April 17, 1850. He was the son of David Seeley and my father's sister Mary. He was fourteen months old when his parents, together with my father, arrived in San Bernardino. He lived in San Bernardino his entire life and visited often with our family in Salt Lake. When we moved to South Pasadena in 1936, we often visited him and he with us. He guided us over many of the old Southern California historical trails. At one time I asked him to compare the early days of the pioneers in San Bernardino with those in Salt Lake. He replied very tersely saying, "The pioneers in Utah starved the first winter, the pioneers in San Bernardino ate well and were comfortable."

Father paid one hundred and twenty-five dollars for his one acre lot in San Bernardino. Shortly thereafter he bought the adjoining acre and planted a crop of grain. When the crop matured he had two acres of good wheat. David Seeley was allotted an acre just across the street where he built his home. They both worked at the sawmill in the mountains.

Salt Lake, San Francisco, and Los Angeles were having troubles with criminals traveling to the gold fields. In Salt Lake the miscreants were prosecuted in the Bishop's Courts and sentenced to "hard labor." Since the Saints customarily worked harder than the prisoners, the prisoners were soon released and banished. They continued their journey to San Francisco. In San Francisco the business men, under Sam Brannon, organized Vigilante Committees who drove them from that city. Driven from San Francisco, the desperados headed for Los Angeles. Murders were common in Los Angeles. The records show that there were forty legal hangings and thirty-seven impromptu lynchings in a short period.

A reign of lawlessness engulfed Los Angeles in 1855. The church, facing the plaza, and about

fifty buildings made up the city. The buildings were like cardboard boxes on treeless, shadeless, baking, semi-desert streets. During the rainy season the streets were bottomless mud pits that swallowed the offal and remains of dead animals. Father used to say that there were no warning signs on the streets and the only safety measure was to stay away from Los Angeles. He avoided Los Angeles as not being large enough or interesting enough to visit. In the rainy season he said the streets were not passable, not even "jackassable." Crime was rampant; at one time the Mayor resigned so that he could join the Vigilantes to lynch a man by the name of Brown.

When the desparados tried to move into the neighboring towns, the "Minute Men" were organized in San Bernardino to repel the undesirable element. Father was an active member of this group. They met incoming desperados and diverted them away from San Bernardino. Father stayed in San Bernardino for six years. At that time the Church was being threatened by the federal government. Brigham Young had been appointed Governor when the United States established a territorial government in Utah in 1851. The people of Utah were well pleased and supported the new Governor. The United States judges that were appointed in the new territory came from the South and many were from the areas where the Mormons had been persecuted prior to their settlement of Utah. The natural result was friction between the Governor and the United States judges and marshals. The federal officials probably felt they did not receive the recognition that they expected, nor get the cooperation they anticipated and many of them returned to the East disillusioned and carried all sorts of false stories about the conditions in Utah.

Utah was known as "Deseret" by the local residents and the Church had its own system of Bishops' Courts which settled arguments without appealing to the federal officials. Many Church members believed it was a sin to appeal to the civil authorities to settle disputes between Church members. It was but natural that the political

appointees blamed the Church for their lack of prestige.

Brigham Young was reappointed as Governor in 1854. Some of the business ventures that the "outsiders" had established failed to prosper as the tide of western migration fell off after the gold rush bubble had burst. The stage coach companies were unable to meet their schedules and perform the contracts into which they had entered. When the Mormons established competing companies to meet the needs of the communities, the failing former owners blamed the Church and cooperated with some of the disgruntled federal officials. Falsehoods by the disgruntled were transmitted to Washington with claims that the Governor had burned the records of the Federal Court. Those leaving the territory spread stories that the citizens were subject to onerous laws and were being denied their rights as citizens of the United States by the Church under the direction of Brigham Young. The list of accusations against the Church under Brigham Young and his supporters included, "treason, insurrection, destruction of government court records," and nearly every other type of crime. President Buchanan accepted these accusations without any investigation and eventually ordered the troops dispatched from Fort Leavenworth to subdue the Mormons.

Brigham Young, facing what appeared to be a renewal of the persecutions that the Church had undergone in Missouri and Nauvoo, called the Saints to come back to Salt Lake City or to the nearby communities.

President Buchanan based his action on accusations made by Magraw and Hockaday together with accusations of Judge Drummond. Magraw and Hockaday held United States contracts to provide stage service from Independence, Missouri, to Salt Lake. They failed to meet their schedules and lost the contract. Hiram Kimball, a Mormon, underbid them and was awarded the contract. Magraw and Hockaday on October 3, 1856, wrote a letter to President Buchanan accusing the Mormon Church and Brigham Young of, "Despotism, violence, lack of justice, murder and general

lawlessness and rebellion." They submitted no evidence but the President accepted their accusations.

Federal Judge Drummond, a Presidential appointee, left Utah March 30, 1857, after making himself despised by the local residents because of his immorality. He left his wife in the East and brought his paramour with him. The Mormons maintained the highest standards of morality and refused to associate either with the Judge or his retinue. Judge Drummond refused to cooperate with the other Judges and completely failed in his judicial duties. He wrote a letter to the United States Attorney General falsely accusing the Mormons of destroying the official records of the Supreme Court and of being responsible for murder of non-mormons. He left the territory and dropped from public life.

During this period Secretary of War Floyd, who later became a Brigadier General in the Confederate Army, was dispersing the United States Armies and transferring war materials into the Southern States which eventuated in the Civil War.

Based upon such evidence and without further investigation President Buchanan acceded to the influence of the Southern politicians and ordered twenty-five hundred men to march from Fort Levenworth to put down the "insurrection in Utah" and subdue the Mormons. Congress later called it "Buchanan's Blunder."

June 26, 1857, Curtis E. Bolton, clerk of Judge Drummond's Court, filed an affidavit denying that the Court records had been destroyed.

Brigham Young called the settlers in the distant colonites to return to Utah. San Bernardino, Carson City, Las Vegas, and Fort Bridger were abandoned. Ninety percent of the three thousand Mormons in San Bernardino packed their belongings in wagons and returned to Salt Lake. Father was among them. A few refused. David Seeley and his family remained in San Bernardino.

Randolph Seeley, son of David Seeley, often discussed this incident with me. He pointed out

several old families that refused to follow Brigham Young's advice. He said that some of them became wealthy but, "Not one of them were ever worth a damn." He said the biggest mistake his father ever made was when he rejected the advice of the Church leaders. All of David Seeley's children died out of the Church.

Father traded some of his property in San Bernardino for a lot in Salt Lake City in the Fourteenth Ward. It was just south of Second South and on the east side of Second West and is now known as #237 South Second West. The records in the Salt Lake County Recorders Office show that title for this lot was transferred to Edwin Pettit on May 17, 1858, by William W. Phelps (grantor) for a consideration of two hundred dollars. It was described as, "Part of Lot 5, the south 1/4 acre of lot 5, Block 60, G. S. L. Survey."

On his way to Salt Lake, Father met some of the Seeleys near Cedar City and accompanied them to Pleasant Grove where he remained for a short time. Later he went to Salt Lake City and lived with his cousin Lorenzo Pettit down near the Jordan River.

Early immigrants to Salt Lake City brought with them the conviction that cities would necessarily be built along the streams. City Creek provided the requisites for the first settlement in Salt Lake. There was a limited area of fertile soil along the banks of the Jordan River. It is reported that the soil there produced abundant crops and there was plenty of water. This was considered a choice location. Lorenzo Pettit selected a farm site directly west of the hot springs on the east side of the river. His farm included the lake that received the water from the hot springs. The lake remained open all winter and was a gathering place for the large flocks of wild ducks. Lorenzo developed the lake into a favorite hunting area which produced a substantial steady income.

Lorenzo Pettit was the son of James Pettit 2nd whose father James Pettit 1st, was a brother of Mary Pettit (father's mother). Lorenzo never

had any children of his own but he adopted four boys whom he raised. Two of his adopted sons, Jerry Langford and his brother, later became successful business men in Salt Lake and were associated with the development of the world renouned resort on Great Salt Lake, "Saltair."

Ethan Pettit was a brother of Mary Pettit. Brower Pettit was a son of Ezra Pettit, a brother of Mary Pettit (father's mother). They both settled along the Jordan River. When father was in Salt Lake he lived with his relatives on their farms along the Jordan River.

Some time later Lorenzo Pettit sold part of his farm to a group who built the old copper plant. It never produced any copper but when I was a child it was an intriguing place when I accompanied my father on his visits to his relatives.

On July 24, 1857, just ten years after the first company arrived in Salt Lake Valley a big celebration was held at Brighton at the head of Big Cottonwood Canyon. Father participated in this celebration.

Big Cottonwood Canyon had been taken over by the Big Cottonwood Lumber Company who had erected three sawmills in the canyon and built roads over which to haul their logs and cut lumber. By 1856 the Lumber Company had completed a road to the top of the canyon where there is a small valley and a group of small lakes.

This had been the site of a celebration on July 24, 1856, when a small group had met there by invitation of the Church Presidency. Danial H. Wells, the Public Works Commissioner who later became a counselor to Brigham Young, was interested in the lumber mills. Evidently he was host to the visitors on this occasion. The prominent citizens who attended the 1856 outing enjoyed it so much that they were anxious to repeat the event and make it an annual affair. The location is about twenty-five miles from Salt Lake City and the last twelve miles are through a rugged steep canyon that provides a valuable source of pure water to the city.

Attendance at the 1857 celebration was limited to those receiving written invitations from the Church Authorities. On July 23, the invited guests began leaving their homes in the city and valley by carriages, wagons, and on horse back to rendezvous at the mouth of the canyon. They were led by the old settlers of Nauvoo who after such great tribulation had at last established peaceful, comfortable homes in the tops of the mountains far from their enemies.

Although 1855 and 1856 had been poor years as far as crops were concerned, everyone had shared with the needy and 1857 promised bounteous crops. The previous poor years had served as a stimulus to repentance. A church wide program of re-examination had been carried out. A list of questions had been submitted to church members designed to show if each member was living up to the standards set for worthy church membership. This was followed by a program of re-baptism of the faithful. Everything looked promising as the participants assembled for the 24th of July celebration in 1857.

The Stars and Stripes were unfurled over the camp ground suspended from the loftiest pine tree. Food in abundance was served to a sober, happy crowd. Speeches, games, reminescences of old hard times, and general relaxation occupied the early hours. Ten years had transformed a driven, starving, footsore group into a powerful, healthy, well fed, happy host.

I can imagine Father as he joined the celebrants; a dark, handsome man of twenty-three, unmarried, unattached, astride his best horse, strong as an ox, wearing his best bright sash about his waist, brimming over with energy and joining the throng in singing his favorite song, "Hard Times Come Again No More." Self confident, possibly a trifle arrogant. He had seen the West at its worst and knew that he could take it. At peace with himself and his maker, his loyalties firmly established, he had been invited by the Lord's annointed to join with them in celebration and merry making.

In the midst of the festivities, about noon, four weary, travel stained men arrived for an urgent conference with Brigham Young and his counselors. Three of them had driven five hundred miles from Fort Laramie in five days and three hours. Abraham O. Smoot, Judson Stoddard, and O. Porter Rockwell were accompanied by Judge Elias A. Smith, Postmaster of Salt Lake City who brought them directly to Brigham Young as soon as they had arrived in Salt Lake City.

The three messengers had been sent to Independence to pick up the westbound mail. There they were informed that an order to hold the mail had been received. No reasons were given but by careful scouting they learned that the Army at Fort Leavenworth had been ordered to dispatch a company of twenty-five hundred men to Utah to put down a Mormon insurrection. The messengers rode without a stop to Salt Lake, over a thousand miles, to carry the information to Brigham Young.

There was no panic or excitement. Brigham Young advised that the celebration be concluded according to the program and all participants return to their homes the next day in a quiet orderly manner.

Reaction to the news was naturally a profound shock. The past history of the persecutions in Missouri and Nauvoo with the accompanying suffering and eventual forced exodus were fresh in the minds of the people. Resentment was natural and a determination to never again permit their enemies to repeat the old outrages under the protection of the United States Army was but the normal reaction of strong virile men and women who had gone into the desert and proved their ability to overcome the greatest obstacles erected by nature. There was much loose talk and even some ill-advised boasting, but the authorized leaders controlled the populace and sought a peaceful conclusion to the imminent unwarranted attack on an innocent people.

Brigham Young sought an armistice during which a reliable committee of investigation could come to Utah and render an honest report of the

conditions existing in the territory. This was insolently and insultingly rejected by the commander of the army, Colonel Johnson. The soldiers and the instigators of the assault boasted of what they intended to do. The Saints were forced to use the only resources at their disposal to delay the entry of the Army into Utah.

Daniel H. Wells was Commander-in-Chief of the Territorial Militia. The Governor, Brigham Young, ordered him to use all delaying tactics possible but to avoid bloodshed. Winter was approaching and if the army could be delayed until spring it was hoped that a repetition of the Missouri and Illinois massacres and sufferings could be avoided.

Col. Robert T. Burton, with a company of seventy-five picked men, was assigned to assist the oncoming immigration of Church members and report on the progress of the Federal Troops. On September 22nd, Col. Burton camped within three miles of the troops without being observed and thereafter kept Brigham Young informed as to their every movement.

Major Lot Smith, an experienced Mormon voyageur, was directed to evacuate and destroy all property that could be used by the army in the Fort Bridger area. The Church had established a supply station in that area to assist the immigrants coming to Utah. Lot Smith's group did a complete job of leaving a "scorched earth" for the expected army arrival in and around Fort Bridger. In addition they burned an army supply train carrying the army's supplies for the approaching winter. This train preceeded the army. Also the army's herds of cattle and livestock were scattered over the prairie.

When the army arrived at Fort Bridger it was stranded without supplies. Winter had begun and the approach to Salt Lake City was through rocky Echo Canyon where high sandstone walls magnified every sound to enormous prolonged proportions. General Wells with his hardy Mormon scouts had mounted false silhouettes on the brink of the high cliffs together with piles of rocks that

could easily be dislodged with resultant loud thunders. His defense enabled a few men to man such barriers and confuse and panic an army trying to traverse the snow blocked canyon.

Colonel Johnson elected to stay in Fort Bridger on short rations rather than try to traverse the mountain passes under such hazards. They ran out of salt and Brigham Young sent them a wagon load which was rejected by the commander. This fell into the hands of the Indians who developed a lucrative market for it among the enlisted soldiers at high prices.

The delay permitted wiser men in the East to investigate and try for a peaceful solution to the politically inspired conflict. On September eighth Captain Stewart Van Vliet, Assistant Quartermaster of the army troops, came to Salt Lake as an advance agent of the army to purchase food and supplies. After consultation with Brigham Young he stated "This people has been lied about the worst of any people I ever saw." He saw that no Court records had been destroyed. He stated that if the government made war upon the Mormons he would resign from the army. Dr. John M. Bernhisel, the Territorial Representative in Congress, accompanied Captain Van Vliet on his return to the army and recommended that the army make no effort to enter the valley before spring.

February 25, 1858 Col. Thomas L. Kane, an old friend of the Mormons who had spent some time with them in Winter Quarters while he recuperated from illness, arrived in Salt Lake by the southern route. He came as a duly authorized ambassador of the President of the United States to investigate and report the true conditions in the Utah Territory. Colonel Kane remained until March 8th when he departed for Fort Bridger. There he met with Colonel Johnson and the new governor who was to take over the Utah Governorship from Brigham Young. Governor Cummings returned to Salt Lake with Colonel Kane and was given a hearty welcome.

As he approached the city the road was

thronged with the people moving south. Their wagons were loaded with their provisions and household effects and they were driving their loose cattle. Mother was fourteen years old at the time. She said it was a regular "lark" for the children but a time of dispair for the older people who had stacked straw around their homes and left guards to burn them if the soldiers arrived.

Brigham Young informed Governor Cummings that he had no objection to turning over the authority of head of the territory to the new governor but the people would never again submit to the atrocities perpetrated upon them previously.

Governor Cummings arrived in Salt Lake on April 13, 1858. An early agreement was reached with the church authorities. The people had moved south to Provo and other communities. It was agreed that the troops could pass through the city but must not stop or depart from a pre-established route over South Temple Street and continue beyond the Jordan River to make their permanent camp in Cedar Valley. If there was any diversion from this plan the men stationed around the homes would immediately set fire to them and the army would take possession of a "scorched earth." When the troops entered the city they adhered to the pre-arranged plan and passed the full length of South Temple Street at a trot. They did not stop until they had all crossed the Jordan River.

The troops made permanent camp at Camp Floyd in Cedar Valley west of Utah Lake and Colonel Johnson never entered the city during his stay in Utah. At one time it was rumored that the soldiers were surveying the hills north of the city for a gun emplacement that would bear upon the residence of Brigham Young. Brigham Young sent word to the Commanding officer that if such an event should occur, he (Brigham) would not be at home but the soldiers would find themselves surrounded by sufficient well qualified men to take care of them. No such event occurred although a permanent guard was maintained to protect Brigham Young and other Church officials. Father was a member of this special guard protecting Brigham Young.

With the passing of the crisis the people returned to their homes but father returned to San Bernardino.

Arriving in San Bernardino, father was dismayed at the changes that had occurred since the Saints left. The city had suffered a major disaster. Many buildings were vacant. Homes and farms were abandoned and many farms had returned to weeds. There was a general appearance and feeling of gloom. The old friendly cooperative spirit that had characterized the city was displaced by a feeling of suspicion and tension.

A history of San Bernardino by a Catholic Priest states that the original pioneers were a sober, honest, friendly, cooperative, industrious group under efficient leadership that was ideally prepared and capable of the enormous task of transforming the desert into a friendly, cooperative community that could have been accomplished by no other group then in existence.

The Saints who had remained were the less faithful ones who now looked with suspicion on each other and had espoused the principles of business men, each looking out for his own welfare.

Newcomers were frequently those looking to make a profit from the assets left behind by the departed Saints. Father found many of those who had been discouraged from settling in the city by the "San Bernardino Minute Men" now in full possession and building up a community that was soon to be known as one of the more dissolute communities of new California State.

It is no wonder that he later told us that California was no place in which to raise a family. Being disillusioned in his beloved California he determined that Brigham Young knew best and thereafter he called Salt Lake his home.

He joined a group in a business project of establishing a water supply in the area now known as Indio. Indio Valley was the point of departure for wagon trains leaving Southern California for Arizona and the Southern United States. It was

on the edge of a cruel, desolate desert. If a water supply could be established it would be a life saving asset to westward bound travellers from the South.

Father joined a group that proposed to dig a well for the Overland Stage Route where the city of Indio now stands. They travelled by wagons and took provisions and water to provide for their needs for a reasonable length of time. It is unknown how they established the exact site for the well but after digging some time the wagon was dispatched to San Bernardino to replenish their supplies. The Indians ambushed the wagon and the drivers never arrived at San Bernardino.

The workers persisted in their labors expecting to see their supplies arrive at any minute. With the last of the water gone they finally started walking to the White Water River, a distance of thirty miles. This is over a dry, hot, rocky trail that is forbidding even in a modern automobile today. Father stated that they took turns in chewing the last bacon rind during their thirty mile walk since their provisions and water were completely exhausted before they gave up hope for the return of the supply train. He said he drank "nine pints" of water warm as new milk when he finally dropped on the bank of the trickling, sluggish stream.

When the men with swollen tongues and parched lips became delirious and would drop, they were left behind to die in the desert. Three men reached the water and immediately after drinking their fill returned to rescue those who had been left behind. All of those who had collapsed were rescued and eventually reached San Bernardino. Father said he was still in pretty good condition. He had proved to his own satisfaction that he could withstand as much hardship and fatigue as anyone and more than most men. Self confidence under difficult circumstances was one of his outstanding characteristics. He used to tell us that it is not the difficulties in life that count but how we meet them that marks the real man.

The trip was a failure since they did not find water but later a good water supply was developed in that area that has made possible the development of one of the world's best known winter resorts. "Palm Springs," and neighboring communities now attract the wealthy of all nations and this area is the location of fabulous hotels, golf links, and homes of celebrities. Today a high speed road enables us to travel from the palms of the Indio area to the pines and snow at the San Jacinto Range in about half an hour.

Returning to San Bernardino, Father entered into a business arrangement with a man who furnished six hundred dollars and a mule for one half of the profits from a freighting trip to Salt Lake City. This was "old stuff" for father. He was well acquainted with every foot of the trail having travelled it many times. He could find the desert water holes in the dark and the Indians did not worry him. The trip was a financial success and father stated that both of the partners were well satisfied.

This trip launched him in a business that he followed with success for the next ten years. Transportation and communication were the most important needs of the isolated communities having such a difficult time getting started. Many men hesitated or were afraid to invest in such a hazardous enterprise. Most of those who did start either failed or lost their lives due to the natural hazards. Some sought public subsidies but these proved unreliable. Father depended upon his own resources and honest dealings with others. San Pedro to Salt Lake with an occasional trip to Butte, Montana or the mines of Northern California provided him sufficient variety and opportunity to make a living.

With the increased population in Southern California, the bay at San Pedro attracted many ships that brought the goods of all countries of the world. These found a ready market in the Intermountain cities. The mountain regions provided its products of agriculture and the mines. One profitable commodity from Salt Lake was salt. Father would drive a wagon to the shores

of the lake where he could load it with good salable salt using a broad nosed scoop shovel as his only equipment. Some planning and foresight was necessary.

John D. Lee's diary tells of a trip of many miles that he made to collect salt. He started for home with a full load only to be overtaken by a sudden rain squall shortly before reaching the haven of home. Having provided no protecting tarpaulins he reached home with a clean wagon and not enough salt to flavor his supper.

Father said that one indispensable item for a freighter's trip across the desert was a claw hammer and a good nail. A supply of firm straws also came in handy. In the event of unexpected delay in an area short of water, such equipment could be life saving.

California at that time produced high grade wine and liquors. Brandy was an essential component of everyone's medicine box. I remember my mother had a sturdy but light box that always reposed on the highest shelf in the pantry. It contained many packages labelled with queer names that meant nothing to me. Ginger, Saffron, Composition, etc. Many sounded like the names of weeds or plants growing on the ditch banks or in the pasture. I often wondered where she purchased them and how she knew which ones to use. The ones I learned to recognize were Ginger and Composition which I periodically had to take in the form of a tea. This was the standard remedy for a stomach ache. The proper amount boiled in water to which milk and sugar or honey was added was a sure cure for the stomach ache that followed a small boy's eating of too many green apples. The liquid items of the medicine supply were never left in the open.

The Hot Toddy was the customary treatment for a "cold" or even a good chill. A wet chilly night when one was out with inadequate clothes and returned home wet and grumpy was always dosed with a Hot Toddy. Simple to make, it was surprising how rapidly it revived the spirits and made discomforts disappear. The prescription called

for a big cup of hot water, one teaspoonful of sugar and an indeterminate amount of some of that Brandy that father brought from California. Good for the aigue, summer complaint, the phthysic, or even Typhoid Fever, sore throats, consumption or congestion on the chest but not for a "belly ache." That called for ginger or composition tea taken hot and strong. The spring tonics were sulfur and molasses taken straight in big tablespoonful doses. Of course dandelion tea in the spring prevented scurvy.

The mystery of the source of contents of the medicine box was finally learned when late one spring I reported a strange man to my mother. He was carefully going over our cow pasture and picking up here and there some of our weeds. I was told that he was the "Herb Doctor" collecting his medicines which he would dry and make available to us the following winter. We never had to hunt for the all powerful, efficient brandy.

The nail, the claw hammer, and the stout straw were a powerful comfort to a neighbor caught in the desert without water. A judicious blow accurately placed would dislodge the hoop on a selected keg. The nail persuaded by the hammer made an insignificant opening and the straw was mighty handy. No cork was necessary. The hoop readily resumed its customary position when nudged by the hammer and life was preserved once again. The prophylactic efficiency of the contents of the barrel in warding off those multiple dangers that attended a lone man on the wide prairie was effective.

Father was not a drinking man although he was not a fanatic. All things had a place and were intended for the use of man. Man's responsibility was to learn how and when to use them and not let his appetites dictate. Tobacco was a filthy dirty weed but when a man was tramping along side of his wagon over a hot, dry, dusty trail a "cud of tobacco" prevented thirst and made a canteen of water last longer. Then again father said just a pinch of his "cud" placed under his eyelids would keep him awake for a long time even if he was forced to pass up some of his customary camp

sites.

Father did chew tobacco until after I was born. He never argued that he needed it and admitted it was filthy. It was a common practice among the men he associated with in his business. He taught his children never to take up the habit. My brother Arch told me that he remembered the day and the minute father gave up its use. Father was walking with Grandfather Hill (Mother's Father), along the drive way north of our house. Arch was following along behind. They were discussing the evils of chewing tobacco and Grandfather, who was a Patriarch in the Church, turned to Father and said, "Edwin, if you will throw that plug of tobacco away and never use it again, I promise you that none of your children will ever develop that habit." Father took the plug out of his pocket and threw it into the canal that ran along the north side of our place. Sixty years later Arch said that he was sure he could walk over and pick that plug up, it was so clear in his mind.

Father never again tasted tobacco and not one of his children ever used it. As far as I know none of his Grandchildren ever acquired the habit of using tobacco in any form.

This was characteristic of Father. If he made up his mind to do a thing, he did it. No easy, gradual approach to a reformation. His word was as good as his bond. Signatures, contracts, notes, were not necessary among honest men. How often have I heard him say, "Your word is sacred, if you make a promise let nothing prevent you from keeping it whether it be an appointment for a certain time or to meet a financial obligation." I never knew of father being late for an appointment. At church or taking a train he was always far ahead of time.

The Indians never worried Father. He said they were just like children and we should be kind to them and feed them because they did not have as much to eat as we did, but always watch them. They came to our house frequently begging and they never went away without some food. They always asked for sugar or coffee but Mother gave them

bread, cured pork, or other things she happened to have plenty of.

I was always scared of them. Father liked to tease me. He would tell them, "Him Merikat," pointing to me. That was the name the Indians used for the soldiers who were their enemies. They would look at me and laugh. I must have been about five years old. One time when Father and Mother were away and my older sister Em had charge of the house. She had taken up a rag carpet which she hung on the clothes line in the back yard where she intended to beat the dust out of it. I told her a lie and she was trying to whip me for it. I was having a real good time lying on my back kicking to keep her away from me. She finally said, "Well I'll get a stick that will reach you!" While she went to find one, I darted from the house and hid between the two folds of the carpet hanging on the line. I remained perfectly quiet until I felt she had forgotten me. Then on peeking out from the carpet to my horror I saw a group of Indians standing on the bridge in front of the house. I was petrified. I was afraid to move all afternoon. Finally when it started to get dark I ventured to peek out and saw that the Indians were gone. When Father came home he thought that was the best joke but he also assured me that it was the best lesson I could learn. Never tell a lie and you will not have to hide from the consequences.

On his long, lonesome trips he followed the same principles. He fed the Indians and treated them fairly but never turned his back on them. He said he always carried a long roll of stout twine in his supplies. When in Indian country he would tie the twine to articles that would tempt a prowling Indian and attach the other end to his big toe. On one of his trips over the northern trail he had attached the twine to a saddle among other things. He was suddenly awakened by the tug on his toe to see an Indian starting away with his saddle. A couple of shots in the air and the Indian disappeared into the darkness. He never shot directly at the Indians. He just wanted to frighten them. He said that was just getting even with them. They had many times frightened him with their arrows but

never hit him.

On one of his trips he reached the Muddy before dusk. As he prepared his supper, four or five Indians came into camp. He asked them what they wanted and they replied they were hungry. He had a standard menu for such occasions. One pint of flour boiled in four quarts of water made a thick paste which the Indians relished. This can be understood when we realize that they lived off the country and in some areas their food was extremely limited. The cooked starch was really a treat. After eating the paste the Indians still loitered around the camp so Father realized they were just waiting for him to go to sleep. He hitched up and drove to his next camp site. When he stopped the same Indians came in and asked for food and water. This was refused and he was forced to feed and water his animals and again move on. At the next stop they did not come into camp but after feeding and watering his mules he started on again. When some distance away he saw them stirring up his camp fire. They had followed him for thirty miles over the desert without food or water waiting for a chance to catch him asleep. This was over the stretch between Glendale and Las Vegas as we now travel the highway. He saw no more of them but constant alertness no matter how tired he appeared to be was the price he had to pay for safety.

He said the Indians were like children in that they believed the Great Spirit had created the earth and all it produced for man. They did not believe in the individual's right to privately possess property. Most tribes limited their activities to well defined geographical areas and had learned to subsist on the products of their own area. This forced them to adopt an extremely low standard of living. This was particularly true of the "Digger Indians" that occupied the desert areas of the West and California. There were some tribes farther north that left their own "hunting grounds" and invaded their neighbor's "hunting grounds" and some were extremely warlike.

With this fundamental philosophy the Indians could see no wrong in stealing from the white man. Life itself was cheap and they held no compunction

to killing their enemies to obtain the necessities of life.

Father increased his income by occasionally taking passengers with him if they provided their own mounts. His difficulty was in making them realize the dangers of straying away from his train. At one time two impatient travellers insisted on going ahead of what they considered his slow progress. Later he caught up with them. They had been killed by the Indians and stripped of their entire equipment including their clothes. They had camped together at Cain Springs on the Santa Clara River. The two men had gone ahead of the train with some Indians who appeared to be friendly but when they were some distance ahead of the train the Indians shot them in the back.

Dangers of the trail were not only from Indians. Their mules and horses getting away at night might have to be followed fifteen or twenty miles before they were captured and returned to work. If the teamster had not been far-sighted enough to tether an animal securely he would be forced to follow it on foot. Father always used a chain to tether his animal safely as a prowling Indian could always cut a rope but a chain was beyond his capabilities.

Trips were scheduled according to the seasons. They visited Southern California during the fall and winter months. Trips to Montana and northern Nevada or into the mountains were arranged for late spring and summer. On one trip to Fort Bridger, Father awoke one morning with his entire outfit completely covered by deep snow. The mules had trodden the fresh snow down so that they were entirely surrounded by a bank of snow like a wall. Travel was impossible. He cached his load at Coalville and returned home with both feet frozen. Although he was unable to get his feet into his shoes, he wrapped his feet in sacks and took on another load for Southern California. His feet recovered and he returned home after a successful trip wearing his shoes.

His business competitor, the transcontinent railroad, was gradually approaching the inter-

mountain territory. The Federal Congress had authorized a group in California to build east from Sacramento and another group to build west from Omaha. The companies received title to every other section of land extending ten miles on each side of the railroad as well as being paid for each mile of track that was finished.

The California group headed by Leland Stanford, Henry Huntington, Mark Hopkins and others, imported thousands of Chinese to build the Central Pacific east from Sacramento.

The group building west from Omaha brought in laborers from the big eastern cities and even from Europe. The Indians were a major menace and by the time the railroad reached Laramie, Wyoming, it was having serious difficulties. They appealed to Brigham Young for assistance. The Church entered into a contract to build the railroad coming from the east into the Salt Lake Valley and received stock in the Union Pacific as part payment for its services. The Church thereby became one of the largest shareholders in the Union Pacific Railroad.

This provided much needed work for the converts who had been coming into the territory from all parts of the world and especially from England and northern Europe.

Father took a four mule team to Laramie and worked on the railroad receiving eight dollars a day for his work. This was considered good wages and he also felt that it was another contribution to the building of the West.

The railroads met at Promontory on the north of the Great Salt Lake on May 10, 1868. This ended the transportation career of Father. Thereafter his traveling was for pleasure and he visited Southern California frequently where he received honors as a pioneer in San Bernardino and in Los Angeles. His first love was Southern California, however he took members of his family with him to San Francisco as well as to the Southland.

Father always advised his children to listen to and follow the counsels of the Church Leaders.

It would appear that he was somewhat tardy in following the Church's advice regarding marriage. This was probably due to the fact that he was always traveling and except for the few years from 1851 to 1857 when he lived in San Bernardino, he was usually on the road or engaged in activities away from the cities.

The Church recommended early marriage. Men carried the responsibility of supporting the family and providing for the home. Women managed the home and raised the children. There were no occupations available outside of the home for women. As a result, widows and widows with children faced a precarious situation when the bread winner was lost. Under such conditions the Church, usually the Bishop, would suggest to men of good character who were prospering financially that they add such a widow and her family to his household. This was the basis of much of the polygamy that was practiced by the Mormons. Men receiving such a call accepted it in the same spirit that they accepted a call on a mission or a call to move and settle a new community. They usually provided for the newly adopted members of their family in the same manner that they provided for their own. Such arrangements were made only after the first wife gave her consent and was willing to cooperate. The new members of the family accepted the same responsibilities and assisted with the household or farm work as the older members of the family. Such arrangements worked out well and many distinguished members of the Mormon communities were raised in such homes.

Single women frequently faced a bleak future outside of marriage and remained a burden on their parents or other relatives. Such women were treated in the same manner and frequently initiated the proceedures that resulted in their entering polygamous households. It was an accepted, honorable custom based primarily on providing the necessary help for those unable to provide for themselves.

Father was prospering in his transportation business when he was twenty-six years old. He

enjoyed the respect of his associates, had a good reputation for integrity and was a property owner in Salt Lake having traded property in San Bernardino for a quarter acre lot in the Fourteenth Ward in Salt Lake City in 1858.

When in Salt Lake he made his home with his cousin Lorenzo Pettit at a farm on the Jordan River. Lorenzo Pettit's sister was living with Lorenzo being a widow with two children. Maria Pettit had married Richard Bush, a member of the Mormon Battalion, in 1849 and had two boys, Richard and John. Her husband died and Maria went to live with her brother Lorenzo who provided for her family.

On April 12, 1860, Father married his cousin Maria Pettit in Salt Lake City. Daniel H. Wells performed the marriage and Brigham Young signed the marriage certificate as witness.

The family moved into a house that still stands at 237 South Second West Street, Salt Lake City. Father continued with his freighting business but now had a home of his own.

On February 27, 1861, his first child was born; a girl who received the name of Alice Maria Pettit. The mother, Maria Pettit, died on May 20, 1863 when Alice was a few days less than twenty-seven months old.

This left Father with a home and three children, two boys and a baby girl, to care for. His business took him away from home a great part of the time. Richard Bush, born August 2, 1850, was thirteen years old and John P. Bush, born September 9, 1856, was seven years old when their mother died. This was a great responsibility and undoubtedly a great worry for a man twenty-nine years old who had never been tied down to a home life until he was twenty-six years old.

Father always attended Church when he was near a Mormon Church. I remember going to Church with him when I had to hold on to his hand and he would help me partake of the Sacrament. Living in the Fourteenth Ward he undoubtedly participated in the Ward activities.

Archibald Newel Hill lived on the northwest corner of Second South and West Temple just two blocks from Father's home. Brother Hill had arrived in Salt Lake Valley about three days before Father and at this time was the manager of the Church Tithing Office where the tithes paid in kind were stored and dispensed under his direction. He maintained the records and was the one responsible for advising the General Authorities as to the amount of food available for the citizens when "hard times" developed due to poor crops. He was a member of the Fourteenth Ward and the father of a shy, quiet daughter, Rebecca who was active in the Church Organizations.

Rebecca Hood Hill had been raised in a family closely associated with the Church Leaders. She had lived as an infant through the persecutions in Nauvoo and grown up during the migration of the Saints to Far West and then to Utah where she participated in the early pioneer activities in Salt Lake City.

The Hill family were descendants of Alexander Hill who was born at Skipness, Argyllshire, Scotland in 1779. His early life was spent at Johnston near Paisley in Renfrewshire. This was about ten miles southwest of Glasgow. When ten years old he was apprenticed as a sailor and grew up in the British Navy. He saw much of the world and participated in the Battle of the Nile on August 1, 1798, under Lord Admiral Nelson. October 21, 1805, he engaged in the Battle of Trafalgar when the British Fleet under Lord Admiral Nelson defeated the combined fleets of France and Spain.

Alexander Hill married Elizabeth Currie in 1806 when he was 27 years old. They had seven children; four sons and three daughters. Archibald Newel Hill, his youngest son, was born August 20, 1816. This was the father of Rebecca Hill.

In 1821 Alexander Hill and his entire family moved to the Bathurst District, Township of Lanark in Canada where they cleared virgin land and engaged in farming. In 1833 they moved to the Home District, Township of Tosoronto, Upper Canada.

Daniel Hill
1753

Alexander Hill
October 1779

Archibald Newell Hill
August 20, 1816

Elizabeth Currie
Nov. 15, 1777

Agnes McKinley

Rebecca Hood Hill
April 2, 1845
Nauvoo, Illinois

William Hood

James Hood
1773 Scotland

Isabella Hood
July 8, 1821

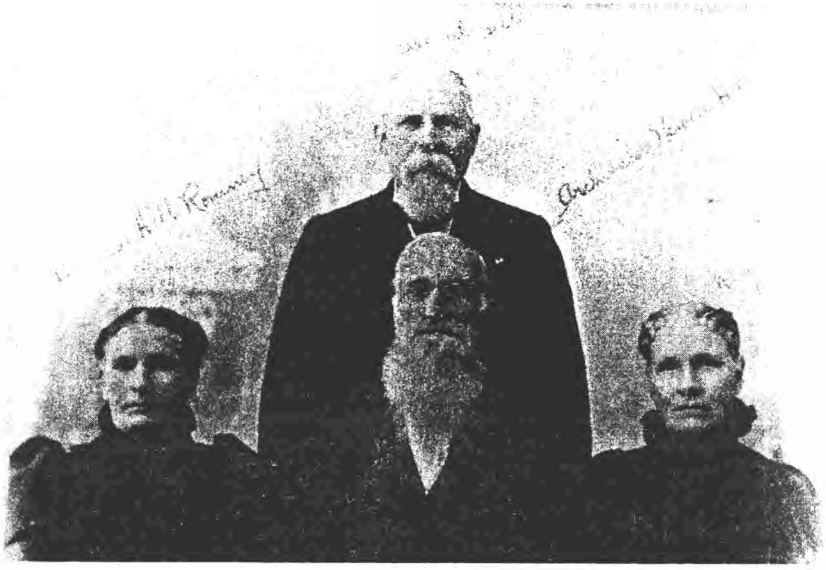
Margarete Bisland
1775 Scotland

1846

ISABELL HOOD HILL

1890

ARCHIBALD NEWELL HILL



SAMUEL HILL
HANNAH HILL ROMNEY REBECCA HILL PETT
ARCHIBALD NEWELL HILL

That James Hood, Weaver in Bridgeton, &
Margaret Bissland, Residenter in Glasgow

have been proclaimed in several of the Churches here, in order for Marriage, three several Sabbaths and no objections made, is attested at Glasgow, the seventeenth day of October one thousand eight hundred and eight years, by

Wm Walker, Sess. Clerk.

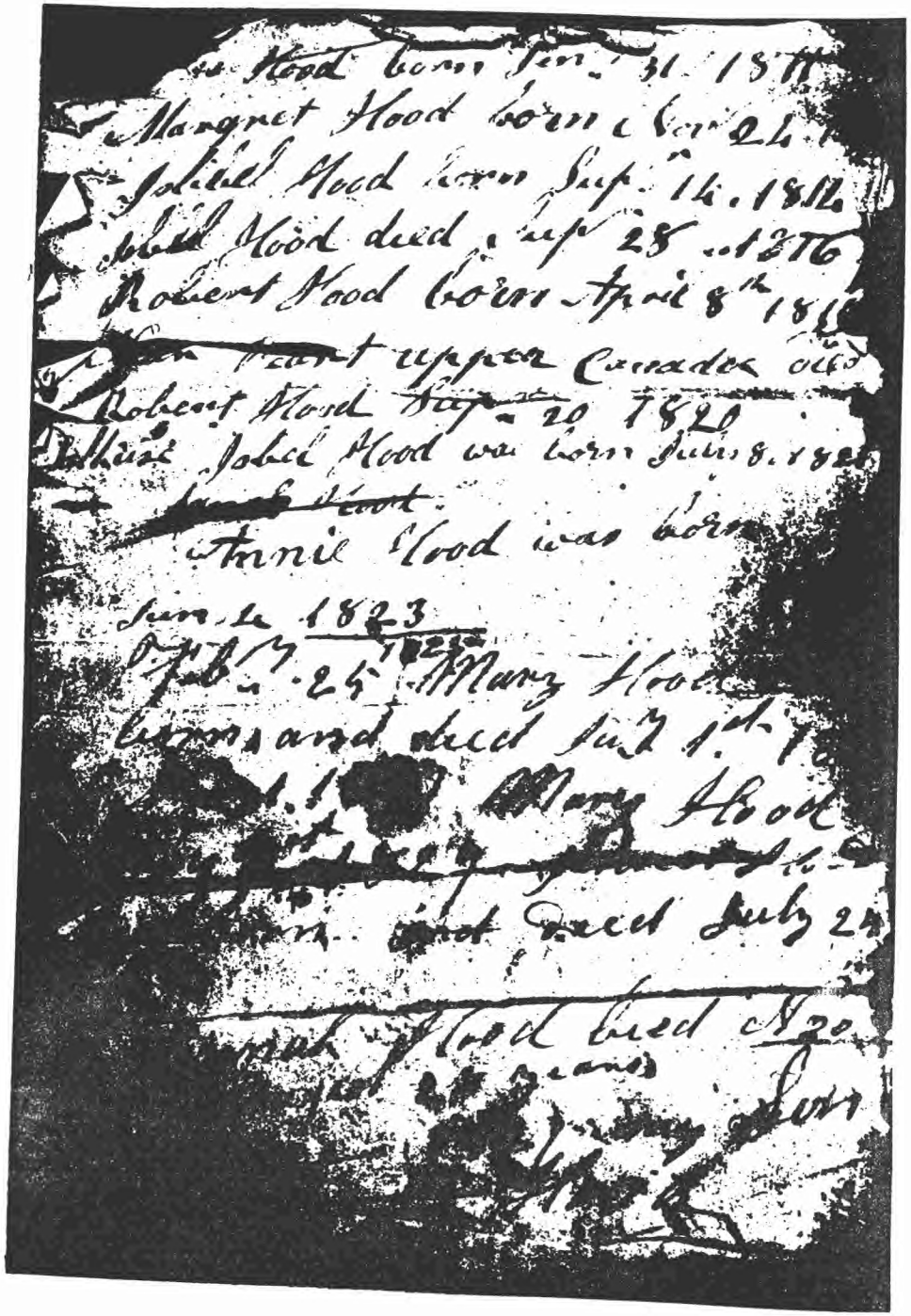
Glasgow 14 day of Nov 1808

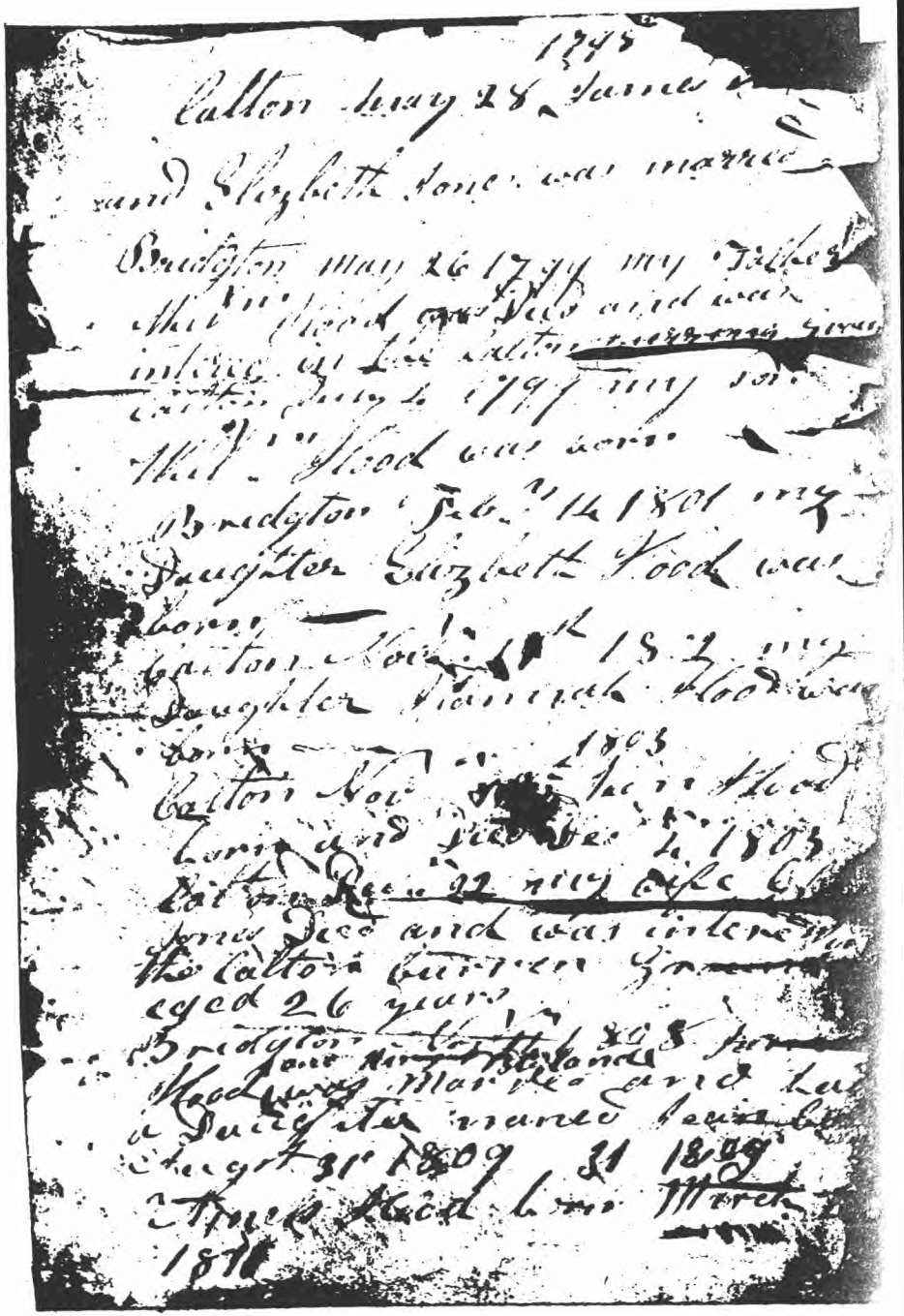
The above-mentioned parties were married by me,

W. Clayton Min Minister.

N. B. It is requested of the Minister who marries the above Parties, that after certifying the marriage, and marking the date, he would enjoin them to return to the Clerk with this Certificate so marked, that he may insert it in the Marriage Register accordingly, [illegible] without any further expence.

80c





Archibald Newel Hill married Isabella Hood on February 21, 1840 at Tosoronto. She was born on July 8, 1821.

In 1836 there was a society in Toronto of dissenters from the Methodist Church known as the John Taylor Society. Parley P. Pratt, a Mormon missionary, met this group and preached the restored Gospel to them. Brigham Young and Joseph Young had come from New York and preached to this group in 1832. In 1836 John Taylor and his group joined the Mormon Church and John Taylor moved to Kirtland, Ohio, where he became a leader in the Mormon Church. The entire Hill family were members of the John Taylor Society and were all converted and joined the Mormon Church. They were all (30) baptized into the Mormon Church on April 12, 1840. The following spring (1841) Archibald Newel Hill and five others moved to Nauvoo. On September 30, 1842, the entire Alexander Hill family, with all their possessions loaded in wagons, arrived in Nauvoo and although that winter was very severe, Alexander Hill with his wife and two children and his sister Elizabeth lived in a board shanty. The men worked hauling bricks and lumber and stone to build the Nauvoo Temple and Nauvoo House. Rebecca Hood Hill was born at Nauvoo on April 2, 1845.

In February of 1846, the first group of Church Leaders left Nauvoo as the vanguard of the Saints who were being driven out of the city they had built. The Hill men loaned them teams and drove them to Garden Grove, Iowa, 45 miles from Nauvoo and to Mount Pisgah 30 miles further west. They then returned for their own half destitute families. On their return to Nauvoo Archibald Newell Hill found his family unable to travel so he went to St. Louis trying to earn money for the projected move West. He was not successful so he returned to Nauvoo and helped harvest the crops.

On July 10, 1846, Archibald N. Hill, his brother John Hill, his brother-in-law John Richards and five other men drove ten miles from Nauvoo to Camp Creek to harvest a field of ripened grain on

the Davis farm. They worked all that day and on the next morning about nine A. M. a large group of people dressed in women's clothes passed by. It was unusual for such a large group of women to be in that neighborhood so early in the morning. In a short time the same group, increased to about eighty, returned under the direction of Captain McAuley and Jim Logan now all dressed in men's clothes. Some were on horseback. They surrounded the field where the Mormons were harvesting the grain. Then the eighty armed men with rifles, pistols, muskets, bayonets and swords, marched to the harvester's camp where they confiscated the workers' guns and marched the workers to the farm house. Ten men from the mob were sent into the woods to cut hickory gads. The workers were forced to remove their shirts and lay on their stomachs over the ditch bank. Each worker received twenty blows on his bare back from a large hickory gad wielded with both hands by a member of the mob. The mob then destroyed the property of the harvesters and with obscene threats ordered them to return to Nauvoo. Complaints to the legal authorities were ignored or laughed at.

The members of the Hill family collected their movable property and joined the exodus of the Saints from Nauvoo. Archibald N. Hill with his wife Isabella, one son Samuel age six, a daughter Hannah age four, and a daughter Rebecca one year old, traveled the well worn trail to Winter Quarters (now called Florence, Nebraska) in two wagons drawn by one yoke of oxen. Archibald N. Hill was sick most of the journey.

Arriving late in the autumn of 1846, they built a log cabin ten by twelve feet with a dirt floor and a sod roof in which they spent the winter. Isabella Hill died from exposure on March 12, 1847, leaving Archibald with three children. The oldest, Samuel, was six years old and Rebecca was not quite two. Samuel joined his grandparents. Hannah went to live with her aunt, Elizabeth Swapp, and Rebecca was taken into the family of her aunt, Mary Bullock.

Archibald N. Hill engaged to drive a team for Bishop Newel Whitney and was in the Abraham

O. Smoot Company that left Winter Quarters in mid June 1847 arriving in Salt Lake on September 27, 1847.

Aunt Mary Bullock brought Rebecca to Salt Lake on September 20, 1848 and settled at Mill Creek where they lived until her husband died on August 10, 1850. Mary Bullock married Orson Spencer and moved to Salt Lake City.

In 1851 Archibald Newell Hill married Margarete Fartheringham and took Rebecca to live with them in the Fourteenth Ward. When Salt Lake City was surveyed the first time, the lots of 1 1/4 acre were distributed by the residents drawing numbers. Archibald N. Hill received his lot on the northwest corner of West Temple and Second South. City Creek cut through the block north and west of this lot. He built his home here when he married on July 12, 1851. He was one of the group that plowed and planted the ten acre block where the Salt Lake Temple now stands. After arriving in Salt Lake Valley he lived with Presiding Bishop Newel K. Whitney for eighteen months working for him in farming and hauling wood from the canyons. Bishop Whitney then asked him to take charge of the storehouse department of the General Tithing Office. He held this position for more than fifteen years. He lived with Squire Daniel H. Wells for about fourteen months.

His daughter Rebecca was raised until she was six years old in the home of her Aunt Mary Bullock, first in Mill Creek and later, on the west side of State Street between Fifth and Sixth South. When she joined her Father's family in the Fourteenth Ward she was near the center of all activities within the City, being just three blocks from the old Pioneer Fort and three blocks from the Church Headquarters and the Home of Brigham Young.

Being raised in the center of Church activities she always participated in them. She often told us that she was "frail" and that the doctors had predicted that she would never live to raise a family because of the hardships of the times.

Then she would laugh and point to her own fourteen children and the three stepchildren she had raised.

When she was eight years old she was baptised in City Creek about half a block from her home.

She said they had to break the ice to get water deep enough for the ceremony. Immediately after she ran home but her clothes were frozen before she entered the house.

Rebecca Hill was a quiet bashful girl when Edwin Pettit brought his motherless children to the Ward meetings. There were his two boys and his two-year-old daughter. Rebecca's naturally sympathetic nature and her love of children encouraged a response to the dark, rugged, handsome man of thirty who was so badly in need of help at home; although he did have an enviable reputation for hardihood and courage out on the trail. Rebecca had known hardship and hard work from infancy and although but eighteen years of age and bashful by nature she was certainly not afraid of responsibility and hard work. She also conducted herself with dignity and self reliance. She possessed a natural beauty of body, mind and spirit. She felt a great respect for Edwin as did the rest of the community and when he asked her to help him with his family problems, she responded with enthusiasm. They were married on October 20th of 1864 by Heber C. Kimball. Daniel H. Wells and Archibald N. Hill, the bride's father, acted as witnesses to the ceremony.

The Edwin Pettit home at 237 South Second West again had a complete family. Rebecca took good care of the home and family while Edwin was away on his freighting trips. He was a good provider and often took Richard Bush, now fourteen years old, with him on his trips. Richard was always one of the family just as the other children.

When I was a child I always considered Richard as my oldest brother. When the house would not accommodate all the visitors we boys considered it a great privilege to sleep in the barn on top of the sweet fresh hay. A quilt made a perfect bed. I often remember waking up in the

237 South 2nd West, Salt Lake City

morning with Richard sharing my bed. I would thrill to the excitement of his stories; most of which centered about his trips with Father. I remember particularly the one he told me many times. He and Father made camp just at dusk after a hard, dry journey in the shadow of an overhanging cliff. There was no grass and very little wood. The first job upon making camp was always to care for the mules. They were given a feeding of grain from the supply always carried in the wagon. While they ate they were curried and rubbed down and given a measured amount of water. When the mules were prepared for a night's rest, then and not before could preparations be made for the drivers. Richard started to gather dry sage bush for a fire to cook the evening meal when they heard a band of Indians arriving on the level ground directly above them on top of the rocky cliffs. The rock overhang protected Father's camp from the observation of the Indians who proceeded to make their own camp and start their dances. Father immediately abandoned plans for a fire and substituted a cold meal from the supplies. He brought the animals in close to avoid being seen from above and waited for darkness to cover up his actions. Richard always claimed it was a war party because he saw the dancers wearing feathers and said they were nearly naked.

When I asked Father about it he laughed and said they were just enjoying themselves although he admitted the Indians had been raiding the travelers in that area. When darkness arrived and the commotion on the rocks above made adequate cover, Father hitched up the mules and they traveled a big part of the night until he felt it safe to sleep. Richard always maintained that he was not afraid but he did not go to sleep that night and kept a good lookout along the backward trail.

Mother felt that Richard had learned things that a boy my age should not hear about. He had lots of songs that he learned on the trail but when the family had a party and someone suggested that Richard sing she "put her foot down" and would not permit it. Richard laughingly agreed that the songs of the trail should be confined to the trail

where only the singers and the mules could enjoy them. Boisterous, roudy, loud songs undoubtedly did relieve the boredom of the long dreary trips in a way that the Sunday School Hymns could not do.

When Mother moved into her first home she not only had a ready made family but she received a treasured heirloom which she always kept in the parlor. It was a round table thirty-six inches in diameter and twenty-nine inches high. A simple but substantial artistic pedestal that supported it had three foot-like extensions to stabilize it on the floor. It was made of native pine brought from the nearby mountains and fashioned by an artist with a sense of symetry and an ability to bring out the natural beauty of the grain of the wood inherent in those majestic pines that had grown for centuries in the lofty rocks among the mountain peaks surrounding Salt Lake Valley.

Mother was proud of this table and it always sat in front of a window where the light would bring out its beauty and delicate hand polished colors. This is where the family Bible rested and all births, deaths and important events were duly recorded. The first entry was the handsome wedding certificate that stated that, "This certifies that the rite of Holy Matrimony was celebrated between Edwin Pettit of Salt Lake City and Maria Pettit of Salt Lake City on the 12th of April, 1860 at Salt Lake City by Daniel H. Wells. Witness by Brigham Young."

The first entry under birth was: "Alice Maria Pettit was born at Salt Lake City, Utah on the 27th day of February, 1861, daughter of Edwin and Maria Pettit."

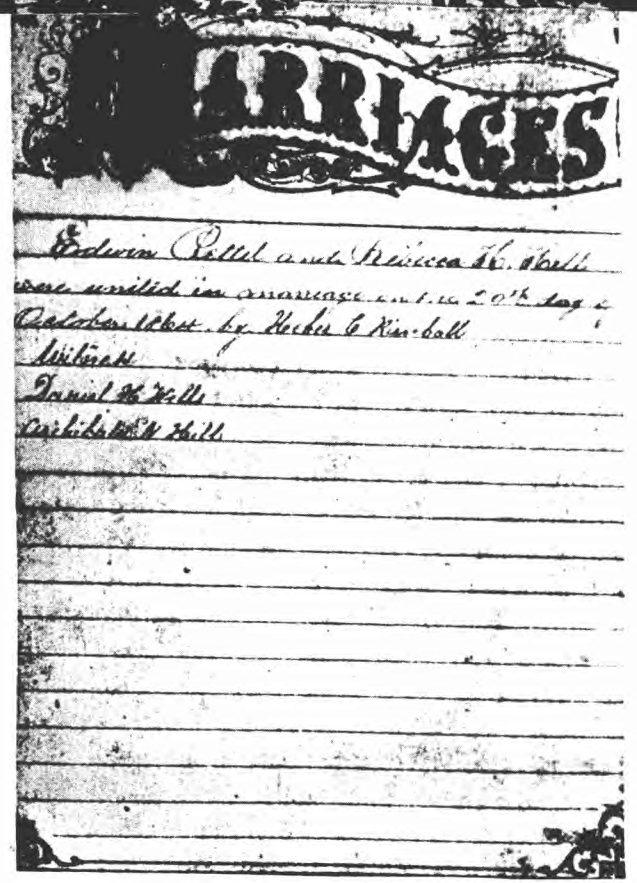
The first entry under deaths was: "Maria Pettit wife of Edwin Pettit, died on the 20th day of May 1863 at Salt Lake City."

The first entry under marriages was: "Edwin Pettit and Rebecca H. Hill were united in marriage on the 29th day of October, 1864 by Heber C. Kimball. Witness: Daniel H. Wells, Archibald N. Hill."

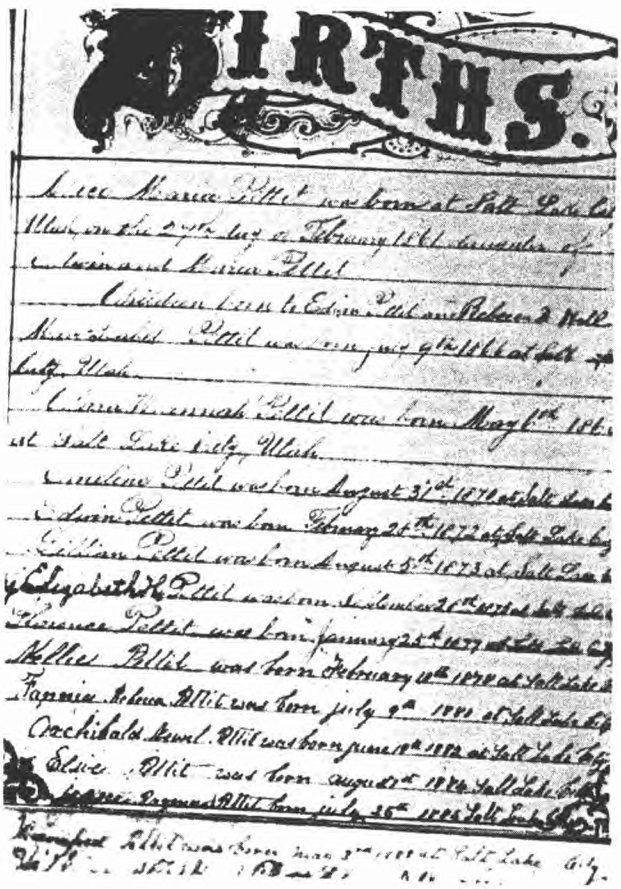
As the years went by the page of births

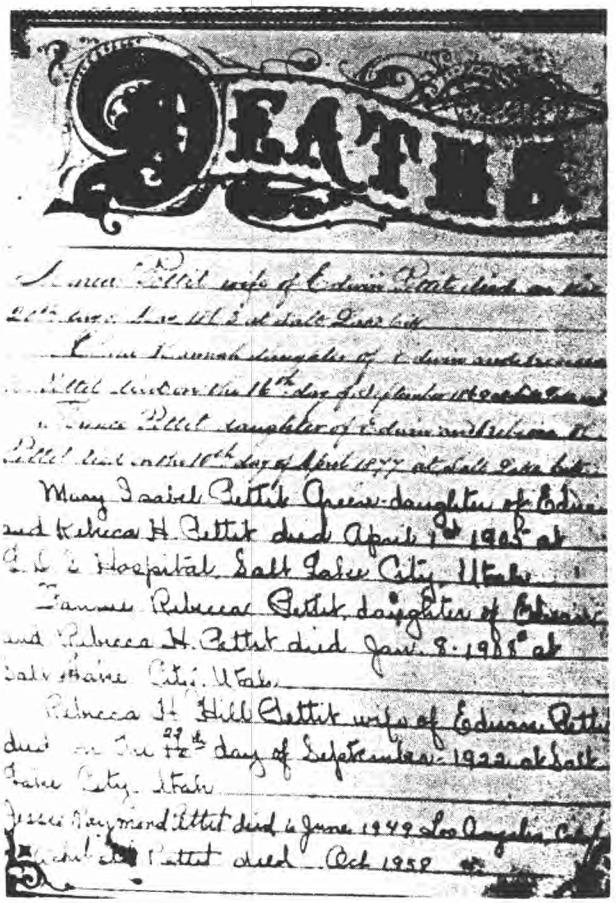
1864

Table presented to Rebecca H. Pettit
by
Edwin Pettit
in
1864



MARRIAGE RECORDS OF EDWIN PETTIT
from
Family Bible





RECORD SHEETS from THE FAMILY BIBLE of EDWIN PETTIT.

became crowded as fifteen names and dates were entered. The first was Alice the daughter of Maria. The rest (fourteen) were the children of Rebecca. The last entry crowded in at the bottom of the sheet is "William Alfred Pettit born July 27, 1890."

These records indicate that when Mother died after living 77 years 5 months and two days she had been preceeded in death by only four of her children. Clara died September 16, 1869 from diptheria (probably) being one year, four months and ten days old. Florence died April 10, 1877 from "summer complaint" (enteritis) being only three months and fifteen days old.

Mary died April 1, 1905 following the birth of a baby girl. Death was due to hemorrhage (placenta praevia). She was thirty-eight years eight months, and eight days old. Fannie died January 8, 1908 of "Bright's Disease" (nephritis) being twenty-seven years and six months old.

Mother buried only four out of her family of fourteen. This was unusual for that period when contagious diseases and "summer complaint" frequently took most of the children. In 1869 when Clara died Diptheria appeared in epidemic form and frequently entire families would perish within a few days. In 1877 when Florence died, "summer complaint" took a high toll of infants every summer. I once asked Dr. William Beers, who practiced medicine in Salt Lake in the 1890's, what constituted his major worries at that time. He promptly answered that "summer complaint" was the big summer problem. I asked him what they did for it and he replied, "Gave them paregoric and prayed." Summer complaint was a disease of the gastro intestine tract characterized by vomiting and diarrhea. Babies rapidly became dehydrated, collapsed and died. Paregoric was administered in an attempt to stop the diarrhea but too often failed. Many infants were sensitive to paregoric, a derivative of opium, and many undoubtedly succumbed to the narcotic effects of opium.

The disease was primarily due to food poisoning. Refrigeration was not available, pasteuriza-

tion of milk had not been discovered, sanitation of foods was considered a fad. As a result gastro intestine problems or food poisoning was expected and those unable to develop a natural immunity died early. It is almost miraculous that Mother could raise twelve children out of fourteen to adults in such a period. Undoubtedly it was due to her natural sense of cleanliness and her never tiring energy in caring for such a large brood.

Dr. Beers told me that when Salt Lake began to develop a civic pride in the Nineties it was proposed to install sewers and eliminate the open ditches that carried away the offal. This divided the community into two camps. One of the arguments against the sewer system was that by carrying the sewage away the germs would be deprived of their natural food supply and would attack humans.

Our home, like all others, had no inside plumbing and the "privy" or "backhouse" was eight to ten rods away from the home as were also the barns and the corrals. This entailed a great deal of inconvenience and discomfort especially during the winter but Mother insisted on cleanliness. It took no more than a word from Mother and a new hole would be dug and the little house picked up and placed at its new site. While playing in the yard I always had an aversion to playing on its former location. I felt we had attained a higher status in the neighborhood when Father paid good money to have a "night wagon" come and clean out the "privy" instead of moving it each time. Once when Father was feeling "flush" in spite of the cost he purchased fresh new lumber and built a new retreat. My sister tells me that when she first entered it the new wood smelled so good that she immediately took her dolls in there to play. The entire neighborhood was in a commotion when the word went around that one of the little Pettit girls was lost. In the natural course of events someone visited the new "acquisition" and discovered her. When asked why she had stayed so long she replied, "Because it smelled so nice."

Part of Mother's secret in keeping her family well was because she insisted that everything, including dishes and hands, be scrubbed before

every meal. We all helped to scrub the heavy cast iron utensils in sand and ashes. After cooking over a wood or coal fire it was really a chore to get them clean and then get our hands clean. Mother also installed mosquito netting over all windows and doors during the summer.

I still have Mother's parlor table and Allen Pettit has the old Family Bible. My brother Ray had inherited the Family Bible which he passed on to his son Allen. As long as Mother lived the parlor table occupied a place of respect. After she died, my sister Daisy painted it and had three additional feet put on the bottom of the pedestal. Later it was banished to an old store room from which I rescued it later. After we moved to South Pasadena I removed the extra feet and all the paint. Appropriate stain and finish restored its pristine beauty and it now occupies a place of honor in the corner of our dining room. The table top carries a large wheel design or chart which reflects the genealogical lines radiating from the Pettit and Tanner families and is suitably protected by a sheet of glass. It usually supports the replica of a Pioneer Schooner, similar to the ones on which Father and Mother were wont to travel in the olden days. Above the table hang pictures of both Father and Mother, in the original frames, just as they did when Father and Mother moved into their first home at 908 South Second West in Salt Lake City, Utah.

Father and Mother lived at 237 South Second West Street for eight years. During that time the family of two teenage stepsons and an infant daughter was increased by three girls.

Mary Isabel Pettit, Mother's first child, was born July 9, 1866. She married Henry M. Green and became the mother of two sons, William and Harry Green; and three daughters, Leone (Mrs. Howard Layton), Lucille (Mrs. Lester Glade), and Mildred (Mrs. Harrison). Mary Isabel Pettit died April 1, 1905, of a hemorrhage following the birth of Mildred.

Clara Hannah Pettit was born May 6, 1868. She died September 16, 1869, slightly over sixteen

months of age. In discussing this with Mother, I concluded the cause of death was probably Diptheria although this is not certain. At that time this disease appeared in epidemics and there was no known method of prevention or treatment. It was contagious and epidemics frequently had a high mortality. Clara was buried in the Salt Lake City Cemetery on a lot near the Sexton's home a few rods north of Fourth Avenue just east of the main entrance to the cemetery on the corner of Fourth Avenue and N Street.

Emeline Pettit was born August 31, 1870. She married Foster Jones and raised three boys: Harold, Ray, and Earl; and one girl, Grace. Emeline died October 28, 1947, age 77 years.

During the time that Mother was starting to establish her new family the first transcontinental railroad was being built and this venture would eventually permanently destroy Father's transportation business. Freighting of goods by wagon from San Pedro to Salt Lake ceased to be profitable after completion of the railroad to the coast.

The Pioneers had looked forward to a transcontinental railroad since the days when they had first started westward. In 1847 Brigham Young said a railroad was feasible and marked out a route which he believed it would follow. The Union Pacific follows that route for hundreds of miles today.

A transcontinental railroad was first considered in 1834 about four years after the first steam railroad was built in the United States. Various routes were suggested but none of the engineers or politicians came as close as Brigham Young in predicting the route finally selected.

In 1842 Senator Benton of Missouri introduced a bill in Congress to build a railroad to the Pacific and in 1850 Captain Stansbury of the U. S. Army surveyed a route which came down Weber Canyon. Between 1850 and 1854 nine different routes were surveyed. In 1854 the Utah Legislators petitioned Congress to build a railroad.

In 1860 a group of San Francisco business

men, including Leland Stanford, C. P. Huntington, the Crocker brothers and Mark Hopkins; organized the Central Pacific Railroad with Mr. Judah as chief engineer. They started building across the Sierras and imported Chinese labor to do the work.

Congress authorized the payment of from $16,000 to as high as $48,000 per mile based on the difficulty in terrain encountered. They granted this in order to assist the railroad builders and in addition granted them title to every alternate section of land for ten miles on each side of the track as a subsidy. With this financial backing, the Union Pacific Railroad organized by eastern financiers started building west from Omaha. With these high financial inducements both companies rushed their end of the project.

In 1868 Brigham Young accepted a contract from the Union Pacific to build the road from the head of Echo Canyon and down through Weber Canyon. This enterprise employed 2,500 men and made a profit of $800,000 on the contract according to Whitney's History of Utah. Other Mormon leaders contracted for and built the section from the Humboldt wells to Ogden. Public meetings were held in an effort to route the railroad south of the Great Salt Lake but the final route selected took it through Ogden and north of the lake. On May 10, 1869, the railroads met at Promontory at the north end of the Great Salt Lake.

The railroad was the major public project during these years. In planning ahead, Father could see that with the completion of the railroad he would lose the most profitable part of his transportation service. He took his mules and worked for some time on construction of the railroad in Wyoming and eastern Utah. He was paid eight dollars a day for man and team.

Undoubtedly these years were filled with worry and uncertainties. Father always planned every action far ahead. If he had an appointment he was always ready and waiting ahead of the appointed time. He taught us that being late for an appointment was as bad as stealing because the late-comer wasted the other person's time. On

one occasion when he had commended me for a project that I had completed I replied that I was just lucky. He replied, "Not so, there is no such thing as luck. Luck is the combination of careful planning and plenty of hard work."

I can imagine that during those years his problem was constantly in his mind as he trudged across the desert or lay out under the stars. He was well acquainted with the desert in all of its moods. He used to tell us that most of the world was useful if for no other reason than to hold the good parts together. His family was his first consideration. Although he loved California he always said it was, "no fit place to raise a family."

The desert was a necessary evil but would not provide the opportunities his children required even if he could scratch out a living in some places. He probably analyzed and pictured every water source as a possible home site. His childhood memories were pleasant as he remembered the Long Island coast line with abundant water, the pleasant inlets surrounded by marshes, and extensive meadows where game and fish abounded. Those memories were probably responsible for the fact that the Pettits in Utah all located along the north end of the Jordan River instead of selecting lots in Salt Lake City when it was first surveyed in 1848.

At that time the city lots were bounded on the south by Ninth South Street and on the west by Fourth West Street. The area between Ninth South and the present Twenty-First South between Thirteenth East and Fourth West was surveyed into five, ten, and twenty acre plots and assigned to those who were capable and equipped to cultivate them. This area was traversed by the mountain streams as they followed their natural channel to join the Jordan River. Red Butte Canyon Stream cut southwest across the present Fort Douglas Reservation and then roughly followed Ninth South west to the Jordan River. Emigration Canyon Stream went south of that and roughly followed the present Thirteenth South to the river. South of Emigration; the Parleys, Mill Creek, and the Cottonwood Canyon Streams eventually joined the

Jordan River. An area of varying width on the east side of the river was lowland and at the time of the spring run-off much of it was under water. Some areas were under water much of the time and produced a heavy growth of bull rushes, cat tails, and other marsh reeds. Other areas that were above the water line were covered by a tough marsh grass.

The original survey of the five acre and the ten acre Big Field Survey was completely plotted and assigned between Ninth and Twenty-first South and between Thirteenth East and Fourth West except for the area west of Second West between Ninth and Thirteenth South. I have been unable to find any recorded reason for this and can only assume that this area was so low and wet that it was felt it could not be cultivated. It was called "Spencer's Pasture" and was the community herd ground. Citizens would send their cattle down there in the morning and take them home at night.

Spencer's Pasture was about three-quarters of a mile south of Father's home at 237 South 2nd West and about half a mile south of the old Pioneer Fort.

Knowing the desert was totally unfit, and dreaming of a pleasant childhood environment along the Long Island shores, Father had no fears of the marshes. He knew that with careful planning and plenty of hard work the marsh land could be reclaimed.

We find no record as to the time Father first undertook to reclaim a home site for himself, but there is recorded in Book G, page 551, in the Salt Lake County Recorder's Office a decision of the Probate Court that decreed Edwin Pettit to be the lawful owner of Lots 9, 10, 11, 12, 13, and 14 of Block 24, commencing at the northeast corner of Daniel Spencer's Pasture, 8.6 rods west of the west side of Third West, thence south 39.3 rods, thence west 40 rods, thence north 39.3 rods, thence east 40 rods to the point of beginning. This document signed by Daniel H. Wells was dated January 7, 1873.

On July 25, 1873, a warranty deed by Daniel

H. Wells, Mayor of Salt Lake City, conveyed the above described property to Edwin Pettit as grantee, for the consideration of Thirty-Two Dollars and Fifty Cents.

The description states that his property commenced 8.6 rods west of the west side of Third West Street. At that time the present West Temple Street was called First West. Later the name was changed to "West Temple" just as the present Main Street was formerly called "East Temple." With this change of street names Third West became the present Second West Street.

We have no information as to when Father first started to improve his "farm." The fact that the east side of his big log barn that stood for so many years was located 8.6 rods west of the west side of the present Second West Street would indicate that it was before 1873.

With the completion of the transcontinental railroad in 1869 the leaders in Salt Lake City promptly began plans to bring a branch railroad, The Utah Central, south from Ogden to Salt Lake City. Work began on May 17, 1869 and was completed January 10, 1870. Upon its completion Brigham Young organized a company to build the railroad on to Southern Utah. Numerous small communities had been settled in the southern part of the Territory and improved transportation for them into the State Capital, Salt Lake City, was essential for their permanent growth and development.

At the same time a major Church project was being delayed due to poor or impassable roads from Salt Lake to the mouth of Little Cottonwood Canyon where the granite blocks for the Temple were being quarried. The Temple had been commenced in 1853 but progress was slow since the large granite blocks had to be transported by ox teams over roads that were difficult at best and impassable in wet weather. An effort had been made to build a canal to float the heavy blocks on barges but it was impractical; therefore a railroad to the south with a branch through Draper to the granite quarries would expedite the Temple project.

On April 4, 1872, Brigham Young as President of the Utah Southern Railroad Company brought before the Salt Lake City Council a petition asking for a grant of a right-of-way through the corporate limits of the city, viz: "Beginning at the terminus of the Utah Central Railroad thence south on Third West Street to Ninth South Street, thence east on Ninth South Street to Third East Street, thence south on an open street through the five-acre plat A to the southern line of the Corporation." On the motion of Alderman Clinton the right-of-way was granted.

Grading of the railroad along Ninth South was commenced. This grade provided a substantial levee along the north side of the Red Butte Stream and confined it to a straight channel along the north side of Father's property. This facilitated his control of the spring run-off which he diverted over his lowland. The spring floods brought large quantities of mountain soil which settled out as the water spread over Father's land. As a result his marsh and swamp lands were built up and overlaid by a rich soil varying from a foot to three feet deep. Father always said that he made his own land and when we dug holes he would point out where his soil overlaid the original natural marsh land. "His" soil was a red sandy loam from Red Butte Mountains. Below that was a black decomposed organic soil almost like peat.

It so happened that this right-of-way was never actually used as such. It ended on Third West Street at the northern boundary of Father's property.

Book J, page 636, in the Salt Lake County Recorder's Office, records a deed from Edwin Pettit, grantor, to the Utah Southern Railroad Company, of a right-of-way, 2.8 rods by 46 rods, running southeast along the railroad. It was dated June 10, 1875. The consideration was $500.

The same day a deed was filed (same book and page) showing Elias Smith as grantor and Edwin Pettit as grantee, transferring 2.11 acres, described as 8.6 rods by 39 rods, along the eastern side of the ten acres that Father had received by

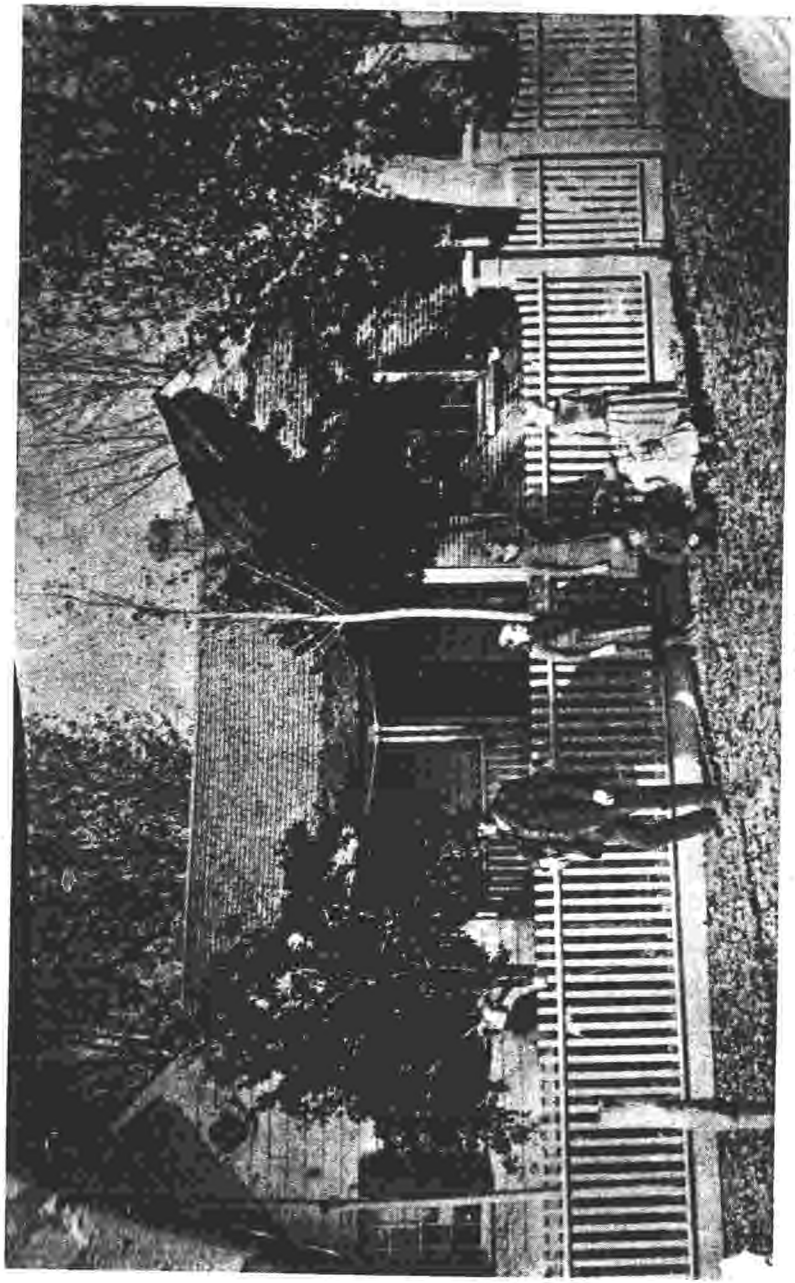
warranty deed from Mayor Daniel H. Wells on July 25, 1873. Father paid $500 for this title.

Elias Smith was the Territorial Judge and apparently this was a conveyance of property that Father had improved as a homestead and his title was confirmed by the Federal Court. On June 9, 1876, the City Council appropriated $2,500 to pay Daniel H. Wells for his extra services rendered in connection with entering Salt Lake City Townsite. At this same meeting the Walker Brothers were given permission to liberate 100 pair of English sparrows to help control the fruit tree pests.

The foregoing documents indicate that Father claimed the ten acres he received on July 25, 1873 as well as the 2.11 acres he received on June 10, 1875, as a homestead. He improved them in such a way as to entitle him to full ownership. He now held the entire tract by warranty deed and sold the railroad a right-of-way 2.8 rods by 46 rods which cut his holdings into two parts. The railroad ran diagonally through his farm.

Apparently Father had started his improvements before receiving final title to his land. He states that he moved to the farm in 1872. His improvements consisted of a large log barn possibly 25 to 30 feet square wherein he stored the hay. On its north side was a lower shed where Father kept his buggies and better equipment. Along its west side was a "lean-to" stable where the cows and horses were kept. The hay barn was open between the logs and we always thought that was the sweetest place on the farm. It was a popular spot to sleep in real hot weather. The chickens hid their nests in the hay. I still remember when Uncle William and his daughters came to visit us about 1896 and I was told to drive all the ducks into the barn where mother and cousin Jessie plucked them clean to make feather pillows.

Father built a three-room house of lumber, set back about twenty-five feet from the street. The canal ran along the north side of the property and Father cut poplar "whips" at his cousin Lorenzo's farm on the Jordan River. He planted them along the north side and the north hundred



1893
908 So. 2nd West, Salt Lake City
HOME OF EDWIN PETTIT and REBECCA H. PETTIT

Mother Father Fannie Nellie Emaline
Jesse R. Wm. A. Elsie

and fifty feet of the ast side of his property. These grew and when I was a child they were so large a man could not reach around them. Father built a brick granary on the north line just west of the house. The first floor was about three feet below the ground level and it was here that loads of potatoes and other root crops were stored. It also had room for hogsheads of molasses and shelves for the milk and cream and the bottled fruits. The upper room had an east window and a west door that opened onto a roofless porch. When I was a child he would bring in wagon-loads of pork carcasses and Brother Knight, an old man with a long white beard, would come down and cut them up for curing. The hams and bacon were hung on wooden bars in a large round keg-like room about five feet high. The door was closed and a fire of oak wood was built on the opposite side. A flue directed the smoke into this smoke room. I well remember this smoke house because by the time I came along we had neighbors and their chickens came into our garden. I don't know how old I was but I drove their chickens into the smoke house and closed the door. I still remember the commotion when the doors were opened to bring out the hams and the chickens were found. I don't believe I was spanked but I always had a guilt complex after that.

The family soon outgrew the three room house, consisting of a large living room--kitchen and two bedrooms beside the front porch. Later two more rooms were added on the north side of the living room. There was also an attic with a clover leaf shaped window at the east end. This was used as a bedroom for the boys. One of my earliest recollections is that of being helped down the ladder leading from this attic room and being picked off the ladder by someone below. I believe we slept on the floor.

Father planted fruit trees in front and on both sides of the house. Apples, pears, plums, currants, and bushes prospered but stone fruits, such as peaches did not grow well. A row of apple trees along the south side of the house served as excellent support for a hammock. One of these

apple trees eventually died leaving a hollow which Mother filled with wood ashes and then trickled water over them. This was later used to make soap. This homemade soap was cut into bars and dried and had "real authority." I still remember its "bite" as it was used to clean my grimy, chapped hands. There was never a shortage of grease for soap making. Mutton tallow treated our chapped hands as well as our shoes. Our Sunday shoes were first coated with soot from the inside of the kitchen range before being rubbed with the tallow. This same type of tallow was used for our candles. I remember Mother stringing the candle molds with the string wicks and then filling them with the melted tallow.

A picket fence along the front of the house protected the lawn from the herds of cattle that were frequently driven past. A gate supported by heavy posts opened onto planks that led to the front porch. I remember how I studied those posts and the fence for the signs that Father said the tramps and Indians left to indicate this was a dependable place for a meal. No hungry person was ever turned away without food. The tramps had to cut wood or work for their food but the Indians congregated on the canal bridge and waited while their chosen representatives came to the door in pairs. These were usually squaws who frequently carried a papoose strapped to a board on their back. They always asked for sugar and coffee but left with bread and meat.

The barnyard and pasture always had cows with their calves and the necessary horses or mules. Father had a reputation for being an expert with sick or injured horses. He would bring them home and nurse them until they were restored to usefulness. I remember a neighbor who lived across the street had a beautiful black carriage horse. At the time I was reading "Black Beauty." Another horse kicked it in the hip and made it lame. It was kept in the orchard until the owner despaired of curing it. Then Father brought it to our place and I watched him adjust special shoes and massage the injured leg. When the horse was finally able to walk he decided to take it out to a

farm he had bought in Hunter. Father and Mother rode in a buggy while I followed astride the lame horse. By the time we reached Twenty-first South and Redwood Road I was suffering more than the horse. I was sure I would never be able to sit down again.

Father took pity on me. He took me into the buggy and turned the horse loose without a bridle. Much to my surprise when I went to the farm gate that evening the horse was waiting to get in. Father laughed and said that was what is called "horse sense." The horse knew where he could get a good meal.

Back of the barn was a corral and pasture. In the spring it was necessary to watch the cows. They readily became bloated after eating the fresh new growth. I did not enjoy the job of running after them trying to get them to eliminate the accumulated gas. When exercise failed they would lean against a fence while Father would locate the proper place for surgical treatment. His long blade knife was always sharp and when he plunged it into the proper place the gas would whistle as it came out. I knew that I would never be tough enough to do such surgery. The branding and dehorning of the cows was not such a difficult job but it required help to tie the animal down.

At one time a new calf was born in the pasture at the place the surgical proceedures were usually performed. It was a black heifer and I was the proudest boy in town when Father gave it to me. No calf ever had more personal care. It could do no wrong. When dirty I curried it and washed it. When half-grown it came into the corral covered with mud. I proceeded to curry the dried mud off with the horses' curry comb. It reacted by jumping over the log fence. Since I was standing directly behind the calf both hind feet hit me in the stomach. The corral was not an attractive place in wet weather and when I arose I was far less attractive than the muddy calf. Father laughed and said, "Always remember that the gentlest animal has a dangerous side. Avoid that side and don't blame the animal."

This calf was the first donation I ever made to the Church. When her first calf was born Father told me that the Bishop of Hunter Ward needed her to help finance the building. The Bishop received her but I doubt if it was a "free-will offering" on my part.

Cows that were unmanageable at milking time due to tender or sore udders frequently ended up in our pasture. Some of the best milk cows we ever had came to us in this way. Father would demonstrate how they should be handled then my brother Ray and I would take turns milking them. I admit that many a time both milk bucket and milker were upset. Ray learned his lessons much better than I did.

The rule was that the animals should receive first consideration. At one time Father and Mother took me to visit the Whites in Farmington. On the way home I got "car sick." Father let me out to run along side while the horse walked. As a result we were late in getting home. My older sisters understood the family rule about neglect of the animals. At dusk when the milk cows came to the pasture gate to be milked my sister Lillian, who I doubt had ever milked a cow, felt duty bound to relieve the poor cow. She drove the cow into the barn but had not taken the milk bucket with her. When she turned to go for the bucket the cow returned to the pasture. Lillian again drove her into the barn and looked for something with which to tie the cow in the stall. No rope being handy she tied the long hair of the cow's tail to the upright bar alongside the stall and went to the house for the milk bucket. When she returned the cow was gone but the tail was still there. I need not say that Father did a late milking that night while Mother comforted the weeping would be dairy-maid.

With a growing family, an orchard and a garden were a necessity. I never remember being hungry except in the spring. By the time I came along the winter food supply was a voluminous item. Milk, meat, poultry and dried foods together with the root crops occupied considerable space. Often the cellar was overfull and outside pits contained potatoes, carrots, etc. A barrel of sourkrout

1875
about

EDWIN PETTIT

REBECCA HOOD HILL PETTIT

made by chopping the fresh cabbage with a spade did not last long. By spring we were ravenous for fresh greens. When the mustard started to grow along the ditch banks it was a welcome addition to our table. Dandelion greens and a bitter root beer made from the young dandelion roots were a good spring tonic but did not supplant the sulphur and molasses. I determined that when I became head of a household I would never permit bacon or ham to be included in my family's diet. Sausage spiced and stuffed into long cloth tubes made of muslin was acceptable but no other pork products satisfied me. During cold weather fresh beef could be hung in the open-back summer kitchen but in the summer it was only available when someone killed a calf and shared with the neighbors. Father was a good provider of foods but clothing had to be carefully conserved. In summer a pair of denim overalls was all that was necessary.

In the eighteen years after the family moved to 908 South Second West Street eleven more children were born. Richard and John Bush were the oldest. John Bush died on September 5, 1893, in a hunting accident in the hills northeast of Lehi. Richard took up a homestead on Clover Creek about fifty miles southwest of Salt Lake. In Tooele County he raised a large family. Mother raised all but two of the fourteen children she brought into the world.

Mother's first son was born February 28, 1872. This was the year the family moved to the new home at 908 South 2nd West Street. I find no record stating where Edwin Pettit Jr. was born but it was probably in the little house at 237 South 2nd West since February is usually a cold winter month in Salt Lake and establishing a new home entailed more difficulties at that time due to poor roads and muddy fields.

Mother brought forth ten more children in the next eighteen years. In all she bore fourteen children, ten girls and four boys. She raised all but two to maturity. Clara and Florence died in infancy as stated heretofore.

Lillian Pettit was born August 5, 1873. She

married Ben Birkinshaw and raised a large family. She died January 20, 1941 at age 67.

Daisy Elizabeth Pettit was born September 28, 1875. She married Cassius C. Cumming and after his death on October 27, 1931, she married Robert J. Livingston. She had no children and she died May 2, 1949.

Florence Pettit was born January 25, 1877, and died April 10, 1877.

Nellie Pettit was born February 10, 1878. She married Thomas Frances Harry Morton and became the mother of one son and two daughters. She died September 13, 1952.

Fannie Rebecca Pettit was born July 9, 1886. She died January 8, 1908 of Nephritis having never been married.

Archibald Newel Pettit was born June 18, 1882. He married Genevieve Johnson and raised a large family of six girls and six boys. He died October of 1958 at age 76 following a thrombosis in his leg.

Elsie Pettit was born August 1, 1884. She married Rudolph McKnight and raised two daughters and one son. She lives in Palo Alto, California. (June 1961).

Jessie Raymond Pettit was born July 25, 1886. He married Phyllis Clayton and they had five children: four boys and one girl. He died June 6, 1949, in Los Angeles, California of a malignant lymphatic tumor.

Winnifred Pettit was born May 3, 1888. She married Bertram F. Reeves and they raised two daughters. She lives in Salt Lake City, Utah (June 1961).

William Alfred Pettit was Mother's fourteenth child. He was born July 27, 1890. He married Laura Mildred Tanner and they raised five children: four boys and one girl. He lives in South Pasadena, California (June 1961).

In addition to her own fourteen children Mother raised Alice Pettit who was born February

27, 1861. She is the daughter of Father and his first wife Maria Pettit Bush. Alice married Adam Walker and lived at Clover Creek in Tooele County, Utah. After he died she married Thomas Morgan and moved to Tooele, Utah. After his death she married Morgan Meecham. She died February 8, 1923.

In addition to the above Father and Mother raised Richard Bush and John Bush; sons of Maria Pettit and her first husband John Bush.

This made a family of seventeen to provide for. Father was a good "provider." There was never any shortage of food. That could be provided by hard work and good management. He taught us that accepting charity was a disgrace if a man was in good health. I never remember a time when food and products of the land were not being distributed outside of the home. The Bishop received the surplus production to feed the widows, the orphans, and the needy.

Clothes were a different story. Father never raised cotton or other fibers. Cloth represented a cash expenditure. While he was freighting he brought cloth from California but after he anchored his activities in Salt Lake and produced a family he, like other residents of Utah, felt the shortage of cash. Produce sold for small amounts of cash. I remember when Mother had a weekly cash budget of two dollars. This covered spices, thread, and other store items. The girls probably suffered more than the boys.

Every member of the family was taught to work and provide his own clothes. Rags were saved to make rag carpets. The girls were always sewing. Lillian became an expert seamstress. I was proud to deliver her handiwork to the homes of the wealthy who lived on Brigham Street. I felt like a potentate when I walked up to the front door of Colonel Wall's residence to deliver one of Lillian's creations. I was shocked however when she wore a tailored suit and a hard derby hat.

Emeline was the milliner. Her hats were wonderful to behold and when she accepted a

position with one of the downtown stores I was sure she would soon be the manager.

The girls were all artistic and creative. Nellie was a painter. Her landscapes and portraits were worthy to be hung in the best "parlors." Later she took up china painting and taught Mother. Mother painted at least one piece for each of her children. Nellie also taught school in Butlerville at the mouth of Big Cottonwood Canyon for some time. She rode home on weekends on a bicycle. This was a distance of twelve miles.

Elsie became a stenographer and worked for the Deseret News. I was sure she was extra smart to be able to write and read such complicated characters.

Daisy was a saleslady in a Main Street store for women.

Edwin was my hero. He was the oldest boy and could handle any horse no matter how wild it might be. He did not always agree with Father on the best method to employ. He believed that a man should teach the horse that he was the master. Father believed that quiet kindness was the best method. At one time Father objected to Ed's methods so Ed got on his horse and left home. He was gone for two weeks and when he returned his horse was perfectly docile.

The children all received as much schooling as was available if they desired it. The younger ones went to the L. D. S. College or Business School. My first experience in school was when I was about five years old. I accompanied Winnie (Winifred) to school about a block from home. It was a one room with all grades together. In mid-morning a neighbor who lived nearby came to school and complained that some student had reached through her iron fence and picked some of her flowers. When the culprit was identified the teacher stood him on the table in front of the class. She had him open his mouth as wide as possible and placed a piece of chalk between his teeth leaving him there until the noon recess. This prejudiced me against that school and I entered the Grant School when it was first built and entered with

fear and trembling.

As the family grew the city began to encroach on the Pettit farm. Father realized that before long his boys would not be able to make a living on his limited amount of land. He purchased forty acres about twelve miles southwest of Salt Lake City in Hunter. It was in section 34, 1 South and 2 West. The warranty deed from William Price and Mary Price to Edwin Pettit is dated May 3, 1887, and conveyed 40 acres to Father for a consideration of $700. Access was over an adjoining property on the east. On January 5, 1895, a warranty deed for twenty acres is recorded granting title from Charles Wilkins to Edwin Pettit.

When first purchased the canal from the Jordan River was not completed and Father hauled water in barrels to start his orchard. With the addition of the last twenty acres he obtained frontage on what is now 33rd South. When the interurban street car lines were later built, the line crossed Father's old farm and a station was built and given the name of Bellows.

A well was dug and equipped with a windmill. A large barn and a two-room brick house were built and when brother Ed was married he moved into this house. Here they raised hay, grain, pork and beef. Father drove from Salt Lake City in a buggy to help Ed but Ed ran the farm. Hay brought ten to twelve dollars a ton delivered in Salt Lake City. Fruits and vegetables supplied the family and the Bishop but Ed was ashamed to accept money for fruit or vegetables. Wagon loads of pork carcasses were brought to our granary in Salt Lake City and cured for use. Sorghum molasses in large barrels were stored in our cellar. When Father returned from the farm he would stop at our back porch and Mother would indicate what fruit and vegetables she could use. The balance would be delivered to the Bishop. The first Bishop I remember was Bishop Samuel T. Seddon. Wheat was sacked and brought in by the wagon load. It was quite an excursion when I was permitted to ride on top of the load of wheat to the mill where it was to be ground. The return trip was riding on sacks of flour. We usually

went to a mill on the north side of Ninth South Street just west of Ninth East Street. Grain direct from the farm was taken to Hustler's flour mill on the west side of State Street north of 33rd South Street. Here the stream from Mill Creek Canyon provided the power for grinding the grain.

The sugar cane grown on the farm was pressed on the farm in a mill powered by a horse walking in a circle. It was occasionally my job to ride the horse and keep it moving. The same horse power was used to thresh the grain and stack the hay.

Father was proud of his orchard in Hunter. He planted it before the canal was finished and hauled water for the new trees in barrels. He propagated some trees from seed and grafted choice varieties on to the seedlings. This was before the development of many of the modern varieties which are so popular today. He was particularly proud of a large orange freestone peach tree which he grew and whose fruit he was sure would win a first prize if entered at the State Fair. The apricots were "woody" but had a good flavor. Mother dried the pits and used them as nuts on special occasions.

Hay was the important cash crop. When hauled to the City, twelve miles away, it sold for fifteen dollars a ton. Twenty dollars a ton was high; and frequently only twelve dollars a ton was received. Two ton made a big load and it was a full day's work to deliver it.

Hogs provided a dependable crop. A pasture of about three acres of alfalfa with a water ditch provided an ideal place for their development. Surplus milk, fruit and vegetables provided a food supplement for the hogs and they were then fattened on wheat.

Butchering time was exciting. A large cast iron kettle was mounted over a wood fire. A tripod of three tree branches supported a block and tackle. The pigs were cornered and a chain attached to the hind legs. Their throats were cut and after bleeding, the carcasses were immersed into the kettle of boiling water. The hair was then scraped off

and the "innards" removed. Carcasses by the wagon load were hauled to the city for disposal; either to butcher shops or processed in our old granary for family use. Beef was sold "on the hoof" but unwanted calves were sold to the city butcher shop for veal when about a week old.

Potatoes and root crops, as well as apples were stored in earth pits lined with straw.

Fences were built with cedar posts cut from the near-by hill sides. I was thrilled by one of the experiences of my brother Ed when cutting cedar posts. He slept on the ground in a small tent where he kept his supplies. One moon-lit night he awoke to see a mountain lion along side of his bed eating his food supplies. He said he was afraid to move until his visitor had left.

Snakes were frequently found near the house. One time Ed's wife Lou entered the kitchen to discover a rattle snake under the table. There was no excitement. Using a long handled broom she was able to push it out of the kitchen door.

Completion of the railroad into California opened a new era for the west. Thousands of easterners now had an opportunity to see the land of their dreams. The builders of the railroad became the political as well as the economic masters of their territory. The land grants received as a subsidy for building the railroad made Leland Stanford, Mark Hopkins, C. P. Huntington, the Crockers and their associates all powerful Masters of California. They ruled the State for their personal benefits and became truly the "Railroad Barrons." They were able to control even the smallest details in the lives of individuals within the State's communities.

Huntington lived in a state of luxury in New York while his associates controlled the local affairs. They sold land to the immigrants but retained titles pending final surveys. Raw land was purchased with the understanding that the price would be around $2.50 to $5.00 an acre. Satisfied with raw land values, settlers built homes and cultivated the land. When the surveys were completed the railroad charged them for

improved land at $40 to $50 an acre. Many refused to pay. The courts, controlled by the railroads, ordered their eviction. Marshals, carrying out the orders of the courts, met armed resistance. A miniature rebellion was suppressed with the loss of many lives.

Southern California was a virgin territory with millions of acres of productive land beyond the control of the Railroad Barons. In 1887 the Santa Fe Railroad completed a line to Southern California. Thereupon the two railroads, the Southern Pacific in the north and the Santa Fe in the south, started a rate war. Fares from Kansas City to Los Angeles were reduced from $100 to $95. The Southern Pacific cut their fare to $85. The war was on. Finally the fare reached $6 and for a short time a person could travel from the Mississippi to the Pacific for $1 (One Dollar).

Land values boomed. New cities were layed out and advertised in the East. Promoters even tied oranges on the brush and published such pictures with their advertisements in the East. They sold raw land as bearing groves. The San Gabriel River, which rarely has water in it, was pictured as a navigable stream with steamboats serving the new cities. Lots changed hands many times in a single day with each owner (?) making a profit.

Thousands of people came West although the boom died out in 1888.

Salt Lake profited by the western migrations. Garden City was surveyed and lots sold about four miles west of Redwood Road on Thirteenth South (then Tenth South). An electric car line was built starting on First West at Second South. It followed First West to Ninth South thence west to Second West; thence south to Thirteenth South; thence west across the Jordan River to Garden City. Advertisements in Eastern papers stated that Salt Lake City was in the suburbs of Garden City. A pickle factory was built but very few homes were ever established in Garden City.

The street car passed along the eastern frontage of Father's 12½ acre farm.

EDWIN PETTIT FAMILY
1893

Fannie Emaline Mary Elsie Lillian

Coates and Corum, early real estate subdividers, purchased all but about two and a half acres of Father's farm in October of 1889. They opened Third West from Ninth South to the southern boundary of the farm. Aberdeen Street, now American Avenue, was opened between Second and Third West. Gale Street was opened from Ninth South to Aberdeen Street along the west side of Father's retained land. Houses were built on the new streets. Some on Third West were rather pretentious. Foundations were built for two large public buildings west of Third West and south of Ninth South but these buildings were never completed. Coates and Corum subdivision was one of the earliest and most successful subdivisions in the city.

The money Father received from this project enabled him to finance the purchase of the farm in Hunter and enabled him to loan money to Dan Hunter and others who lived across Second West. He took mortgages on Hunter's lots as security. Later these lots were deeded to Father to cancel the debt.

Ed moved onto the farm in Hunter when he married December 27, 1894. The first forty acres were purchased May 3, 1887 from William Price and Mary Price for $700. January 5, 1895, an adjoining twenty acres were purchased from Charles Wilkins.

A ditch separated Father's land from a farm of 160 acres adjoining on the west. This farm had a two story house facing 33rd South and also large barns. The front path had a rose arbor of yellow roses that were the grandest sight in that area.

In April of 1895 Father purchased this farm. The County records show that he paid $3, 999 for the 160 acres with all of the improvements. It was all under cultivation in alfalfa and grain and had a good water right from the canal that ran along the southern border. Father had helped to build this canal. There were three grantors in this sale. Each received $1, 333 for their one third interest. The National Bank of the Republic, Stephan Hays, and William McCormic were

the grantors and Edwin Pettit grantee. He paid cash to each of them. On December 3, 1895, Father conveyed 40 acres with choice frontage on 33rd South to Ed. It was all in alfalfa.

Ed lived on the farm for eight years. At the turn of the century (1900) the Salt Lake Valley suffered a severe drought. Utah Lake was so low that very little water entered the Jordan River. Farms in Granger and Hunter failed to produce due to lack of water. About 1902 Ed took a job at the Highland Boy Smelter in Murray and moved his family to Taylorsville. In 1903 prospects for water were still bad and Ed went to Raymond, Alberta, Canada where his family later joined him. He returned to Salt Lake in 1906 and entered the building business. At this time he reconveyed the forty acres in Hunter to Father.

June 9, 1905, Father sold his original sixty acres in Hunter to George Feulner for $3,000. On July 31, 1906 he sold the balance of 160 acres to L. J. Bello for $7,450.

Father was now seventy-two years old. He was in good health but no longer able to follow strenuous activities. He built a modern brick house at 918 South 2nd West which he rented for one year to the Starburk family then he moved into the new home.

Mother's oldest daughter Mary died giving birth (placenta praevia) on April 1, 1905 and Mother took the baby Mildred Green to raise. This was an arduous task for a woman sixty years old. She still had part of her family at home to help her. Ray was in Switzerland on a mission but her youngest son William and six daughters were still at home. Mary's family including her husband Henry Green and four children lived just across the street. Mother took the responsibility for both families.

At the time of Mary's death the family was still living in the old home at 908 South Second West. Food formulas for babies were still of a primitive home made nature. There was no such thing as the modern balanced dried formulas or the additives that are available today.

AWARD

JULY 24, 1897
TO
EDWIN PETTIT

918 South 2nd West, Salt Lake City
1906

912 South 2nd West, Salt Lake City
1921

Mother prepared Mildred's food by baking graham bread. This was dried, then powdered and again baked into bread. This process was repeated several times then the resultant ground material was added to scalded cows milk. This was fed the baby. Later a condensed milk was put on the market. Since this contained a high percentage of sugar the babies usually became quite fat. Mother always worried about excessive amounts of sugar in a baby's diet. A common pacifier for a baby was made by placing granulated sugar in a piece of cloth. This "sugar tit" was readily accepted by the baby but often caused gastro-intestinal upsets. Mother was scrupulously clean in all things. That is probably the reason that she raised twelve out of the fourteen that she brought into the world. Mildred Green prospered and was a true joy to the entire family.

Nellie was married to Thomas Harry Morton from the old home on September 6, 1905 and went to Philadelphia with her husband who was studying medicine at the Medico-chirurgical College. Dr. Thomas H. Morton graduated in June of 1908 and returned to Salt Lake to practice medicine.

Father moved his family into the new home at 918 South Second West in 1906. Lillian was married to Benjamin Birkinshaw by Bishop Samuel T. Seddon on April 23, 1907, in the parlor of the new house. Emeline, her older sister, had married Foster W. Jones on September 25, 1901 in the old home.

The family had been immune from serious illness up to this time. Mary had died on April 1, 1905 in childbirth but serious illness was unknown in the family. Father was subject to "lumbago." During an attack he would stretch out on a bed and Mother would apply heat and massage his back. A hot toddy was the usual medication. If this was not sufficient the Bishop was called. The Elders would annoint Father with oil, then bless him and shortly he would be up about his usual activities.

In 1908 Fannie became ill. Dr. Charles Wilcox was called but she continued to get worse. It was diagnosed as "Bright's Disease," a chronic

kidney ailment for which no curative treatment was known. Fannie was a beautiful girl, 28 years old, with a quiet loving disposition. It was a real shock when she quietly passed away on the evening of January 8, 1908.

I stood outside her door wondering exactly what was happening when she died. No doctor was present; just Father and Mother and the older girls. It was late at night. The ground was covered with snow and my dog was howling in the back yard. I wondered if dogs knew more than humans. I was just ~~past~~ eighteen years old and felt really mature when I was assigned the task of going down to Murray on the street car to get a deed to a new cemetery lot for the family. Father owned one half a lot where his two infant daughters were interred but now a full lot was desired since the family was growing up. Arthur Townsend, a relative of Harry Green, operated a large store in Murray. He owned a lot adjoining the section of the City Cemetery reserved for public exercises. The official flag pole was located there. Arthur felt that he had no use for this lot so Father purchased it and I was delegated to go after the necessary papers.

Fannie was layed out in a beautiful dress and casket in the front bedroom. Her funeral was held in the old adobe chapel of the Fifth Ward on the southwest corner of Seventh South and Third West.

Bishop Seddon conducted the services. A friend of Fannie's spoke at the services. He had served as a missionary in California where Fannie had met him. He compared her to a beautiful flower that had been cut down at the peak of its beauty. I was quite impressed at his speaking ability and was puzzled after the services when my sisters seemed to be shocked by his words.

The carriages and the hearse were beautiful. Even the horses had an unreal aura about them but the mud was deep and the trip to the cemetery endless.

Father had really retired before 1900 but retained the remnants of his home farm until 1906. On March 5, 1906 he sold a fifty foot lot on the

1908

WILLIAM ALFRED PETTIT

corner of Gale Street and Ninth South to Maude Lester for $600. Her husband operated an ice delivery business. This cut into Father's pasture. Later that year he sold a fifty foot lot on the south end of the pasture to Karren Raby for $400. Sister Raby was a widow with several children. April 20, 1908 he divided the balance of his pasture among his three sons: Archibald, Jesse Raymond, and William Alfred were each given a fifty by 165 foot lot. Facing west on Gale Street, Arch built on his lot next to Lesters. Ray built a three unit brick on his lot.

William had received a call from "Box B" the Office of the Presidency of the Church, calling him to go on a Mission to Switzerland and France. His lot on Gale Street lay idle until after he returned home on February 16, 1911. Some time after that he built a brick house on the lot and sold it to Jesse Drury who later became Bishop of the Fifth Ward.

Arch built a house on the rear of his lot and later traded it for a small farm east of Murray.

Ray, who had returned from a 30 month Mission to Switzerland, built a three unit brick building on his lot and rented two units. He married Phyllis Clayton and moved into the south unit where his first children were born. He had entered a partnership with Jack Reeves forming the Reeves-Pettit Plumbing Company which proved a very successful venture. They received lucrative contracts for installing plumbing and heating in many of the new Church buildings. Ray had been set apart as Bishop of the Fifth Ward.

William left for his Mission accompanied by Owen Horsfall, a second cousin, in September, 1908.

Father was harvesting the rewards of a long strenuous life. Now in his seventies he was subject to occasional fainting spells. This caused the family much worry. Dr. Morton told them that he would never live to see his youngest son return. In this he proved them wrong as he gradually overcame these "spells" and lived another sixteen years. He took great pride in his family and took

life lei[illegible]ly. He enjoyed an occasional trip via the train to his old home in San Bernardino. His nephew, Randolph Seeley, still lived in Highland, a suburb of San Bernardino. He also went to visit his brother William in Illinois and visited his old home on Long Island.

Father had turned over the remainder of his San Bernardino property to Randolph Seeley who was the son of Father's sister Mary. She had brought Father from Nauvoo. Randolph usually sent a box of the largest navel oranges to Father at Christmas time and he and his sister Arbreela frequently visited in Salt Lake. The Seeleys, Wellington and Justice Seeley who had accompanied David Seeley and Father to Southern California in 1849 and 1851, had settled in Sanpete County, Utah. Their families made Father's home in Salt Lake their headquarters when they came to Conference. In earlier days they drove up and our yard was filled with wagons under which the men slept. The women slept in the house. Many of them slept on the floor. Father enjoyed these visits even after the railroads had supplanted the wagons.

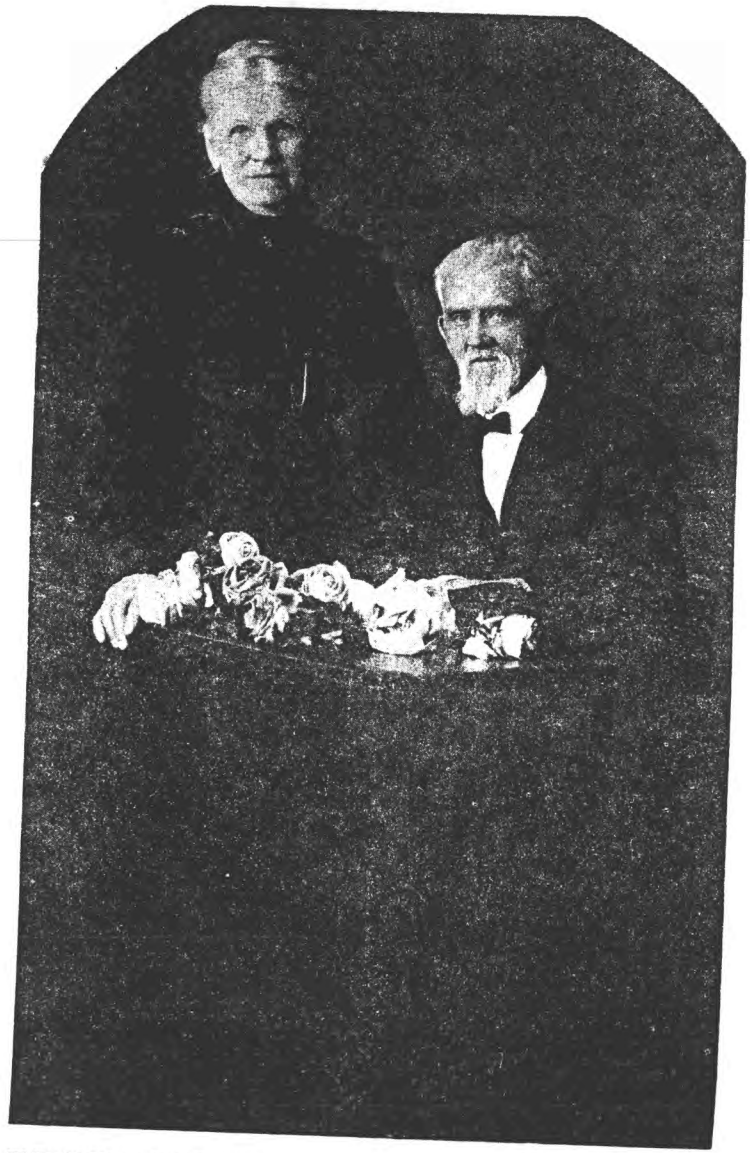
In 1921 Father was eighty-seven years old. He was vigorous and liked to walk but did a limited amount of reading although his vision was good. Becoming bored by this limited activity, he collaborated secretly with Mr. Turnbow, an old associate of his freighting days. They procured a white top wagon and a team of horses and were preparing to retrace their old freighting route to Southern California before the family discovered what they were doing. It took considerable persuasion before Father abandoned this plan. He was sure they could make the trip and only consented to change when I agreed to take him as far as he wanted to go in my car. I was practising medicine at this time and made my calls in a Dodge Roadster. The plan was to cover the old route that was familiar to him between 1849 and 1868. We were to stop at each of his old camp grounds and visit all of his old friends along the way.

Our first stop was at the point of the mountain below Sandy about fifteen miles from home. He was satisfied just to see what changes had been

1937

RANDOLPH SEELEY

GOLDEN WEDDING ANNIVERSARY
October 20, 1914



EDWIN PETTIT and REBECCA H. PETTIT

made. We visited with his old friends in Pleasant Grove and Spanish Fork. On entering Juab County north of Nephi, just after crossing the point of the mountain below Payson, we came to a long row of cottonwood trees. Some distance to the west we could see a small lake. Here he selected a site under the trees and made a fire. He cooked a meal then rested on an army cot we had brought along. That night we slept in the old hotel in Nephi. He objected that it was an unwarranted luxury.

The following morning we drove through Salt Creek Canyon to Mount Pleasant where we stopped to visit with Aunt Mirandy Peel. That evening we visited Mrs. Wilcox who was ninety-seven years old. She had traveled in the same company with Father from Council Bluffs to Salt Lake in 1847. I was a privileged audience to a happy meeting and learned much from their reminiscing. Grandma Wilcox, who was totally blind, had never learned to read but she had a phenomenal memory. They laughed about small incidents of the long past journey. It was there I learned of the delay in crossing the Platt River because the early rising sun blinded the oxen and they refused to enter the water. After three days delay they crossed readily in the evening. Mrs. Wilcox could even remember who milked the cows and cooked the meals. Apparently they had plenty of butter most of the time by placing the cream from the evening milk in the churn which was fastened to the back of the wagon. The resultant buttermilk was a delightful luxury while the fresh butter compensated for other dietary deficiencies. There I learned that as a boy Father was a quiet willing worker who always carried his share of the work and never complained at any hardship.

Father enjoyed the fresh raspberries in Aunt Mirandy's garden but they upset him and he insisted on leaving at daylight the next morning.

We stopped in a patch of sagebrush and Father cooked breakfast over a small fire. Here he instructed me on the fine art of making a proper fire both for cooking and warmth. He also included instruction on how to make a fire and

not attract the attention of unwanted visitors.

While visiting in Spanish Fork on the way home a storm blew up. Thunder and lightning played along the foothills. Father was not worried. He said it would not be his first experience in traveling in wet weather. Jokingly I suggested that we might run away from the storm. He laughed but we were able to keep ahead of it all the way to Salt Lake. I bundled him up in a blanket since we were riding in an open roadster and he kept me informed as to the progress of the following rainstorm. On arrival at home without getting wet he said, "Well I guess those contraptions are good for something besides hauling manure."

Mother enjoyed staying at home while Father made his trips. Occasionally she and some of the girls accompanied him to Southern California. She made a trip alone to visit her sister Hannah in Colonia Dublan, Mexico. On their visits to Southern California they enjoyed staying at the Gates Hotel on the southeast corner of Figueroa Street and Sixth Street in Los Angeles. Here he was interviewed by the Los Angeles Times for a feature article as an early Pioneer to California. The article gave an outline of his life and his arrival in the State with some of his early-day experiences.

Father's youngest child William returned from his Mission on Father's birthday, February 16, 1911. Father was seventy-seven years old. He was in good health. Mother, who was eleven years younger than Father, had taken up china painting under the tutelage of her daughter Nellie. She painted a few cups and saucers for each of her children. Daisy was living at home with them at 918 South Second West. William returned to the family home.

Father and Mother taught their children that they should always be prepared for anything that might occur. They felt that they were reaching the age when they should be prepared for death. On May 26, 1911, they divided their remaining real estate holdings among the children. Edwin, the oldest son, had been given a two story house at

WAS A NOMADIC PIONEER

ADVENTUROUS EDWIN PETTIT TALKS OF EARLY DAYS

Took Up Prairie Schooner Life for Fun—Helped Settle Salt Lake and San Bernardino

Edwin Pettit is visiting Los Angeles It is not his first trip, although conditions are somewhat different since he, together with friends, drifted across plains and desert sands behind ox teams in early days to settle San Bernardino.

Although young in years, Mr. Pettit was experienced in the colonizing business. In 1847 he was one of the party which made its way to Utah under Brigham Young, and settled on the site of the future Salt Lake City. He was one of the sturdy men who first erected huts and turned the soil, wresting a living from the barren land.

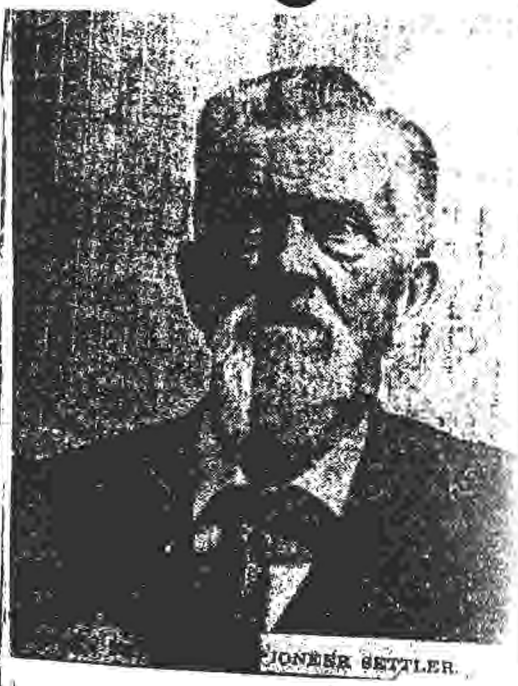
However, the youngster was of restless disposition. The West fascinated him and, when a party of Mormons returned coastward, in 1849, with the determination of searching out the fair land of Southern California, Edward was one of the number. The hardy pioneers joined the Pomeroy train of prairie schooners drawn by oxen. The trip was made under difficulties. Although the party was too strong to incite Indian attacks, the vegetation was scarce and the cattle died for want of fodder.

One by one the wagons were burned, and finally Pettit's party, with packs on their backs, left the train and tramped across "Muddy desert" to San Bernardino, a distance of 250 miles. They examined the Lugo ranch, with its miserable adobe huts and thousands of wild cattle, and saw that it was an ideal spot for a colony.

Before returning to Salt Lake to report conditions, however, the party determined to try luck in the gold fields in the north. The men made their way to San Pedro, where there were little huts standing. The ground about the place was covered with cattle hides, awaiting shipment. Taking passage in an old sailing vessel, the party arrived in San Francisco after a trip of twelve days on the ocean.

The men mined at Coloma, Chilllian creek and Greenwood valley, meeting with fair success. They then returned to Salt Lake by way of Humboldt county in the fall of 1850.

The wanderers quickly spread news regarding the new land endowed with nature's choicest gifts. A band of families was formed under the leadership of Messrs. Rich and Lyman, and the trip began March 12, 1851.



PIONEER SETTLER.

Birth of San Bernardino

Again the ox teams plodded their weary way through the wild country and finally encamped at Sycamore Grove, at the mouth of Calhoun pass, June 11 of the same year. Negotiations immediately were opened with the Lugos, which resulted in a sale of the great ranch, covering a great portion of the present San Bernardino valley, for the sum of $75,000. The Mexicans took their herds of horses and wild cattle with them, leaving the bare ground for the new owners.

First a stockade was erected by the whites, for Indians lurked in the mountains and on the plains. Several ranchers from round about joined with the settlers, and the earth felt the touch of agriculture for the first time since the creation. Fields were plowed and planted and in the following spring the townsite was surveyed and laid out in town lots of one acre each.

Adobe houses were erected with the aid of Indians and the colony prospered. In 1854 a wagon road was constructed into the mountains and the Seeley mill built. Lumber was sawed and more comfortable homes began to appear in little San Bernardino. The town flourished until the winter of 1857-8, when the trouble between the government and Mormons occurred. As a result, the colonists sold out their homes and property for what they could get and returned to Salt Lake City.

Interview with EDWIN PETTIT
Los Angeles Times. 1903

Mr. Pettit also went back to Utah, carrying the United States mail in his cart drawn by mules. However, he did not remain long. Town life and commerce had no attractions for the hardy youth. One day he bid his friends adieu and struck out for the coast once more, behind his mule team. From that time he traveled over the West for the pleasure it afforded him. So far as a living was concerned, the articles he carried in his spacious cart and sold or traded to ranchers in out-of-the-way places gave him a sufficient income.

Continues a Nomad

For ten years he drifted wherever his fancy directed, scouring Utah, Nevada and California, several times touring into Oregon. He always returned to Salt Lake, however, and that is his home at present. In his mule trips Mr. Pettit visited the coast fifteen times and covered more than 50,000 miles behind his team. He would be driving yet, he states, if the railroads had not appeared to put the railroads had not appeared to put the faithful mule out of business as a means of transporiation.

When the Union Pacific began to creep toward the coast the young man drove to the point of construction and took a hand in that overland enterprise. He wished to have a hand in all that concerned the land he had learned to love.

Mr. Pettit now is 69 years of age, but the spirit of travel has not left him. With his wife and four daughters he loves to travel about, viewing the transformed land of his youth's affection. He talks interestingly of early days in the West, but forbears to speak of his many adventures or the bravery which his friends state has made him one of the celebrated pioneers of the West.

"I have enjoyed the West," he said when interviewed yesterday. "I have seen it under every condition from its comparatively early days and traversed it for the mere love of recreation. When I first saw Los Angeles, in 1850, it was not famous for its citrus fruits. The only oranges I saw were in a few trees owned by a Frenchman. They were covered with nets 'to protect the fruit from the birds and sun,' the owner explained. It would require quite a few nets to cover the fruit trees of this county at present.

"At that time the City of the Angels was the town of a few adobes, and Mexicans mostly enjoyed its glorious climate. The Los Angeles river was higher than at present, and the hum of commerce did not deafen the ears to any great extent. The water was free, and street railway franchises were not exactly in demand.

"I was initiated to Western life early. My parents went to Salt Lake with the first followers of Brigham Young in 1846, and although I was but 13 years of age I helped build houses and assisted in plowing the first land put under cultivation there. Salt Lake needed cultivating. When we arrived there was nothing there but grasshoppers and black crickets. They refused to get out and we fought them for years.

"These crickets were not the gentle hearth kind that sung musically and kept out of the way. They were about five times the size of the singing relation and had appetites much greater in proportion. They, together with the grasshoppers, cleaned out our crops at Salt Lake in 1848 and again in 1855, causing almost a famine. We ran short of rations and suffered considerably.

"With an introduction to the wild West of this character, I began my wandering and I never get enough of travel in the wilds. Of course, I had adventures with the Indians, but I have never related them. The West is the only country to live in. I guess that your citizens know that already, however."

Mr. Pettit will tour California several weeks before returning to Salt Lake, but states he expects to keep on visiting Los Angeles and the coast for many years to come.

W. E. W.

913 South Third West where he and his family were living.

The old homestead at 908 South Second West was deeded to the other three sons; Archibald N, Jesse Raymond, and William Alfred. William Alfred, who had taken a correspondence course in mechanical drafting and who had attended the University of Utah School of Engineering prior to going to Switzerland and France on a Mission, drew up a set of plans for remodelling the old home into three apartments. The plan was approved, the work done by Arch, and Ray was supervisor and installed the plumbing. Father received the rental income as long as he lived.

Daisy was given a brick duplex facing Ninth South built upon the site of Father's first log barn. The other three houses were deeded to the five remaining daughters. Emeline moved into the house next south of the one Mother and Father occupied at 918 South Second West.

Father now felt that he had no worries. Daisy helped Mother keep up the house. William on returning from a Mission went to work as a bookkeeper and collector for an ice company. Later he joined Burt and Carlquist Company as a real estate salesman. In 1913 he was called by President Joseph F. Smith to preside over the French Mission but was excused when President Smith discovered he was not married. He then took a position as office manager for the Eardley Electrical Company. At the beginning of World War I he accepted the position as manager of the Fifth Ward Co-op, a general mercantile store.

Father was worried because I had not returned to the University of Utah to complete my course in Engineering when I returned from France. As manager of the Fifth Ward Co-op I left home about 5 A. M. to go to the farmers market for the store's fresh vegetable supply. When I went home at noon Father would be sitting in a rocking chair on the front porch and I would sit on the steps and visit. He urged me to go back to school saying that he had never had a chance to get an education but he hoped his children would

understand the value of "schooling." He said he determined that his children should have all the "schooling" they wanted. I told him that my experience in France had changed my plans. When I told him I desired to study Medicine instead of Engineering he replied, "Find out how much help you will need." After submitting my credentials to the Medical School I told Father I would need six-hundred dollars a year for five years. Without hesitation he said, "Go ahead. I'll see that you get it."

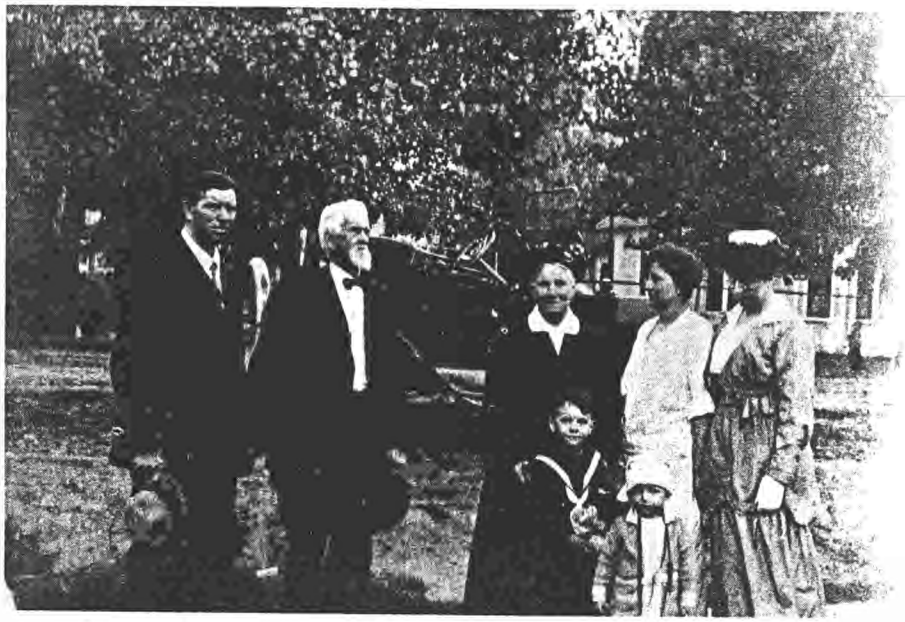
He was happy when he learned that I had been accepted in a Medical School in Philadelphia. Every year when I returned to school he promptly sent me the six-hundred dollars he had promised.

Daisy lived with Father and Mother until she married Cossius C. Cummings on October 13, 1920, and moved to Strang, Oklahoma where he owned a retail drug store. She returned home on February 17, 1926.

Upon graduation from Medical School I returned home in June of 1920. I believe Father received more satisfaction out of my M. D. degree than I did. I lived at home and soon found that the large house was too much work for Mother. There was a vacant lot just north of 918 South Second West where we were living. I drew a set of plans for a four room modern house to be built on that lot and Arch built the house. In the meantime I had married Laura Mildred Tanner on April 20, 1921. When the new house was completed Father and Mother moved into it. Mildred and I lived with them for a few months but I had been appointed an Instructor in the Medical School of the University of Utah and we moved nearer that school.

Mother's sister Hannah (Hannah Romney) came to visit Mother and lived with them until after Mother's death on September 16, 1922. Both Mother and Father enjoyed good health and were comfortable in their new home. It had all of the modern conveniences of that time. Father took pride in the development that had taken place in the old "Spencer's Pasture" under his direction

1917



EDWIN PETTIT REBECCA H. PETTIT

Archibald N. Pettit Daisy Pettit

Nellie Pettit Morton

Paul Morton

Carmen Morton

and in large part due to his hard work. He frequently stated that he had made his own land; at least that part of it that was useful.

He spent considerable time in a rocking chair on the front porch where he could observe the passing traffic and visit with his old and new neighbors. He enjoyed frequent trips with me as I made my professional calls. He liked to tell of the exploits of early day residents of Salt Lake as well as of Southern California. He always said that after a man lives on a piece of land over half a century he becomes a part of that land and no other place would ever be home. He was truly attached to his home and family. Children and grandchildren honored and paid homage to him. I believe he was truly happy. He often said that none of his children had ever dishonored him and he enjoyed their visits. He never entered into arguments with anyone. When he disagreed he would simply walk away. He enjoyed peace of mind and permitted nothing to upset him.

Mother enjoyed her new home. Her daughters visited with her often and they enjoyed their parties.

On September 14, 1922, the girls came and brought refreshments. Late in the afternoon Mother complained of pain in the upper abdomen which she thought was indigestion. She had occasionally had similar attacks in the past that were relieved by emptying her stomach. This attack did not subside so that evening Dr. Morton, her son-in-law, introduced a stomach tube and washed out her stomach. This was a common proceedure at that time. Mother's pain was relieved but the next evening she lapsed into unconsciousness and died before morning. The doctors concluded that she suffered a "stroke" around midnight of September 15th and died without regaining consciousness at 8:30 A. M. on September 16, 1922.

This was Saturday morning. At that time the funerals were conducted on Sundays so the following day, Sunday September 17th, funeral services were held in the Pioneer Stake House at 126 West 5th South. Bishop Carlquist presided

and Ann Wells Cannon, former President of the Stake Relief Society with whom Mother worked, spoke. Other speakers were S. M. T. Seddon, a former Bishop of the Fifth Ward, Stake President Sylvester Q. Cannon, and Nephi L. Morris.

Mother was buried in the Salt Lake City Cemetery at the side of her daughters Fannie and Mary.

Rebecca Hood Hill Pettit, wife of Edwin Pettit, mother of four sons and ten daughters, stepmother of one daughter of her husband, and adoptive mother of two sons of Maria Pettit, Edwin Pettit's first wife; was survived by six of her daughters and her four sons as well as forty-four grandchildren and five great grandchildren. Born April 2, 1845 in Nauvoo, Illinois, she came to Salt Lake City on September 20, 1848, with her aunt Mary Bullock who had cared for her after her mother Isabel Hood Hill had died in Winter Quarters March 12, 1847. Her father, Archibald Newel Hill, arrived in Salt Lake City on September 27, 1847 and died there on January 2, 1900.

Father was eighty-eight years and seven months old at the time of Mother's death. Elsie, (his daughter) leased her home on Eighth East and Fifth South and moved in with Father. He could not have received greater love and devotion during the balance of his life. His every desire was promptly supplied. He was visibly lonesome but never complained.

"On February 16, 1924 Edwin Pettit, Pioneer of 1847, was honored at a reception in the home of his daughter, Mrs. Emeline P. Jones on South Eighth East Street in celebration of his 90th birthday. During the afternoon many old time friends called to shake hands and express their good wishes.

Mr. Pettit is one of the four surviving pioneers of 1847. He endured many of the hardships of early days and crossed the desert between Utah and California many times suffering privations and experiencing encounters with the Indians. The veteran is in good health and greatly enjoyed the reception given in his honor." This clipping appeared in the Deseret News on February 16, 1924.

He followed his customary activities but his health and strength failed rapidly. He was quiet but cheerful until shortly before his death. His approaching end was apparent when he remained in bed for several days. He rejected food and was given sedatives. He passed away quietly on Thursday April 17, 1924 at his home 912 South 2nd West Street in Salt Lake City at the age of 90 years and two months.

His funeral services were conducted in the Pioneer Stake House on Sunday at 12 noon, April 20, 1924. I am sure that if he could have spoken at that time the following verse would have expressed his feelings:

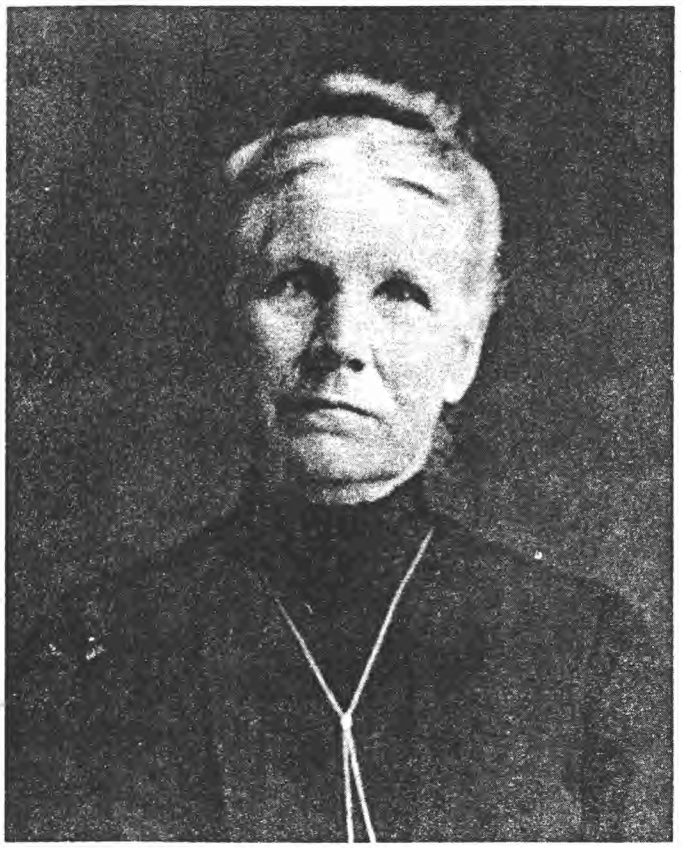
"Let there be no weeping
When I'm called to cross the bar.
The Lord has always blessed me
As I've traveled long and far.
His angels have attended
To protect from major sin.
His Spirit has always strengthened
When my courage was growing thin.

He gave me worthy parents
Who taught me what was right
And now I go to meet them
In a place that's ever bright.
I have no fears or worries
As I prepare to meet them there
I know you soon will join me
And we'll form a family there.

I've taken many a journey
When I knew I'd soon return.
But this one will be different
As I've further work to do.
And at last when you've completed
All that you were sent to do
I'll be waiting on the other side
With a place prepared for you."

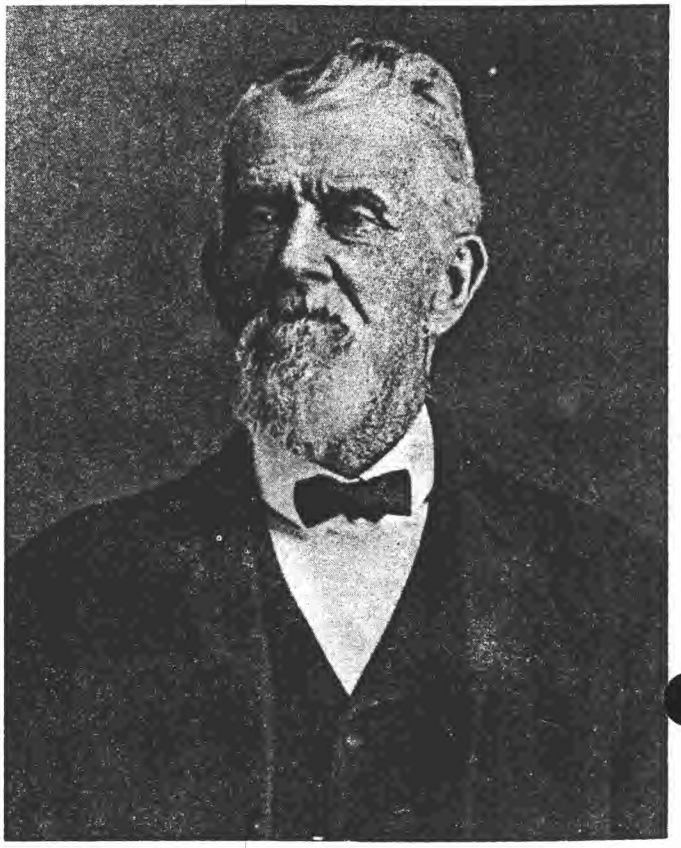
W. A. P.

PETTIT
Burial Plot
Salt Lake City Cemetery



REBECCA HOOD HILL PETTIT

1916



EDWIN PETTIT

DESCENDANTS

of

EDWIN PETTIT SR.

Born: February 16, 1834

Place: Hempstead, Queens County, New York

Died: April 17, 1924

Place: Salt Lake City, Utah

Son of: Jesse Pettit and Mary Pettit

and

MARIA PETTIT BUSH

Born: February 17, 1835

Place: Hempstead, Queens County, New York

Died: May 20, 1863

Place: Salt Lake City, Utah

Daughter of: James Pettit 2nd and Phoebe Pettit

ALICE MARIA PETTIT

Born: February 27, 1861 Place: Salt Lake City, Utah
Died: February 8, 1923 Place: Tooele, Utah
Married: (1) Adam S. Walker son of Charles Walker and Mary Smith. Born March 25, 1850 at Ayrshire, Scotland. Died February 19, 1897 at Tooele, Utah. Married July 21, 1885.
Married: (2) Thomas Morgan son of M. Morgan and Cecelia Morgan. Born February 29, 1848, at Myrthirtydvil, Wales. Died May 23, 1909 at Tooele, Utah. Married March 21, 1900.
Married: (3) Morgan Mecham

Alice Maria Pettit was the first and only child of Edwin Pettit and Maria Pettit Bush the widow of Richard Bush who had died. Maria Pettit Bush had two sons, Richard M. Bush born August 2, 1850, and John P. Bush born September 9, 1856, when she married Edwin Pettit on April 12, 1860. Her daughter, Ellen Elmira born August 4, 1853, had died June 26, 1854. The two boys were raised by Edwin Pettit and lived with his second family after their mother died on May 20, 1863.

Alice lost her mother when she was two years and three months old. Her father was a teamster hauling freight between Salt Lake City and Southern California. An infant girl with two boys age 7 and 13 constituted a major problem for an active father age 29 years who was away from home most of the time.

On October 29, 1864, her father married Rebecca Hood Hill--daughter of a prominent Church leader in Salt Lake City. Alice had been without a mother for seventeen months and needed the loving care bestowed upon her by her new mother who was only nineteen and a half years old. She never knew her own mother and always received the same impartial treatment as her fourteen half-brothers and sisters who subsequently were brought into the family. Although her two half-brothers remembered a different mother, Alice

never considered herself nor was she considered as any different than the other fourteen children of the family.

She attended the Fifth Ward School just three blocks from her home. Later she graduated from the University of Deseret, the first university to be established in the Territory of Utah. Upon graduation she became a teacher in the Fifth Ward School where several of her brothers and sisters were students.

When 24 years old, on March 21, 1885, she married Adam S. Walker who was born March 25, 1850 in Ayrshire, Scotland. He had joined the Mormon Church in his native land and emigrated to Utah with many of his neighbors.

Adam Walker was a musician who was popular in social parties but was not trained for a profession or trade. He took up a homestead near St. Johns in Tooele County not far from where Richard Bush, a half brother of Alice, had established a homestead on Clover Creek in Tooele County, Utah. Alice cheerfully accepted the privations of a pioneer on the edge of the Great American Desert. She always said this was the happiest time of her life.

At one time when Adam was away from home she looked out of her kitchen door to see a monstrous bull buffalo calmly eating the vegetables in the garden she had worked so hard to establish. A ladder was leaning against the side of the house and she quickly took advantage of this route of escape. She remained on the roof for the rest of the day until Adam returned to drive the visitor away.

Adam Walker died on February 19, 1897, without issue. As a farmer he had never been very prosperous and the homestead was in a desert area. Alice moved back with her father.

On March 21, 1900, Alice married Thomas Morgan and went to live in Tooele City where her new husband carried the mail. She had a pleasant home and enjoyed the security of an established successful farm life.

Thomas Morgan was born February 29, 1848 in Myrthirtydivil, Wales. He joined the Mormon Church and came to Utah with other converts. Settling in Tooele he developed a small ranch and took the contract to carry the mail. He maintained sufficient farming activities at the ranch to feed his working animals and turned his non-work horses on the range. Most of his horses were half wild and required an experienced worker to handle them. At one time he was severely injured by a horse he had just brought in from the range. Alice carried on the ranch and contract responsibilities. When the Union Pacific Railroad was completed from Salt Lake City to Los Angeles his work was curtailed. He carried the mail and the passengers from the railroad station into Tooele City.

Early in May of 1909 a half broken range horse kicked him in the head and he died on May 23, 1909, in Tooele.

Alice once again was a widow with no children. She married Morgan Mecham and continued to live in Tooele. She developed gall bladder disease and underwent surgery. Later she developed diabetes for which treatment was unsatisfactory at that time. She sold the ranch and moved to the center of the city where she died on February 8, 1923.

DESCENDANTS

of

EDWIN PETTIT SR.

Born: February 16, 1834

Place: Hempstead, Queens County
New York

Died: April 17, 1924

Place: Salt Lake City, Utah
912 South 2nd West

Son of: Jesse Pettit and Mary Pettit

and

REBECCA HOOD HILL

Born: April 2, 1845

Place: Nauvoo, Hancock County, Illinois

Died: September 16, 1922

Place: Salt Lake City, Utah
912 South 2nd West

Daughter of: Archibald Newell Hill and
Isabella Hood

Children 14: 10 Girls and 4 Boys

MARY ISABELL PETTIT

Born: July 9, 1866 - 237 South 2nd West, Salt Lake City, Utah
Baptised: July 1874 by James Latham
Confirmed: July 1874 by William Hickenlooper
Married: December 9, 1891 to Henry Green in Logan Temple, Logan, Utah
Died: April 1, 1905 at L. D. S. Hospital, Salt Lake City, Utah, of placenta praevia.

Children:

William Edwin Green - born September 20, 1892, Salt Lake City, Utah. died September 17, 1909 of heart disease.
Harry Melvin Green - born September 4, 1894, Salt Lake City, Utah
Mary Leone Green (Layton) - born June 5, 1896, Salt Lake City, Utah
Lucy Lucile Green (Glade) - born April 14, 1898, Salt Lake City, Utah
Ethel Rebecca Green - born October 1, 1899, Salt Lake City, Utah, died September 18, 1900 of spinal meningitis.
Mildred Green (Noble & Harrison) - born April 1, 1905, Salt Lake City, Utah

Grandchildren:

(Children of Mary Leone & Howard James Layton)
Jean Layton (Thornton) - born January 19, 1919
Mary Lucile Layton (Davidson) - born April 28, 1921
Howard Jay Layton - born June 27, 1925
Gwendolyn Leone Layton (Winder) - born April 19, 1930
(Children of Harry M. Green & Lucy Coleman Hart)
Marjorie Jane Green - born and died
Marilyn Green (Lunn) - born June 6, 1927
(Children of Lucy & William Lester Glade)
Beverly Lucile Glade (Wessman) - born April 21, 1924
Marjorie Ann Glade (Dalgleish) - born January 5, 1929
Robert Lester Glade - born January 14, 1931

Grandchildren (continued):

(Children of Mildred Green & Wallace Ray Noble)
Barbara Noble (Monson) - born January 28, 1928
Wallace Ray Noble - born April 26, 1929
Mary Joyce Noble (Southam) - born November 7, 1935

Great Grandchildren:

Jean Layton married Wayne T. Thornton - Ronald, Renee, James, Jana Lee, Kathlene, Richard, and Scott
Mary Layton married James A. Davidson - Craig, Christine, Rebecca, Geraldine, Brent, and Diane
Howard Layton married Eva Marie Weaver - Eva Marie, Howard James, and Blaine
Gwendolyn Layton married Edwin C. Winder (Ned) - Kent, Karen, Douglas, Edwin (Ted), Janet, and Wendy
Marilyn Green married Eugene Lunn - David
Beverly Glade married John H. Wessman - Ann, Roger, Richard, David, Craig, (Patricia - deceased)
Marjorie Glade married Hyrum Dalgleish - Vickie Ann, Tamyra, Scott
Robert Glade married Loa Don Hofhine - Rebecca, Charlotte, Robyn
Barbara Noble married Keith A. Monson - Stephen, Douglas, Robert, Bruce, and Gwendolynn
Wallace Ray Noble married Beverly Ann Vanderlinden - Art, Randall, Scott, Carole, Mark, Kathlene
Mary Joyce Noble married Don Louis Southam

Mary Isabell was the first child of Edwin Pettit and Rebecca Hood Hill. She was born at 237 South 2nd West Street in Salt Lake City. This was the property her father purchased from W. W. Phelps in 1858 in return for property he had owned in San Bernardino, California.

She had a half sister Alice and two step brothers, Richard and John Bush. Her father was absent from home a great part of the time traveling

as a teamster between Salt Lake City and Southern California. Consequently as she grew up as the eldest member of the family she developed an unusual sense of responsibility.

The next oldest member of a family of seventeen children, she learned early that hard work was the lot of the girls in pioneer families. The younger members of the family looked upon her as a second mother.

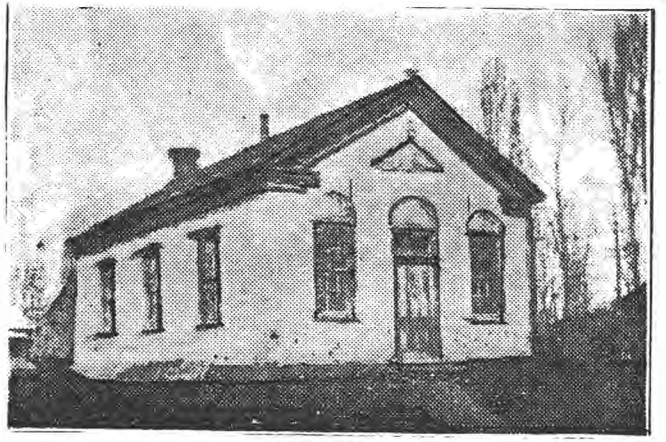
When six years of age, the family moved to 908 South 2nd West where they started a new home on the margin of a swamp that was under water in the early months of each year. She lived to see that swamp reclaimed and developed into a desirable residential subdivision. She was always active in the Church of Jesus Christ of Latter-day Saints and was baptised when eight years old. She served as secretary to the Ward Sunday School and was an officer in the Young Women's Mutual Improvement Association.

She worked for some time as cashier at the Walker Department Store. Upon graduation from the University of Deseret she became a teacher in the 5th Ward District School.

On December 9, 1891 she married Henry Green who was born on October 7, 1867 at Brampton near Chesterfield, Derbyshire, England. He had joined the Mormon Church in England and migrated to Salt Lake City arriving on July 7, 1887 with several brothers and sisters. He joined Jack Reeves and his brother Will to form the Green and Reeves Plumbing Co. They installed the plumbing and heating in some of the first large buildings in Salt Lake including the L. D. S. Hospital, the Temple, the Tabernacle, Hotel Utah, Walker Bank, Office buildings, and the Church Schools.

Their first home was a small house in the center of the block between 8th and 9th South and 3rd West. In 1896 they built across the street from Mary's parents at 915 South 2nd West where they lived until Mary died on April 1, 1905.

They were always active in Church work. Her husband was the President of a Branch of the 4th



THE FIFTH WARD MEETING HOUSE

Ward that met in a small building on the north side of 13th South east of 2nd West. Later he was counselor to Charles Cottrell when the 30th Ward was organized.

Harry Melvin Green married Lucy Coleman Hart July 19, 1922. They had two daughters, Marjorie Jane (deceased) and Marilyn Green (Lunn). Harry entered the rubber business and became manager of the U. S. Rubber Company. Later he moved to California and became a wholesale distributor. They have one grandson - David Lunn.

Mary Leone Green married Howard James Layton on October 17, 1917 in the Salt Lake Temple. He was a building contractor and real estate developer in Salt Lake City. They had three daughters and one son. They have 22 grandchildren. Howard died November 18, 1959.

Lucy Lucile Green married William Lester Glade June 6, 1923 in the Salt Lake Temple and lived in Salt Lake City. He was a manufacturers representative. They had two daughters and one son. They have 12 grandchildren. Lester died June 18, 1952.

Mildred Green lived with her grandparents until she was 12 years old then joined her father's family. She married Wallace Ray Noble May 19, 1927. Ray was a druggist. They moved to San Jose, California where her husband died December 10, 1940 leaving her with three children: Barbara, Wallace Ray and Mary Joyce. Mildred moved back to Salt Lake with her three children and on December 30, 1949 married Donald Steele Harrison a railroad man. He died September 26, 1957. Her grandchildren number 11.

The descendants of Mary Isabell Pettit number 6 children, 12 grandchildren, and 46 great grandchildren.

CLARA HANNAH PETTIT

Second child of Edwin Pettit and Rebecca Hood Hill

Born: May 6, 1868 at 237 South 2nd West St. Salt Lake City, Utah

Died: September 16, 1869 at Salt Lake City, Utah

EMELINE PETTIT

Third child and third daughter of Edwin Pettit and Rebecca Hood Hill

Born: August 31, 1870 at 237 South 2nd West, Salt Lake City, Utah
Baptised: 1878
Married: Foster William Jones in Salt Lake Temple, September 26, 1901.

Children:

Grace Emily Baumann - born November 10, 1902 at Salt Lake City. She married George Baumann and their daughter Grace Jean (born March 1, 1926) Sissman presented them with 3 grandchildren while their son Reed Baumann presented 2.

Harold Foster Jones - born August 22, 1906 at Salt Lake City. He and his wife have 3 children and six grandchildren. Harold married Alta Merrill April 27, 1932. Their son Harold Robert Jones married Jackie and have two girls, Becky Ann and Paula Louise. Their daughter Joyce married Larry Shipp and have four children, Debra Sue, Tyler Clark, Carla, and Lee Ann. The third child of Harold Foster and Alta is Merril Richard Jones.

Raymond Charles Jones - born August 22, 1906 at Salt Lake City. He and his wife Nancy had four children, Nancy Ashcroft, Nola Willardson, Kathleen Jones, and Alan Ray Jones. Their grandchildren are Janet Ashcroft and Brook Willardson.

Earl Pettit Jones - born July 1, 1912 at Salt Lake City. He and his wife have 2 children, a daughter Marsha and a son Bryan. He married Esther Wurzbach.

Emeline was born at 237 South 2nd West on the property her father received in exchange for property he left in San Bernardino in 1857. When she was two years old the family moved to 908 South 2nd West where her father reclaimed a farm from the marsh land along the banks of the Red Butte Canyon Stream. She was raised under pioneer conditions and early learned to work and carry responsibilities. She worked as a milliner designing hats for women. She was active in the 5th Ward of the Mormon Church. There she met Foster William Jones who came as a home missionary. Foster Jones was born in Lestershire, England on March 19, 1870. He joined the Church and migrated to Utah. They were married in the Salt Lake Temple and the wedding reception was held at the family home, 908 South 2nd West. After the reception they drove in a buggy to their new home on 2nd West about a mile southwest of the Highland Bay Smelter in Murray where Foster worked. A short time later they moved to a house at about 3400 South State Street and then to 150 East 33rd South.

Foster entered the wholesale butter and egg supply business and they built a home at 980 South Washington Street on a lot given them by Emily's father. Here Foster conducted his business for several years. Later they moved to a combined home and store at about 1900 South Main Street, Salt Lake City. Later they made their home at about 825 Lake Street.

Emily died October 28, 1947 and Foster Jones died on December 25, 1943.

Grace Emily Jones married George Baumann who was born in Ogden, Utah on October 8, 1902. A daughter Jean Baumann was born March 1, 1926 and later a son Reed Baumann.

Harold Foster Jones married Alta Merrill April 27, 1932.

EDWIN PETTIT JR.

Born: February 28, 1872, 237 South 2nd West, Salt Lake City, Utah
Died: November 20, 1932, St. Mark's Hospital, Salt Lake City, Utah. Cause - Pneumonia
Married: Sarah Louise Wiechert, December 27, 1894, Murray, Salt Lake County, Utah. She was born May 20, 1876 in Murray and died December 19, 1953 in Salt Lake.

Children:

Edwin Leslie Pettit - born October 26, 1895, Hunter, Utah. Married Olive Hannans June 6, 1919.

Vyrle Louise Pettit - born August 20, 1897, Hunter, Utah. Married Lloyd Mosher February 25, 1919.

Merlin Charles Pettit - born March 22, 1899, Hunter, Utah. Died April 2, 1899.

Claire Allene Pettit - born June 23, 1900, Hunter, Utah. Married Charles Vernon Knowles May 4, 1920.

Jesse Eugene Pettit - born August 9, 1902, Salt Lake City, Utah. Died July 26, 1923.

Hermel Lyle Pettit - born October 11, 1904, Raymond, Alberta, Canada. Married May Ball (1) June 28, 1924. Married Wilma Ririe (2) June 16, 1952.

Dale Milo Pettit - born March 22, 1907, Salt Lake City, Utah. Married Ruth Mace.

Florence Lucile Pettit - born February 17, 1910, Salt Lake City, Utah. Married John S. Kunz.

Ralph W. Pettit - born January 31, 1912, Salt Lake City, Utah. Died November 14, 1933.

Mae Pettit - born March 29, 1914, Salt Lake City, Utah. Married LeRoy Dockstader (1). Married Harold S. Pettet (2) November 5, 1961.

Elizabeth Pettit - born November 2, 1918, Salt Lake City, Utah. Died November 13, 1918.

Marjorie Jeanett Pettit - born March 13, 1920, Salt Lake City, Utah. Married Jack Renshaw. Died December 28, 1941.

Grandchildren:

(Children of Leslie)

Curtis Leslie Pettit - born June 27, 1921 Married Doris Winter February 6, 1942

Keith Edwin Pettit - born November 1, 1926 Married LaFaye Long (1) August 18, 1946. She died January 30, 1956. Married Bonnie Bunnell Brewer March 13, 1956

Linda Pettit - born February 19, 1942 Died February 19, 1942

(Children of Vyrle)

Vivian Marie Mosher - born April 16, 1920 Married Eric G. Gray June 20, 1942

Ray Kenyon Mosher - born October 17, 1925 Married Shirley Ann Hanks August 14, 1947

(Children of Claire)

Betty Virginia Knowles - born February 7, 1921. Married Stephen Norton Donahoe January 6, 1944

Charles Lynne Knowles - born December 21, 1925. Married Marjorie Louise Monroe January 23, 1947

(Children of Hermel)

Beverley Mae Pettit - born February 11, 1926. Married Carl Cecil Higgins August 22, 1952

Richard Hermel Pettit - born August 15, 1931. Married Shirley Ann Meese February 16, 1956

Robert Lyle Pettit - born August 15, 1931 Married Mary Beth Lockridge March 19

Edwin Eugene Pettit - born December 16, 1937. Married Jeannene Holm Decembe 17, 1959

(Children of Dale)

Betty Ruth Pettit - born July 3, 1930 Married E. R. Christensen

John Dale Pettit - born March 31, 1934

(Child of Florence)

Stephen Edwin Kunz - born December 15, 1945
(Children of Mae)
Donald Lee Dockstader
Joanne Belle Dockstader Sheldon

Great Grandchildren:

(Curtis son of Leslie Pettit)
Launie Rae - born December 17, 1942)
Joan Louise - born May 29, 1944
Diane - born March 10, 1947
Kim Leslie - born March 20, 1952
(Keith son of Leslie Pettit)
Kay LaRayne - born November 5, 1951
Keith David - born June 18, 1958
Darrell - born July 14, 1961
(Beverly May daughter of Hermel)
Debra Lynn - born June 1, 1953
Gerald Brent - born June 22, 1954
(Richard son of Hermel)
Richard Bernard - born July 16, 1957
Mark Stuart - born February 2, 1962
(Robert son of Hermel)
Terri Lynn - born March 25, 1955
Robert Franklin - born May 5, 1957
David Scott - born December 5, 1959
(Edwin son of Hermel)
Sharlie Mae - born February 22, 1961
Brian Eugene - born April 29, 1962
(Donald son of Mae Pettit)
Donald Parke Dockstader - born April 17, 1961
(Joanne Belle daughter of Mae Pettit)
Jolene Reece - born August 21, 1957
Lori Ann Sheldon - born July 7, 1961

Edwin Pettit Jr., born February 28, 1872 at 237 South 2nd West, Salt Lake City, Utah was the first son (fourth child) of Edwin Pettit Sr. and Rebecca Hood Hill. Shortly after birth he was taken to a new home at 908 South 2nd West, Salt Lake City where he spent his childhood and his youth. He attended school at the 5th Ward School on 7th South and 3rd West where his half-sister Alice and his sister Mary were teachers. He learned to work on the home farm and care for the farm animals. He was an expert horseman. When he was 22 years old he married Sarah Louise

Wiechart on December 27, 1894. She was born May 20, 1876 and died December 19, 1953.

Edwin took his new bride to live on a farm in Hunter, Salt Lake County, where they lived for eight years. Here four children were born. Edwin managed the farm bringing cedar posts from the nearby foothills, raising hay, grain, hogs, and beef together with fruit and vegetables. Hay, grain and animals were sold in the Salt Lake Market 12 miles away.

His father deeded 40 acres to him fronting 33rd South but he farmed the entire 220 acres of land. Salt Lake County suffered from a severe drought about 1900. Crops died due to lack of water so in 1901 Edwin went to work for the Highland Bay Smelter in Murray. He moved his family to Taylorsville. After one year they moved to Salt Lake City where they lived on the northeast corner of Paxton Avenue and 2nd West. The family lived here while Edwin went to Alberta, Canada to homestead a farm. His family moved to Canada in 1903. His father sent him a team of horses and farm machinery. In 1906 the family returned to Salt Lake and moved into a house at 919 South 3rd West Street which his father gave Edwin. He worked with his team excavating cellars and hauling sand and gravel for new homes.

Later Edwin entered the employ of the Garfield Smelter where he became foreman of the acid plant. When the smelter closed for a short time he purchased a grocery store on 4th East and 13th South but never felt at home in the grocery business. He returned to the smelter where he worked until he developed pneumonia. He was taken to the St. Mark's Hospital on 2nd West and 7th North. He died November 20, 1932.

LILLIAN PETTIT BIRKINSHAW

Fifth child and Fourth daughter of
Edwin Pettit and Rebecca Hood Hill

Born: August 5, 1873 at 908 South 2nd West
Salt Lake City, Utah
Baptised: 1880 by Samuel Brown confirmed by

Richard Brimley
Married: April 23, 1907 to Benjamin Birkinshaw

Children:

4-8-65 Fannie June Johnston - born June 20, 1908 married Jos. Johnston. Their children: Joanne Elizabeth born December 15, 1930 died Feb. 14, 1932; Judith Carol Johnston married Richard Shepherd and they have four children, Susan Hampton, Samuel Peter, Claire, and Elizabeth Anne; Stephen Lane Johnston married Marilyn Marth Reese and they have two children, Amanda, and Benjamin Stephen.

11-5-63 Lillian Ruth Widdison - born October 8, 1910 married Elbert G. Widdison. Their daughter Gayle Widdison, born September 10, 1939, married Arnold Berrell March 30, 1962.

1-8-63 Ivy Leone Brauer - born January 8, 1911 at Salt Lake City married Charles Brauer who died August 13, 1956. They had two children, Phyllip Brauer who died August 13, 1956 and Patricia Lynn and Roger Charles Brauer.

11-5-63 Norma Elaine Birkinshaw - born May 17, 1913 at Salt Lake City.

11-5-63 Benjamin Vance Birkinshaw - born August 23, 1916 at Salt Lake City married Glenna Williams September 15, 1939. They have five children: Scott Benjamin born January 12, 1942, Gerald Reece born November 11, 1943, Carla Marie, born January 28, 1946, Robert Thomas born May 16, 1949, and Jeffrey William born February 21, 1955.

Lillian Pettit was born August 5, 1873. She was the fifth child of Edwin Pettit and Rebecca Hood Hill. She was the first child born after the family moved to the new home at 908 South 2nd West Street. The twelve acre farm was still marsh land and she lived to see the marshes reclaimed and transformed into one of the first residential subdivisions of Salt Lake City. She contributed not only to the development of the land but learned early to carry her share of the family responsibilities. Nine children were born to her mother following Lillian and she

1960

Family
VANCE BENJAMIN BIRKINSHAW
AND
GLENNA WILLIAMS BIRKINSHAW
Scott Benjamin
Jerold Reece
Carla Marie
Robert Thomas
Jeffrey Williams

contributed much to their care and training. She was always kindly but proud. She developed a natural talent as a women's clothes designer and was always smartly dressed herself. Her clients came from the wealthiest members of the community. She did most of her work at the family home and at the same time contributed to the needs of the younger members of the family. Her younger sisters became self reliant in providing their own clothes under her tuteledge.

She was active in the 5th Ward and attended the Fifth Ward District School where her father was a school trustee and her two older sisters, Alice and Mary, were teachers. She was an accomplished musician and artist. The family was proud of her oil paintings.

Lillian was married to Benjamin Birkinshaw in the family home at 914 South 2nd West by Bishop Samuel T. Seddon on April 23, 1907. On June 30, 1926 they were sealed in the Salt Lake Temple. Later she became president of the Eleventh Ward Relief Society.

Benjamin Briggs Birkinshaw was born January 23, 1870 in Salt Lake City, Utah. He was the son of William Birkinshaw and Nancy Briggs. He learned the trade of a brickmason and then became a masonry contractor associated with his brothers. They built their own homes and several rental properties.

Lillian's first home after marriage was part of a multiple unit flat between 7th and 8th East and 5th and 6th South. Later Benjamin built a double house on the corner of the same street at about 538 South 8th East. Here the children were born. When the children were ready for High School Benjamin built a commodious new home at 243 South 8th East where the family lived until the parents died. Lillian Pettit Birkinshaw died January 20, 1941. Benjamin Briggs Birkinshaw died July 2, 1940.

DAISY ELIZABETH PETTIT

Sixth child and Fifth daughter of
Edwin Pettit and Rebecca Hood Hill

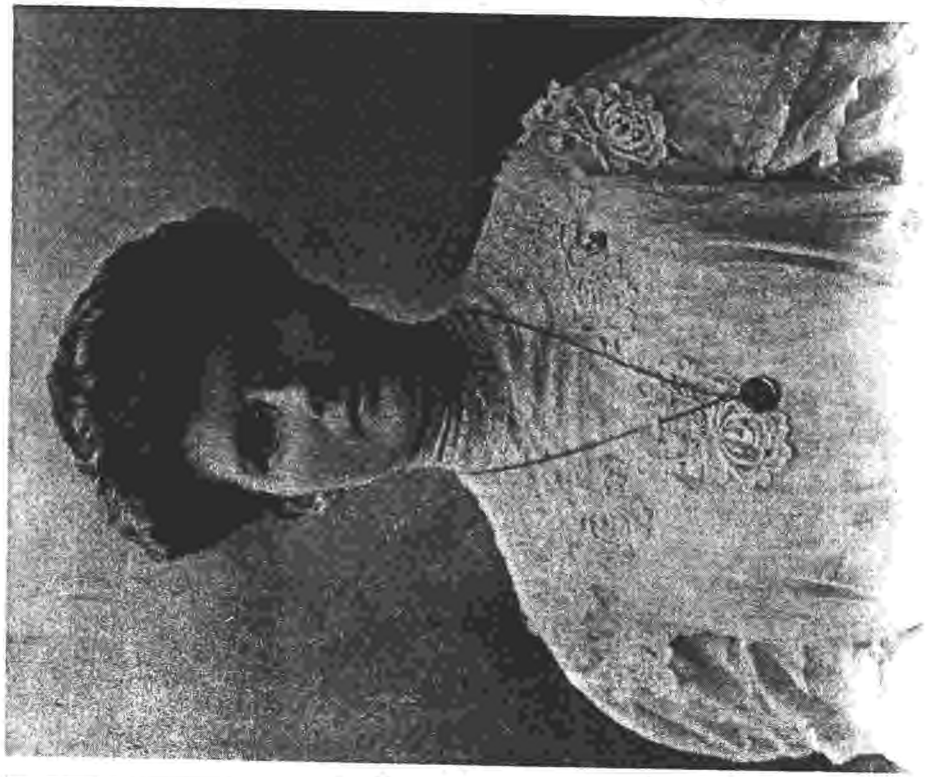
Born: September 28, 1875 at 908 South 2nd West
Salt Lake City, Utah
Baptised: October 1883 by Samuel Brown in the
canal at 9th South and 2nd West
Confirmed: By Richard Brimley
Married: Cassius C. Cummings October 13,
1920 at Joplin, Missouri
Died: May 2, 1949 in Salt Lake City
Children: None

Daisy worked as a salesgirl and seamstress in the stores selling women's wear in Salt Lake. She was always popular and had many admirers but did not marry until she was 45 years old. She lived with her parents and made clothes for a select clientele.

In 1920 she married an old suitor who had established a profitable drug store in Strang, Oklahoma. C. C. Cummings had lived in Salt Lake but returned to his former home. He was born July 19, 1863 in Middletown, Indiana but met Daisy in Salt Lake. His father was Jesse Cummings and his mother Amanda Diploye. They lived in Strang until he sold his drug store and he retired from business. They returned to Salt Lake on February 17, 1926 and lived at 912 South 2nd West; Father's old home. Daisy served as a Salt Lake Temple worker for five years.

Cassius C. Cummings died of a malignant cancer of the intestines on December 27, 1931. After the death of her first husband, Cassius C. Cummings, Daisy married Robert Livingston.

Robert Livingston had been an old suitor who worked as a railroad brakeman. He had raised a family and his first wife had died before his retirement from the railroad. They lived in Salt Lake a short time then moved to Los Angeles for several years. Returning to Salt Lake they lived on Main Street between North Temple and First North. Daisy died May 2, 1949 at the L. D. S. Hospital in



Salt Lake City.

FLORENCE PETTIT

Seventh child, Sixth daughter of
Edwin Pettit and Rebecca Hood Hill

Born: January 25, 1877 at 908 South 2nd West
Salt Lake City, Utah

Died: April 10, 1877 at Salt Lake City, Utah

NELLIE PETTIT MORTON

Eighth child and Seventh daughter of
Edwin Pettit and Rebecca Hood Hill

Born: February 10, 1878 at Salt Lake City, Utah
Baptised: 1886 by Charles C. Lambert
Married: September 6, 1905 to Thomas Fincher
Harry Morton
Died: September 13, 1952 at Coronado, California

Children:

Paul Harry Morton - born May 26, 1910 at
Salt Lake City, Utah

Carmen Morton Christensen - born October
14, 1913

Betty Virginia Morton Mower - born May 25,
1917

Grandchildren:

(Children of Paul)
Thomas Fincher Harry Morton III
John Paul Morton
Patricia Ann Morton Laughon
(Children of Carmen)
Diane Christensen
Craig Christensen
Karen Kim Christensen
(Children of Betty)
Stephen Mower
Michael Mower
Patrick Mower

Great-Grandchildren:

David Howard Laughon - born Jan. 6, 1955

Nellie Pettit graduated from the University

of Deseret as a teacher. Her first school was in Butlerville on the upper road about two miles southwest of the paper mill in the mouth of Big Cottonwood Canyon. Her father took her for her visit to the school in the family buggy. She arranged to live with one of the neighbors during the week but rode a bicycle home on Friday and returned Monday morning. This was a twelve mile ride which in winter was a real hardship. After one year she was appointed to teach at the Lincoln School on 5th South west of 3rd West. This was close to home and she taught there until she married Thomas Fincher Harry Morton in 1905.

T. F. H. Morton was born April 15, 1875 in Salt Lake City, Utah. He had completed a mission in Kansas and Nebraska for the Church of Jesus Christ of Latter-day Saints. He lived with his widowed mother and family on the family farm below 21st South Street extending from 3rd to 5th East. Always a hard worker he leased an orchard on 27th South and 19th East on shares in the spring of 1904. Together with his younger brother he managed both farms. In the middle of the night during the cherry harvest the younger brother became acutely ill. Thomas took him to the nearest doctor on 9th East and 21st South. The diagnosis was acute appendicitis with a ruptured appendix. At that time this condition was fatal. This was before abdominal surgery was popular.

The brother died and Thomas determined that something should be done in such cases. He enrolled in the Medico-chirurgical College in Philadelphia and commenced his medical career in September of 1904. The following summer he returned home and married Nellie Pettit on September 6, 1905.

They left for Philadelphia and lived on Cherry Street a couple of blocks from the school. He graduated in June of 1908. Dr. A. Ray Irvine, a native of Salt Lake City, was a classmate.

Thomas was always a hard worker. He never refused a call and he built up a successful practice in Salt Lake being on the staff of the L. D. S. Hospital but enjoying the privileges of every hospital

in the city. His busy practice took him away from home at all hours of the day and night. Nellie was a valuable and worthy supporter carrying the family responsibilities. She was a talented artist. Her home displayed many of her beautiful paintings.

They lived at his mother's home for a short time after graduation then built a home on 9th East just south of 13th South. Thomas made his calls in one of the first Maxwell cars to come to Salt Lake. It was an open roadster.

Later they built on 2nd North between Main and State Street. When the Utah State Capital grounds were extended they sold their beautiful home and built on the northwest corner of 2nd North and Main Street. When the children married, they moved into an apartment on 1st Avenue above State Street where they lived until Thomas retired. They moved to Coronado, California.

Their children all received the best education. Paul attended the Jefferson Medical College in Philadelphia, interned at the Navy Hospital in San Diego and after an extended service in the Navy, established his practice in Coronado as a Board Certified Internist. He married Lenore Smith and raised two sons and one daughter.

Carmen married Allen D. Christensen. They lived in Holiday near Salt Lake, then in Atherton, California, and raised Diane, Craig, and Karen Kim; their three children.

Betty married Elmer C. Mower who practiced law in San Francisco. Their home was in Menlo Park, California and in 1960 she moved to Coronado. They raised three children: Stephen, Michael, and Patrick.

Upon retirement from general practice, Thomas and Nellie purchased a home in Coronado where they lived until they both passed away. Nellie Pettit Morton died September 13, 1952. Thomas F. H. Morton died March 31, 1954 at Coronado, California.

FANNIE REBECCA PETTIT

Born: July 9, 1880, Salt Lake City, Utah
Died: January 8, 1908, 918 South 2nd West, Salt Lake City, Utah. Cause - Chronic Nephritis

Fannie attended the Salt Lake City Schools. She made several trips to Los Angeles and San Francisco with her parents and sisters. She worked for several months in San Francisco as a typist. She was employed as a secretary and typist in Salt Lake City.

ARCHIBALD NEWEL PETTIT

Born: June 18, 1882, Salt Lake City, Utah
Died: October 7, 1958, Salt Lake City, Utah - buried at Lehi, Utah County, Utah
Married: Genevieve Johnson, August 29, 1905, Raymond, Alberta, Canada. Born - November 23, 1885, Tempe, Maricopa County, Arizona

Children:

Grace Pettit - born June 4, 1906, Raymond, Alberta, Canada - married Robert Newton Vail, September 22, 1934.

Melvin Archibald Pettit - born February 8, 1908, Raymond, Alberta, Canada - married (1) Hilda Howarth, June 3, 1931, she died November 24, 1936. Married (2) Marjorie Leslie, September 11, 1937

Marion Lester Pettit - born January 20, 1910, Salt Lake City - married Lavella Park June 30, 1932

Estella Pettit - born May 16, 1912, Gridley, California - not married - died January 30, 1925

Ruth Pettit - born July 24, 1914, Gridley, California - married Kenneth Broadwater October 7, 1932.

Vernal Edwin Pettit - born August 29, 1916, West Jordan, Utah - married Amber Hixon January 14, 1935

Anthon Newel Pettit - born December 20, 1918, Salt Lake City - married Beth White April

FANNIE REBECCA PETTIT

1900

ARCHIBALD NEWEL PETTIT

28, 1939

Seth Pettit - born February 8, 1920, Salt Lake City - married Neva Anderson January 19, 1942

Genevieve Pettit - born January 1, 1923, Salt Lake City - married Marion Francom November 14, 1941

Dorothella Pettit - born July 4, 1925, Salt Lake City - married LeRoy Phillip Walker February 18, 1948

Lyle Pettit - born May 21, 1929, Salt Lake City, Utah - married Joy Thomas Lyon June 28, 1948

Rebecca May Pettit - born May 31, 1932, Salt Lake City - married Reveve Frank Nelson February 14, 1957

Grandchildren:

(Grace)

Roberta Vail - born June 3, 1936, Salt Lake City - died September 15, 1936

(Melvin)

Melvin Howard Pettit - born May 14, 1952, Salt Lake City - married Carol May Eddington August 18, 1955

Donald Leslie Pettit - born September 28, 1938, Salt Lake City

Stephen Paul Pettit - born May 19, 1942, Salt Lake City

Mary Louise Pettit - born December 24, 1945

Melvin Edwin Pettit - born June 22, 1951

Ruth Mertyl Pettit - born November 5, 1957

(Lester)

Marion Lester Pettit - born October 6, 1933, Salt Lake City

Bette Luana Pettit - born August 23, 1934, Salt Lake City - died July 11, 1951

(Ruth)

Barbara Broadwater - born May 22, 1934, Salt Lake City

Kenneth Ray Broadwater - born June 21, 1940, Salt Lake City - married Elianor Shaw August 31, 1961

(Vernal)

Donna LaVay Pettit - born February 2, 1936, Salt Lake City - married Jack John Baker June 27, 1955

Carolle Joyce Pettit - born October 23, 1937, Salt Lake City - married Fred Oaguthorpe January 13, 1956
Joan Pettit - born December 18, 1939, Salt Lake City - married (1) Lionel Key October 23, 1957 - married (2) Floyd Caldwell August 15, 1959
Gayle Vernal Pettit - born July 8, 1941, Salt Lake City
Lynn Edwin Pettit - born November 30, 1942, Salt Lake City
Stewart Rodger Pettit - born July 21, 1946, Salt Lake City
Sharon Margarete Pettit - born November 15, 1948, Murray
Marion Elizabeth Pettit - born July 10, 1952, Murray
Karla Raylene Pettit - born February 7, 1954 (Newel)
Gerald Newel Pettit - born April 6, 1940, Salt Lake City - married Judy Graves November 16, 1958
Marilyn Beth Pettit - born December 12, 1941, Salt Lake
Marvin Ray Pettit - born June 10, 1943, Murray, Utah
Rosella Beth Pettit - born January 16, 1945, Salt Lake City
Ronda Rosella Pettit - born August 27, 1946, Salt Lake City
Marge Ann Pettit - born June 30, 1948, Salt Lake City
Jack Byron Pettit - born November 13, 1950, Salt Lake City
Jill Rebecca Pettit - born November 16, 1951, Salt Lake City
Farrell Roger Pettit - born September 28, 1953, Salt Lake City
Brent Lynn Pettit - born March 22, 1955, Salt Lake City
Gayle Ruth Pettit - born April 4, 1957, Salt Lake City
Glen Richard Pettit - born December 17, 1958, Salt Lake City
(Seth)
Kathleen Ann Pettit - born April 21, 1943,

Salt Lake City
Joseph Seth Pettit - born December 26, 1946, Salt Lake City
Dean Louis Pettit - born February 8, 1951, Murray
David John Pettit - born March 16, 1952, Murray, Utah
Lee Spencer Pettit - born November 10, 1954, Murray, Utah
Julie Pettit - born March 7, 1958, Murray
Douglas Nephi Pettit - born August 23, 1961, Murray, Utah
(Genevieve Francom)
Johnie Laura Francom - born December 19, 1942, Murray
Myron LeGrande Francom - born December 4, 1944, Murray
Mark Seth Francom - born September 24, 1946, Salt Lake City
Carolyn Joy Francom - born March 27, 1948, Salt Lake City
Michael Arch Francom - born January 27, 1950
Genevieve Francom - born October 18, 1951
Stanford Lynn Francom - born November 21, 1954
Lois Ann Francom - born May 31, 1957
David Brent Francom - born February 2, 1960
(Dorothella Walker)
Annie Christine Walker - born January 25, 1949, Murray
Connie Roylene Walker - born February 19, 1950, Murray
Melvin LeRoy Walker - born January 20, 1951, Murray
Deanna Kay Walker - born January 7, 1955, Murray
Dorothy Ella Walker - born September 22, 1958, Moab
(Lyle Pettit)
Richard Jay Pettit - born October 22, 1949, Salt Lake City
Ralph Wayne Pettit - born March 14, 1953, Heber City
Charles Ray Pettit - born September 29, 1955, Heber City

Jayna Marie Pettit - born October 16, 1956, Heber City
(Rebecca Nelson)
Korla Maria Nelson - born June 12, 1958, Murray, Utah

Great-Grandchildren:

(Melvin Howard Pettit son of Melvin Pettit)
Ronald Howard Pettit - born June 19, 1960, Salt Lake City
(Donna Baker daughter of Vernal Pettit)
Jacquelien Ann Baker - born June 19, 1960, Murray
Linda Marie Baker - born August 29, 1957, Murray
(Carrolle Oaguthorpe daughter of Vernal Pettit)
Carrolle Lyn Oaguthorpe - born November 7, 1957, Salt Lake City
Michael Oaguthorpe - born June 5, 1960, Salt Lake City
(Joan Caldwell daughter of Vernal Pettit)
Debra Lee Caldwell - born January 15, 1959, Murray
Amber Paula Caldwell - born March 4, 1960, Vernal
(Gerald Newell Pettit son of Newell Pettit)
Richard Newell Pettit - born August 7, 1959, Salt Lake City
David Vern Pettit - born January 30, 1960, Salt Lake City

Archibald Newell Pettit, the second son and tenth child of Edwin Pettit and Rebecca Hood Hill, was born at 908 South 2nd West, Salt Lake City, January 18, 1882. He was baptized August 5, 1890 by J. Keddington and confirmed August 7, 1890 by John Page.

He was ordained a Deacon in 1896; a Teacher September 18, 1904, by Bishop Anderson; and Elder February 11, 1909 by Charles Duke; a Seventy March 28, 1920, by John F. Bowman; and a High Priest February 20, 1924 in the Waterloo Ward.

He attended the Ontario School, about one block south of the family home, and was active in the Fifth Ward at 7th South and 3rd West Street in Salt Lake City. He attended the L.D.S. Business College for one year.

When a youth, a 4th of July firecracker exploded burning his face and leaving powder marks which did not entirely disappear. He worked on his father's home farm in Salt Lake and in Hunter with his older brother Edwin. When the Walker Bank Building was built in Salt Lake he worked as a plumbers helper for Harry Green. (Green and Reeves Plumbing Co.) He was a member of a string instrument band with Tom and Ike Lambert, Sam Hill, and Bob Kenner.

In 1902 he went to Sterling, Alberta, Canada. Arriving on February 16, 1902 he filed on a homestead with Raymond Knight's group in the Burnwell District near Raymond, Alberta. Here he met Genevieve Johnson, daughter of Seth Jed Johnson and Polly Elizabeth Richman who had moved from Arizona to Canada. They were married on August 29, 1905 by John W. Taylor. In 1908 they were sealed in the Salt Lake Temple. Two children were born in Canada.

Archibald worked as a rancher in Canada until April 3, 1908 when he returned to Salt Lake with his family. They lived with his father for a short time until he purchased a grocery store in partnership with Sam Hill. He lived in a small apartment in the rear of the store and left his wife there while he returned to Canada to sell his farm.

Returning from Canada he built a brick house on the rear of a lot given him by his father at 911 South Gale Street where he lived a short time. He traded this home for a five acre farm on Vine Street east of Murray. On March 22, 1912 he sold his farm in Murray and moved to Gridley, California where he worked a farm about two miles southwest of the city.

On May 30, 1916 the family returned to Utah and lived on the Steadman Farm in West Jordan. Later he leased a fruit farm from May to September in Union, north of Sandy, Utah. He traded his Gridley farm for a home on Park Street north of 17th South in Waterloo Ward where they lived for 25 years as he worked as a building contractor.

This home was traded for a 25 acre farm south of Murray where he built a new home at 85 West Wilson Ave. The land was good pasture and here he established a dairy. He again entered the building business with his sons and continued as a contractor until a short time before his death. About 1955 he sold most of his land for a building subdivision but retained his own homesite. He died October 7, 1958 and was buried in the Lehi City Cemetery.

He served the Church as a Sunday School teacher in Gridley, California and also in Waterloo Ward in Salt Lake City and was a temple worker for several months. He was survived by his wife and all of his children but one. Estella Pettit died January 30, 1925 while the family lived in Waterloo Ward.

4-2-63-Mo. ELSIE PETTIT MCKNIGHT

Eleventh child and Ninth daughter
of
Edwin Pettit and Rebecca Hood Hill

Born: August 1, 1884 at 908 South 2nd West Street, Salt Lake City, Utah
Baptised: August 2, 1892 by Thomas Maycock
Confirmed: August 4, 1892 by Samuel Friday
Endowed: April 28, 1909
Married: April 28, 1909 to Victor Rudolph McKnight who was born January 1, 1881 at Salt Lake City and died January 10, 1959 at San Francisco, California.

Children:

11-5-63 Victor Jean McKnight - born June 3, 1910 at Salt Lake City married Amy Guion Williams Mary 24, 1941.

11-5-63 Elsie Lucile Caillouet - born May 16, 1914 at Salt Lake City married Jean Caillouet July 22, 1943.

4-2-63 #151 Janice Marion - born May 16, 1920 at Salt Lake City married Merril E. Marion May 31, 1941.

Grandchildren:

(Children of Victor Jean)

Thomas Jean McKnight - born June 19, 1943
San Diego, California
Edwin Pettit McKnight - born May 7, 1945
New Bern, California
(Children of Janice Marion)
Terry Ann Marion - born September 26, 1944
Dennis Marion - born July 15, 1946
Sue Lynne Marion - born February 11, 1961

Elsie attended the Ontario School, a one room school at about 999 South 2nd West in Salt Lake City. When the Grant School was built she transferred to it and graduated from the 8th Grade in June of 1900. She then attended the Social Hall School and the L.D.S. Business College where she completed a course in typing and stenography. At age 17 she accepted a position as stenographer at the Deseret News located on the southwest corner of Main Street and South Temple Street in Salt Lake City. Charles W. Penrose was editor and Horace G. Whitney was manager. Later she went to Garland as secretary to Mosiah Evans, manager of the Utah Sugar Company.

On April 28, 1909 Elsie married Victor Rudolph McKnight, a son of Mary Ann Fielding Smith, 2nd cousin to President Joseph Fielding Smith. Rudolph joined the Deseret News as an errand boy and later became a printer associated with the Deseret News, the Arrow Press, and the Legal Printing Company. In 1920 he entered the printing business for himself.

They built their first home at 749 Roosevelt Avenue where the first son Victor Jean and the first daughter Elsie Lucile were born. Jean was baptized July 6, 1918 and ordained a Deacon when he was 12 years old. In 1924 Jean was ordained a Teacher. Lucile was baptized June 3, 1922 and Janice June 2, 1928.

In 1916 they built a home at 512 South 8th East, Salt Lake City, where the second daughter Janice was born. Here they lived for twenty-seven years. Elsie the mother taught Sunday School and Primary and was secretary to the Relief Society for $5\frac{1}{2}$ years. The children also participated in Church activities in the Mutual

Improvement Association. Jean was ordained an Elder.

Jean attended the East High School and the L. D. S. Business College. Lucile studied to be a comptometer operator and Janice attended the L. D. S. Business College.

Jean went to Washington D. C. where he worked for the Government. When the Second World War started, Jean enlisted in the Navy and was assigned to San Diego as an instructor in electrical installations. He married Amy Guion Williams of New Bern, North Carolina on May 24, 1941. After the war they returned to Washington and later moved to New Bern where Jean entered the electrical equipment business. They have two sons, Thomas Jean McKnight and Edwin Pettit McKnight.

Janice worked for the Standard Oil Company for a short time. On May 31, 1941 she married Merrill E. Marion, a flight engineer for the United Airlines in Salt Lake. When he was transferred to Oakland, California, they moved to San Mateo and later built a home at Los Altos. They have three children: Dennis, Terry Ann, and Sue Lynne Marion.

Lucile married Jean Caillouet on July 22, 1943. His home was in New Orleans. He was a photographer in the U. S. Army. They lived in Glendale, California until they purchased a home in La Crescenta, California. They then purchased a home in Lakeview Terrace, near San Fernando, where they live at the present (1961).

For a short period in 1928 the family moved to Santa Barbara where Rudolph worked as a printer. Later the family returned to Salt Lake. In 1943 Elsie moved to San Mateo, then to Palo Alto. Rudolph died in San Francisco in 1959. Elsie lives in Menlo Park, California (1961).

Jesse Raymond Pettit

1905

1937

1958

JESSE RAYMOND PETTIT

Born: July 25, 1886 at 908 South 2nd West, Salt Lake City, Utah
Died: June 5, 1949 at Los Angeles, California. Buried in Salt Lake City Cemetery
Married: Phyllis Clayton, June 16, 1909 in Salt Lake Temple

Children:

Jesse Raymond Pettit Jr. - born May 25, 1910 died January 3, 1920

4-8-65 Lynne Archer Pettit - born January 6, 1912 married Aileen Rawson and they have four children; Kathleen born June 20, 1940, Lynne Alan born September 7, 1947, Peggy Anne born March 4, 1943, and Marilyn born January 14, 1954.

4-8-65 Edwin Alan Pettit - born April 9, 1915 married LaRue Smith and they have four children; Edwin Alan Pettit Jr. born January 25, 1941, Loneta born April 23, 1942, William Raymond born December 2, 1943, and Charlotte Gaye born March 12, 1947.

4-8-65 Richard Junius Pettit - born June 23, 1918 married June Aileen Cannon and they have five children; Richard Junius Pettit Jr. born August 30, 1941, Barbara Lyn born September 11, 1942, Bryan Lee born April 10, 1948, Cheryl born January 4, 1950, and Robert Cannon born November 17, 1956.

4-8-65 Phyllis Pettit Whitchurch - born February 10, 1922 married Walter Whitchurch and they have eight children; Robert Earl born May 15, 1945, John Clayton born April 27, 1948, Walter Alan born February 25, 1950, Carolyn born July 20, 1951, David Maxfield born October 8, 1952, James Pettit born November 20, 1954, Charles Ray born December 21, 1955, and Ann born March 9, 1957.

Jesse Raymond Pettit, the twelfth child and the third son of Edwin Pettit and Rebecca Hood Hill, was born at the family home, 908 South 2nd

West Street, Salt Lake City, Utah, on July 25, 1886. He was baptised July 20, 1894 by John Cartwright, confirmed August 3, 1894 by Samuel Friday, ordained a deacon February 14, 1902 by Bishop S. M. T. Seddon, ordained a teacher January 7, 1904 by Bishop S. M. T. Seddon, and ordained a priest November 8, 1904 by Thomas C. Nuttal. In November of 1904 he was ordained an Elder by William McLachlan and was endowed November 9, 1904 in the Salt Lake Temple. He received his patriarchal blessing February 8, 1896 from Archibald Newell Hill. He served as a missionary in the Swiss German Mission from November 23, 1904 to May 13, 1907. On June 5, 1949 he died in the Queen of Angels Hospital, Los Angeles, California and was buried in the Salt Lake City Cemetery.

Jesse Raymond Pettit served as: second Counsellor in Deacons Quorum of 5th Ward, Salt Lake City; Sunday School Superintendent of 5th Ward; Counsellor to Bishop S. M. T. Seddon of 5th Ward from 1908 to 1911; Bishop of 5th Ward from 1911 to 1918; Sunday School Superintendent of Bountiful 2nd Ward from 1919 to 1925; Special Missionary in South Davis Stake; High Council Member of Ensign Stake from 1929 to 1931; member of University Ward Building Committee; Scout Committee member in Wilshire Ward of Hollywood Stake; 2nd Counsellor to Bishop David P. Howell, Wilshire Ward from October 27, 1935 to June 1936; and 2nd Counsellor to Stake President Wilford Edling of Los Angeles Stake from April 19, 1936 to January 16, 1949.

He was set apart as: Bishop of 5th Ward by Francis M. Lyman April 23, 1911; High Council Member, Hollywood Stake by Winslow F. Smith; Counsellor to Bishop Howell by David H. Cannon October 27, 1935; and Counsellor to President Edling by David O. McKay April 19, 1936.

Jesse attended Grant School, 645 South 1st West and the L. D. S. Business College in Salt Lake City. He was bookkeeper and office manager for Green and Reeve Plumbing Company prior to going on a mission to Switzerland November 23, 1904. He returned from his mission in May 1907 and

returned to work for Green and Reeve Plumbing. When this firm was dissolved he joined Jack Reeve and formed the Reeve-Pettit Plumbing Company. This firm contracted for plumbing and heating installations in many of the Church Buildings.

In 1922 he became manager and treasurer of the Mountain States Supply Company in association with the Kohler Manufacturing Company. This association was eminently successful and in 1931 at the request of the Kohler Company, a national distributor of plumbing supplies, he moved to Los Angeles to become manager of their Los Angeles Branch and received a stock interest in the business. This was during the great depression of the thirties and due to his business ability he maintained the local company affairs on a sound basis.

At the time of his marriage he built a three unit brick building on a lot his father gave him on Gale Street directly west of his parents home. He lived in the apartment on the south side where his first two children were born. In 1916 he built a home in Bountiful on 20 acres of land. It was just north of the new subdivision of Val Verda on the bench southeast of the business district of Bountiful. There was very little water and he drilled a well from which he was able to pump sufficient water for his home and a small orchard. He drove to Salt Lake daily for his business.

In 1923 he built a home at 227 Douglas Street in Salt Lake City near the University of Utah. In 1931 he moved to Los Angeles as manager of the Kohler Plumbing Supply Company. He lived in a rented house but later purchased a home at 1031 South Dunsmuir where he lived until his death in 1949.

Beside his church activities he was a member of the Exchange Club in Salt Lake City, a member of the Los Angeles Breakfast Club, and a member of the Consumers Councel in Los Angeles. He enjoyed the respect and confidence of his business associates as well as his church associates.

His death was due to a malignancy of the abdominal lympthatic system. Upon the discovery

of an abdominal tumor mass he submitted to an operation but nothing could be done to remove it or arrest its growth. X-ray treatments caused considerable discomfort but the disease slowly progressed until his death on June 5, 1949. His funeral was held in the Wilshire Ward Chapel in Los Angeles and he was returned to Salt Lake City for burial.

4-2-63 WINNIFRED PETTIT

Thirteenth child and Tenth daughter of
Edwin Pettit and Rebecca Hood Hill

Born: May 3, 1888 at 908 South 2nd West, Salt Lake City, Utah
Baptized: May 4, 1896 by Wm. H. Ingham
Confirmed: May 7, 1896 by Richard Brimley
Married: September 7, 1910 to Bertram Francis Reeves in Salt Lake Temple by A. H. Lund. Bertram was born April 27, 1886 at Beaver, Utah and died April 21, 1948 at San Francisco, California.

Children:

4-8-63 Virginia Pratt - born December 5, 1911
married Claron Ure Pratt

4-8-63 Leone Jensen - born January 18, 1913
married Erik Albert Jensen February 11, 1940

Infant son - born October 17, 1916 died October 17, 1916

Grandchildren:

(Children of Virginia)

Robert LeGrande Pratt - born September 26, 1936 at Salt Lake City
Richard Stephen Pratt - born February 5, 1940
Jeanne Pratt - born March 3, 1947
Sharon Pratt - born March 14, 1950 at Denver, Colorado

Winnifred Pettit attended the Ontario School at 999 South 2nd West in Salt Lake City for one year. When the Grant School was built at 649 South 1st West she continued there. Graduating from the 8th Grade she studied to be a stenographer

at the L. D. S. Business College and thereafter worked in Salt Lake City.

She attended the 5th Ward Church activities where she met Bertram Francis Reeves whose father was the Ward Choir leader. She was secretary of the Primary and a teacher in the Sunday School. On September 7, 1910 she married Bertram F. Reeves and moved into a new home that they had built at 1802 South Main Street, Salt Lake City. This was in the McKinley Ward and she became a counselor in the Young Women's Mutual Improvement Association. Later she became secretary to the Granite Stake Genealogical Society.

Two daughters, Virginia and Leone, were born during their residence at 1802 South Main Street. After her husband died and the daughters were married she moved to the Belvedere Apartments, 29 South State Street, occupying her time in genealogical research in the library in Salt Lake, Boston, and Washington D. C. She made trips to Hawaii in 1950 and 1958.

Bertram Francis was a Certified Public Accountant and business man. His professional activities took him into many parts of the state of Utah.

Winnifred's first interest was in genealogical research and she probably completed more family records than any other member of the family from 1932 to 1961.

Grandchildren:

(Children of Leone Jensen)

Jon Reeves Jensen - born July 26, 1942
Mark Reeves Jensen - born May 25, 1945

WILLIAM ALFRED PETTIT

The fourteenth child and the fourth son of Edwin Pettit and Rebecca Hood Hill

Born: July 27, 1890 at 908 South 2nd West Salt Lake City, Utah
Baptized: September 3, 1898 by Joseph Chamberlain
Confirmed: September 4, 1898 by S. H. Harrow
Ordained:
Deacon - January 18, 1904 by S. M. T. Seddon
Teacher - December 12, 1907 by Wm. McLachlan
Elder - June 22, 1908 by James Latham
High Priest - January 31, 1937 by Heber J. Grant
Patriarchal Blessing: February 8, 1896 by Archibald N. Hill
Patriarchal Blessing: September 8, 1918 by John Smith
Endowed: September 9, 1908 in Salt Lake Temple
Mission to Switzerland and France (Swiss German Mission) September 8, 1908 to February 16, 1911.
Married: Laura Mildred Tanner April 20, 1921 by Orson F. Whitney in Salt Lake Temple

Children:

William Alfred Pettit Jr. - born March 14, 1922 at Salt Lake City, Utah. Married Barbara DeaneKleinman July 5, 1950 in St. George Temple. Children:
William Alfred Pettit 3rd - born January 17, 1955 at St. Louis, Missouri
Robert John Pettit - born December 15, 1958 at Los Angeles, California
Richard Glen Pettit - born September 15, 1960 at Pasadena, California

William attended Stewart School at University of Utah, Public School in Philadelphia, High School at South Pasadena, California Institute of Technology (Cal Tech), Pasadena Junior College, Univ. of Southern California - B. A. Degree cum laude, University of Pennsylvania Medical School received degree of M. D.; Post Graduate in

1953
WILLIAM A PETTIT and LAURA MILDRED PETTIT
family

LLIAM ALFRED PETTIT Jr.

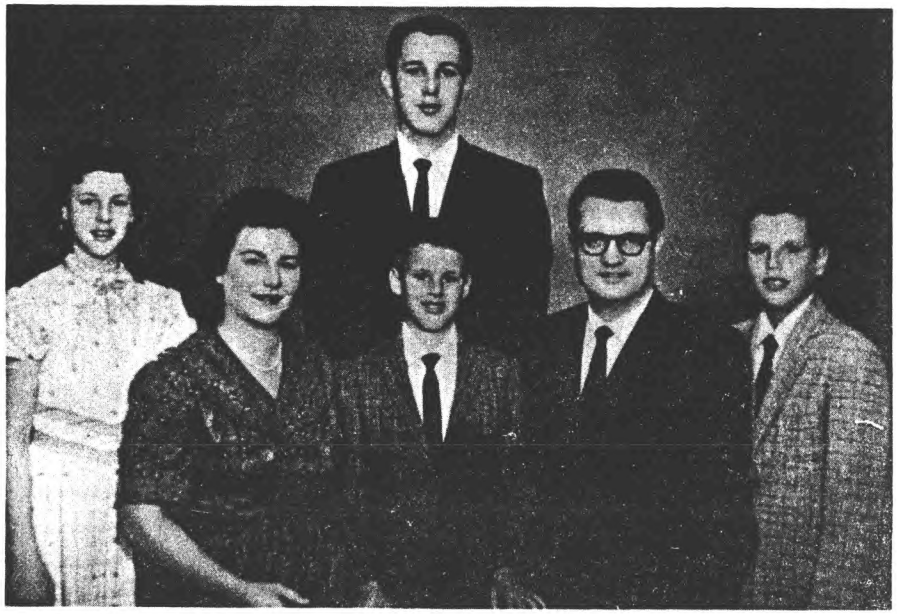
WILLIAM ALFRED PETTIT 3rd

BARBARA DENE KLEINMAN

PETTIT

158c

1961



JOHN T. PETTIT and family

EDWIN RAY PETTIT

FAMILY OF Dr. THOMAS HENRY PETTIT, M.D.
1961

Ophthalmology at University of Pennsylvania Medical School; Medical Intern at Los Angeles County Hospital; Resident in Ophthalmology at Barnes Hospital St. Louis; Mission to Eastern Canada; Flight Surgeon in U. S. Navy stationed at Pensacola, Florida; Started practice of Ophthmology in Pasadena and Los Angeles, Calif. 1956; Deacon, Teacher, Priest, Elder, High Priest, Bishop's Counselor in South Pasadena Ward, Pasadena Stake; Sunday School Superintendent.

John Tanner Pettit - born August 2, 1923 at Salt Lake City, Utah. Married Jo Betty Hibbits September 14, 1946. Children:

Gregory John Pettit - born August 22, 1947

Patricia Eileen Pettit - born April 19, 1950

Brent Jeffrey Pettit - born June 2, 1951

Christopher Wayne Pettit - born November 15, 1952

John attended Stewart School at the University of Utah, Public School in Philadelphia, South Pasadena High School, Pasadena Junior College, California Institute of Technology (Cal Tech), University of California at Los Angeles. Received degrees of B.A., M.S. and Ph.D. in Physics; Sloanfellow at Massachusetts Institute of Technology; Received degree of S.M. in Industrial Management 1958; Ensign in U. S. Navy served in Phillippines in World War II; Corporate Director of Industrial Dynamics and Staff Assistant to Executive Vice President and General Manager of Hughes Aircraft Co. Culver City, California; President of Faim Inc. Co., Chairman of the Board The Faim Co., The Faim Leasing Co., Gary Manufacturing Co.; Deacon, Teacher, Priest, Elder, High Priest, Member of San Fernando Stake High Council, Teacher in Church Auxiliaries, Member of LDS Church Committee for installing Electronic control in Genealogical Department.

Edwin Ray Pettit - born June 30, 1925 in Salt Lake City, Utah. Deacon, Teacher, Priest, Elder, Temple Worker.

Thomas Henry Pettit - born January 20, 1929

at Salt Lake City, Utah. Married Betty Ann Dain June 12, 1953 in Salt Lake Temple. Children:

Thomas Henry Pettit Jr. - born June 15, 1954
Heather Pettit - born January 6, 1956 in Glendale, California
Daina Lee Pettit - born September 16, 1957 in Glendale, California
Drucilla Pettit - born March 24, 1961 in St. Louis, Missouri

Attended school at Stewart School, University of Utah, Public School in Philadelphia, Pennsylvania, Marengo School South Pasadena, California; South Pasadena High School; Pasadena Junior College, University of California at Los Angeles; received B. A. Degree; Elected to Honorary Phi Beta Kappa Scholarship Society; University of Pennsylvania Medical School, received Spencer Morris Award for highest average in graduating class; received Degree of M. D.; Internship at Los Angeles County Hospital; Residency in Ophthalmology at Barnes Hospital in St. Louis, five years; Chief Resident 1961-62. Served as ~~First~~ Lieutenant in Navy stationed at Camp Pendleton as Medical Officer to Marines; Deacon, Teacher, Priest, Elder, High Priest, President of High Priest Quorum in St. Louis; Mission to France.

Dorothy Ann Pettit Maxfield - born August 27, 1931 in Salt Lake City, Utah. Married Roland Kamakau Alo (1) August 2, 1952. Married Vaughan Gary Maxfield (2) March 23, 1962. Children:

Alden Holani Alo - born March 29, 1953 Provo, Utah
Shawn Nolani Alo - born May 10, 1954 Provo, Utah
Kyle Kaleoaloha Alo - born August 31, 1955 Los Angeles, California
Roland Kamakau Albion Alo - born September 11, 1957 Los Angeles, California
Tris Chandler Alo - born August 29, 1960 Honolulu, Hawaii

Attended Marengo School South Pasadena,

GARY MAXFIELD

DOROTHY PETTIT MAXFIELD

SHAWN KYLE LANDY ALDEN

South Pasadena High School, Pasadena Junior College; Brigham Young University, Provo, Utah; Long Beach College. Received Degree of B. A., Teachers Credentials in State of California, Hawaii, and Utah. Teaches in Woods Cross School Utah; lives in Bountiful, Utah. Husband Vaughn Gary Maxfield born April 2, 1932 son of Vaughn Henry Maxfield and Idona Beemus.

William Alfred Pettit Sr. has served as President of Deacons Quorum, President of Teachers Quorum, President of Elders Quorum, Superintendent of Sunday School, Superintendent of YMMIA, Teacher in Sunday School, Teacher in YMMIA, Teacher in Elders Quorum, Teacher in High Priest Quorum, and Ward Clerk in Fifth Ward, Pioneer Stake, Salt Lake City, Utah. He also served as 1st Counselor to Superintendent of Pioneer Stake YMMIA, Member of Pioneer Stake Sunday School Board, Advisor to Troop Committee Boy Scouts of America, President of High Priest Quorum, Pasadena Stake; Member of High Council Pasadena Stake; 1st Counselor to Pasadena Stake President 1939-40; Pasadena Stake President 1940-50; Chairman of Southern California Regional Welfare Council; Patriarch to Pasadena Stake set apart September 1960 by Mark Peterson.

His education included Grant School, Salt Lake City, 1896-1904; University of Utah School of Engineering, 1904-1908, Degree of B. A.; Medico Chirurgical College, Philadelphia, Pennsylvania 1915-16; University of Pennsylvania Medical School, Philadelphia 1916-20, Degree M. D.; Student Intern at Medico Chirurgical Hospital, Philadelphia, Pennsylvania; General Practice of Medicine in Salt Lake City, Utah 1920-34; Post Graduate School of Medicine, University of Pennsylvania Degree of M. Sc in Ophthalmology, 1936, D. Sc. 1937. He was licensed to practice Medicine in Utah 1920, California 1936. Extra curricular activities consisted of President of John C. Heisler Anatomical Society, President of John B. Deaver Surgical Society, Member of Committee for orientation of new Medical Students at University of Pennsylvania, Recipient of Spencer Morris Prize June 1920 for highest general average in

Graduating Class, Member of Omega Upsilon Phi Medical Fraternity, Laboratory Assistant to Dr. Fischelis in Histology and Embryology, Laboratory Assistant to Dr. Rivas in blood and Parasitology research.

Public Service activities were Salt Lake City Epidemiologist 1922-1930 and Medical Supervisor of School Nurses, Assistant to City Health Commissioner; California State Ophthalmologist May 1938 to September 1960; Member of Medical Advisory Committee to the U. S. Department of Health, Education and Welfare, Washington D. C. 1955 to 1960; Instructor in University of Utah Medical School 1921-1923 in Anatomy, Embryology and Histology; Instructor University of Pennsylvania Post Graduate School of Medicine 1936-37 in Surgical Anatomy of the eye; Instructor at University of Southern California Vocational and Rehabilitation Department 1946-60; Member of Board of Trustees of Braille Institute of America, Los Angeles; Member of Medical Advisory Committee of the California Chapter of the National Society for the Prevention of Blindness. Professional membership includes Utah State Medical Association 1921-36, California Medical Association 1937-, Los Angeles County Medical Association, American Medical Association, and the Los Angeles Society of Ophthalmology and Otolaryngology.

Will had varied occupations: Home chores included milking of cows and wrecking of an old log barn saving the square hand made nails; He was stock boy for the Mine and Smelter Supply Co., Yard man and teamster for Asper Noal Lumber Co., Stock boy for the Salt Lake Hardware Co., Carpenter's Helper when the Garfield Smelter was first built (caught train at six A.M. returned home six P.M.), Plumbers helper including care of horse and delivery wagon; worked on new L.D.S. Hospital, Salt Lake Temple, and Tabernacle for Green and Reeves Plumbing Co. He filled a Mission to France and Switzerland from September 1908 to February 1911 and labored in Geneva and La Chaux de Fonds, Switzerland and Lyons, France under Mission Presidents Serge F. Ballif and Thomas E. McKay. His companions

were Albert J. Bird, John Boyer, John Schmutz, John Bues, Albert Hunter, and Brothers Hayworth, Turner, and Spencer.

After returning from his Mission in 1911 he worked as bookkeeper and collector for Alaska Ice Co., Salt Lake City, as Real Estate Salesman for Burt and Carlquist Real Estate Co., as Bookkeeper and Salesman for the Edward Eardley Electric Co., and as Manager of the Fifth Ward Coop on the corner of 7th South and 3rd West in Salt Lake City selling groceries, meats, and dry goods. While a student in Medical School (September 1915 to June 1920) at University of Pennsylvania he worked as a Clerk for John Wanamaker Store; Street Car Conductor, Machinist for Baldwin Locomotive Works at Chester, Pennsylvania and in Philadelphia; as Night Clerk at Tracy Hotel; and Night Watchman in a manufacturing plant.

In 1920 he went into General Practice of Medicine and Surgery in Salt Lake City, Utah with office in the Kearns Building and the Judge Building with Dr. Willard Christopherson. He was Instructor in Anatomy, Histology and Embryology at the University of Utah Medical School 1922-24; Salt Lake City Epidemiologist 1922-30; Medical Director of School Nurses; Member of Staff of L.D.S. Hospital and taught nurses; Post Graduate work at University of Pennsylvania Medical School in Philadelphia 1934; Demonstrator of Surgical Anatomy with Dr. Oscar Batson; Opened office in Roosevelt Building, 727 West 7th Street, Los Angeles for the practice of Ophthalmology in 1936; Staff Member of Los Angeles Eye and Ear Hospital; Director of Eye Clinic; California State Ophthalmologist May 1938 to August 1957; Retired from practice of Medicine on September 1, 1957; Retired from State as State Ophthalmologist on August 31, 1960.

Military Service: In April 1917, immediately after the United States declared war on Germany, the Surgeon General ordered recruiting for Base Hospitals in the larger cities of the United States. Pennsylvania Base Hospital #10 was among the first to be organized with Major George W. Norris

as Commander.

On April 15, 1917 Will enlisted with five other Medical Students from Medico Chirurgical College. Major Norris instructed them to be ready to leave within 48 hours after notice. On May 4, 1917 he received notice to report at once for active duty. Base Hospital #10 was to leave for France and would serve with the British Army. They were receiving physical examinations when word was received that Medical Students would not be permitted to leave the United States. In August 1917 he was ordered to enlist in the Army Medical Reserve Corps. In October 1917 Will received a telegram stating he was in the Military Service of the United States and to await orders.

He continued to work in the Medical Laboratories of the University of Pennsylvania until September 1918 when the Enlisted Reserves were placed on active duty with the Students Army Training Corps. They lived in barracks and attended classes in formation. On October 7, 1918 Will was assigned to Emergency Hospital #2 in the Medico Chirurgical Hospital buildings to care for victims of the Influenza epidemic. On October 11, 1918 he was given complete charge of the Hospital under the direction of Dr. Reyner, a Naval Officer. 4,000 to 5,000 cases of influenza were reported daily at the heighth of the epidemic and there were from 500 to 600 deaths daily. He continued in uniform until after the epidemic was over and until the armistice was signed. He was discharged from the Army December 20, 1918, continued as a student at the University of Pennsylvania Medical School, and remained active in the Medical Reserve Corps for several years.

FAMILY AWARDS:

William Alfred Pettit Sr. - A.B., M.D., M.Sc. D.Sc. Diplomat of the American Board of Ophthalmology

Laura Mildred Pettit - Honorary Member of the Alpha Chapter of Delta Kappa Gamma, Receipient of the Heritage Award by the California Utah Women, Thirty-Five Year Pin for service to the Primary

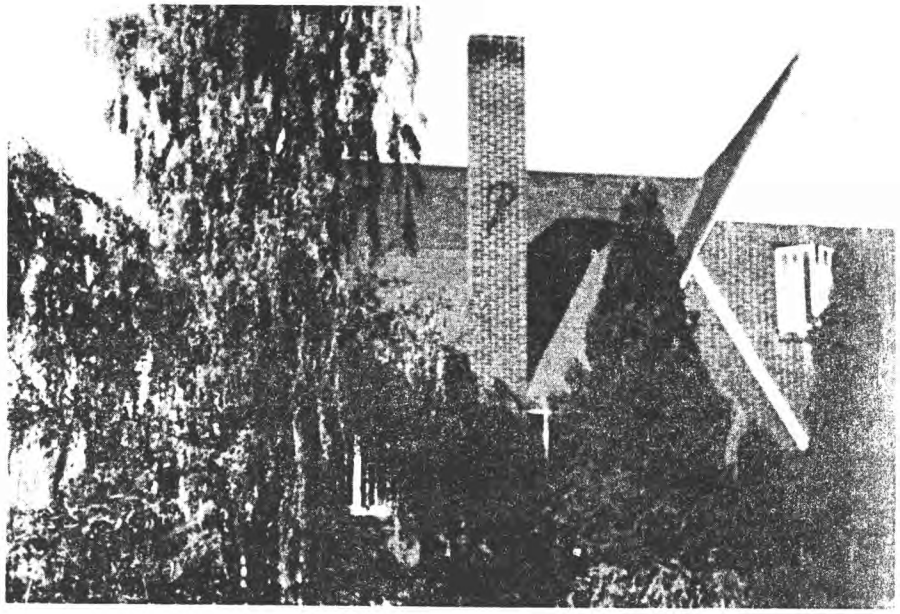
William Alfred Pettit Jr. - A.B. cum Laude, M.D., Diplomat of the American Board of Ophthalmology

John Tanner Pettit - B.A., M.S., Ph.D., S.M. Industrial Management

Thomas H. Pettit - A.B., M.D., Phi Beta Kappa

Dorothy Ann Pettit - A.B.

1928-1934



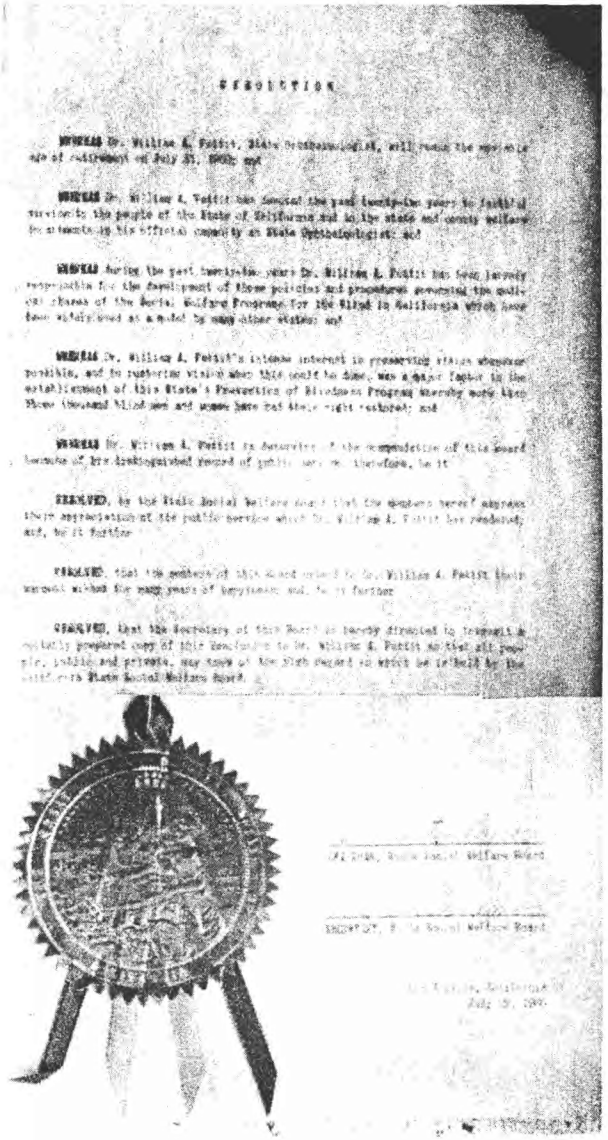
1057 East 4th South, Salt Lake City, Utah

WILLIAM A. PETTIT, Sr. with Wife LAURA MILDRED PETTIT
Tom - Bill - Ted
Dorothy

1620 Marengo Ave.
South Pasadena

1940

STATE OF CALIFORNIA
to
WILLIAM A. PETTIT Sr.



RESOLUTION

WHEREAS Dr. William A. Pettit, State Ophthalmologist, will reach the mandatory age of retirement on July 31, 1940; and

WHEREAS Dr. William A. Pettit has devoted the past twenty-two years to faithful service to the people of the State of California and to the state and county welfare departments in his official capacity as State Ophthalmologist; and

WHEREAS during the past twenty-two years Dr. William A. Pettit has been largely responsible for the development of those policies and procedures governing the medical phases of the Social Welfare Programs for the Blind in California which have been established as a model by many other states; and

WHEREAS Dr. William A. Pettit's intense interest in preserving vision whenever possible, and in restoring vision when this could be done, was a major factor in the establishment of this State's Prevention of Blindness Program whereby many thousand blind men and women have had their sight restored; and

WHEREAS Dr. William A. Pettit is deserving of the commendation of this Board because of his distinguished record of public service; therefore, be it

RESOLVED, by the State Social Welfare Board that the members hereof express their appreciation of the public service which Dr. William A. Pettit has rendered; and, be it further

RESOLVED, that the members of this Board extend to Dr. William A. Pettit their warmest wishes for many years of happiness; and, be it further

RESOLVED, that the Secretary of this Board is hereby directed to transmit a suitably prepared copy of this Resolution to Dr. William A. Pettit so that all people, public and private, may have of the high regard in which he is held by the California State Social Welfare Board.

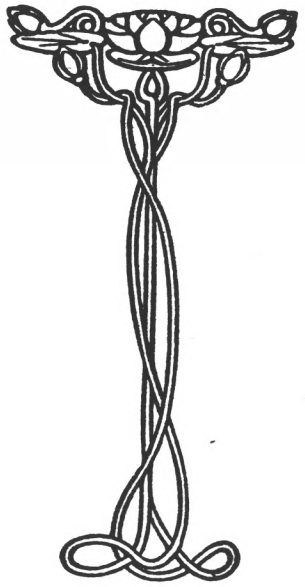
[illegible], State Social Welfare Board

[illegible] State Social Welfare Board

[illegible], California
July 9, 1940

"Lives of ancestors oft remind us
We give pictures to our kin;
And on passing leave behind us
Relatives who point and grin."

BIOGRAPHY *of* EDWIN PETTIT



1834-1912

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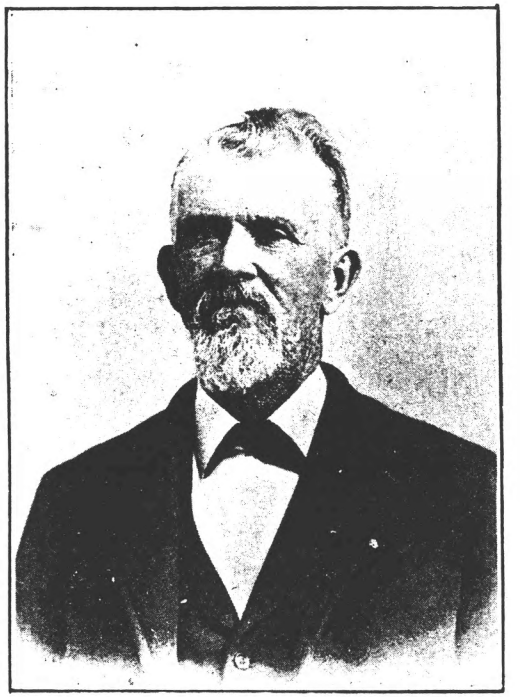

EDWIN PETTIT

PREFACE

Having been asked many times by my children and friends to relate some of my early experiences in the Pioneer days of the West, and particularly Utah, I have at last decided to do so, and will be as brief as possible, relating only those experiences which are stamped most indelibly on my mind.

BIOGRAPHY OF EDWIN PETTIT

I am the son of Jesse and Mary Pettit. I was born in Queens County, New York, February 16, 1834. My father was a school teacher for a number of years; also a student of law. During the summer months he worked on his farm, which was very valuable, as it lay near the City of New York. He joined the Mormon Church about 1840. In the fall of 1841 my parents decided to gather with those of their faith at Nauvoo. Just prior to the time they moved West, an agent was sent out by the Mormon Church to trade land owned by them on the west side of the Mississippi River called Zarahemla, for the homes of those wishing to gather with the Saints. Father made a deal with this agent for some land, but while the agent was out, another man had gotten possession of the land, consequently, they never realized anything in exchange for their homes. We made preparations for leaving our home in New York; all our household goods--except what we desired to take with us--were sold at auction, or as it was then known, at "vendue." We traveled sixteen miles by stage to the City of New York, and from there made our way by boat and otherwise across the country to the Mississippi River; traveled up the Mississippi River on steamboat; landed at Nashville, four miles below Nauvoo, in plain sight of the Nauvoo Temple. In company with my parents were two of my uncles and their families. The first house we occupied was owned by David Bennett. It consisted of two rooms, and we occupied one-half of it. Later on father bought a frame house of two rooms; one room on the ground floor, and one upstairs. The whole family, consisting of five boys and one girl, ranging from two years up to twenty years of age, occupied this house for the winter, which proved to be a very severe one.

In the spring of 1842, father and mother were both taken ill. The climate was very poor and

unhealthy; this, together with the hardships we had undergone, and the worry and troubles they had had during the previous winter seemed to be too much for them, and they died within two weeks of each other, father on April 29, 1842, at the age of 49 years; mother on May 13, 1842, at the age of 44 years. They had never been able to get any land for the home which we had left, and this left the family almost destitute.

After the death of my parents, the court appointed a guardian to take charge of the children and all the effects. A value was placed upon all the household goods, and my oldest sister was charged up with everything and held accountable for all that was used. Consequently, everything was used up in a short time. My sister Mary kept house for the family, and we struggled along the best we could. Some of my brothers and I rented a piece of land and worked it to help get along. In 1844 my sister went on a visit to Long Island, and left me in charge of everything. I worked on the farm and did the cooking for the family while she was gone. She returned home and took charge of the family until she was married in 1845. When she was married my brothers and myself all moved into a better house, where we lived with her for a short time. Later on we boarded with our guardian, and we paid well for all we received, my brothers working at anything they could get to do.

In February, 1846, the people began leaving Nauvoo for the West, and my sister and her husband decided to go with them. At this time they were both good members of the Mormon faith. I was given to understand that if I wished to go West, there would be a way provided for me. I wanted to go with my sister but the rest of the children opposed my going, as did also my guardian. A man was sent from the Mormon camp to pilot me to the camp of my sister, which was some miles away. This young man took me to the camp; my guardian and brothers followed me, took me back on horseback--I riding behind my brother. I didn't get to see my sister as they overtook me before I reached her. In a short

In the spring of 1847 we moved camp, and passed through Winter Quarters, where the main part of the Saints had been camped all winter. All the companies rallied to a place near a stream called Elk Horn, where they organized into companies of hundreds, fifties and tens, with a captain over each. Bishop Edward Hunter was appointed captain of fifty; John Lowry was appointed captain of ten families, in which all the Seeleys were members, my sister and myself with the rest. I was thirteen years of age at this time. Most of the time we traveled in double columns--that is, two rows of teams, in order to keep the company together and away from the Indians. In camping over night, our wagons were placed to form a circle, an opening being left at one end to drive the cattle in to keep them from the Indians, guards being placed around the outside. Fuel was very scarce most of the time and when we wanted a fire everyone would go out to gather buffalo chips, and some of the daintier sex instead of picking them up with their hands, used tongs to gather them with. Before we had gone very far, they got very bravely over this, and would almost fight over a dry one. We could see buffalo as thick as the leaves on the trees for miles around. We had a great deal of trouble from them, having to scare them away with guns in order to make a passage. We saw many Indians, but for the most part they were very friendly and peaceable. At one place on the Platte River, some of the boys and myself went down to swim at noon time, and I got beyond my depth and was nearly drowned.

We traveled mostly on foot, the wagons being used to carry the provisions. Sometimes an ox and a horse would be hitched together to make the trip. In the latter part of the journey, when our cattle began to get tired and footsore, sometimes lying down, it was a difficult matter to get them on their feet again. We had a calf that gave out, and we had to leave him one afternoon. The next morning, while the folks were getting breakfast, I was put on a horse and sent back several miles to bring the calf. One place where there was a double road, with a swamp in the middle, I saw four Indians coming. I left one road and passed over

into the other to avoid the Indians. When they saw me, they passed over into that road also to meet me. I was riding a good horse, and had a good half mile the start of them, but I did not think to turn and run back. I went right ahead and met them. They came up, talked to me a few minutes, and they let me pass right along. It is almost a miracle that they did not take my horse, as it was a very good one and I often think of it as being a very foolish act on my part. I was never afraid of the Indians, and I presume this is the reason I was not more cautious. However, I found the calf and returned to the company.

We traveled from day to day feeling as happy and cheerful as possible under the conditions, covering from ten to fifteen miles a day. Our last camp before entering the valley of Salt Lake would be a short distance above the mouth of Emigration Canyon. After a journey of about four or five months, we reached Salt Lake on the 29th day of September, 1847. We joined some of the emigrants on what is now known as Pioneer Square. It was then surrounded by a high mud wall as a protection against the Indians, with port holes on all sides; and a large gate on each side. I lived near the northwest corner of the square, where my brother-in-law and sister and myself had two houses of one room each, for which my brother-in-law traded provisions. Many a time we have stood with an umbrella over the table to keep the water from coming through on our food, and tin pans set over the bed to catch the water that dripped through the mud roof. We stayed here for two winters. We started to farming--ploughed and put in grain, but it did not amount to much. We used to go through the wheat fields where all the grain had been taken off, and glean the fields, fan out the wheat and grind it through a coffee mill to make pancakes. If we got enough for one hot cake, we considered ourselves very fortunate.

All the land in the city was surveyed and we drew lots for it. By doing this, we got twenty acres of ground, and put in a crop. During this time, we had to depend upon my brother-in-law,

who was a pretty good gunman, as it was very hard for us to get along, and occasionally he would bring in a quail or a wild duck. Many a time we have had to depend on thistle roots or pig weed as our bill of fare. I have taken the brass buttons off my coat and traded to the Indians for segos--anything to get enough to eat. For two years we spent our time in getting along the best we could, depending on the canyons for our wood. At one time, after our crops were nearly ready for harvesting, the grasshoppers and crickets came by the thousands and almost caused a famine in the land by destroying our grain fields. The seagulls came to our rescue and devoured the crickets and grasshoppers and we were able to save a small portion of our crops.

Early in November, 1849, my brother-in-law and myself enlisted with Pomeroy to help him take his big ox train through to California. Pomeroy brought an ox train through from the eastern states with merchandise and sold out what he could, and traded the remainder for cattle. He took me along to drive his cattle on horseback. There were about forty or fifty head of cattle that I had to take charge of. He had about twenty wagons with two men and two yoke of oxen to each wagon. These men boarded themselves, but were paying their way to California by driving these teams. During the day I drove the cattle, and had to corral them at nights to keep them from the Indians. I was always the one to turn out the cattle every morning to let them eat while we had breakfast and got ready for our move. Then I had to bring up the cattle and eat my breakfast after everyone else was done. The cattle got tired and footsore--so much so that they began to give out and lie down, and when I could not get them up any longer, I would have to leave them. I would leave two a day; five a day, as they gave out, and the last day I was with the company, I left nineteen head of cattle, as they could not go any further. When we reached the Muddy Desert, our teams were so reduced and the cattle so nearly gone that we put the wagons off to one side, using them for kindling wood, and packed everything up into as few wagons as possible.

About two weeks after Pomeroy left Salt Lake,

there was an independent company started out for the gold mines of California, and they got out on the desert and got lost. They were without water or food and were about to perish. They could not agree on which way to go, and some started out afoot--alone. They reached the Muddy Desert just at the time we did--ragged, starved, and almost perished. When this company were out on the desert and did not seem to agree, Apostle Chas. C. Rich started out from the camp one morning, and the boys asked where he was going. He said he was just going out for a short distance and would be back soon. They thought probably he was out of his mind. He said: "I am just going over here to pray for rain." They waited for him to come back, and just as he arrived in camp the clouds were seen to arise from the southwest and the rain poured down and soaked up the ground. They got all they could in buckets and cooled off their cattle and horses. Ponds of water were left on the ground and they were all revived. Some of them later came up with Pomeroy's company near the Muddy.

I left Pomeroy's company here and joined this independent company. We bought a yoke of oxen and the front wheels of a wagon and made them into a cart. Packed all our goods on that, and in order to save the cattle, I took a bundle of our goods, tied them together, and carried them on my shoulders across the desert. One man belonging to our company died crossing this desert. We arrived in San Bernardino, recruited our stock, and then made our way down to Los Angeles. I reached here during the rainy season, when the streets were pools of water from the heavy rains; had to sleep right on the ground, and many a time was soaked before morning. We disposed of our cattle for a good price, and went down to San Pedro where there were a few adobe huts standing. Here we found mostly Mexicans who killed cattle for the hide and tallow for shipment. As it was considered a very dangerous harbor, a vessel would only stop there once in a great while. Here we engaged passage in an old sailing craft for San Francisco at $25.00 each. I was very sea-sick about half the time while on the boat. We

caught a shark while on board, and we all helped to eat it. We landed in San Francisco after twelve days on the ship. Here we found friends who had sailed all the way from Brooklyn, N. Y. Some of the people here were from my old home in New York. Sam Brannan had fitted up a ship called the "Brooklyn." He was put in charge of a company of the Saints who traveled around Cape Horn down to San Francisco, and after arriving there he tried to induce President Brigham Young and associates to come on to California, but he would never consent to this. One lady whom I met in San Francisco gave me and some other boy a calico shirt, as we were badly in need of them. We worked a few days in San Francisco to get a grub-stake to go to the mines. Went by steamboat up to Sacramento, and there met many friends. Here we engaged a team and took our mining tools out into the mines. On the 6th day of April, the day that the Conference convened in Salt Lake City, we had just reached the gold mines. We spent five months and four days making the trip from Salt Lake to our destination. We were not very successful at the mines and in the fall of 1850 we returned to Salt Lake. There were many who were discouraged, as they could not get any word from Salt Lake more than once a year. We went to Sacramento and bought two mules and fitted out for our return home, traveling by way of the Humboldt River--the northern route--in company with C. C. Rich and others. Crossing the desert we met a man who was selling water by the bucket. He had hauled the water out on the desert waiting for travelers to come along.

During this trip we had considerable trouble with the Indians. In the first part of our travels, we passed two graves of men who had been killed by the Indians. Traveled up the Humboldt River about three days. The wagons always took the lead and I generally rode one mule, and packed the other with our supplies. One day one man fell too far behind the company, letting his horse pick the grass as he came along; the Indians came out from the willows and tried to cut him off from the rest of the company, but he hollered and some of the company turned back to his assistance and the

Indians took fright and ran back.

Leaving the Humboldt River I was sent out with another man to herd our band of animals over night so they could get the grass. We stood the first guard up till 12 o'clock, and then I started out for the camp to wake up the next guard. The night was very dark and it was hard to tell just which way to go to find the camp, so my companion told me the way as nearly as he could. I left him in charge of the animals, and had not gone more than half way when my mule took fright and ran away. Whether it was Indians I did not know. I lost my hat and have never found it yet. The mule finally returned back to the herd. This created some excitement; I told my partner what had happened and we finally decided that he should try to find the camp, which he did, and we got the other guards as we were badly in need of rest, I being left entirely alone, surrounded with Indians, awaiting their return. At one place during our journey we came across the foot prints of a man and the marks in the sand of a wheelbarrow. Finding a place where there had been a camp fire, we soon discovered that the Indians had made away with this party. We followed the tracks of this wheelbarrow into the valley of Salt Lake, arriving in the fall of 1850.

We spent the following winter in Salt Lake, and in March of the following spring, another big company of Mormons was fitted out to start for San Bernardino, being sent there by Brigham Young to establish a colony. My brother-in-law, David Seeley, was made captain of the company. Again the ox teams plodded their weary way through the wild country. When camping for the night, our wagons were formed into a corral to hold the stock to keep them from the Indians. On one occasion the Indians drove off two of our cows which were never recovered. While I was on guard at the mouth of the corral one night, the Indians fired a shower of arrows at two men who were sitting by a camp fire. The fire was extinguished immediately, but it caused a great excitement in the camp. There were a number of arrows picked up next morning, but they had gone wide of their mark

and no one was hurt. Two nights after that, while I was out herding the cattle, an Indian passed between me and the herd, shooting arrows at them. I did not stop him, nor even say good-bye, for fear he would take a shot at me. He shot one mule and one ox in broad daylight, but they did not prove to be poisoned arrows, consequently we pulled the arrows out and the animals both got well. We finally encamped at Sycamore Grove, at the mouth of the Calhoun pass, June 11th of the same year. Negotiations immediately were opened with the Lugos, which resulted in a sale of the great ranch, covering a great portion of the present San Bernardino valley, for the sum of $75,000. The Mexicans took their herds of horses and wild cattle with them, leaving the bare ground for the new owners.

First, a stockade was erected, for Indians lurked in the mountains and on the plains. Several ranchers from around about joined the settlers, and the earth felt the touch of agriculture for the first time since the creation. Fields were plowed and planted, and in the following spring the town-site was surveyed and laid out in town lots of one acre each. I put in a crop of grain and went to farming. I paid $125.00 for a one-acre lot in San Bernardino, and in a short time bought the next one to it, and paid $200.00, which made me the possessor of a quarter of a block. My brother-in-law purchased land directly across the street where my sister and family lived. I worked in the mountains logging, at the saw-mill, and finally, after about six years' time, returned to Salt Lake.

I have seen service with the San Bernardino rangers or "Minute Men." This was a company formed to intimidate and hold in check the lawless with which the country abounded at that time.

When I decided to return to Salt Lake, I traded my two lots in San Bernardino for a small home in Salt Lake City in the Fourteenth Ward. On returning from San Bernardino, when I reached a spot near Cedar City, I came up with the Seeley family, and traveled with them as far as Pleasant Grove, staying with them for a short time. I then

returned to Salt Lake and went to live with Lorenzo Pettit down near the Jordan River.

During the following summer, on July 24th, just ten years to the day when the Saints entered the valley, a grand celebration was held in Big Cottonwood Canyon. I took part in this celebration, and it was during that time that word reached President Young that the soldiers were being sent out by the U. S. Government to take control of the people in this valley. The people were advised by President Young to move to the south, which most of them did, some of them going as far as Provo, leaving a few here to take care of their homes. I moved south with the people, but continued my journey on to California, and thence east to the Colorado desert to dig some wells for the Overland Stage Route. We stayed there until our provisions were exhausted, expecting supplies to reach us, which they failed to do. That is where we took turns in chewing the last bacon rind until we were forced to break camp as we had neither water nor provisions. We walked thirty miles without a drink of water, after which I drank nine pints of warm water, similar to new milk. I don't know what the others drank as I was too much interested in my own welfare. That is where I proved to my own satisfaction that I could stand as much hardship and fatigue as anybody, and more than most of them. When their tongues would begin to swell and their lips parch, and they became delirious and lay down to die, I was still in pretty good condition. Water had to be taken back for those that had given out but we lost no men. The trip was a failure financially, as we did not succeed in getting water. I again returned to San Bernardino and made an agreement with a party for me to furnish the use of $600.00 and a mule and he was to furnish the rest of the outfit to purchase goods to bring to Utah to sell, and we were to divide the profits, which we did, both being well satisfied.

From that time on for about ten years, I spent my time traveling in Utah, Nevada, and California, making trips into the gold mines in Montana. When the Union Pacific began to creep

toward the coast, I went to Laramie, a distance of 600 miles, and took a hand in that enterprise. I drove a four-mule team to that point and worked for some time at $8.00 a day. One winter I started out from Salt Lake to Fort Bridger with freight, but the snow was so deep that it was impossible for me to proceed. I cached my freight at Coalville, and returned home after having both feet frozen; could not wear a shoe for several weeks.

On one of my journeys to California, I drove a team as far south as Parowan entirely alone, a distance of two hundred and fifty miles. My trips were generally made in the winter, and for that reason I endured many hardships from cold and exposure. At Parowan I made an agreement with two men, who had been waiting there for some time to make the trip to California, and they gave me $20.00 for the privilege of going with me, riding their own horses and feeding themselves. They only traveled with me for the sake of company. At one time our animals left us in the night and started back across the desert, and I followed them afoot twelve miles; overtook them and brought them back to camp, where the other two men had stayed. This was a big risk to take, as going out on the desert a person would soon perish for want of water, and had the animals started earlier in the night, I would have stood a good chance of being lost. I became rather reckless at times and took many chances on those various trips--more than most of the men whom I came in contact with.

On one of my trips, when camping at noon, four or five Indians came to me asking for something to eat. After standing around for a few moments, they asked me if I was a Mormon. There were three or four other men with me at the time, and I said to the Indian "No, those fellows Mormons," just in a joke. After a short time he said: "Are you Mormon?" I said "No, those fellows Mormons." He said "You lie." At this time the Indians were very troublesome on account of having trouble at Mountain Meadow. The other men were very much afraid of having trouble with them at this time, but I fixed them a

meal of my famous paste, made of one pint of flour and four gallons of water brought to a boil, which they all enjoyed very much. They then felt much more peaceable.

Late one afternoon, when looking for a place to camp where there was plenty of grass, some Indians came to me and said there was plenty of grass just around the nearby hill. They said they would take my mules around where there was good grass if I would give them a shirt. While I was considering this proposition and getting something to eat, they said they would herd my mules and bring them in in the morning. After they had finished their meal, they were more talkative, and asked me for a shirt and some pants. I finally told them what I wanted, and ordered them off, and they soon left. I took my best riding mule, put a chain around her neck and fastened it to the wagon, knowing that the Indians would crawl up and cut a rope, but they could not cut a chain. We then took our animals back where the Indians had told us to go for grass and turned them loose. My one mule was secured in this manner in order that I would have something to get away with in case the Indians drove the others away. The mule squealed, pawed and jerked at the wagon so there was no sleeping done that night. We lay on the ground just far enough away so that we would not get stepped on, and at the break of day I went for my mules and found them all right. If I had allowed these Indians to take care of my animals and herd them, they were to leave two or three Indians in camp for me to keep as security for the return of the mules.

After crossing the desert with my two companions from Parowan, we reached the Muddy and found a number of Indians here. We had to feed them as usual. I also had to prepare for crossing the big desert--about fifty-four miles. I had to cook, fill up our water barrels, get my supper and start out again in the late afternoon when it was cool. Therefore, I had to stay here an hour or two. That night when we started on the desert, two Indians followed me. I asked them where they were going. They said "To Vegas." I told

them they could not go with me, for I did not have water or feed for them, and they must go back. But they would not do it. They followed me about eighteen miles, when I stopped to give my mules a bucket of water and a little grain, and make some coffee for myself. I would not feed the Indians nor give them a drink. They left me and started up a canyon. I traveled several miles and never saw anything of them. The next time I stopped to repeat the same thing, I started away from camp and was about forty rods away, and the fire blazed up. Happening to be looking back, I saw the two Indians standing by the fire. They had been watching me all this time within a few rods of where I was getting my supper. Of course it was an accident on their part as they did not want to be seen. It was only for the lack of courage that they did not shoot my two companions and myself. They had followed me nearly thirty-five miles on the desert. After this I made no more stops on the desert, as I knew they were after me, but this was the last I saw of them.

On reaching a spring where I usually camped, I heard a horse whinny, and looking up on the ridge of the mountains, I saw a horse coming. It came right up to my team and I tied it up. This animal had been left by some party that was several days ahead of me, and it showed me that there were no Indians here, or this horse would not have lasted long. I took it into San Bernardino, and on arriving there my two companions went into a little grove to camp. There they met the party that had lost the animal on the desert. They reported to him that I had picked up this animal, so he came after it. I considered that I had as good or even better right to it than they, because they had left it never expecting to see it again, and I came along and saved the animal. To decide the matter we left it to three disinterested men, and they decided that a value be placed on the animal, and we were to either give or take. They decided that the animal was worth thirty dollars, and they gave me fifteen dollars and took the animal. That with the twenty dollars that the two men had paid me for the privilege of traveling with me made thirty-five dollars, which was quite a help on my journey.

On one occasion, when returning from the coast, I met two men who were on their way to California for freight, and we camped together at Cain Springs on the Santa Clara River. I was very well acquainted with both of them. On resuming their journey they were riding at the head of their train. When they had gone quite a distance ahead of their train, some Indians who were traveling along with them, after pretending to be friendly, shot them both in the back with arrows. This happened out on the desert. One of them was killed there and the other was taken into San Bernardino and died from his wounds. I have since seen the grave where one of them was buried. Thus ended the lives of two brave men.

One evening we turned our mules out to graze for a short time preparatory for a journey across the desert. As they strayed away, one of the boys followed to bring them back, and while doing this two Indians ran into the herd and shot four mules. I heard him holler and jumped up on the front of the wagon box to see what the trouble was. I saw the mules running, and I called to the other boys as I grabbed my revolver and ran to help this fellow. We could not catch one of the mules to ride on or we could have got the Indians, as we saw them run up into the hills. The owner of the mules declared vengeance, as we knew that the Indians would follow us to get the meat of the dead animals. The four mules died the following morning, as they had been shot with poisoned arrows. The man wanted to remain and get the Indians when they came up for the meat, but being tired and sleepy they gave up that idea for fear that they would get too far behind the train on the desert and would suffer for water. On this same trip we got snowed in the canyons, and it was necessary for the men to break the trail before the wagons and mules could be taken through the snow.

On leaving San Bernardino, when the trouble there arose between the Mormons and the government, those who were not of our faith were afraid the Mormons would try to smuggle ammunition back into Salt Lake with them. The marshal of

San Bernardino asked me to accompany him in a light spring wagon, into the canyon to carry ammunition and firearms to deliver to those who were coming to Salt Lake. Why he should have selected me for this errand was somewhat of a mystery to me, as I was rather young for such an undertaking. This, of course, was not strictly in accordance with the law at the time, but we were anxious to assist our friends who were returning to Salt Lake.

On one occasion, while traveling with a man and his wife with their family of eight children, we were snowbound, with teams that had given out. We were without wood, water or grass, and night coming on. We could see in the distance some small pine trees. My companion took an ax on his shoulder and I followed him with a yoke of oxen to get some wood. We took it back to camp, scraped the snow away; made a fire; boiled a kettle of potatoes and sat on the wagon tongue to eat them. It seemed to me I never ate a better meal. That night our horses ran away and left us, being driven by the storm for twenty miles. I followed them and brought them back. This was extremely risky as there was great danger in being lost in the snow storm.

On October 29, 1864, I married Rebecca Hood Hill, daughter of Archibald N. and Isabella Hood Hill. We settled in the Fourteenth Ward of Salt Lake City, where we lived for about eight years. We then moved to the present location. We have had a family of ten girls and four boys.

In 1882 I made a trip to California on a visit to see some of my old friends. In 1905 I, in company with my wife and four of my daughters, visited Southern California, spending about six weeks in seeing some of the familiar places so dear to me and visiting with my former friends. I was invited to address the Pioneer Society (of which I am a member) in San Bernardino.

After forty-two years I visited my native home in Long Island, and found there many of my old acquaintances and relatives.

I have enjoyed the West. Have seen it

under every condition, from the comparatively early days, and traversed it for the mere love of recreation. I finally settled in Salt Lake and made my home in the Fourteenth Ward for a short time, later moving to the present location, where I have spent the last forty years. I have crossed the desert between here and Los Angeles seventeen times by team and three times by rail. I am not only a Pioneer of 1847, but also of 1851, being one of those who went to fill the first mission in California.

Finis.