

FREDERICK WALTER COX, SR.

Frontiersman of the American West

JOHN CLIFTON MOFFITT

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FOREWORD

The exodus of the founders of Utah from the mid-American states is one of the most unusual incidents in the history of this nation. The causes for this mass movement and the consequences imposed upon those traveling in groups across the plains, rivers, and mountains are unlike westward movements elsewhere.

The similarities among and between groups who came as pioneers to the Great Basin are many. All came because of strong religious convictions. The differences between families and larger groups likewise are numerous. All had to be self-reliant and plan and work toward the solution of personal and family problems. Frederick Walter Cox and his large polygamous family, like others, paid the price of sorrow and anguish resulting from their determined effort to live the religion of their choice. Their later joys also came from personal and family attainment of their goals.

Like others, the Cox house and property they accumulated before leaving for the Great Basin were burned and destroyed, therefore they were compelled to move from place to place always with an unaltering faith of finding a new Zion. But within the framework of early Mormon history, immediately before and following the midpoint of the nineteenth century, the experiences of each family were personal and distinct. Certainly the incidents in the life of Frederick Walter Cox, Sr. are, to a degree, like some others, but they are also different and unique. It is this uniqueness that justifies the printing of certain facts about the life of this stalwart man as a modest part of western America.

The writer of this document is a grandson of Frederick Walter Cox, Sr. He has used all known available sources of meritorious documents in preparation of this report. His grandmother, Cordelia Morley Cox, one of Frederick Walter's wives, a daughter of Isaac Morley, lived at the writer's home as a member of the Moffitt family for many years. The writer during childhood and youth intimately knew many of the first generation of the Cox children and has heard told and retold the stories of incidents occurring in their individual lives and those of the family. He realizes the potential danger of gathering information from such stories when emotions may be involved, but effort has been made to find substantial objective evidence to support what appears to be truth.

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FREDERICK WALTER COX IN PREPARATION FOR WESTWARD MIGRATION

The early beginnings of the Frederick Walter Cox family were on the American frontier although it was not a long distance from the Atlantic seaboard at that time. Almost three quarters of a century had passed following such historical incidents as the Declaration of Independence and the writing of the Constitution of the United States before the Mormon migration into the Great Basin became an actuality. Less than forty years had lapsed from the time of the beginning of the nation as a union of states before Frederick Walter Cox, Sr. was born. It was at a time when history moved slowly. Only the daring and the few explorers ventured into the unsettled frontier of the great West before the beginning of the nineteenth century. The population of the nation in 1800 was small and people for economic, social, and religious purposes tended to live not far from where the earlier settlers lived during the first years of colonial history. Thus it was that Frederick Walter Cox moving as he did in relatively early life from his place of birth spent most of his years on the American frontier.

Substantial evidence exists indicating that three Cox brothers came to the United States shortly after the middle of the seventeenth century. Two of these men made their homes in the Massachusetts area and one brother went southward. An additional century passed before Jonathan Upham Cox, a descendant of one of the three brothers was born. August 21, 1807, Jonathan married Lucinda Blood at Cambridge. Lucinda Blood was a daughter of Caleb, Jr. and Hezbibah Jewett Blood. Jonathan Upham

Cox and his wife shortly after their marriage moved to Plymouth, New York. Jonathan Upham Cox, father of Frederick Walter Cox, Sr., died April 21, 1830. Frederick's mother died December 5, 1838.

Frederick Walter Cox, Sr. was born January 20, 1812 at Plymouth, New York. He was the third son born of Jonathan Upham Cox and Lucinda Blood Cox and was one of twelve children.

Following the death of his father Frederick Walter assumed a major responsibility for this large family. The mother and children moved to Nelson, Portage County, Ohio. It was in 1835 that Frederick Walter met and married Emaline Whiting of Portage County. Joseph Smith, the prophet and founder of the Church of Jesus Christ of Latter-day Saints performed the wedding ceremony. While he was residing in Portage County Frederick Walter became interested in the Church that later did so much to determine the destiny of his remaining life. He became a member of the Church of Jesus Christ of Latter-day Saints in 1834 by being baptized by Thomas B. March.

Frederick Walter and his family left Ohio and moved to Far West, Caldwell County, Missouri in 1839 where a substantial number of church members were attempting to establish permanent homes. Life in Missouri came to be not only unpleasant, but forbidding to Frederick Walter and his family, as it was for other church members. The family again moved, this time going to Lima, Adams County, Illinois. They lived there for four or five years. Frederick Walter came to know Isaac Morley and established a lasting friendship with him. He served as a counselor to Isaac Morley. Later he married into the Morley family and in time followed their trail to Manti, Utah.

The persecutions of the church members spread as added numbers became affiliated with the followers of Joseph Smith. At Lima house



Frederick Walter Cox, Sr., Mormon Frontiersman

burnings by the mobs became terrifying. Frederick Walter and his young family were forced from their home to see their house and recently gathered crops consumed by fire. Driven from their home and possessions, the Cox family went to Nauvoo, Illinois. Trouble followed them to Nauvoo. Joseph and Hyrum Smith were murdered by the mob in mid-summer of 1844. June 27, 1846, Frederick Walter Cox married Jemima Losee and Cordelia Calista Morley in the Nauvoo Temple. These marriages to his

second and third wives were performed by Brigham Young, then President of the Church, and by Heber C. Kimball.

While the first public announcement of the practice of polygamy and its importance to the Latter-day Saints who believed it essential to gain exaltation was made by Orson Pratt August 29, 1852,¹ the fact is that many of the church members were living polygamy several years before that date. It was not uncommon to have a first wife agree about the practice and thereafter to have her assist in the selection of other wives. Such was the case in the Frederick Walter Cox family, which probably contributed substantially toward the love and harmony that existed in the Cox family during later decades.

The Cox Family left Nauvoo May 8, 1846, and lived at Pisgah for a time, then moved to Silver Creek, Pottawattamie County, Iowa.

At Silver Creek in 1851 Frederick was arrested and sentenced as a result of practicing polygamy. The order was given to him to have but one wife or to leave the county. It is said that he answered, "I will never desert these wives so help me God." He was already making preparations to follow the main body of church members then en route to and at Salt Lake Valley.

He, however, did move Jemima and Cordelia into the next county where they made life for themselves as comfortable as possible under the circumstances of living in fear, loneliness and near poverty. A search by Frederick for a house in this county was fruitless. At long last he found a stable. It was the best he could do. He removed the broken floor boards, cleaned the floor beneath, replaced the boards, cleaned the windowless room and left. Within time Jemima was to have a baby. Anxiety increased as this event approached. The father did not return as was expected. At the critical hour a knock at the door momentarily

was frightening. Cordelia cried out, "Who is it?" The answering voice was recognized as that of a woman and was admitted. The moment for a new birth had arrived. The baby was being born. The strange woman took charge. Helping the baby into the world and completing the after birth duties, she left as quietly and unannounced as she had entered, never to be seen by the Cox people again.

Preparing to move on westward was a gigantic task. It not only involved acquiring the necessary oxen, but also building his own wagons and other necessities involved in such a venture.

While at Mt. Pisgah, they built log shelters that were designed to be semi-permanent and planted seed hopefully to produce crops. It was here that so many of the church members contracted malaria fever that those who were well could not adequately take care of the sick and the dying. Frederick Walter, himself seriously ill, was compelled to make the coffins for his own children as they departed mortal life.

By June 20, 1852, the Cox family made a new start toward Salt Lake City and thence to Manti. Three wagons had been built. Frederick Walter, Sr. drove three yoke of oxen on one wagon, Frederick, Jr., like his father, was responsible for another wagon with three yoke of oxen, and a younger boy with some mother's assistance was the driver in a third wagon with one yoke of oxen. Seven yoke of oxen plus some human assistance where and when needed enabled the Cox family to turn their backs on the mobs who had burned their homes and possessions and driven them from place to place, and to go on to Utah to find kinsmen, friends, and a permanent home, but not to be free from added hardships.

Frederick Walter Cox, Sr., was truly a frontiersman of western America. From the time of his childhood as the frontier extended westward, he went with it. He not only endured the hardships incidental to

the frontier, but because he became a dedicated individual to the church of his choice, he, like others, suffered because of his religious convictions and particularly because he lived the principle of polygamy.

One of the many claims that have been made by his children and his wives is that the Cox family, both before and after they moved into the "Big House" at Manti, is that they lived this principle of Church doctrine on a very high level. Jealousy and ill-will between and among the wives and children evidently was nonexistent.

There were difficulties and days of sadness en route westward. One of the sad occasions was at the time that the malaria fever became contagious among the family members. Not only were they all very ill, but some of the parents were so extremely ill that they did not know of the death of their children. Great courage, their faith in God, and their strong convictions that their decision to follow others to the Great Basin was right motivated them to endure the vicissitudes of this devastating disease and the physical weakness that resulted by those who were stricken with the fever.

Among other contagious diseases, cholera came to the Cox family. The story has been repeated many times that Frederick Walter as a means of medication would search for the best drinking water that could be found, he would fill the water container and add a specified amount of vinegar and sugar to check the agony resulting from cholera.

The illnesses incident to the kind of life the Cox folks were compelled to live necessitated a variety of home medications. Medicines, necessarily were made from available herbs created with their own imagination. Needless to say there were no doctors or medicines based on scientific experimentation. The family was compelled to perform its own experimentation. If the remedies of the plains and the prayers to

God saved their lives, the family was thankful. If death came, it was unavoidable and was assumed to be the will of the Heavenly Father.

The Cox folks not only had to know how to make medicine from herbs or whatever was available, but the wives had to be midwives and be able to deliver babies that were born while a temporary camp for that purpose was made.

Among the incidents that Cordelia (this writer's grandmother) used to relate, indicating their faith in divine aid, was one wherein the wagons were crossing a river (it may have been the Green River) and the oxen of the last wagon refused to follow those that had gone ahead, (and at the moment were out of view) the lead oxen turned back along the side of the wagon, turning it to a degree that it was on the verge of tipping over, when a horseman returned and hastily turned the lead oxen forward thereby probably saving the people from being thrown into the river with all the other contents in the wagon.

Members of the family, then as childre, relate how weary they became from riding in such crowded conditions, if they did ride, and how physically tired they became from walking. In order to dispell the monotony of traveling under such circumstances it was a bit of recreation at camping time to run about and find buffalo chips to sustain the evening camp fire. Actually, they declared it became something of a game to see who could find the most.

During much of the distance to Salt Lake City members of the family believed they were in constant danger from the Indians. Many of these intruders made demands for food and with the demands were always threats.

The first great feeling of relief and success for Frederick Walter en route to Manti was September 28, 1852, when he, his wives, and his

children arrived in Salt Lake City.

However, Salt Lake City was not his ultimate goal. He was a son-in-law of Isaac Morley who had answered the church call to go into the Sanpitch Valley. There also were other kinsmen who preceded Frederick Walter to Manti. Consequently, to Manti he went. The Cox family arrived in Manti October 4, 1852, and was met with open arms by relatives and friends.

At Manti there were the many challenges to Frederick Walter and his family that were common to all of the early settlers. There was no house for the family to call "home," no stores or shops in which purchases of any kind could be made. It was a situation of making your own to meet all personal needs or going without. The Cox family did both of these. They built what they could and went without all that was not available from their own labors.

EARLY YEARS OF THE COX FAMILY IN MANTI

The days and weeks between June 20, 1852, and October 4, 1852, were filled with many challenging problems for the Cox family. It was on the former day that the family left Kaneshville for Utah and it was more than three months later (October 4) when their arrival at their destination, Manti, became a reality.

It was here that the family became well known and where most of the children grew to adulthood, married, and established their own families. It was here that Frederick Walter Cox, Sr., became a power in the community, and it was here that he died and was buried in the Manti Cemetery, beside the temple grounds he helped prepare and the temple structure he helped initiate.

While at present more than a hundred years later, the descendants of Frederick Walter Cox, second, third, fourth, and fifth generations are scattered not only throughout the United States but in foreign countries. The fact is, however, that Manti is and for decades to come will be regarded as the home of the Cox clan because of this pioneer stalwart who came to Manti near the midpoint of the previous century.

Frederick Walter Cox, Sr., was among the early Manti inhabitants. He, however, was not one of the original settlers.

Relatives of Frederick Walter were at Manti when he and his family arrived. He had married into the Isaac Morley family in Nauvoo, and it was this Isaac Morley, appointed by Brigham Young, who was the leader of the founders of Manti. There were other kinsmen in the

settlement when Frederick Walter arrived and this made conditions more pleasant for them than was the situation for those who arrived in 1849.

After spending much of their first winter living with relatives Frederick Walter and his family moved into the rock fort. Residing in the fort had its limitations even for pioneers but it was some protection against the Indians and the weather, hot, cold, wet, or dry. The fort served as a residence location for nine years for this family and was the birth place for a like number of Cox children. Crowded and as inconvenient as the fort was, it was the beginning of a permanent place to live and indicated substantial progress had been made from the time the first white men entered the Sanpitch Valley as permanent residents. These first settlers encountered many challenging problems.

In August 1849 an exploring party consisting of Joseph Horn, W. W. Phelps, Ira Willes and D. B. Huntington was sent into the Sanpitch Valley. They arrived at or near the present site of Manti August 20, 1849. Brigham Young's suggestion that such a party go into the Sanpitch Valley, in part was the result of an invitation from Indian Chief Walker. The Chief had told President Young that he wanted the Mromons to come to the Sanpitch country and assured him that they would be welcomed and protected. True to his word the Indians did welcome these explorers but the welcome and friendliness were only temporary exhibitions.

Within a short time these explorers returned to Salt Lake City and made a favorable report to Brigham Young. Isaac Morley, Charles Shumway, and Seth Taft were notified at the October Conference that they were selected by President Young to be the leaders who would direct a body of people into the Sanpitch Valley to establish a permanent settlement. The day following this notification, the entire Church conference, in keeping with the custom, voted in favor of the proposal to establish a

settlement that later was to become Manti.

A circular of information was prepared and within a short time was distributed among the church membership stating that from fifty to one hundred families would soon leave for Sanpitch Valley.

Morley, Taft, and Shumway were designated as the commanders of the company. They were to have civil and ecclesiastical control of the people and Nelson Higgins was given military control. The company was composed of approximately three dozen men. A few of this first group were authorized to take their wives. Traveling from Salt Lake City to what is now Sanpete County in 1849 was not greatly different, except in distance, than traveling from the banks of the Missouri River to Salt Lake Valley. Hardships were common in both instances. Considerable exploring was done en route and in Sanpete Valley area before a site for the Manti settlement was finally selected.

The main body of the company arrived in the vicinity of Manti on November 19, 1849. Discouragements had been such that some proposed they continue on southward and a few did some added exploring in this direction. However, Isaac Morley, following a firm conviction that he possessed as to where the settlement should be established, declared, "This is our God appointed place, and stay I will."

Winter soon came upon this isolated band of colonizers and Morley, as their trusted leader, urged the settlers to make their encampment on the south side of the (temple) hill.

By November 22, 1849 the camp was established and the settlers were urged to prepared themselves in wagons, dugouts on the hillside, or whatever shelter could hastily be provided in preparation for the on-coming winter.

The winter of 1849-50 was cruel to the Sanpitch colonists. What

seemed to be endless snowstorms came before the settlers had time to build adequate protection from the unusually deep snow and extremely cold winter weather. The severity of the winter may in part be noted by the fact that in excess of one half of the two-hundred-forty cattle they brought with them perished because of the weather and absence of feed resulting from the deep snow.

As the winter advanced and therewith as food became increasingly scarce, a small delegation was selected to return to Salt Lake City for added provisions. The deep snow, and the cumbersome method of travel under such circumstances prevented their immediate return.

With the coming of spring the days became longer and the sun became warmer. New hope emerged but suddenly as if from a long winter's sleep an army of rattlesnakes appeared. The warmer side of Temple Hill had also been serving as their abode. Horrifying stories of this sudden appearance of these rattling reptiles have been handed down through the generations to our time, but the evidence is substantial that this was a very frightening experience.

Spring came late to the Manti colonizers in 1850. The livestock was poor and many were dying. Oxen and the few available horses were so impoverished that plowing the ground was a near impossibility.

During the last days of June or early July, Chief Walker, who earlier had promised to protect and live peacefully with the settlers, led his band of several hundred warriors to the outskirts of the colony's camp and made his own encampment. Immediately it became apparent to the white folks that this was a threat of no small consequence. Actually, this was the beginning of a hazardous situation that with the passing of time led toward the Black Hawk War. This action of the Indians made it necessary for the Manti settlers to erect a fort to protect themselves

from the viciousness of warring Indians who regarded the scalp of a white man as an indication of bravery and greatness. The treachery of Indians during those first years created a continuing fear on the part of the settlers that was nearly unbearable. None but those with the courage of the frontiersman and those with the possession of faith in a just God could have endured such hardships.

Regardless of the faith, determined effort, and heroic struggles of the founders of Manti, there were periodically challenging problems that appeared to be beyond their control. For example, in the autumn of 1854 at a time when much of the produce of the land for which they had toiled gave promise of food and fodder, the grasshoppers appeared in such an abundance that tradition claims the skies were turned to brown. Prayers were offered but people were discouraged. Some claimed they were a pest more greatly to be feared than were the Indians. Much of the produce was eaten or otherwise destroyed but not all. Seed was replanted in the spring of 1855 and hope was renewed. The warm sunshine soon brought to the surface the sprouting plants. But these again attracted the grasshoppers and made an excellent nest for their eggs. Plants were eaten and promises of food for man and animals came to naught.

Fortunately the grasshoppers and the Indians had a lesser taste for the pigweeds and sego roots than the white settlers. These two plants growing abundantly, were left for human consumption by those who came to make permanent dwellings.

By 1853 Manti had a census count of 647. Many of these people had been driven from Nauvoo and environs and for some, the fires of mobs had burned all of their belongings, consequently discouragements and renewed efforts had become a part of a way of life for them. By 1853 the Walker War between the settlers and the Indians was under way.

The settlers at Manti were called by their church leaders and therewith had made commitments to establish permanent homes in this part of what was to be their Zion. Difficult as it may have been, they never lost faith in the purpose for which they had come.

August 5, 1850, Brigham Young and a few associates visited the settlers and christened the place "Manti." The county was created and he named it "Sanpete." All actions gave evidence of permanency.

During the first summer of log school house was erected under the general supervision of Isaac Morley. Jesse W. Fox, a surveyor who plotted the lots in and out of the fort, became Manti's first teacher. The recognition of Manti as a city and as having an official school therein was soon acknowledged, for on February 6, 1851, an ordinance was passed by the Legislative Assembly granting a city charter, stating, "The city Council shall have the power and authority . . . to establish, support, and regulate common schools."² This action of the lawmaking body incorporated Manti into a city. Incidentally, Salt Lake City had earlier been incorporated but Ogden, Provo, and Parowan were all incorporated at the same time as Manti.

While plans for the operation and maintenance of schools were not enacted into a law at that time, such did soon develop. June 4, 1853, legislation was enacted that permitted Manti "to assess, collect and expend the necessary tax for . . . schools, . . . and regulate and control the same within said city incorporation."³

Communities and Utah Territory at that time were receiving legal status. Utah became a territory, September 9, 1850. Brigham Young was made the Governor. Isaac Morley and Charles Shumway were representatives to the first territorial legislature.

In spite of the hardships and deprivations of the early folks at Manti, none seemed to doubt the ultimate purpose for which they had come. None, from the first, believed but that the Manti settlement would continue to grow. Their Church leader had made a prediction and a promise. The little colony of people began the initiation of a permanent community immediately upon their arrival.

A significant incident toward early growth occurred when Jessie W. Fox surveyed a ten square mile area and established therein city blocks thereby enabling the people to move from their original camp by the side of Temple Hill and the fort onto a plot of ground of their own. These square city blocks with the designated lots have served Manti's people from those first early years to the present.

The county unit of government has been important in Utah from an early date. In keeping with other legislation of that time Sanpete County was created February 3, 1852. Manti was made the county seat. This county at first included almost all of southeastern Utah. Sanpete County, like other Utah counties of that date, has played an important role in local government since 1852.

FREDERICK WALTER COX AND EARLY INDUSTRY

The history of the American frontier includes a long series of important incidents. This history began with the arrival of the Puritans on the Atlantic seaboard. The experiences there, the purposes for which those people came to these American shores, the government they established, and the trials they endured have some similarities to those encountered by the founders of Utah, as they, too, turned their backs on the more inhabited part of the nation and crossed the plains, the rivers, and the mountains to seek refuge in the Great Basin and hopefully, with distance separating them from others, to worship as they may choose.

The persecutions that were heaped upon Joseph Smith, the founder of the Church, and those who succeeded him resulting, to a large degree, from the differences of religious convictions, are well known. The Mormon episode cost many lives and the destruction and loss of millions of dollars of property values. Much of this was tangible, but the impact upon the emotions resulting from a loss of lives and property, and particularly the deprivation of the Mormons of that which they believed to be their right, to abide by deep seated religious convictions, may not have been visible, but it was felt and felt deeply.

Following the murder of Joseph by the mob the leadership of the Church went to Brigham Young. From the moment he first stood at the helm of the Church, and knowing the Church was to go to the Rocky Mountains, he expressed his independence and proposed separation from the section of the nation he and his followers were to leave behind.

The determination of the Saints to fulfill their prophetic destiny increased after Joseph was martyred. One historian has described this situation by saying, "With their Prophet, now enshrined as a martyr, whose testimony had been sealed with his own blood, not all the militia mobs in Illinois, Missouri, or the United States could destroy that faith. Indeed, the assassination of Joseph Smith reacted a thousand fold upon those who had committed or approved it."⁴

Brigham Young, practical colonizer that he was, immediately upon the arrival of the Saints in Salt Lake Valley urged the necessity of plowing the ground, planting seed and devising ways to irrigate the soil for crop production. The people must first be fed, but shortly thereafter he began to strongly urge the men (women and children when and where able) to plan for all of the needs that would enable the saints to be independent. He had no plans to rely on, or to receive help from those who had driven the Saints to the Great Basin.

This desire for independence was as true in education, in industry, and in government as it was in religion.

Historian Andrew L. Neff believed, "The ambition of the founders . . . (and of their) noble dream for the upbuilding of industry in the heart of the desert (is one) . . . of the most determined efforts in western annals to achieve quick economic independence."⁵

Brigham Young, whether speaking as Church President, or Governor endlessly urged the colonists to establish their own industry. This zeal for independence existed whether in Salt Lake City, St. George, Manti, or elsewhere. His urgings for production extended from cotton growing, to silk production, to furniture making, to milling and manufacturing and to all other creations and developments that would make the founders rely on themselves only.

Home industry became a dominant item of economic concern in Brigham Young's sermons to the people. The kingdom he envisioned must be independent and self supporting. In so far as possible, people were urged to produce all items of food and clothing to meet their own needs. There were no other sources from which such could be obtained. On a community basis the Church leadership encouraged the construction of saw mills, flour mills, leather tanneries, and others as quickly as feasible, but time and effort often needed elsewhere were required for such accomplishments.

During the years of the 1870-80 decade Brigham Young strongly urged the growth of silk worms for the production of silk. Particularly he urged the Relief Society of the Church to become interested in this activity.⁶

As early as 1874 Brigham Young, in order to encourage home industry through the development of silk, had the following published in the Woman's Exponent:

NOTICE: Silk worm eggs: I have some forty ounces of silk worm eggs and a large number of mulberry trees, and the sisters who wish to raise silk are welcome to the eggs, and to gather the leaves for feeding. Those wishing the eggs are requested to call immediately.

--Brigham Young⁷

President Young from time to time continued to emphasize the need and the value of the silk industry within the home. An additional announcement was made in the Woman's Exponent in 1875, wherein it was stated that "Pres. Young recommends silk culture as one very profitable branch for the sisters, and offers free of charge, all the cuttings they wish from the Mulberry orchard on his farm, south of the city." Suggestions followed by stating, "It would be well for individuals to set cuttings around their home lots, where they will serve the

double purpose of shade trees and of feeding silkworms."⁸

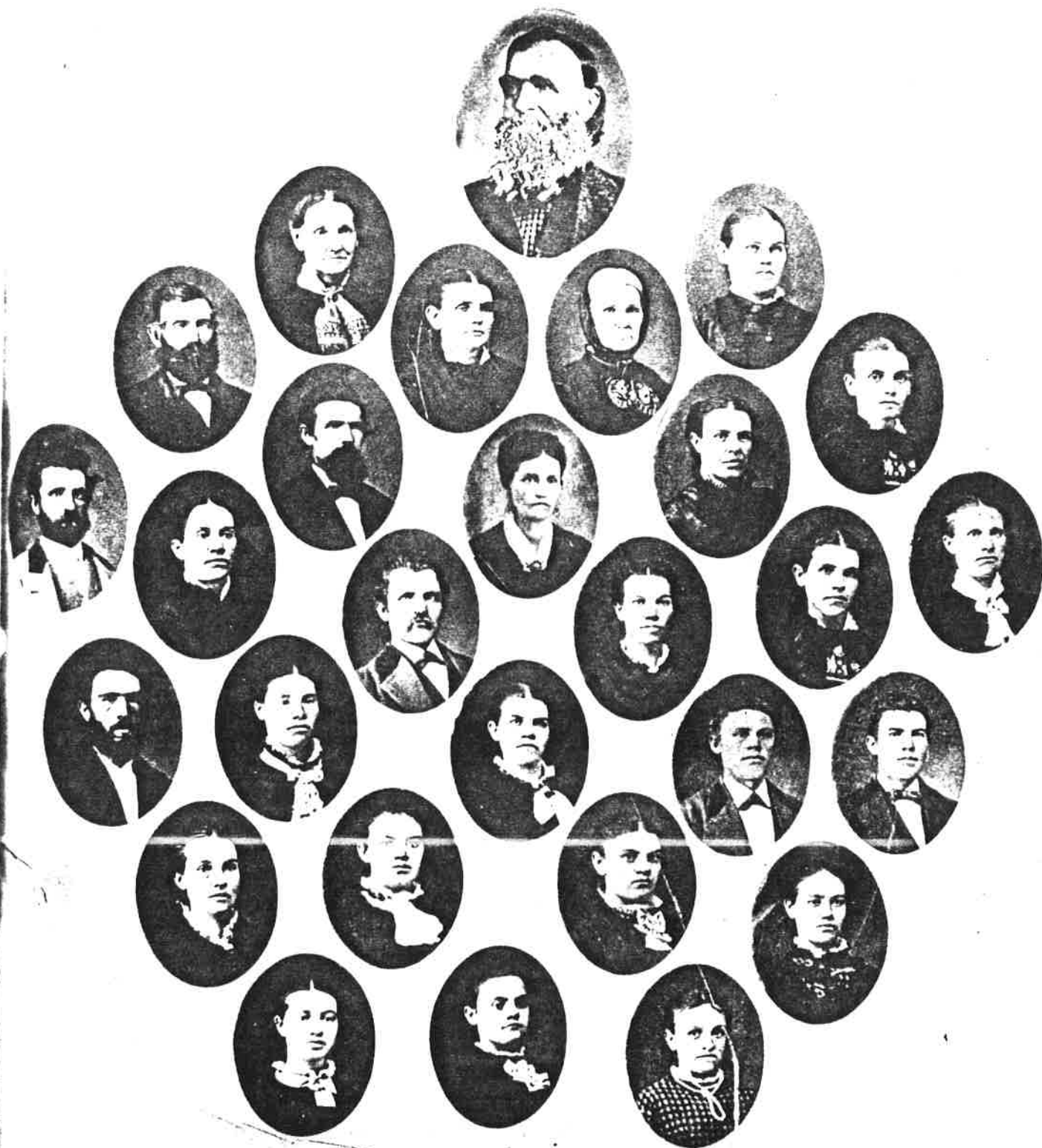
So important did the silk industry appear that by 1875 the Deseret Silk Association was formed. At the time of the dedication of the temple in St. George where silk had been used to beautify this first completed temple in the Great Basin, the Church Relief Societies were officially called to "take a mission to raise silk and do all in their power to clothe themselves and their families."⁹

Until after statehood, considerable effort was expended to develop the silk industry in Utah. One of the early acts of the Utah Legislature was "An act for the Establishment of Sericulture." A Utah Silk Commission was appointed and served until after the turn of the century.

The importance of this development related herein is the fact that the Cox family, loyal as they were to the Church and to requests and suggestions made by those having Church authority, responded extensively and effectively by developing silk worms in the large family residence in Manti.¹⁰

A relatively recent historical volume written by Manti people states "most of the silk worms were grown in the Cox home and all of the silk was spun from the cocoons."

As indicated elsewhere in this document, the Frederick Walter Cox family, to an unusually large degree, was a nearly independent economic unit. Food, shelter, and clothing are considered the basic needs to perpetuate any people. These necessities were provided for themselves by the Cox family. One may wonder how the looms, spinning wheels for silk and for woolens, and all of the other equipment needed to provide clothing from head to foot, together with the very large family could crowd into one house, but where necessity, love, and faith existed, as it did in the "big house" occupied by the Cox family, crowded situations appear to have been unimportant.



FREDERICK WALTER COX, SR., FOUR OF HIS WIVES
TWENTY-ONE OF HIS CHILDREN AFTER REACHING ADULTHOOD

(For names of his wives and children, see following page.)

Frederick Walter Cox, Sr.,

Four of his wives:

Emeline Whiting Cox, Jemima Losee Cox,
Cordelia Morley Cox, Lydia Losee Cox

Twenty-three of the Cox children:

Frederick Walter Cox, Jr., Wm. Arthur Cox, Rosalia Cox Driggs
Lavina Cox Van Buren, Adelaide Cox Reid

Edwin Cox, Emorette Cox Clark, Byron Cox, Sarah Ann C. Anderson
Ester Cox Snow, Emily Cox Tuttle

Francis M. Cox, Harriet Cox Reid, Alvira Cox Alder
Charles Cox, Sylvester Cox

Calista Cordelia Cox Crawford, Amanda Cox Tuttle
Elenaora Cox Peacock, Lucia Cox Tuttle

Arletta Cox Tuttle, Alice C. Tennant Hardy, Evelyn Cox Moffitt

Many long days of hard work were required of Frederick Walter and his older sons as these boys approached manhood, in building and maintaining in good repair not only items used in and out of door activities, but also the spinning wheels, looms, and related fixtures needed within the house. Evidence exists that the menfolk worked daily during the winter months in constructing and recreating the needed tools and implements that were used in making and repairing the clothes and the food that was consumed by the large Cox family.

It was a family effort for the Cox folks. Many stories have been told describing the method by which "father" Frederick Walter, Sr. and his oldest son Frederick would "swing the cradle" in harvesting the grain and the children would follow and bundle the wheat and oats thereafter. Assignments for harvesting the wheat for the family flour bin evidently were given on the basis of age. The father and Frederick Walter, Jr. would swing the cradle, the more mature children would then gather the grain and bundle it, and the younger family members would glean the heads of grain very carefully preparatory to the threshing. The size

of the Cox family and the appetites that each one possessed prohibited any possible waste of the precious grain.

Frederick Walter Cox, Sr. was a craftsman and a builder and did work not only for his large family but also for others.

Some of the first saw mills that were built in Manti were operated by manpower. Then one was built that was operated by water power. Later a water powered circular saw mill was erected by Frederick Walter and D. B. Finch. This mill was operated by Frederick Walter and his sons until the time he was accidentally killed while he was unloading logs at the mill. Acting upon necessity, desire, and ambition at his water powered wagon shop he built wheel hubs. These were turned and bored from hardwood. This hardwood was brought to Utah by the trains of converts to the Church and other Church members as they crossed the plains. It was procured at the Missouri River groves and brought by oxen or horse teams the entire distance to Manti.

Among the skills he developed was that of making furniture. He became sufficiently expert at this that some of the furniture he made was sold as far away as Salt Lake City.

THE COX HOUSE AND THE HOME WITHIN

By any modern standard of utilization, the Cox family in Manti was always crowded with people when the wives and children were in the building they called home. Following a few months in which they lived with kinsmen after their arrival in Manti the family moved into the small stone fort. This was protection against the Indians and the weather, hot or freezing, but the increasing number of children and the close and crowded proximity to other families imposed many problems and required careful cooperation within and between the families.

The older sons of Frederick Walter Cox were becoming young men and were able to help substantially with providing food that for many years was scarce. This necessity for all hands at work to merely maintain life deterred the Cox people from building an individual house owned and used by the family.

The time did arrive, however, when the growing family, of necessity, must have a new house, and this gigantic task was undertaken. For seven years with all of the family labor that could be spared from other duties, the new house, long since known as the "big house," was under construction.¹¹

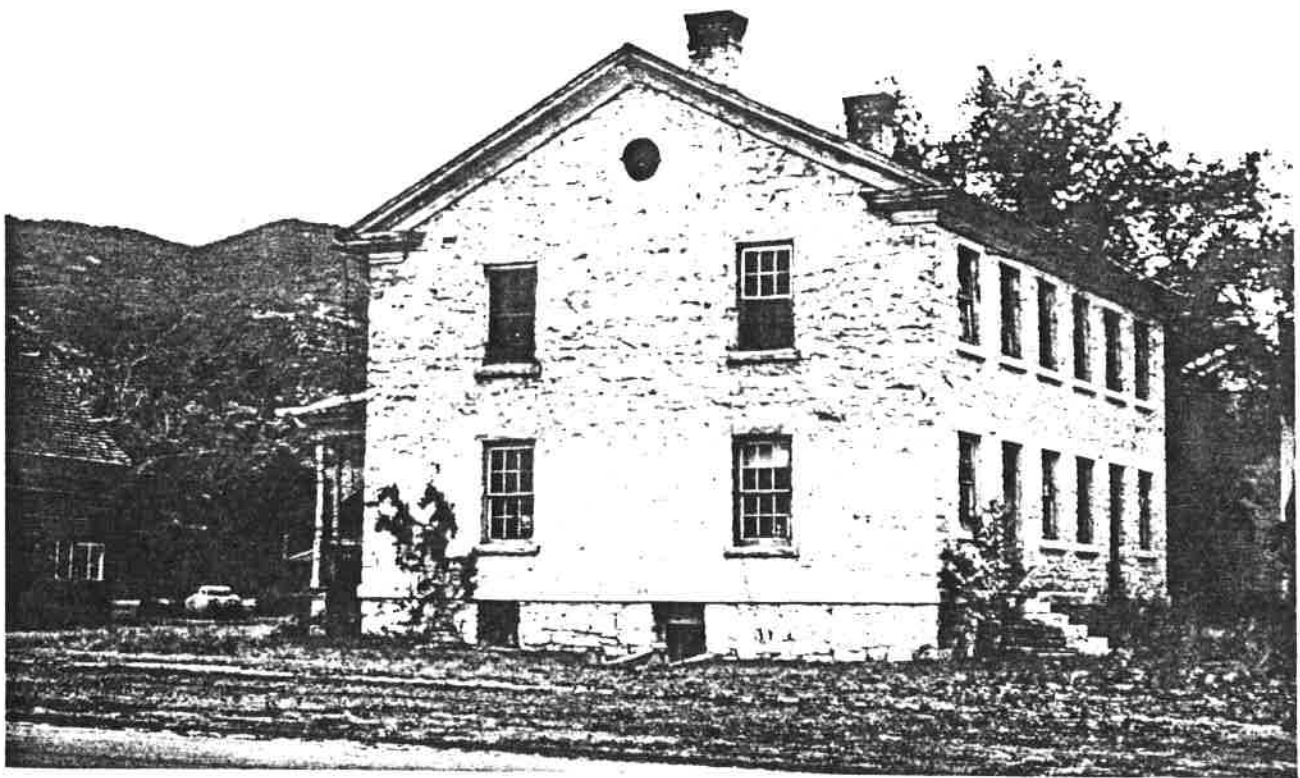
The Cox family had been in Manti about ten years before they moved into their own house. Nine of these years the family lived in the fort. It was a gigantic task to cut the rocks from the quarry, load, and haul them to the site of the building, and carefully cement the blocks together as the structure slowly extended upward. Stories are told of the older boys and their father working in the field planting or harvesting

crops all day and then carrying the heavy rocks for their work of the following day.

At long last the house was ready for occupancy and Frederick Walter Cox with four wives and at that time twenty-three children moved within to make a new home. The Cox house appeared huge to family members at that time. Thus it is that for all these decades it has been called the "big house."

This was the home of the Cox family for the next twenty-one years. More children were to be born, however, and while the house was filled with people the day the family moved in, it became increasingly crowded with the passing of time. Each of the wives was able to have a room for herself and her children, but the house was much more than an ordinary residence. It was a school in which at times two teachers were teaching simultaneously, a social hall where dances and other socials were held, a council house, and a place for many meetings involving people beyond the Cox hearthstone.

Rosalie Cox (Driggs), one of the daughters, did most of the teaching, but as others learned they too, became teachers. Books were very scarce and those that were available were poorly graded. Home-made slates and their accompanying pencils were created by members of the family. While academic education necessarily was limited, much could be written in describing the practical and social education the family members received. The children learned not only to work and work hard at many tasks but they also learned social and cultural behavior. They learned to dance and to play, although they frequently created their own games. They learned to sing and produced vocalists for the entertainment of others. Frederick Walter, father of the family, was a musician and many stories have come down through the generations



THE BIG COX HOUSE as it appears in Manti more than a hundred years after it was first inhabited by the Frederick Walter Cox, Sr., family.

of this pioneer father gathering his families in the evenings and teaching them to sing. Some of their learning centered around the game concept. For example, they learned and continued to learn the spelling of words by the process of modified spelling matches.

In addition to the large number of people who occupied the rooms in the "big house" there were other items that must have space. It was not unusual for as many as eight spinning wheels to be in operation at a given time. Added to these were three looms, quilting frames, and other related items necessary to prepare food and clothing. Because some recreational and social occasions had to be derived from their work, it was not uncommon for neighboring girls to bring their own

spinning wheels and join the Cox clan for a spinning bee. Very few clothes were purchased for members of the family from the time Frederick Walter arrived in Manti until his death in 1879. Some of the daughters claim they never owned a "store" dress. Clothes were made and remade mainly from the wool of the few sheep the family owned. Shoes, when such were available, were from the hides of their animals. However, animal hides were not plentiful and had values other than for shoes and gloves.

Stories have been told by the Cox children of the frequent embarrassments of having boy sweethearts call and find the girls to be bare-footed, and how the girls would attempt to hide their feet by sitting on them.

An example of the cooperative effort in providing clothes for family members may be noted from the written description of one of the children in which she stated, "I have sold a knitted scarf (which she had made) for a bushel of wheat, then sold the wheat for a five dollar felt hat for Franches (her brother); the first 'store' hat he ever had."¹²

It was a difficult task to keep the bodies of the entire Cox family clothed without the convenience of "store" merchandise or money with which to buy when occasional trips to Salt Lake City occurred.

Likewise it was a difficult task to provide food for the large number of growing hungry children. Seeds were procured and planted and with God providing rain and sunshine and controlling such pests as Indians, grasshoppers, and others, the crops did much to relieve the family's hunger.

Repeatedly stories were told by the children of their continuing hunger for "sweets" and fruits. But there were the wild berries and the homemade ways of converting other food items to taste sufficiently sweet

to satisfy the sweet tooth.

Salt was made available from the area of the red point south of Manti from where rocksalt would be chipped, mashed, water soaked, boiled, settled, and separated from the water for table use. Wild currants were a delicacy and evidently were more scarce than were the Indians near the springs in the foothills where the children had to go to search for the berries.

Bread made from flour was not always available and corn bread became a frequent and welcome substitute. Corn bread and "greens" procured from near temple hill served as the basis for many of the Cox meals. Children reported that at times they went for weeks without eating bread or drinking milk, thereby permitting the mothers who were to have babies to eat and drink these needed foods.

Family members for many years described the huge "dutch ovens," built near the entrance of the house, that were used to bake salt-rising bread. A single baking in the oven would provide about three loaves of bread for each family. In case one family (perhaps with the greatest number of children to feed) consumed their bread before another baking was completed it was easy to borrow a loaf from other wives.

The saleratus beds south and west of Manti furnished not only such household items as soda, but also this white substance possessed a variety of cleansing qualities that were needed in the house. This saleratus gathering became something of a family social affair. Following a rainstorm in which the alkali had been dissolved and the saturated beds had become white and clean on the surface, the Cox family would load themselves into the wagons and ride for the "white southlands." With care and a steady hand and a shingle-like shaped piece of wood or

metal the desired substance was peeled from the ground, placed in piles, and then put into containers preparatory to loading the wagons and a return homeward. One of its principal uses was that of scouring the tinware, knives, forks, and spoons or other kitchen utensils that needed cleansing beyond the cutting power of water and homemade soap.

With anything from homemade sun bonnets for their heads to animal hide shaped shoes for the young girls' feet, the Cox children grew from infants to adults in clothes of their own family's making. Needless to say, in a family with children of so many different degrees of maturity, clothes were made and remade again and again and were given from one crop of children to the next. From the backs of the sheep wool was cut, washed, sorted, corded, spun, and woven into cloth for the menfolk as well as for the girls and their mothers.

Gloves were made from hides of the animals sewed with home-grown silk and given a desired color based upon the amount and intensity of smoke accumulated while they hung over an open fire, or they were colored from a variety of homemade dyes.

Many of the dishes they used were homemade by obtaining clay of the desired viscosity, which could be found near the temple hill, and then baking it to give it a hardened finish.

Light for evening recreation or for some reading was provided by the fireplace and a "slut" made of a rag and some tallow from a sheep. Candles later and then kerosene came into use. For the Cox family, regardless of the need, the desired items they didn't have or could not make, they went without. While their mode of living was vastly different from that which is typical in this country more than a hundred years later, it did depict a great deal of creative imagination as well as toilsome labor. It was the best life they knew and to them was a life of

joy and deep satisfaction. It was their mode of living by their own choice.

FREDERICK WALTER AND THE MANTI TEMPLE

Brigham Young first went to Manti in August of 1850. He had previously made commitments and prophecies about temples that were to be built and on his arrival at Manti he pointed to the hill and prophesied that on that hill a temple would be build. He returned to Manti in the spring of 1851 and again emphasized his earlier prediction. President Young's keen vision and broad understanding enabled him to know that this small group of Manti inhabitants with their great array of problems could not at once successfully undertake such a gigantic task as to build a temple. Time must pass. The settlement must be more firmly established, added settlers must move into the valley, and the economy of the people must improve. In all of these needed developments, Frederick Walter Cox became active.

The planning for the temple never ceased. More people did come and other settlements in the Sanpitch Valley were established. People in the younger communities began talking in and out of Church gatherings about the temple that was to be built. For example, on June 25, 1875, at a Church conference in Ephraim several speakers expressed their attitudes toward the necessity of erecting the temple.

From a physical standpoint, the temple hill at Manti appeared to be the logical spot to locate such an edifice. Erected on the hill, it could be seen in all directions from long distances, thereby providing an interesting view. The relatively close proximity to the stones from which it was to be built was another factor that justified the location on

the hilltop. Moreover, Brigham Young had said the temple was to be built from stone at a quarry not far distant.

Another force in the determination of where the temple should be erected was the fact that on April 25, 1877, President Young and some of his Church associates were exploring the area on the hill and at one spot the Church President said, "Here is the spot where the Prophet Moroni stood and dedicated this piece of land for a temple site, and that is the reason why the location is made here and we cannot move it from this spot . . . We will dedicate this ground."

Continuing, the Deseret Evening News of May 5, 1877, reported the fact that on April 25 at 12 o'clock noon, President Young dedicated the temple site. In so doing the report states among other things, he said, "We present ourselves before Thee on this occasion . . . for the purpose of dedicating this spot of ground whereon we expect to erect a temple to Thy most holy name . . .

"We dedicate to Thee this ground on which we now are, which has been surveyed for temple purposes. . . ."

At another time this newspaper stated, "Precisely at 12 m. President Brigham Young, at whose side stood President John W. Young and Daniel H. Wells, broke ground at the southeast corner, and kneeling on that particular spot he offered the dedicatory prayer. . . . He (President Young) also said it was the intention to complete the building as soon as possible and that the labor of erecting it would be done by the free will offering of the people."

Frederick Walter Cox was prominent in the local Church authority and from the first was active in the initial work on the hill preparatory to the actual construction of the temple edifice. Although he laid the northwest cornerstone of the temple, most of his personal labors before he

died were in preparing the temple hill for the actual construction of the building.

The first work began April 20, 1877, just prior to the arrival of President Young and his party, and a few days preceding the President's dedicatory prayer.

The cornerstones of the temple were laid April 14, 1879 in the presence of an unusually large crowd. John Taylor laid the southeast cornerstone, Edward Hunter the southwest, H. S. Eldredge the northeast, and Frederick Walter Cox laid the northwest cornerstone. In placing the northwest corner Frederick Walter Cox said, "We now pronounce this the northwest cornerstone properly laid and we pray God the Eternal Father that his spirit may rest down upon all who shall assist in erecting this temple to his name. Amen."

This great pioneer and builder did not see the temple completed, for only several weeks after he uttered the above brief statement as a dedicatory prayer, he was killed. He did, however, live to see the base of the structure commenced and he took part therein. Moreover, he was a worker in the gigantic task of preparing the hill on which the temple was built.

From time to time the Deseret Evening News reported the progress of work that was made on the hill in which Frederick Walter played an important role. For example, May 10, 1877, the News reported the fact that a letter had been received from Bishop John B. Maiben addressed to the First Presidency stating, "The brethren of Manti have turned out very well the past week and have made a good initial mark upon the temple approaches." He also declared responses for workers had been good from the settlements north of Manti.

October 5, 1877, the News again stated, "On Tuesday Brother

William Folsom, the architect and superintendent of construction of the Manti Temple" had made a report to the newspaper describing in considerable detail the work that was involved in providing roadways on the temple hill and other preliminary and necessary work that must be done. He described in detail from the plans for the walkways to the dimensions of the temple when completed. Specifically he said, "The building itself will be a grand structure. It will be about 90 feet to the square, besides the battlements, which with the 63 feet of terrace masonry will undoubtedly give the whole a very massive, imposing, and beautiful appearance."

A short time after making this report the News again quoted William F. Folsom who again described the progress being made at the temple and stated, "Last week 161 men were busily engaged. . . ." in construction work, and declared, "Over 800 cords of rock have been laid this season. The grading of the building site is about half completed."

Progress that was made and the anticipation of the people were well expressed by the News on June 6, 1877, as follows: "There are nearly one hundred men at work preparing the site of the Temple at Manti. The face of the hill below the site is to be built up in a series of terrace walls of mason work, the construction of the lower one of which is now in progress. The building will present a grand and imposing appearance, as it will be on an eminence, it will be in view from the most northern part of the valley, a distance of thirty-five miles."

While the cornerstones of the temple were laid April 14, 1879, and the initial work on the wall commenced immediately, it was the spring of 1888 (May 17) that private dedicatory services were held in the temple. May 21, 1888 public dedicatory services were initiated.

These were held in the main assembly room on the upper floor.

Daniel H. Wells was selected as the first president of the temple.

The approximate cost of the Manti Temple was one and a half million dollars. This was accomplished by the volunteer labor and volunteer money of the people of the Manti temple district. For the time in which they lived and the circumstances with which they were surrounded the building of the Manti Temple was a glorious achievement. From the beginning to its completion the temple was and is a testimony of the dedication to the Church possessed by the people of that time.

Frederick Walter Cox was a builder and during the days his mortal life was spared, he built well on the beginnings of this magnificent edifice.

The Manti Temple for more than four score of years has served the people well in the purposes for which it was intended. It stands gloriously on the hill as a beautiful and interesting structure to be viewed by all who enter the valley where the founders of Manti went at the midpoint of a previous century.

CHURCHMAN FREDERICK WALTER COX, SR.

Frederick Walter Cox, Sr., was a grown man when he joined the Church of Jesus Christ of Latter-day Saints. He was baptized by Thomas B. Marsh in 1834 in Ohio. He was, therefore, a church member when he was driven from place to place at such environs as Far West, the Morley Settlement near Lima, Nauvoo, and other locations. It was during this time that he and his family with small groups of Church members were getting ready for their venture into the Great Basin. Frederick Walter from an early date following his baptism developed a genuine dedication to his religious convictions and obligations. January 27, 1846 he was sealed to Emeline Whiting, Jemima Losee, and Cordelia Morley, his three wives at that time. Approximately four months after this religious experience the Cox family made their first move which ultimately would lead to their long trek westward.

He realized the great need for an unaltering faith in a Divine power and strong convictions toward the Church of which he was a member as they slowly and laboriously moved westward. Fevers, cholera, other illnesses and death of some children brought sorrow to this family, but the father's faith remained strong and he believed that to go to Utah was a part of his religious mission.

He began holding roles of leadership in the Church when he was appointed a counselor to Isaac Morley in Lima.

During the many months following the burning of his house and crops by the mob, and while he moved from place to place, he was a man of spiritual strength to those with whom he was associated in the Church.

Only the strong of heart and deep sensitivity to one's religious convictions could enable one to bypass apostasy as an easier way to live in worldly peace. Words without feelings are inadequate to describe the nature of the persecutions Frederick Walter Cox, his family, and those associated with him endured.

His eyes and his heart were set like flint upon following Isaac Morley and others to the Great Basin. Like those who had preceded him he believed that here the "kingdom" would be established and that distance that would separate the saints from their persecutors would assure his right of freedom to worship. It was this continuous hope that impelled him with his wives and children ultimately to arrive in Salt Lake City and thence at Manti.

It is appropriate to note that the Cox wives, like their husband, all possessed deep religious convictions that their Church doctrine was divinely inspired.

The founders of Manti came as a Church organization, similarly as those before them came to Salt Lake Valley. Isaac Morley, father-in-law of Frederick Walter Cox, Sr., was the president of this Sanpitch organization. The settling of Manti and the leadership involved therein was designed by Brigham Young and thereafter was approved and sustained by the Church conference. Consequently upon the arrival of the first Manti settlers the Church at that moment was there. It came with the people, and it was the people.

Church organizations began before Frederick Walter Cox came to Manti. Following the arrival of the first settlers the Church began to expand. Contact was maintained with Church headquarters in Salt Lake City, and authorizations and instructions were given for such Church expansions.

In the early spring of 1850 (March 6) the local presiding Church authority initiated a program for the establishment of a building to be known as the "Council House." Probably more than any other purpose the intent was to establish a place where the men (all priesthood holders in the Church) could assemble and discuss the many problems with which they were confronted.

The record states that some items of cost such as the construction of the masonry work of this building (\$944.00) was allocated.

Brigham Young came to Manti in the spring of 1851, and April 30, 1851 a high council within the local church was established. Increasingly thereafter the organizations of the Church were strengthened.

The accomplishments during the early years of Manti history all had beginnings there. The founders started with no physical assets. As there were no houses in which the people could dwell, there were no Church edifices in which they could congregate and worship. Frequently the first efforts to build were temporary such as digging and constructing "dugouts" on the sunny side of Temple Hill.

During the summer of 1850 the people erected a bowery. This not only kept the burning sun from the people but it was a focal point where the settlers could assemble for all purposes when such assemblages were necessary. Particularly it served for Church services. The early records indicate that such a meeting was held July 7, 1850. Appropriate dealings with the Indians was a Church topic as were social or economic issues. This issue of dealing with the Indians was the topic of President Isaac Morley on that mid-summer day of July.

Repetition is made of the fact that the Church was in operation when Frederick Walter Cox, Sr., arrived in Manti, because the Church in this Mormon country went where ever the people went as an organized

group.

This was the Mormon method of colonizing. Utah could not have developed as it did develop under any other pattern of growth. It was the movement of homogenous religious groups that made the Utah plan unique.

It was autumn in 1852 when the Frederick Walter Cox family arrived in Manti. His children of that date and some younger have described the gigantic tasks that confronted this large and growing larger family during their first years in their new but permanent settlement. Kinsmen and friends were there to provide what aid they could, but Manti was indeed the frontier of that day and each individual was needed to help one's self and one's family.

In spite of all the hardships encountered in this situation the Saints had great commitment to help others who were yet to come and to carry their religious message to people in the states from which they had been driven and to those in foreign countries.

Much of their religious effort was to provide aid of various kinds, including that of returning to Missouri or elsewhere to give assistance to those yet to come to Utah. In this religious duty the Cox family participated.

In Manti Frederick Walter served as a counselor to President Chapman. He was president of the High Priests Quorum and because of his faithfulness he was appointed to lay one of the four corner stones of the Manti Temple.

Perhaps no one was more able to keep the friendship with Indians than Frederick Walter Cox. He fed them by the score and therewith maintained their goodwill in spite of many troubles with them. Because of this ability he was called to serve several Church missions among them.

The early spring of 1863 was both a happy and a sad time for the large Cox family. A call came from Church headquarters for Frederick Walter, father of the family, to go on a foreign Church mission. Members of the family were happy because the wives and children were all loyal to the Church and believed it to be a distinct honor for their father and husband to go to the British Isles and preach a gospel that had been so important in their lives. They were sad, in a sense, because it meant the father, chief breadwinner and protector, would be away from them for more than two years.

April 9, 1863 a meeting was held in Salt Lake City in which the Quorum of the Twelve Apostles, representatives of the Quorum of the Seventy, and the missionaries responding to the "call" including Frederick Walter Cox, who were "set apart" for their missions were present. A portion of the minutes of that meeting is as follows:

"O. Hyde requested the brethren to express their minds in relation to ordaining these missionaries into the Quorum of Seventies. Unanimous aye . . .

"Elder John Taylor arose and encouraged the missionaries by telling them the Lord would take care of them and blessed the missionaries going forth in the name of the Lord.

"The Twelve then proceeded to the setting apart of the missionaries . . .

"Elder Orson Hyde said he had never attended to the setting apart of the missionaries with greater solicitude than on this occasion . . .

"Study and improve your time . . . You have the good feeling of the Twelve, First Presidency, and Presidency of Seventies . . . You will be assigned your missions on arrival in Liverpool . . ."

Forty-seven missionaries attended this important meeting preparatory to going on foreign missions. Frederick Walter Cox was set apart and assigned to go to England.

The progress and growth as a missionary of Frederick Walter is a matter of record. He evidently was a successful missionary and soon was called to assume added responsibilities. He was assigned to

preside over the Preston and Durham conferences.

His mission was at a time when the Church was receiving many criticisms but likewise when many were converted to the Church. A "General Council" of European Mission Presidents, presidents of districts and "presidents of Conferences" was held "in Farm Street Chapel, Birmingham" commencing December 31, 1863. George Q. Cannon, one of the "Twelve Apostles" and president of the European mission presided and was the main speaker. Many others participated in the conference including Frederick W. Cox, president of one of the conferences.¹³

February 1, 1864, Elder Moses F. Farnsworth wrote a report to President George Q. Cannon concerning his travels as a preaching missionary. He stated that accompanying him were Elders Cox, Felt, and Stayner. He declared that at "each place visited by us, we held meetings and preached to the Saints, who were glad to see us, and we endeavored to impart unto them the good influence enjoyed at the General Council."¹⁴ Among other items of business he stated, "The authorities of the Church were presented and unanimously sustained including F. W. Cox as President of the District."¹⁵

Elder Cox was passed fifty years of age when he left for his European mission. He was not only mature in years but he had had many experiences that added to his maturity in the Church. He had known both Joseph Smith and Brigham Young intimately and had been a part of the Isaac Morley family before and all of the years since marrying into the Morley family.

The endless persecutions that were heaped upon him and his family because of his Church membership compelled him to justify his own affiliation and responsibilities in the Church. Thus it was that his

past experiences, his knowledge and his own testimony enabled him to become a successful missionary from the time of his first assignment in the mission field.

One may assume that the family, large as it was, would encounter numerous difficulties during an absence of the father for that length of time while he was on his mission. Some historical facts "written by his family" (we believe mostly by Theresa Emerette Cox Clark), state, "It seemed we had more trouble in those twenty-seven months than in many years before. Aunt Emeline's little Tuella was born in August but soon sickened and died. Her poor mother had to lay her in her grave while the father who never saw her was 3,000 miles away. Fred too buried his little Lucy (A grand daughter of Frederick Walter, Sr.). Aunt Jemima had to part with her seven-year-old Camelia. Edwin was accidentally shot in the back. Arletta had her fingers chopped off. Two of the little girls were terribly burned but they recovered."¹⁶

Elder Cox fulfilled an honorable and successful mission. One of his greatest assets was his ability to talk to one in a convincing manner.

As the end of his mission approached, the record states, a "council meeting was held in the Hackley Chapel (in) Birmingham, January 3, 1865." A group of missionaries were released to return to their homes. Continuing, the record stated, "Elder F. W. Cox is released from the Presidency of the Newcastle-on-Tyne District, to return home."

Considerable time passed from this date before arrangements to return to the United States could be completed. During this time Frederick Walter continued with his missionary assignments.

The Journal of History states, "Saturday, April 29, 1865, on the

ship Belle Wood, President Wells accompanied by a number of Saints and "eleven returning Elders who had come from Zion on missions sailed on this vessel . . ." Frederick Walter Cox was one of the returning missionaries. The Journal of History stated, "The ship was dedicated and consecrated to the Lord for the purpose of conveying the Saints. . . ."17

As the ship Belle Wood sailed from the harbor, the Journal of History states, "We then called a council meeting, at which the ship was divided into nine wards, with the following Elders as presidents 5th Ward, F. W. Cox and Henry Walters."18

The ship arrived in New York, May 31, 1865. The weather was not conducive to immediate travel. Moreover, it took time to complete preparations for land travel for such a large crowd of Saints. While in New York, the Journal states, "Brother C. B. Taylor and F. W. Cox have gone to see their relatives in the States, but we are expecting them (back) here in a few days."19

The great task of preparing to move the large crowd of converts and others who may have been members over a longer time together with the missionaries may be noted by the fact that it was July before the first company left for the place they called Zion.

It was a time in the history of the Church when the Saints were concerned with the principle of "gathering" and of building up the "kingdom."20

The Millennial Star under the title of "Emigration" clearly expressed this principle of gathering at Zion by stating. "The principle of gathering is of the utmost importance and one in which all Latter Day Saints should feel deeply interested and probably understand."21

An entry made July 28, 1865 stated, "The first company of this seasons emigration from Briton, Scandanavia, etc.," left on this date for Salt Lake City, "composed of about four hundred souls." The Journal also stated, "The third company also consisting of about two hundred souls started on the 15th of August, with Elders W. S. S. Willes captain and F. W. Cox. Chaplain."

Some indications of the slowness of travel is indicated by the fact that the Deseret News (reproduced in the Journal of History) referring to news of interest more than two and a half months later stated, "Elder F. W. Cox of Manti, Utah arrived the same evening from a two and a half year mission to England."²²

Frederick Walter's children have described the return of their father from this foreign Church mission in vivid terms. They insist, in spite of some sadness, blessings came to them abundantly during the near two and a half years absence of their father. Boys of the family were mature enough to provide necessary food and help acquire other necessities.

Frederick Walter was met in Salt Lake City by one of his sons with a team of horses after he had driven oxen again across the planes in order to assist others to get to the Great Basin. The day for his arrival at his home in Manti was one of anxious hours and minutes of waiting. The round window at the north end in the top room of the big house where the Cox family lived furnished added vision for family members to watch the country road northward for a hopeful view of their husband and father.

His appearance on the road between Manti and Ephraim brought family members rushing to meet him. The meeting and greetings near the point of Temple Hill were to all of them a truly joyous occasion.

Records are unavailable indicating the exact number of the Cox family who were present on that occasion but his remark to them, so his children have reported, was, "You have grown so fast I can only guess who you are." One may presume that total changes in terms of growth of his very large family would be such that immediate identification of each child may have been an impossibility.

As a churchman Frederick Walter Cox was a stalwart from the day of his baptism initiating his religious experiences. He paid a tremendous price in order to live the Church teachings as they were at that time.

Frederick Walter Cox endlessly worked for the growth of the Church in Manti. When he arrived it was only in the very beginning stages of growth. At the time of his death there were eighteen L. D. S. Wards in the Sanpete Stake. The Stake was fully organized with Canute Peterson as Stake President and Henry Beal and John B. Martin as counselors. Manti, at that time had two wards (long known as North and South Wards). William L. Reid was Bishop of the North Ward and H. Jensen was Bishop of the South Ward.²³

When death came to Frederick Walter Cox, Sr., he left a very large family all of whom were living the life he had hoped they would live. Those of his posterity, likewise in large numbers continue to support the religious ideals this father and grandfather believed were important.

FREDERICK WALTER COX AS A PERSON

The life of Frederick Walter Cox, Sr. may well be divided into several areas of achievement. All of his life he lived on the American frontier. During his childhood and youth his years in the main, after leaving the State of New York, were spent in Ohio. Early as a young man he had a major responsibility of caring for his mother and her younger children. During those years of history, Ohio was "out West." The areas in which he lived had not before been molested with plowshares. Work in preparing the soil for seed planting was toilsome. Hence, it was that early in life Frederick Walter learned to work long hours in order to provide food, shelter, and clothing for himself and those dependent upon him.

The meeting and marrying of Emaline Whiting, July 22, 1835, began a new era in his life. He here took on himself added responsibilities. Soon he was not only a husband but a father. Preceding this first marriage, he was baptized and confirmed a member in the Church of Jesus Christ of Latter Day Saints in 1834. Although the Church had been in existence only about four years it was already receiving substantial criticism from the leadership of other church groups. Many of the claims including that of divinely inspired plural marriages and new revelations from immortal persons as advocated by Joseph Smith were thrusts at the commonly accepted Christian creeds of that day.

Persecutions came to the Mormons early in their history. Frederick Walter Cox, Sr., however, from his first years in church membership, gave evidence of strong religious convictions and

unaltered loyalty to the Church. He knew Joseph Smith and Brigham Young intimately and apparently never doubted the honor or honesty of either of these church leaders. January 27, 1846 he was sealed to Emeline Whiting, Jemima Losee and Cordelia Morley, three wives he had married by that time.

The persecutions, the driving from location to location resulting from his Mormon affiliations and particularly from his marrying several wives created many problems but also became a most significant period of the life of Frederick Walter Cox. These experiences, sometimes inhumane, all tended to cement his life actions to the Church.

The persecutions imposed upon the membership compelling organized groups and the prophecies that the Church would be established in the Rocky Mountains extended an invitation to Frederick Walter as it did to others to look to the far away West to find a haven of rest and a permanent home.

The struggle to prepare and move from the Missouri-Illinois-Iowa area to Manti was a gigantic one for the Cox family.

A new era began for the Cox folks when they arrived in Manti. They were homeless but not helpless. All the challenges of the frontier were theirs. Life in the fort, while planning and building the "big house" did not relieve Frederick Walter from the responsibility of providing food and clothing for a very large family of wives and children.

Seven years of hard labor interspersed among the seasons when field and home factory would permit were required for the completion of the house.

The total living process with all that is implied therein within the "big house" certainly was an important segment of the lives of not

only Frederick Walter Cox, Sr., but also of his four wives living therein at that time and of their children. Innumerable are the interesting historical incidents, both gay and sad, as they occurred in the lives of this historic family.

Frederick Walter and his family were always active in Church and community affairs. He early became a counselor to President Welsome Chapman. He became a high priest and was an active leader in quorum duties. He was chosen president of the High Priests Quorum when the Sanpete Stake was organized. He performed several missions including one to England for more than two years. This man Cox developed unusual skill in working with the Indians. He accepted repeated calls to serve on missions among these native people. Moreover, he had the ability to get and maintain the confidence of the Indians in ordinary dealings with them from day to day. The Cox house frequently was a place for "councils" among the white settlers and the Indians under the leadership of this kind but firm and understanding man.

The contributions of Frederick Walter and his family to the people of Manti through the medium of music were many. He was a musician and played the flute beautifully and sang in Church choirs and in the old Council House. Great numbers of his children, boys and girls, made significant contributions to the musical needs of Manti.

Hardships and sadness were mixed with the gayness of music and socials for the Cox folk. While Frederick Walter appeared to have had exceptional skill in talking with the Indians and at times did talk to more than a hundred at once, he also, contrary to his wishes, was compelled to fight them during the blackhawk wars with the same courage he undertook other duties. In keeping with the "call of the drum"

(indicating added Indian troubles requiring new battles were unavoidable), Frederick Walter, Sr., and four grown sons actively participated in those tragic battles.

Frederick Walter Cox served the people in many public capacities. He held the office of County Treasurer for many years and likewise for some years he was a member of the City Council, as well as other public positions of trust. He was chosen to serve in the Territorial Legislature and participated in the preparation and enactment of those early day laws.

As a result of mass meetings held throughout the Territory to elect delegates "to form and adopt a constitution and form state government," he was elected from "Sanpete County" as a delegate.²⁴

His children have written some descriptions of their father that depict the relationship between him and his wives and children. Many have claimed that the Cox family lived as a polygamous family on a very high plane. Jealousy, and ill will among and between the wives and children were non-existent.

Certainly, as his children have described the characteristics of their father none appear to be so continuous and deep seated as the love he possessed for each one of them. Evidently, no memory of him lingered longer among his children than their sitting on a ditch bank in the field eating their lunch together with him by their side or sleeping at his side in the out-of-doors.

June 2, 1879, while unloading logs from a wagon at the saw mill in which he had an interest Frederick Walter Cox, Sr., was hit by a log and knocked unconscious. He remained in the unconscious condition until he died two days later within the walls of the "big house"



Some Cox children, husbands and wives after their marriage

From left to right back row:

Francis M. Cox, Arletta Cox Tuttle, George Byron Cox, Rosalia Cox Driggs, Emily Cox Tuttle, Brigham Peacock, Elener Peacock, Elvira C. Cox Rush, Mary Parry Cox, Sylvester Cox, Emerett Cox Clark, Alice Cox Tennent Hardy, Henry Reid, Frederick W. Cox, Jr.

From left to right middle row:

Susan Henry Cox, Alvira Cox Alder, Alfred Alder, Harriet Cox Reid, Jane Reid Cox, Gardner E. Snow, Ester Cox Snow, Benjiman Driggs, Luther Tuttle, Emily Cox Tuttle, John W. Moffitt, Evelyn Cox Moffitt, Adelaide Cox Reid, Ella Stringham Cox, Charles A. Cox.

From left to right front row:

Fred Anderson, Sarah Ann Cox Anderson, Elizabeth Ann Johnson Cox, Edwin Cox, Amanda Cox Tuttle, Lydia Losee Cox (wife of Frederick Walter Cox, Sr.,) Cordelia Morley Cox (wife of Frederick Walter Cox, Sr.,) William Arthur Cox, Lavina Cox Van Buren, Lucy Allen Cox, Andrew Van Buren.

wherein he and his family had lived their noble pioneer years. Following funeral services in which twenty-eight of his living children attended, he was buried in the Manti cemetery.

The following note appeared in the Deseret News on June 6:
"Death of Father Cox: By private telegram to President John Taylor, we learn that Elder Frederick Walter Cox, Sen. President of the High Priests' Quorum of the Sanpete Stake, died yesterday afternoon, at 25 minutes to 1 o'clock from injuries received last Monday, while unloading logs at his mill yard."

The posterity of Frederick Walter Cox has become a very large number of people. He had six wives and was the father of sixteen sons and twenty-two daughters. His wives, their children and certain brief data about them are as follows:

Children by his first wife, EMELINE WHITING.

1. Fredrick W. b 6 Nov. 1836 Wandham, Ohio md. Lucy Allen, Alvira Coolidge
2. Louise Jane b 3 Feb 1839 Far West, Mo. d 1846
3. William A. b 27 Dec 1841 Lima, Ill. md. Christina Anderson
4. Eliza E. b 4 May 1843 Lima, Ill.
5. Rosalia E. b 22 Feb. 1846 Nauvoo, Ill. md Benjamin W. Driggs
6. Edwin M. b 2 Aug 1848 Silver Creek, Iowa md Jane Reid
7. Edward W. b 4 Feb. 1849 Silver Creek, Iowa. d infant
8. Emily A. b 8 Aug. 1852 on the Platte River md Luther Terry Tuttle
9. Harriet L. b 6 Feb. 1855 Manti, Utah md Henry M. Reid
10. Sylvester b 15 Feb. 1857 Manti, Utah md Mary Parry
11. Lucia b 2 Feb. 1860 Manti, Utah md Albert Tuttle
12. Luella b 10 Aug. 1863 d 1865 Manti, Utah

Children of second wife, JEMIMA LOSEE

13. Mary Adelaide b 28 Aug. 1849 Silver Creek, Iowa md. William
T. Reid
14. George Byron b 18 Nov. 1849 Silver Creek, Iowa md Susan L. Henrie
15. Esther Phelina b 29 Feb. 1852 Council Bluffs, Iowa md Garner E. Snow
16. Alvira J. b 14 May 1855 Manti, Utah md Alfred Alder
17. Carmelia b 30 Dec. Manti, Utah d 1864 (born 30 Dec. 1857)
18. Abraham L. b 17 Dec. 1853 Manti, Utah d 1855
19. Sarah Eleanor b 30 Nov. 1869 Manti, Utah md Brigham J. Peacock
20. Alice b 17 Feb. 1862 Silver Creek, Iowa md Chas. Tennant, E.
V. Hardy

Children of third wife, CORDELIA MORLEY

21. Lavina E. b 27 Sept. 1846 Silver Creek, Iowa md Andrew Van Buren
22. Theressa Emorette b 24 Mar. 1849 Silver Creek, Iowa md John
M. Clark
23. Sarah Ann b 10 April 1851, Silver Creek, Iowa md Frederick
Anderson
24. Francis Morley b 23 Aug. 1853 Manti, Utah md Elizabeth Johnson
25. Isaac b 8 June 1855 Manti, d 1865
26. Calista Cordelia b 20 Dec. 1857, Manti, Utah d 1933 md W. G.
Crawford
27. Arletta Maria b 12 Oct. 1861 Manti, Utah md Frank Tuttle
28. Evelyn Amelia b 8 Dec. 1866 Manti, Utah md John W. Moffitt

Children of fourth wife, MARGARET LYDIA LOSEE

29. Samuel b 11 Dec. 1855 Manti, Utah d 1857 Manti, Utah
30. Amanda b 1 July 1859 Manti, Utah md Hortin Tuttle
31. Charles Adelbert b 27 Jan. 1857 Manti, Utah md Sabra Ellen
Stringham

Children of fifth wife, EMMA PETERSON

32. Peter b 13 June 1871 Manti, Utah
33. Lucinda Belle b 30 Jan. 1873 Manti, Utah md Jacob Ruesch Jr.
34. Walter b 27 July 1874 Manti, Utah md Mamie Chapman
35. Mary E. b 17 Aug. 1876 Manti, Utah md Mr. Rosencrantz
36. Olivaette B. b 14 June 1878 md Lole Riser

Children of sixth wife, MARY DARROW RICHARDSON

37. Charles Edmund Richardson b 13 Oct. 1858 Manti, Utah d 1925
md Sarah Louisa Adams, Sarah Rogers, Carcline Rebecca
Jacobson, Daisy Stout. Father of 36 children.
38. Sullivan Calvin Richardson b 26 Jan. 1861 Manti, Utah d 1940
md Marth Irene Curtis, Teresa Leavitt. 21 children.

SOME DESCENDENTS OF FREDERICK WALTER COX

The greatness of Frederick Walter Cox, Sr., as a pioneer after Utah's history began continues to grow because of the achievements of his large posterity. It would be impossible to select one or a small group of individuals who were the children or grandchildren of any one of Frederick's wives as attaining distinction in excess of a large number of other descendents. We therefore only very briefly mention a miscellaneous few and perhaps emphasize one or two as typical of many.

It is appropriate that Frederick Walter's own children remained loyal to the Church which had meant so much to him. It is indicated elsewhere he was a musician and an unusually large percent of his children were active in music circles at Manti in church circles and in the community generally.

His daughters, learning from their mothers became skilled in a variety of needlecraft areas. His sons were talented as craftsmen with woods and building materials. A high percent of his sons and many of his grandsons pursued vocations in agriculture.

Some, but a smaller percent, became successful in commercial endeavors.

All have been good American citizens.

Emphasis must be made of the fact that only a few of Frederick Walter's children and grandchildren are enumerated herein. Others, also have made significant contributions to the society of which they were a part.

Certainly Frederick Walter Cox, Jr., son of Emeline Whiting played a major role in establishing the Cox name as one of the very great pioneer families. Born to the first wife early in this Cox family history, he did very much to assist his father in the preparation of the family to leave Illinois for the great trek westward to Utah. He did much to assist in the construction of the wagons that were to be loaded with the family possessions in crossing the plains. He, like his father, drove three yoke of oxen on one of the heavily loaded wagons the many miles from the Missouri River to Manti. He repeatedly drove ox teams across the plains to help others to their Utah destination.

There were others who were children of Emeline Whiting Cox who pioneered the great westward movement. (Some will be referred to later.) There were those also among the grandchildren who brought honor to the Cox name in many ways. Dr. Howard R. Driggs, son of Rosalia, became one of Utah's most noted educators, he retained his fame after moving to New York. Howard so loved the West that throughout his adult life he wrote western stories. His brothers Frank and Burton were known nationally among the educators for those who had hearing handicaps. Many of Emeline's descendents have pursued education in public schools. Dr. Wayne Driggs, grandson of Emeline was a professor at New York University, later at Brigham Young University, and was President of Southern Utah State College at the time of his death. Others who are descendents of the Cox family at the time of this writing and are on the professional staff and playing major professional roles at Brigham Young University are Elliot Tuttle, grandson of Emily Cox Tuttle, Dr. Howard T. Reid, grandson of Alice Cox Tennant, and Dr. J. Weldon Moffitt, grandson of Evelyn Cox Moffitt.

The pioneering spirit was retained by Emily Cox Tuttle's sons Lawrence and Edwin. These, as young men, moved into the Uintah Basin, at or near Bonita, and did much to settle that country. Ed and his young wife Laura Jensen Tuttle became teachers and did much to elevate the general culture and educational level of the people.

Claire, Edgar and Alice Reid, grandchildren of Jemima Losee all became genuine benefactors to the people with which they were associated, particularly through educational and cultural avenues, as did Byron and Ferdinand (Ferd), Alder. Francis (Frank) M. Alder, as a young man was admitted to the bar as a lawyer in Utah and served as judge and court reporter during most of his adult life. These were children of Alvira Cox Alder who was a daughter of Jemima Losee Cox. One could name just about any of Jemima's descendents as great contributing people.

Similarly the descendents of Cordelia Calista Morley Cox have done much for mankind. Chester Van Buren, son of Lavine Cox Van Buren has left a most interesting diary of his experiences accompanying a group of students from Brigham Young Academy (it was then known as an academy) in exploring the wilds of South American Countries. Chester became lost and remained for nearly an additional two years in those mountainous countries, living alone and among savages. He was a student of wild life and of the many varieties of plants in that section of the world. Many species were returned as gifts to the institution from which he went and therewith are the precious diaries of his unusual and interesting experiences in South America.

Dr. Thomas Clark, son of Theresa Emerette Cox Clark and Fred Keller, grandson of Emerette, were boyhood friends. Thomas

(Edgar to many) became an eminent physician and spent his adult life in medical practice in Salt Lake County. Fred Keller became, first a lawyer and then a well-known judicial judge in Eastern Utah. Fred, admiring animals and out-of-doors, spent some years as county attorney in San Juan County, Utah before moving to Price as District Judge.

Clara Clark (retaining her family name after her marriage) became a well-known teacher in her native town of Manti before moving to Provo to become mother to a wonderful family of girls, all of whom have excellent talents.

Others of the grandchildren of Frederick Walter and his wives have attained eminence in the professional fields. One, of many examples that could be mentioned, is that of Lydia Anderson Stephens, daughter of Sarah Ann Cox Anderson in turn who was a daughter of Cordelia Morley Cox, has three professional sons, practicing in their chosen specialties at present. These are Lorin, Homer and Kirk.

No attempt is made herein to include all of the many people, children, grandchildren or great grandchildren of Frederick Walter Cox, Sr., who have made significant contributions toward the general welfare of mankind. The descendents are increasing rapidly and their contributions are accelerating and evidently will continue to multiply.

Emphasis is made of the fact that at least a significant portion of the greatness of Frederick Walter is the result of the wives he married and the children, grandchildren and great grandchildren who have succeeded this eminent pioneer of the West.

We are selecting one person, a son of Frederick Walter, and portraying some of his life and achievements, assuming, in part, it

may be typical of others who, particularly played an important role in the earlier days of Manti.

William Arthur Cox was a son of Frederick Walter Cox, Sr., and Emeline Whiting Cox. He was born December 27, 1840 at the Morley settlement about eight miles from Nauvoo, Illinois. Born at this early age in Church History, William Arthur, much like his older brother Frederick Walter, Jr., came through the years of persecution, the trials and trouble that became common to the Cox family. He was less than six years of age when with his parents and brothers and sisters they were driven across the Mississippi River in February 1846 beginning the first part of their voyage toward the Great Basin. He was eleven years of age when he was compelled to assume a major responsibility when on June 20, 1852 the Cox family began their long trek toward Manti. He helped build the shelter for the Cox folk in the small stone fort in Manti, less than one city block from where his own house stood during the years he and his wife Christinia Anderson Cox gave birth to and reared their family of children.

Space limits the enumerating of the contributions of work done for the big Cox family by William Arthur. He lived in a frontier economy where the common practice was daily work for long hours or perish.

William Arthur as a young unmarried man was called two different times to return to the Missouri River to meet immigrants who were in desperate need of help to get to Utah. The Cox family furnished wagons and oxen to make those most difficult trips and although William Arthur was young his courage and ability were mature. The agony of such experiences may be noted by the fact that on the

second trip commencing toward Utah on August 15, 1866, during the first two hundred miles of laborious ox team travel they had to bury from two to seven persons each day who were dying from cholera. William Arthur like so many others, became a victim of the disease, but also like others he was loaded into one of the oxen drawn wagons until he had recovered as they slowly moved westward.

One of the most challenging experiences in the life of William Arthur Cox was that of the gigantic role he played during the years of warring with the Indians.

While his father was serving as a Church missionary in England, William Arthur with other men from Manti became involved in fighting with the Indians. April 10, 1865 William Arthur and a dozen other men while riding the range for cattle found themselves literally at war with a band of Indians. The narrow escapes from the arrows of the Indians were numerous. The fact that he was compelled to shoot and kill was unavoidable. William Arthur Cox was hunted by the Indians and in turn he, when necessary to perpetuate the lives of people and their livestock, hunted the Indians. These fearful experiences continued until May 20, 1870 when at Manti a band of Indians and Apostle Orson Hyde entered into a treaty of peace.

William Arthur Cox, son of Frederick Walter Cox, Sr., and Emeline Whiting Cox typified well the life span of a truly great pioneer. He experienced the difficulties of the Mormons in the Nauvoo vicinity. He was a part of the migration westward. He became a partner to the building of the big Cox house and the building of Manti. He knew the inconveniences and privations encountered by the early founders of that settlement. He married Christenia Anderson and with her reared a noble family.

FOOTNOTES

¹Gustive O. Larson, The Americanization of Utah for Statehood.

²Laws of the Territory of Utah, 1851, Sec. 10ff

³Ibid., June 4, 1853

⁴Creer, Leland Hargrave, The Founding of an Empire, p. 210

⁵Neff, Andrew L., History of Utah 1847-1869.

Many authors, such as Leonard J. Arrington, have written about the determined effort of Utah's founders to be economically independent, but there are no better sources concerned with the principle of home manufacturing than the repeated discourses and admonitions of Brigham Young.

⁶History of the Relief Society 1842-1966.

⁷Women's Exponent, Vol. I, No. 2, June 15, 1872, p. 12.

⁸Ibid., Vol. 3, No. 21, April 1, 1875, pp. 164, 165.

⁹Ibid., Vol. 5, No. 22, April 15, 1877, p. 172.

¹⁰Some of the grandchildren of Frederick Walter Cox recall first hand stories of his children telling of raising silk worms and of using the silk. Note: The volume, History of Relief Society 1842-1966, p. 107, has a picture of the Cox house and a note stating, "The old Cox home in Manti, Utah. In this house silk worms were grown and the silk from the cocoon was reeled and spun."

¹¹It is now more than one hundred years since the Cox family moved into the big house. It still stands firmly, one block from Manti's main street as a monument to the toil and trials of these hard working people and to the unique and loving family that resided therein.

¹²Early Pioneer Life in Manti, Utah as Lived by the Children of Frederick W. Cox (Believed to be written by Theresa Emerette Cox Clark).

In describing the family affairs not recorded in reliable documents it should be noted that the writer knew intimately all of Cordelia Morley Cox's children who grew to adulthood. He knew less intimately the children of the other wives, but did know a dozen or more of them in Manti and frequently visited their homes for Sunday dinners and family socials when that which appeared to be true reporting of the incidents of their earlier lives were related. From the time he was eight or nine years of age until he was approaching twelve years of age he spent spring, summer, and autumn with Cordelia's son Francis Morley Cox (Uncle Frant). Cordelia, his grandmother, lived much of her life in the Evelyn Cox Moffitt home during the author's childhood until the Moffitt family moved from Manti to live in the Uintah Basin. His own mother (Evelyn Cox Moffitt) lived to be ninety-eight years old and with excellent accuracy she clearly recalled the incidents of her life and the problems and the

happiness that were a part of the Cox folks during the years this large family lived in the big house.

It should be emphasized that all known available records in several spots in Utah have been carefully examined in order to maintain accuracy in the preparation of this brief history. Likewise, mention must be made that a valuable treatise entitled "Frederick Walter Cox Family History" as written by his children (on file at Brigham Young University Library) has been of invaluable help, as have the writings of Theresa Emerette Cox Clark (Aunt Emeret) in her descriptions of her father, Frederick Walter Cox, Sr., and his family.

Secondary information reported in a few books about Manti's history have served only as secondary material describing the development of this city during Manti's earlier years.

¹³Jr. of History, Dec. 1863, Reprinted from the Millennial Star.

¹⁴Jr. of History, Feb. 1, 1864, pp. 1 and 2.

¹⁵Jr. of History, Mar. 16, 1864.

¹⁶Frederick Walter Cox Family History as written by his children, p. 12.

¹⁷Jr. of History, April 29, 1865.

¹⁸Ibid., June 1, 1865.

¹⁹Ibid., June 17, 1865.

²⁰Larson, Gustive, The Americanization of Utah For Statehood, Ch. 1, 2.

²¹Millennial Star, Vol. 25, 1863, p. 373.

²²Jr. of History, Nov. 27, 1865.

²³Deseret Evening News, Vol. XII, June 16, 1879.

²⁴Jr. of History, Jan. 6, 1862.