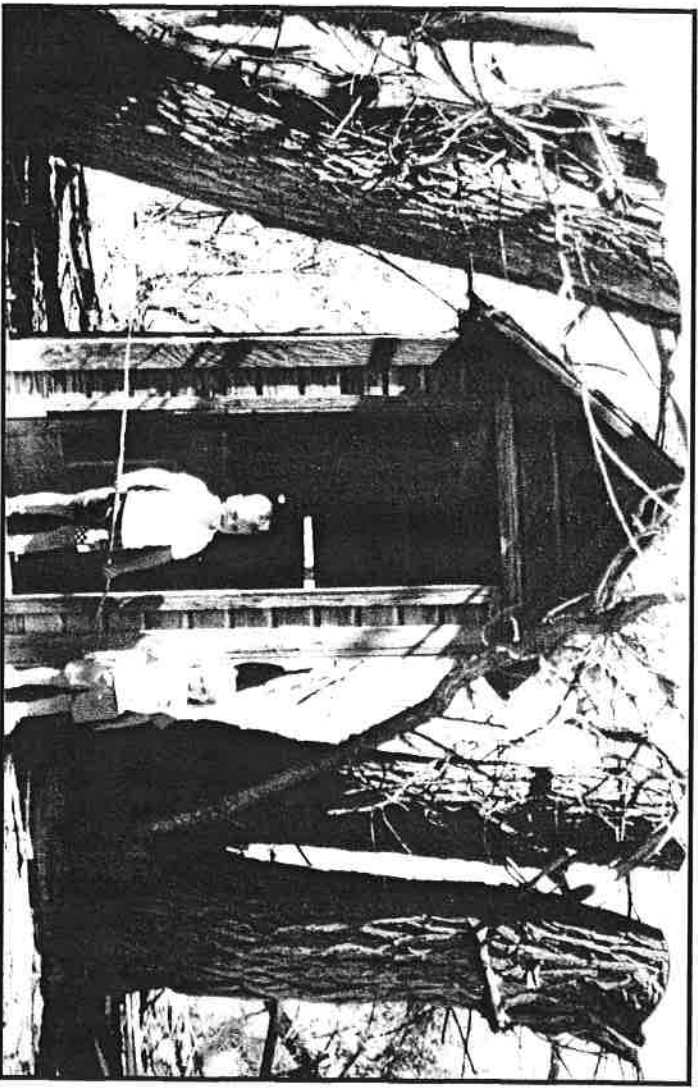


Farm house south of Castle Dale used by the A. G. Jewkes, Jr. family.  
Photo was taken by Sharon Jewkes in 1990.  
Members of the family were touring sites.



Outhouse by farm house. Holton and Jodi Jewkes, children of David and Corrine Jewkes, grandchildren of Creig and Sharon Jewkes

History of

**Alma Gardner Jewkes (Sr.)**

**Born: 12 June 1858**

**Place: Cedar City, Iron, Utah**

**Died: 12 February 1954**

**Place: Orangeville, Emery, Utah**

**Amy Amelia Guymon**

**Born: 18 January 1859**

**Place: Springville, Utah, Utah**

**Married: 10 July 1876**

**Place: Endowment House**

**Salt Lake City, Salt Lake, Utah**

**Died: 14 April 1947**

**Place: Orangeville, Emery, Utah**

**ALMA GARDNER JEWKES (SR.)**

Given orally to my great granddaughter, Fae Paulsen Thomas,  
October 21, 1953, at the age of 95



I was born in Cedar City, Iron County, Utah Territory, on the 12<sup>th</sup> day of June, 1858, at fifteen minutes to five in the morning. I was the oldest child and son of Samuel Jewkes and Mary Gardner Nash (Adams).

I was born during the time when polygamy was practiced by the Latter-day Saints, and my mother was the third wife of Samuel Jewkes.

Father's first wife, Sarah Knight, was born at Brockmore, Worcestershire, England, on the 20<sup>th</sup> day of March 1816. They were married in St. Mary's Church, Kingwinford Parish, Staffordshire, England, by Edward Addis (or Addison), Vicar.

Father was born on the 23<sup>rd</sup> day of March, 1823, at twelve-thirty in the morning, at Tipton, Staffordshire, England.

Father's first wife, Sarah, and their six children all died very young. Sarah was only thirty-four years of age when she died in childbirth on 15<sup>th</sup> of June 1850. Of the six children, none lived to see their third birthday. Only one child survived Sarah Knight Jewkes, a baby girl (one of twins), who died seven days later on the 22<sup>nd</sup> of June 1850. The other twin had succumbed shortly before the mother.

Father's second wife, Sophia Lewis, and my mother, Mary Gardner Nash, were both born at Dover Kent, Houghnam Parish, England. They were born on the same day of the month, the 19<sup>th</sup> of February; although Sophia (Aunt Sophie, as we called her) was born in 1822, which made her eight years older than my mother who was born in 1830.

Their families were good friends and emigrated to America at the same time. Mother (*Mary Gardner Adams*) and her mother (*Mary Nash Adams*) arrived at Saint Louis, Missouri, on the 10<sup>th</sup> of May 1851, the same day that Aunt Sophie and her son, John L. Lewis, arrived, although they were on different boats.

They were all converts to the Church of Jesus Christ of Latter-day Saints. They landed at Saint Louis where they could join companies of Saints on their way to Utah Territory. That evening they all attended a meeting where they met each other for the first time on American soil. They were both overjoyed at seeing a familiar face if only for so short a time. It was "Hello" and "Good-bye", as Sophia intended leaving for Utah Territory the next morning. Mother was not so fortunate. It had taken all their worldly means to buy passage for herself and her mother from England; therefore, she would have to stay in Saint Louis until she could earn enough to get them to Utah.

However, Sophia's plans were changed abruptly. When she returned to the boat, the Captain of the ship was waiting to introduce her to a young widower friend of his who was looking for a wife. Father had told him to be on the lookout for a wife for him. When they met for a reunion, Father reminded him of this and the Captain told him about Sophia and her young son, John. When father and Aunt Sophia were introduced, he took an immediate liking to her and they were married the next day, the 11<sup>th</sup> of May 1851, by Jenner Simkens (*or James Simkins*), an elder in the Church.

Imagine Mother's surprise when attending a meeting a week later when she again saw Aunt Sophie. "Either I'm losing my eyesight, or is that Sophia Lewis'?" Mother was to tell us she said this to herself when she told the story to us many times through the years.

Sophia introduced Mother to her newly acquired husband and they all attended the meeting together. Samuel and Sophia Jewkes went on to Utah shortly afterward. Mother stayed in Saint Louis and worked to support herself and her mother who, incidentally, was as blind as I am.

They lived very frugally, saving as much as possible towards their passage to Utah. It was almost a year before they had saved the necessary amount. At last they were ready, perhaps a little sad to leave new-found friends, but anxious to be reunited with relatives and old friends.

When they arrived at Salt Lake City, they expected to be met by Mother's brother, William Adams, who resided in Battle Creek (now Pleasant Grove). However, they were met by a friend of his who informed them that William's wife had died the day before, so he had sent his friend to meet them and bring them on to Battle Creek.

Mother and Grandmother went on to Battle Creek and helped William take care of his family until he remarried.

When Sophia learned that her old friends had at last arrived in Utah Territory, she came from Salt Lake City to visit them. As Mother had no means of support, Sophia asked her if she would like to return to Salt Lake City with her and marry her husband. Mother thanked her for the generous offer and accepted.

Father and Mother were married by Brigham Young at Salt Lake City on the 4<sup>th</sup> day of June 1855. They and Sophia were later sealed in the old Endowment House under the hands of Wilford Woodruff in December of 1861. (*Note from Sharon. Listed in the I.G.I. - sealed 23 November 1861 to Mary Gardner.*)

Father moved his family which consisted now of Aunt Sophie, John L., and a son, Samuel Richard (*born the 22 August 1853*), and my mother to Cottonwood where he operated a sawmill.

Sometime in 1856, Father was called to take the ironworks to Cedar City in Iron County. My brother, William Henry, was born here on the 28<sup>th</sup> of May 1857, to Father and Aunt Sophie. I was born the following year, the 12<sup>th</sup> of June 1858, the first child of Mary Gardner. (*Note from Sharon Jewkes: Mary Gardner's name appears in different sequences from document to document.*)

Sometime between 1858 and 1861, the family moved back to Sanpete County, to Moroni, where Sophia Jane was born to Aunt Sophie on the 9<sup>th</sup> of July 1861. Benjamin Franklin was born to Mother on the 13<sup>th</sup> of September 1861.

Again during the next three years, the family moved. This time to Fountain Green, Sanpete County, where we made our home for some fifteen years. Aunt Sophie had no more children, but my Mother had four more after moving to Fountain Green: Mary Eliza, born the 14<sup>th</sup> of January 1864; Ann Maria born the 18<sup>th</sup> of September 1866 (who died at the tender age of eight years); Joseph Hyrum, born the 6<sup>th</sup> of April 1869 (who at this writing is the only other child surviving besides myself, was eighty-four years old in April of this year, 1953); Jesse David, born the 11<sup>th</sup> of June 1871. (Jesse died two months ago, the 22<sup>nd</sup> of August 1953, at the age of 82.)

Here then, was where I spent my childhood and early manhood. Perhaps, by today's standards, the living was hard, but I don't remember it so badly. Most of the other families were living under the same conditions as ourselves.

I don't suppose I was a very good boy, no better or worse than the rest of my companions. I was reckoned among the good boys of the community, and so were most of the fellows of my acquaintances.

Father farmed, ran stock and also ran a sawmill. As we boys grew older, we all did our share of the work. Later on, Father went into partnership with a man named, James Boswell, on a sawmill. The full load of farm work fell on the shoulders of the elder boys. As we got a little older, we also worked at the sawmill. My job was driving a team of oxen up into the canyon and bringing down logs.

I was baptized in the spring after my ninth birthday in 1867. The Saints acquired a habit of re-baptizing, for what purpose I never learned. I was re-baptized just before my eighteenth birthday on the 5<sup>th</sup> of July 1876. (Note from Fae: *From the book, The Giant Joshua, by Maurine Whipple of St. George, Utah, I read of a time in the early church, when because of falling away from the principles and as a "girding up of the loins because of persecutions", the Church called for a re-dedication to the principles of the Gospel by being re-baptized.* FPT)

I never was ordained a Priest or a Teacher, and I forgot just when I was ordained a Deacon. Deacons then had many duties, among which was the chopping of wood for the widows of the ward, and chopping wood for all meetings in the Meeting House. There was only a stove in the church in those times, and it took a lot of wood to keep it burning. It was also our duty to keep the Meeting House clean. Sundays, we had to go early to sweep the floors, dust and get a warm fire going before meetings commenced.

About seven months after my birth, on the 18<sup>th</sup> of January 1859, a daughter was born to Noah Thomas Guymon and Elisabeth Ann Jones Guymon. This was at Springville, Utah Territory. They named her Amy Amelia. The family later emigrated to Fairview Sanpete County. When I was in my fifteenth year, they moved to Fountain Green where I made their acquaintance.

I became quite smitten with Miss Amy Amelia, and before I was sixteen, we were keeping fairly steady company. I say fairly steady, because like normal boys and girls, we'd get on famously for a time, and then quarrel over some little thing. We would each go our own way with other boys and girls of our acquaintance, finally making up again.

I don't know if this has any bearing on the case, but I just mention it in passing. We had a saying at the time. When a person saw a shooting star, if he could make a wish before the star had run its course and disappeared, the wish would come true. One night while I was in my sixteenth year, I believe, I was returning home from Wales, Utah, when I saw such a star. My immediate wish was that Amy Amelia Guymon would one day be my wife—and I finished the wish before the star was gone!

In February of 1876, we'd had one of our falling outs. I was seeing another girl and Amelia was keeping company with another fellow. One afternoon I found occasion, as I often did, to ride

by her house on my way home from the store. She saw me coming and just happened to have duties that found her at the gate when I passed. I stopped to visit for a moment and she asked me to come back later to spend the evening. She said we'd visit and make some parched corn. I said, "Yes."

I returned that evening. We parched corn and visited. Before the evening was over, I proposed and she accepted as willingly as I had asked. Next day I had the job of going to tell the other girl that it was all over.

I didn't give Meemie (*Amelia*) her engagement ring that early in life. It wasn't the fashion then, or if it was, I didn't know about it. I couldn't have afforded one if it was.

As I stated before, I was re-baptized on the 5<sup>th</sup> of July. I was also ordained an Elder at this time. On the 6<sup>th</sup> of July, Meemie and I started to Salt Lake City to be married in the Endowment House. My mother and brother, Joe, who was five at the time, accompanied us. We traveled in a wagon with a span of mules, making about thirty-five miles a day. We stopped at Pleasant Grove and picked up Uncle William Adams, who also went with us.

We received our endowments on the 10<sup>th</sup> of July 1876. On the 11<sup>th</sup> of July, I was baptized for my Grandfather Gardner (*William Gardner*). On the return trip, Mother and little Joe stopped off at Pleasant Grove to spend several weeks with Uncle William and his family.

When we arrived home, we found Amelia's mother sick abed. Meemie went right to work nursing her. The only wedding reception I had was when my brother, Will, who at times was quite a smart aleck, tried to put me in the ditch. Our only wedding present was a little brown earthenware pitcher which still stands in the kitchen cupboard. (*Note from Sharon Jewkes. I tried really hard to see if this little pitcher was still around so that I could take a photo of it for this book. I was not successful in locating it. If anyone reading this book has any knowledge of it, please contact me.*)

For two or three months, off and on, we lived with first my folks and then Meemie's folks. We then obtained a little house of our own. Here our son, Alma Gardner, Junior, was born on the 30<sup>th</sup> of May 1877. On the 6<sup>th</sup> of March 1879, our little daughter, Clarissa Ermina (*Minie*), was born. (At this writing both of our children are still living. Gard is seventy-six and Minie is seventy-four.)

We were called to help settle Castle Valley in the spring of 1879. We had already decided to make the move when the call came. When the Bishop of the ward received word to send families to Castle Valley, he called first on those of us who had already made plans for moving there.

When we came to Castle Valley, they were just preparing to build a railroad down through Price Canyon, but as yet they were still working on the other side of the pass in Spanish Fork Canyon. There wasn't a single house on the White (Price) River, nor a town site where Price stands today, or anywhere else in the valley.

The first time we came, we came by way of Salina Canyon. Our second visit, we came through Spanish Fork by way of Soldier Canyon. Then when we moved our families over, we came up Dry Fork, six miles north of Fairview, into Gooseberry, at the head of Huntington Canyon, and down through what is now called Cottonwood Canyon. We made our own roads most of the way.

We arrived on the 10<sup>th</sup> of August, 1879. There wasn't a house to be seen, or anything to make a house with.

We first built a bowery for us and our families to live in while we went back up the canyon to get lumber for cabins. There were two of us with families at the time. Orson Miles, who had married my sister, Jane, and myself with Meemie and our two children. With us were Jim Woodward and Joe Curtis. (No relation to Erastus Curtis, who came earlier in 1878.)

I brought the first cut lumber into Castle Valley. We had built the cabins of logs, but we needed windows and doors and frames and floor boards. A fellow named Amasa Scovill had a sawmill some distance up the canyon where he cut lumber for sale in Mt. Pleasant and other places

on the other side of the mountains. He was kind enough to let me cut frames and floor boards so that our cabins would be ready by October.

We built three cabins that first winter, each about sixteen feet by eighteen feet, which sheltered five families. Jim Woodward's family had a cabin to themselves. Orson and Jane Miles shared a cabin with Joe Curtis and his family. Father and Mother arrived in November with Jess and Joe, and they shared a cabin with Meelie and me and our two children. Aunt Sophie didn't come until the Spring of 1880. She was a midwife and had stayed in Fountain Green to care for my brother, Samuel R.'s, wife through her fourth confinement (Child was Edgar Alma Jewkes).

That first winter, we gathered brush, got lumber, and dug post holes and ditches in as much as we were able, being hindered by the frost. We had no feed, not even enough for a team of horses; although, we did raise enough corn to feed one cow, which supplied all the milk we had for five families during that first winter.

In the Spring of 1880, Aunt Sophie arrived with Samuel R. and his family. That fall of 1881, we built an all-purpose meeting house of logs. It stood between what is now the LaVar Sitterud home and the Minnie Stilson home. This was built for church and town meetings, school, and gatherings of all kinds. It was finished by winter and the townspeople enjoyed the Christmas holidays there.

On April 1<sup>st</sup> or the last of March 1881 or '82, Jasper N. Robertson was appointed Bishop of the ward, with John K. Reid and Andrew Anderson as counselors. That winter, Bishop Robertson, Ole Sitterud and my brother, Samuel R., went to conference at Salt Lake City on snowshoes. On the return trip their feet became so frozen that they had to stop at the afore mentioned Scovill Sawmill. Ole Sitterud, who was not so bad off as the other two, came on to town for help. Bishop Robertson and Samuel R. were laid up there for twenty-four hours with no help. Fourteen of us returned with Ole to rescue them. Three years later on the 27<sup>th</sup> of August, just after his 33<sup>rd</sup> birthday, Samuel R. was accidentally killed by a flying ratchet at the same sawmill.

People began to move in rapidly and the town grew steadily. One of our neighbor's (David Stevenson) wives died in childbirth. Meelie and I took the new baby and the young son, Maroni, to live with us. The baby's name was Amos. When David brought the family over to fix his records, we found that we had been married on the same day in the Endowment house. The baby only lived four months. We kept Maroni for five years, at which time he returned to live with his father.

That first spring we farmed and fenced and built canals and ditches. A bunch from Manti came over and helped with the digging until winter. They returned home and we settled in for the winter in our three little cabins again. These, I should mention, were built on what is now Art Miles's ranch, about two miles northwest of Orangeville.

The next spring, 1881, about fifteen or twenty men and families came from Manti to settle.

As far as I can remember now they were:

John C. Snow	Joseph Tatton	Brig Moffitt
Horton Tuttle	Will Tatton	Robert Johnson
E. M (Ed) Cox	Hyrum Taylor	Angus Stocks
Ezra R. Tuttle	Robert Logan	Nils Nielson (whose wife was the first adult to die here)
Henry Reid	Charlie Moffitt	

Several years later . . . Andrew Van Buren and Chris Poulsen.

Before the town site was laid off, John K. Reid built a little half cabin, half dugout where Bishop John Taylor's home now stands. The other first home was where Cleo Snow's home now stands.

The town site was laid out in the summer of 1881 - 82. Before the winter, I built a cabin on the southwest corner of the block where the late Fred and Mae Reid home stands. We lived there through the winter. The next year; however, I moved our cabin to the northwest corner of the block because the fellow just below me had built a corral which was right next to our doorway.

#### **FOOTNOTE**

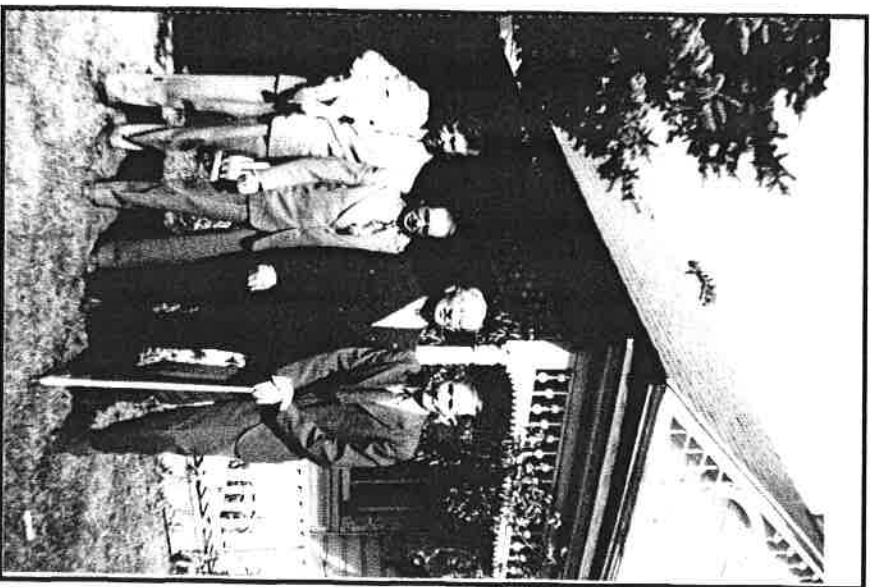
*This was taken down one day while I was visiting home during the deer hunt. At the point reached, Mother returned home from her job with the school lunch. Grandpa and I discovered that we had been sitting for almost eight hours reminiscing and writing without even stopping for lunch. We were both more tired than we had noticed, so we stopped there. The opportunity never seemed to arise again and Grandpa died before it was finished.*

*Fae Paulsen Thomas - July 1956*

*We are thankful that Fae took the time to record this history. We thank Glenna Zielke for bringing a copy to us so that we could share it with all the family. Entered into the computer in 1999 by Sharon Jewkes with minor corrections.*

*Entered into the computer August 2001 with minor corrections and pictures added by Tammy Rae Cox.*

*Received back from Tammy and reformatted by Sharon Jewkes August 14, 2003, for the Jewkes histories adding photo on left.*



Five generations: Coy holding Randy,  
Lillis, Gard, A.G. Jewkes

*Photo above was taken in front of A.G. Jewkes (Sr.) home in Orangeville. Notice the fancy trim on his house. He took great pride in his accomplishments of building his home.*

*Special note: The Samuel Jewkes house mentioned in the above history in Fountain Green has been moved to Deseret Village across from the Hogle Zoo. Take time to go visit this home and remember this priceless story. It is our heritage. It is one of the favorite sites of the visitors in the park. (See photos of the house in the history of Samuel Jewkes.)*

## **LIFE HISTORY OF ALMA GARDNER JEWKES, SR.**

By Alma Gardner Jewkes, Jr. - July 10, 1957



Alma Gardner Jewkes, Sr. was born at Cedar City, Iron County, Utah, June 12, 1858, the son of Samuel Jewkes and Mary Gardner.

The family was living in Cedar City at the time of the notorious Mountain Meadows Massacre. Shortly after that, the family moved to Sanpete County living for a short time, on account of Indian troubles, in a fort at Ephraim. They then moved to Fountain Green where Alma met and courted Amy Amelia Guymon whom he married July 10, 1876, in the old Endowment House in Salt Lake City. The mode of travel in those days was by horse team and wagon and it took them more than a week to make the trip.

To this union there were born two children, Alma Gardner Jewkes, Jr. and Clarissa Ermina. They employed every means possible to get more children, but to no avail. Although the beginning was meager, their posterity now figures considerably more than a hundred honored and respected citizens.

While in Fountain Green, the Jewkes family were engaged in farming and milling. At the age of sixteen, Alma G. assumed the operating of his father's farm and made a well-earned success of it. While working this farm he became the owner of a very fine race mare and she became the envy of the Indians who saw her. One night she was stolen from her stable and Alma never saw her afterwards.

About the time of Alma Gardner, Jr.'s birth, May 30, 1877, Grandfather Samuel Jewkes, with his two wives, five sons, three daughters-in-law, two daughters and two sons-in-law, was called by President Brigham Young to help pioneer the settling of what was then called Castle Valley, afterwards being designated as Emery County. It took some time for them to dispose of their immovable property, but by July of 1879 they had acquired some very fine outfits, for those days, consisting of covered wagons with good teams of horses and oxen and some other good livestock and started their trek across the Wasatch Mountains to a desolate and practically unknown country to make their homes. The trek was very slow and tedious as there were no roads, not even trails over the mountains and like the original Mormon pioneers, they had to build their roads as they made their way along.

On the second day out a serious accident happened to Alma Gardner, Jr. and he was picked up for dead. Time and space will not permit to record this particular incident in full but just to say that Alma Gardner, Sr. used the power of the priesthood that he held and administered to his son and he immediately began to show signs of life and quickly recovered. He has now passed his eightieth birthday.

Sometime in the month of August 1879, the weary travelers settled down on what is called Cottonwood Creek, about two miles up stream from where the town of Orangeville now stands. Immediately they unloaded their wagon boxes from the gears and made bedrooms for the several families. Then they set to building a bowery for shade and also dug out a hole in a bank, rocked up the front and put a covering on it of poles, willows and dirt for a kitchen and many a good meal was cooked and enjoyed there.

Alma Gardner, Sr. was sort of a Nephi and looked up to as a leader in the family. After a few years enough people had moved into the valley that several wards had been organized and a stake called Emery Stake was organized. Alma was made one of the first High Councilmen in the stake, a position he held for around twenty years. He was then called to be first counselor to President Lars P. Oveson of the stake, which position he held for nineteen and a half years. After being released from the stake presidency he was ordained a patriarch for Emery Stake and gave patriarchal blessings to hundreds of young men and women.

During his whole life he was a worker in the different auxiliaries of the church, at one time spending about fifteen years as first counselor to the stake president of the YMMIA. He had great concern for his kindred dead and he and his wife spent two years in the Manti Temple doing ordinance work for them.

In writing this sketch, I have skipped over many of his noble qualities and achievements, but after all is said and done, it can go down to his credit that he loved the Lord and was valiant in the work for righteousness and truth up until the time of his death at nearly ninety-six years of age.

### **GRANDPA JEWKES FAVORITE SONGS:**

#### **This Is My Commandment**

1. This is my commandment that ye love one another, that ye love one another, As I have loved you.  
Blessed words of Jesus we have heard today, Savior by thy spirit help us to obey.  
May thy love unite us to the living vine. May our hearts enlightened glow with love divine.  
(Repeat first line)
2. This is my commandment that ye love one another, that ye love one another, As I have loved you.  
May we seek thy glory, strife and envy flee, by our love to others prove our love to thee.  
Evermore as brethren in sweet union love, as we wish forgiveness, may we each forgive.  
(Repeat first line)
3. This is my commandment that ye love one another, that ye love one another, As I have loved you.  
Grant us thy salvation, fill us with thy love, give us each a foretaste of the joys above.  
Ever meek and lowly, ever kind and true, ever pure and holy paths of peace pursue. (Repeat first line)

#### **The Boys of '47**

1. Let others talk of the noble deeds, performed in days of yore  
A theme more recent fills our leigh, more nearer to our door  
The men of '76 were brave, we hold their memory dear,  
But not more noble nor more brave, than the Mormon Pioneer.  
Chorus:  
Then hurrah for the boys of '47  
Who trod the desert drear,  
To find for a truth a mountain home,  
Hurrah for the Pioneer.
2. The men of '76 'tis true, defied their tyrants power,  
And deemed the glory of their own by playing on unforted towers.  
But the pioneers fought death itself and won the battle, too,  
For they lived by faith, when bread was scarce and weathered the first year through.  
The revolutions hero's slew some thousands of their foes,  
And spilt their blood in varied forms but eight dominious flows.
- 3.

4. But the Mormon foes by millions fell, both grasshoppers and snakes,  
Likewise, red Utes and crickets black around the mountain lakes.  
Our laws are good and useful, too, by inspiration given,  
They teach us how to live on earth and how to make our heaven.  
The growing throngs in years to come may dwell so happy here,  
And always hail the 24th, and bless the pioneers.

### Nellie Bly

1. Nellie Bly, Nellie Bly, bring the broom along.  
Sweep the kitchen clean, my dear, we'll have a little song,  
Poke the fire, my lady lub, and make de fire burn  
And while I bring de banjo, just give de mush a turn.  
Chorus:  
Hey Nellie, O Nellie, Listen to me,  
I sing for you, I play for you, I'll dance the melody.  
Nellie Bly has a voice like a turtle dove.  
I hear it in the meadows and I hear it in the grove.  
Nellie Bly has a heart warm as a cup of tea,  
And bigger than a sweet potato, down in Tennessee.  
Nellie Bly, shuts her eye when she goes to sleep,  
And when she wakens up again, her eyes begin to peep.  
The way she walks, she lifts her feet and then she puts them down  
And when they light there's music there, in that part of the town.
- 2.
- 3.

*Received from Alma Hue Jewkes. Entered into the computer July 2003 with minor changes by Tammy Rae Cox Thomson, a second great granddaughter of Alma Gardner Jewkes, Sr.*

*Received from Tammy by Sharon Jewkes to include in this book.*

**EVER YOUNG**

**Alma Gardner Jewkes & Amy Amelia Guymon Jewkes**  
(A brief history of Grandfather and Grandmother Jewkes on the occasion  
of their 70th wedding anniversary, July 10, 1946, by Elva Killian Miller.)



If years is a quality of mind rather than a marking of time, then Grandfather and Grandmother Jewkes must be considered young, even though they have lived more than 88 years on this earth. Young because the fires of ambition and interest in life continue to burn. Young, because their spirit of self-reliance keeps them independent and able to care for themselves, even at this advanced age. Young, because they have the desire to keep going and being useful, thus setting a pattern of industry and inspiration for us who come under the influence of their great lives.

Grandfather Alma Gardner's entrance into this life had its setting in Cedar City, Iron Co., Utah on June 12, 1858, his father having been called here by President Brigham Young to assist with the development of iron. He had worked at it while living in England. Grandfather lived here with his parents and a small family of half brothers and sisters until he was two years old. He was the first child of his mother Mary Gardner Jewkes, who had recently joined the church in England and had immigrated to America bringing her mother who was blind. As soon as they could arrange transportation they crossed the plains, hoping to find a home with her brother William Adams, who had come to Utah ahead of them. Before long she married great-grandfather Samuel Jewkes, at the strange request of his wife, Aunt Sophie, who had been her friend in England. It was a happy arrangement. The two families lived in harmony under the same roof and no distinction was ever made between the children of the two wives.

In 1860 the family moved to Moroni, Sanpete Co. Utah, where they resided for two years, moving from there to the town of Fountain Green in the same county where Grandfather grew to maturity. His education, even as a boy, was gained more from experience than from books. However, he did attend school two or three months at a time, off and on until he was 16. In the meantime he helped his father on the farm, at stock raising and in the milling business, both grist (flour) and lumber. As a deacon he helped to keep the church clean and orderly. He also sang in the choir which his father led, sometimes playing an alto horn to assist with the harmony parts.

So well trained had he been in this school of experience and hard work, that he found himself at the advanced age of 18 ready to take on the responsibilities of marriage. He turned 19 however a month before the big day. He had become acquainted with a fine girl named Amy Amelia Guymon, daughter of Noah T. and Elizabeth Ann Jones Guymon. They were very much attracted to each other. She too had grown up through the trials of pioneer life. She was born in Springville, Utah, January 18, 1859, but had moved from there with her family to Fountain Green. Her father had several wives, her mother being the third. They all had large families that lived happily together and always had plenty to eat. Amy Amelia learned to sew, her father having bought the first sewing machine in Sanpete County, and with it she helped to earn their store. Her

specialty was stiff sun bonnets, pioneer fashion. It is said that she made the pants her husband was married in. He had never owned a ready-made suit. In addition to her sewing she worked in her father's store, molding butter into mounds ready to be sold to customers.

She was 17½ when she went with the man of her choice to the Endowment House in Salt Lake City to be married, July 10, 1876. Their memorable journey was made in a lumber wagon drawn by a span of mules that Grandfather owned. His mother and another couple accompanied them in their wagon, making the trip in about six days, stopping most nights with relatives or sleeping under the stars. After the wedding, they remained there to do some genealogical work, he being baptized for his grandfather (*William Gardner, father of Mary Gardner*) who had passed on.

Upon their return they lived for a short time with her mother, then managed to trade a little lumber for a one-room log house which served as their home for the rest of the time they lived in Sanpete, and where both of their children were born. Theirs was not a fancy marriage. There was no elaborate trousseau, no fine party nor expensive gifts such as there would be today. The only things they could call their own were his mules and a molasses pitcher given to her by her sister. (This rests in Elyva K. Miller's china closet at present.) No, the wedding was not fancy, but was sincere, built upon principles of love, respect and faith that endures and makes for lasting happiness, as they have so well demonstrated to us through these many years. The first few years after their marriage proved to be full of valuable and inspiring experiences, for during this time they lived, with about fifteen other families, by the plan called the United Order. The lessons they learned while unselfishly sharing and receiving only what was necessary for their sustenance, proved another factor in the development of strong and exemplary characters that we see in them. Grandfather's particular job was to help mill the lumber for building homes and furnishings and to assist with the farming or wherever he was needed, always subjective to the organization of the ward and bishopric.

During the time he was working with lumber he had a serious experience which nearly took his life. It was the winter of 1878 while he and another man were carting poles out of Jewkes Canyon, about ten miles northwest of Fountain Green. While on their way home one day with a load of poles, a snow slide suddenly came thundering down the narrows, right over the top of them, completely burying the men, horses and their load. By hard and frantic digging they were able to get themselves and horses out alive, but the load of poles had to stay buried until the snow melted the next year. Grandfather said he retrieved his hat but never his dog.

On May 30, 1877, their first child was born to them. A little boy was given his father's name, Alma Gardner Jewkes, Jr. Two years later, on March 6, they were blessed with the arrival of a baby girl they named, Clarissa Ermina. To their great disappointment these were the only children born to them, but they had great joy in raising them up in righteousness.

The spirit of expansion was prevalent among the people at that time and they with others were thinking of the possibilities of settling new territory. Some of their acquaintances had already been over the mountain into Castle Valley to investigate its suitability. Orange and Wink Seely had gone there at the head of a cooperate herd of cattle. After seeing its advantages for water and cultivation many became interested. At this point something else occurred that helped to hasten their decision, and proved their willingness and worthiness to assist in a most important cause. President Brigham Young had sent a call to the people of Sanpete Valley to colonize the section east of the mountains. Almost immediately they, with a number of other families accepted the call which meant leaving what they had been able to accumulate and move to another region, there to subdue the land and build a foundation for new home and communities. They sold and traded what

they could of their possessions, in conjunction with his father and brothers, and organized for their venture, which did not take place in a day nor a week.

In the course of moving to their new location, over a good sized mountain range, down into a dry, little-known valley, they made three trips, the first a scouting trip, made in November 1878, with two other men to pick out a site suitable for homes and to bring part of their supplies. They followed a route through Salina Canyon, bringing two loads of seed wheat, tools and other equipment which they stored in Wink Seely's dugout until they returned the next summer. They also drove a herd of cattle, about 300 head, 90% of which perished that first very severe winter. On the second trip they left home on the last day of March, this time following a route in the opposite direction, through Thistle and over Soldier Summit, coming down what is called Government Canyon east of Price. After seven to nine days of difficult travel they finally pitched their tents on the creek just west of Orangeville where the old grist mill used to stand. Eager to begin the necessary operations, the very next morning, as soon as a camp site was established, they commenced digging a canal to get water out of the river onto the parched land. This small ditch grew into what was later called the Clipper Canal. It was an enormous task and the home-seekers worked night and day, with tools as primitive as the country about them. They had no surveying equipment. They had the misfortune of breaking their spirit level so they had to improvise by using a jar half full of water to guide them. For three long months they fought the desert elements working to complete their project. They finally got the ditch down to where Edgar Jewkes's home now stands. Then, as if in mockery to their efforts, one of the falls they had so painstakingly placed went out of the wash, undoing nearly all of their months of labor. This was a legitimate excuse for a well deserved rest, especially since the next day was the 4th of July, a national holiday.

What would you picture a small handful of people out on the edge of civilization doing to celebrate Independence Day? Would it mean as much to them as it does to us today? Perhaps much more. Though they sorely needed the rest, dawn the next morning found them all gathered together with another group working farther east near Castle Dale, ready to welcome the day with fitting and patriotic services. Grandfather took his cornet with him and as they all climbed onto the top of Wink Seely's dugout; he played as they sang, "The Star Spangled Banner", just as the sun rose over the castles in the east. Thus was celebrated the first Independence Day in Castle Valley.

The following day a piece of this new land got its first cultivation. The men cleared off the brush and planted five acres of corn and three of alfalfa, the first crops to be raised under the Clipper Canal. Their new venture had truly begun. With this much accomplished, they returned to Fountain Green to get more supplies, equipment, and their families.

With all their belongings loaded on their ox-drawn wagons they bade farewell to their folks and friends and on August 4, started back to their new homeland, this time to remain permanently. Grandfather and Art Miles (husband of sister, Jane), brought their families over on this trip. Each family had a baby girl five months old; my mother, Ermina Jewkes and Maude Miles. The whole group, including several other families that followed shortly, worked together in what they called a United Company. They did this for the first two years after their arrival. It was a simplification of the United Order established by the church that served well as a brotherhood organization and helped them to build a firmer foothold.

This trip was made on a still different route than the other two. This time going east up over the mountain and down into Joe's Valley, so named for Indian Joe, an interesting character of Lamanite descent that frequented the area. They then followed Cottonwood Creek down to their new location. This route was not chosen because of being easier, but was a little shorter. There was no road and in some places the way was so difficult wagons had to be lifted over or around large

boulders that blocked the way. Many miles were traveled right in the creek bottom where the water was often too deep for comfort. There were three wagons in the company, one each for the families with Brother Woodward and Joe Curtis in the other one. After six long days of hazardous travel, they reached their destination on a Saturday night after dark, on August 6, weary but grateful to be home at last.

The following morning after their arrival, being Sunday, they cleaned up as best they could and walked three miles to Seely's place to Sunday School, carrying the babies all the way. A few families were there before their group, all being called Castle Dale, with Orange Seely as their Presiding Elder.

They succeeded in raising enough corn fodder that summer to feed one cow through the winter. All the other cattle and horses had to be turned out to graze for themselves. That one cow must have been a dandy for she supplied for five families during one winter; great grandfather Samuel Jewkes, Jim Woodward's, and Joe Curtis' families having come in the meantime. Surprising as it may seem Grandmother declares that they had enough milk and butter for all. Could it have been their unselfish appetites that enabled it to go so far, with some other help also?

Be it ever so humble, there's no place like home! You can be sure their first home in Castle Valley was humble. Built by placing two wagon boxes together, then building a bowery to attach them, making three rooms, such as they were, the two boxes with the bowery between. This wasn't too bad for a summer home, but winter would come and they would need more substantial shelter. The men in the company left their families alone for three weeks while they went to the mountains to get out lumber for log cabins and some furniture. The women bravely did the chores, the irrigating, and other necessary tasks along with caring for the children while they anxiously waited for the men to return. It was a long three weeks as you can imagine, but they were safe and happy in the anticipation of their future homes. Grandfather claims to have run the saw that sawed the first lumber that came down into Castle Valley. They succeeded in getting enough logs to build three one-room cabins, the very best in the country. Those three, standing in a row, just west of the mill dam site, owned by Grandfather, Art Miles and Jim Woodward, housed the five families during the first winter which was reported to be a very cold one.

Small settlements had begun to spring up like mushrooms on several of the creeks in this country and a number of the relatives and friends had moved onto this side of the mountain to live. During the fall Grandmother Guymon had come and was living in Huntington with her son, Albert. This was our Grandma Jewkes' mother and oldest brother. They were keeping house in a dugout. Her husband came later with a herd of sheep.

The next spring, as soon as the weather allowed, they resumed work on the canal and finally got the precious water out on the land and planted crops. Since there was no feed for their oxen they had to be turned loose to graze for themselves. This had a tendency to make them unmanageable, and one day while pulling a wagon across the creek, they suddenly refused to go on, in fact they decided to turn back midstream, nearly upsetting the wagon. Grandfather had to jump out into the water which was up to his waist to make them go on safely across.

A reasonably fair crop was raised that summer, much to their joy and gratitude. They lived on this land for two years, then moved east onto the townsite where their home now stands, and where they have lived ever since. During that same summer, the Jewkes boys, Grandfather and his brothers succeeded in getting a threshing machine to harvest their grain. In the fall they took their families and returned to Sanpete to get supplies. On their return trip a near tragedy occurred which proved to be a faith promoting incident.

It happened on the second day of their journey. Gard, their three year old boy, fell off the front of the wagon under the feet of the team. It happened so unexpectedly there was not time to stop before the wheel of the heavily loaded wagon passed right over his stomach, curling his little body around the wheel rim. When they picked him up, it seemed impossible that there could be any life left. Exercising their faith and the priesthood which they held, they administered to him, pleading with Father in Heaven to spare his life. They then started back to Fairview to find a doctor. Leaving their loaded wagons they went on foot carrying the injured boy on a pillow.

Uncle Ben took one of the horses and hurried ahead to Milburn to arrange for an outfit to take them on. When they finally reached the doctor he made a careful examination but could find no broken bones nor serious injury. Fortunately the accident had occurred on a muddy section of the road and the boy had fallen on a particularly soft spot allowing his body to sink into the ground as the heavy weight passed over him thus preventing serious injury. With grateful hearts, they watched his strength return and were soon able to resume their journey. It was not the end of their troubles, however, for on the last night of this trip they became lost. With no road to follow and no signs to point the way in the darkness, it is no wonder they wandered off their course. They went nearly to Cedar Mt. before they discovered their predicament. However, they were able to right themselves and arrived home just before midnight. Can we of this generation appreciate these experiences?

The community was now growing rapidly. It had now become a ward and received its own name of Orangeville, fittingly chosen for the man who had been bishop for the group, Orange Seely, the first on Cottonwood Creek. The time had come when there were enough people for two towns, so Castle Dale was separated from them and Orangeville had a new leader, Bishop Jasper Robertson.

It was now 1882. Our grandparents, in cooperation with Chris Poulsen and some others, started a mercantile establishment. It was first set up in one room of their home, the room that we knew as their kitchen. Grandmother was the clerk. Later as business increased they moved it to the building which later served as the town post office, just south of Peacock's Store. Amanda Tuttle took turns with Grandmother, each clerking for a week at time. At the same time, Grandfather worked with his father and brothers at their grist mill where they built up a good business of grinding grain for the growing communities in the valley. At home, Grandmother made overalls to sell in the store when she was not clerking. She also molded butter.

In the spiritual and social life of the community, they took an active part from the start and continued throughout their lives with a keen interest in all projects and activities. When the first High Council was organized in the Emery Stake, then part of Carbon Stake, Grandfather was chosen as a member, serving in that position for 25 years. At present he is the only living member of that Council. At the same time he served as counselor to Joseph E. Johnson in the Stake YMMIA and counselor to Brother Hyrum Taylor in the ward Sunday School. When time came to divide the stake, he was appointed first counselor to President Lars P. Overson, serving with him until his release 19 years later. At this time he was called to his last important assignment in the church, that of Patriarch. He was set apart by Brother Joseph Fielding Smith on January 23, 1932, and still faithfully serves in that capacity. Ward Genealogical Chairman and Choir leader can also be added to his list of positions and from the beginning until the present time he has been a Ward Teacher.

Grandmother's church positions have also been numerous and varied. As a counselor to Susannah Jewkes in the Stake MIA, she used to visit wards from Emery to Castle Gate and Sunnyside, sometimes being gone for a week at a time. They traveled by horse and buggy, often on very muddy roads, and in all kinds of weather. She also worked in the Stake Primary with Sister



Susie Taylor. She served for several years as Ward Relief Society President, as Primary President, and for many years on the sewing committee that prepared burial clothing for the dead. She was a beautiful seamstress.

In their declining years they did genealogy and temple work, spending parts of six years at the Maruti Temple where they could devote their full time to it. Grandmother did endowments for 1,000 and Grandfather for many more than that. They have always been faithful tithing payers and lived all the church principles and teachings fully and sincerely. They always contributed generously to the missionary cause, helping to support their own and others in the work. Their own son filled two missions and they proudly count 17½ years of actual missionary time from their immediate family.

They contributed generously to all worthy causes, wishing to promote whatever would improve the community and its people. We often mention and want all the grandchildren to know of Grandpa's unselfish response whenever he was approached for a donation, whether it was 50 cents or \$50.00. "Is that all you need? We can give more than that." And he usually did. That's how they kept ahead, keeping out of debt, sharing freely whatever they had, and being willing to work for whatever they needed, going the second mile. Grandfather held many positions on school boards, canal and irrigation committees, and other civic endeavors. He was responsible for getting water piped into the cemetery, anxious to beautify that resting place. One night, the story goes, he dreamed of the project, even seeing where the pond should be. He revealed the plan to "Uncle" Vet Cox and together they went to the Bishop, suggesting that the High Priests take it as their project. They sold family plots to pay the expenses and succeeded in making a green and restful burial ground.

Anyone knowing Grandpa and Grandma know how important social life has always been to them. From those early days when dances meant moving the furniture out of someone's house, they have enjoyed dancing, contending that such activity had greatly contributed to their long, happy life. Home dramatics and traveling troupes that brought plays to town held a big interest. I have heard Mother say they would go night after night to see the same play as long as its performance continued. Their son, Gard, had a fine talent in dramatics and often took difficult parts. They kept fine horses and invested in the best riding equipment. Grandmother was reputed to be a fine rider and horsewoman. Music was highest on their interest list. Grandfather led the ward choir, just as his father and his half-brother, Richard, had done before him. They had done so in Fountain Green also. They directed the town band on occasions of a celebration in the good old summer time. It is said that Grandfather once fell off the band wagon in the middle of a parade as the result of a sun stroke, but he was revived and continued to play his horn. Some of his favorite songs he still loves to sing. Many a group at Pioneer programs have joined in the chorus as he stood before them and waving his handkerchief in the air sang, "Then hurrah for the boys of '47, who trod the desert drear, to find for a truth a mountain home, hurrah for the Pioneer;" And many an evening his family and friends have listened intently to "The Fire In The Grate." Lest we forget, it goes like this: (Chorus)

Then make the fire burn brightly,

Place the old arm chair

Where we talked to Grandpa

With his silvery, snow white hair.

While we watched the glowing embers,

Watched and slowly meditate,

Then gently sigh, we all must die,

Like the fire in the grate.

Because of his remarkable memory, inherited from his mother, I guess, (at 95 she could recite things she had learned as a girl) he sings through all the verses of this and several other songs with hardly a moments hesitation.

It is now July 1946, seventy years since these two choice people were united in marriage and began making their way through life together; seventy years of perfect companionship, righteously and unselfishly lived, finding their lives by losing them in kind and generous service to their family and fellow men. Though to them were given but two children, they became parents to many. Three grandchildren, Lee, Lillis and Julia, left in their near infancy when their mother passed away, were reared by them. For a time they kept two other small children named Stevenson, whose mother had died. When they were in their sixties, two girls from Salt Lake came to Orangeville to teach school and lived with them for a couple of years. Ardella Anderson and Lucille Gold became very dear to them and to the family. There was always a welcome feeling at their house and their host of friends knew no bounds. Their influence has spread far and wide.

Their own family has grown to 74 members in 1946, numbering 2 children, 19 grandchildren, 44 great grandchildren, and 9 great-great grandchildren. Five generations can be traced in nine different ways, a most unusual situation. They have been fortunate in losing but one grown member of this large family. Their oldest grandchild, Gardner Lee Jewkes passed away in August 1940. Eleven of their grandsons gave service to their country during the recent war and World War I.

Grandmother's reputation as an excellent housekeeper, and good cook and systematic homemaker is well deserved. Her ability at fine sewing has been enviable. She has retained her energy and ability to manage her own work with very little help, even as she approaches age 88, and is always interested and ready when anyone suggests going somewhere. She likes people and enjoys visiting. She's the "cookie jar" type of grandmother, with her sugar cookies, custard pie, or other treats for anyone who stops in. Being young in spirit, she appreciates the younger generation and tries to understand it. She likes radio soap operas and the new styles in clothing. She had pretty, curly, auburn-colored hair which she wore in a neat bun on the back of her head. In spite of her ability, she had one big problem that she couldn't manage. That was getting her easy-going, busy husband to come in when meals were ready and getting him to put his shoes away. We can hear her after 70 years of marriage to him saying, "Father, won't you ever learn to put your shoes away?" We teasingly suggested, "Grandmother, why don't you give up?" It's one of our favorite stories, we enjoy relating about them.

Grandfather's success can be laid mainly to his quiet, easy, deep, thinking manner; his keen interest in everything around him. His constant desire to help build and improve the surroundings, but most of all his sincere love for the Gospel of the Lord Jesus Christ. His pioneer spirit which has never grown dim, could see more good in the gray hills of this country than in a gold mine. He loved to work, never finding a place to stop. It was said by his friends that his cow would give more milk after dark. He was proud to say that he was called there to settle and had never been released. He found more joy in making his pastures greener than in seeking greener pastures. His keen mind and memory are never idle, and there is room there for all his friends and associates and their families. He is great at climbing family trees. Grandfather had three brothers, two half-brothers, two sisters and one half-sister. His mother lived a widow for many years, staying with one, then another of her children until she passed away at the age of 97.

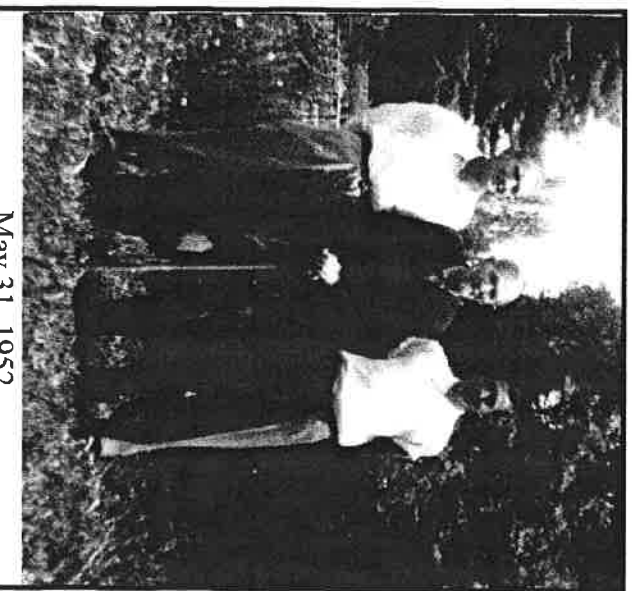
Many more pages could be written about these two remarkable people. This is but a brief account of their lives, much of it given in their own words as they dictated it, but little need be said when their lives speak so well for them. May they find more years of happiness. May they be able to take pride in a worthy and righteous posterity and may their dreams and experiences continue to keep them . . . ever young.

### Prologue

This noble companionship continued until April 14 of the following year when grandmother was called home. Through her later years she had suffered from a severe nerve ailment in her face called “Tic-dol-aroo” or “suicide pain.” Regardless of her suffering, she continued to keep a tidy house, prepare their meals, and care for other daily needs. One day she unexpectedly suffered a stroke which paralyzed her right side. Fortunately, mother and grandfather were with her at the time. For three days she lingered, unable to speak, or take nourishment as she was tenderly cared for by her loving family. Death came quietly and she was laid to rest, surrounded by those who loved and admired her. She was 88 years old.

Grandfather, his eyesight dimmed and his hearing faded, continued to keep up his yard and garden. One could frequently see him crawling along on his knees, up and down the rows, finding the weeds and caring for his plants. Insight, habit and sincere desire enabled him to get his work done, his keen interest never completely fading, nor did his patient kindly manner ever change. He remained in their home for seven more years, content to lie on his couch, or feel his way about with his cane, waiting for the time to come when he could join his companion in a “new home.” True to his nature he never complained about his lot but counted his blessings and cheered others as they visited him. Julia and Glen and little Linda moved into the home and cared for him until his final day came, February 12, 1954. He had lived 96 full, serviceable years, always strong in his faith and testimony, providing for us who follow a perfect pattern to live by. We visualize them both, still working happily together in their new assignments as they did her in mortality, patient, loyal and young in spirit.

By Elva K. Miller



May 31, 1952

Edward Parry Jewkes, grandson of  
Alma Gardner Jewkes (Sr.), and  
Creig R Jewkes, great grandson.

*Article received from Julia Lee Stansfield Hogan.  
Entered into the computer November 2001 with  
minor changes by Tammy Rae Cox Thomson, a  
second great granddaughter of Alma Gardner  
Jewkes, Sr.*

*Reformatted August 14, 2003, by Sharon Jewkes  
for the Jewkes histories. Photos added. The  
photo on the left is the last photo taken of Alma  
Gardner (Sr.) by the family of Creig Jewkes.*

## MEMORIES OF ALMA GARDNER JEWKES (SR.)

By Julia Lee Stansfield Hogan (a great-great granddaughter)

Dear Family:

I was trying to think of a special Christmas gift this year, so I decided to give you all something of yourselves. A history of our great-great grandfather, Alma G. Jewkes and our great-great grandmother Amy Amelia Guymon Jewkes. They were pioneers in the true sense of the word, heeding a calling from Pres. Brigham Young to open up the area in Orangeville and they lived lives that should stand as examples throughout our generations.

Mother knew them both well, since they raised our grandmother Julia to maturity from infancy. My recollection of grandmother was only through death. For Marilyn and I, it was the first time death had been introduced into our childhood world, and we stood somewhat in awe of the whole affair. I recall it seemed almost silly when Grandpa Paulsen explained that great grandma would be placed in the ground. We were still in that total realm of innocence in our lives, where we would accept almost anything we were told by adults and could not discern fact from fiction.

My memories of Grandpa Jewkes, however, are quite vivid. It all came about, I suppose, due to the fact that grandpa lived until he was 95 years old when I was approaching my teens. My awareness of grandpa came about because of mother's kind heart. As youngsters we seemed to visit a lot at Grandma Paulsen's in Orangeville and once when we were getting ready to leave, mother directed my attention to Grandpa Jewkes. "Go tell grandpa, goodbye, Julie, and kiss him. He's such a special person and he's blind. It would mean so much to him to know that you loved him." I was nine at the time and mostly unaware of the older relatives in our lives, but as I looked through the door into the parlor and saw grandpa sitting on his couch with his long, lean hands resting on his black cane while he strained to see the outline of my many little cousins who played at his feet, my heart was touched in an instant, and I was a bit ashamed at my own selfishness. I resolved then and there, that the next time we came to grandma's it would be different. I would show so much love to grandpa, to ease any difficulties I could for him. I just hoped he would live long enough for me to see him again.

Perhaps the hope was a prayer. For he did live and our friendship that spanned the generations began the first summer I was out of school and living for a few weeks at grandma's house. I had tried to think what I could do for him, and since I loved to read and always seemed to be chosen "the narrator" for any school plays, grandpa asked that I read to him each day from the Psalms. To this day, the beautiful, lifting poetry from the Book of Psalms always seems to take me back to that summer when grandpa and I shared them together. He truly seemed to enjoy each day's reading, and even though he was in his nineties, his mind never seemed to wander, but he always showed a keen interest in everything around him.

He told me a little about the area we had come to know as a second home, Orangeville. Still today, wide dirt roads lined with irrigation ditches seems an ideal place to enjoy a childhood. Grandpa said that he had met the great Indian Chief Blackhawk, that much I remember, but mostly we didn't talk of the past, but of the present. Grandpa was the patriarch for Emery County and many a time I remember us all being shuffled behind the closed doors, waiting in the kitchen, while grandpa would give a patriarchal blessing, with Grandma Paulsen acting as his scribe.

That was the summer that Grandma Paulsen made the Uncle Sam suit for the Fourth of July Parade in Orangeville. It seems that no one else wanted to make the outfit, and there wasn't any red and white striped material for the pants available, so grandma laid the fabric out on a big table and began tearing strips of both white and red, and she made the complete outfit. By now, I was delighted to act as grandpa's "eyes" and so I sat in the car and described every float to him and he would smile and nod his head. We all felt real proud to see the Uncle Sam float pass by knowing grandma had created that one nearly singlehanded. Later that afternoon, after the parade, the festivities included a Freedom Program inside the Orangeville ward house and Grandma Paulsen had seen to it that I was on the program.

I had taken tap dancing for about a year or so and mother had sewn a darling red and white taffeta dress for one number, so I created a tap dance to "I'm a Yankee Doodle Dandy," and as I danced on the small wooden area that was not covered by carpet, I was especially aware of grandpa tapping his fingers on his cane with the music and the tapping of my feet. We had started to form a real bond of friendship that summer.

During the year at school, I wrote occasionally to Grandpa, and Grandma Paulsen would read him my letters. I was going on twelve years old when grandma decided that my Bishop of the Midvale First Ward should allow me to have my patriarchal blessing at the hands of my great-great grandfather. It seems that the rule was that a person should be at least 16 years of age and so therefore special permission would have to be given. It took some time and some convincing, I think, that I was indeed aware of the importance of such a thing, and then on our visit there the following summer, grandpa gave me my patriarchal blessing.

I can still feel the presence of that living room and grandpa's hands and his voice giving the blessing, with mother taking it down in shorthand. He had given me the blessing when grandma repeated, "Give her her lineage. You didn't give her her lineage." Then he proceeded to tell me that I was of the seed of Ephraim through the loins of Joseph and it was over. I was deeply moved and wanted to be alone, so I ran out into the old barn by myself and cried and the overwhelming thought in my mind was the words that I knew that God loved me. I repeated that over and over in my mind and my heart was so full I thought I would burst.

I remember later being at the Orangeville cemetery with all the relatives on Decoration Day and grandpa taking my hand asking that I walk with him to his mother's grave. He was the one without eyesight and yet in that cemetery, he totally led the way. I marveled at such a thing as he made his way exactly to the spot and then to other graves he knew as well. There were people all about with flowers and friends visiting and birds singing and a lot of people coming up to say hello to "Uncle Al" as they called grandpa.

My last vivid recollection of being with Grandpa Jewkes was at a Testimony Meeting in the Orangeville chapel. Because grandpa was the patriarch, he had a special seat on the stand as was now the custom. He insisted that I sit with him. I felt especially important as I looked down at the congregation during the singing and while the testimonies were being born. Then, I noticed that one man stood up, but without speaking he sat down, for a different kind of testimony was in progress. Grandpa, not rising from his seat, was singing a beautiful song. I don't recall the song, perhaps it was his favorite, "Fire in the Grate", but it came across clear and strong and touched every heart in that meeting. I have heard words of eloquence in gratitude to God for his many blessings, but never have I heard or felt the power of that testimony born that day from grandpa singing his heart to his maker in that gathering in Orangeville so many years ago.

It was two days before Valentine's Day and I was thinking of the Sweetheart's Ball at school when the phone rang. It was late at night, but I sensed that something important had happened and that I was connected with it somehow.

Grandpa had passed away that day and grandma wanted me to come down to Orangeville right away. I cried, I remember, and thought it seemed somehow fitting that he would leave this earth on Lincoln's Birthday. He always reminded me of him. Grandpa had asked about me a few days before he had died and grandma thought I should come down with some of the other relatives right away.

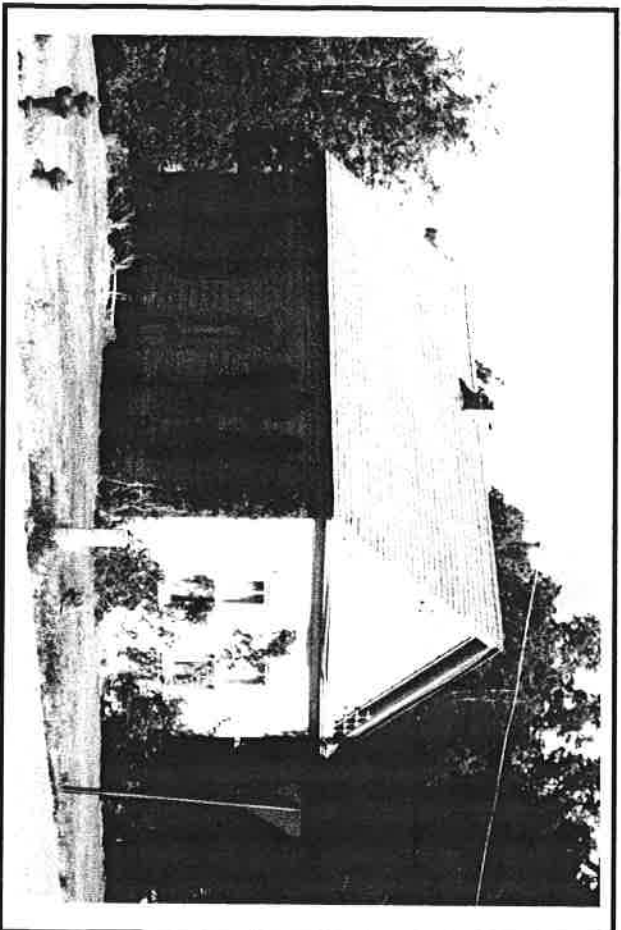
I remember we left that night and Aunt Elva Miller, who wrote the history "Ever Young", was riding in the car also. The rest is lost to memory, except that I read the last psalm for grandpa, "The Lord is My Shepherd" at his funeral.

Sometimes, when I look back at those days, I wonder if I only imagined that one of my dearest loved friends was my own great-great grandfather. But the tangible proof of that unusual friendship occurs whenever I open the slender Pearl of Great Price book he gave me inscribed with these words, "Given to Julia Lee Stansfield by her Great, Great Grandfather, Alma G. Jewkes, Sr., a patriarch. Given to her because of her thoughtfulness and her loving disposition and in thankfulness for reading from the scriptures to him. December 25, 1953."

And so I share this little bit of my remembrances with all of you who are of his seed. Oh, that we could all live a life so rare, to be worthy of these great souls such as these.

I only hope that you will share the history "Ever Young" with your children and their children's children. Randy and Kenra, when leaving to go to Iran, took the history with them and from that background they named their infant son Daniel Gard, on behalf of grandpa, who Randy said may one day be there to welcome his son back from earth. May that be the promise and the hope for all of us, I pray.

With love to you and yours this Christmas,  
Julia Lee Stansfield Hogan



*Written and donated by  
Julia Lee Stansfield  
Hogan. Entered into the  
computer November  
2001 with minor  
changes by Tammy Rae  
Cox Thomson, a second  
great granddaughter of  
Alma Gardner Jewkes,  
Sr.*

*Received from Tammy  
and reformatted by  
Sharon Jewkes August  
2003, for the Jewkes  
history. Photo added.*

Alma Gardner Jewkes (Sr.) home in Orangeville, Utah  
Photo taken by Creig Jewkes - August 1990

## OUR GRANDFATHER, ALMA GARDNER JEWKES, SR.

By Elva Killian - Granddaughter

Grandfather, Alma Gardner Jewkes, had his beginning in Cedar City, Iron County, Utah, June 12, 1858. Here he lived with his parents and half brothers until he was two years old. He was the oldest of his mother's children. She, Mary Gardner Jewkes, had joined the church in Dover, Kent, England, and had traveled to America with her blind mother. As soon as they could obtain transportation across the plains, they came to Utah to live with her brother who had emigrated ahead of them and was living in Pleasant Grove. Before long she married Great Grandfather Jewkes at the strange request of his first wife, Aunt Sofie, who had been her girl friend in England.

In 1860 the family moved to Moroni, Sanpete County, Utah, where they resided for only two years, moving from there to Fountain Green, in the same county, where Grandfather grew to maturity.

Grandfather had very little education. His schooling, even as a boy, was gained from experience rather than from books. However, he did attend school for two or three months at a time, occasionally until he was 16. In the meantime he was kept busy helping his father on the farm, at stock raising, and in the milling business—both grist and lumber milling. As a deacon, he helped keep the church clean and orderly. He also sang in the choir led by his father and his brother, sometimes playing an alto horn or cornet to assist with the harmony parts.

So well trained had he been in said experience school, that he found himself, at the advanced age of 18, ready to take on the responsibilities of marriage. He had become acquainted with Army Amelia, daughter of Noah and Elizabeth Ann Guymon, and soon made her his wife. She was only 17 when they went to the Endowment House in Salt Lake City to be married on July 10, 1876. She was a skilled seamstress, making gloves, overalls and bonnets which were sold in her father's store. She made the pants Grandfather was married in. At the time of their marriage, their only worldly belongings was a team of mules. Their only wedding present was a molasses picher.

They lived for some time with her parents until he traded a little lumber for a one-room log house. This served as their home as long as they lived in Sanpete and was where their two children were born. The first few years, they lived the plan of the United Order with about fifteen other couples. The experiences of sharing and receiving only what was necessary proved a strong factor in the development of their fine, unselfish characters. Grandpa's particular job was to help mill the lumber to build houses and furnishings and sometimes help with the farming.

During the time he was milling, he had a harrowing experience which nearly cost him his life. It was in the winter of 1878 while working with another young man caring poles out of Jewkes Canyon. While on their way home one day with a load of poles, a snow slide suddenly and unexpectedly came down the narrows above them and completely buried them, men, horses and load. By frantic digging, they managed to get themselves and horses out, but the load of poles remained buried in the snow until spring.

At this time, the spirit of expansion was strong among the people and Grandfather and Grandmother thought of going elsewhere to take up new land. Their decision was hastened by a call from President Brigham Young for couples to cross the mountain into the valley east and build new

homes there. They sold and traded what they could of their few possessions for equipment and supplies and with a few other families, answered the pioneer call.

In the course of moving to their new location, Grandfather made three trips. The first was a scouting trip in November 1878, when he came with two other men to pick out a site for homes and bring some supplies. They followed a route through Salina Canyon, bringing with them two loads of seed wheat, tools and other equipment which they stored in Wink Seely's dugout until they came back the next summer. They also drove some cattle.

The second time he left home the last day of March. He with several other men chose a route in the other direction through Thistle, over Soldier Summit, coming down what was called Government Canyon, east of Price. After seven days of difficult traveling they pitched their tents on the creek just west of the present site of Orangeville. The very next morning, as soon as a suitable campsite was established, they commenced digging a canal to get water from the river onto the land. This small ditch later became known as the Clipper Canal. It was no small task and the homeseekers worked night and day with poor tools to complete their important project. After three months they got the ditch down to where Edgar Jewkes' house now stands. When the water was turned in, as if in mockery of their efforts, one of the fills they had so carefully made, went out, undoing nearly all of their work. This was on the third of July. Their next day's activities make one of my favorite stories.

Instead of taking a well earned rest, dawn found them all, they with the group working further east near Castle Dale, gathered together ready to welcome the day with fitting ceremony. Some of them had brought their cornets with them. They climbed onto the top of Wink Seely's dugout and there played and sang "The Star Spangled Banner" just as the sun rose over the castles in the East. Thus was celebrated the first Independence Day in Castle Valley.

The following day, Art Miles' farm got its first cultivation. The men cleared off five acres of land and planted it into corn and alfalfa. This was the first crop raised under the Clipper.

This accomplished, they returned to Sanpete for their families. On August 4<sup>th</sup>, they started back to Castle Valley to make their homes. Uncle Art Miles and Grandfather brought their families this time. In each was a five month old baby. (Aunt Maud Miles, later Davis, and my mother, Ermina Jewkes Killian.) The whole company which included several other families which followed shortly afterwards lived in what was called a United Company for two years after arriving in Castle Valley. It was similar to the United Order established by the church and helped all to get a firmer foothold by sharing and assisting each other.

This third trip was made on a still different route. They went over the mountain by way of Milburn, up through Dry Creek, over Joe's Valley and down through Cottonwood Creek to Orangeville. There was no road and many times the wagons had to be lifted over boulders or traveled in the creek bottom where the water was often too deep for comfort. There were three wagons in the company, one each for the two families, and Brothers Jim Woodward and Joe Curtis were in the other one. After six days of this kind of travel, they arrived on a Saturday night on August 9<sup>th</sup>.

The next morning being Sunday, they walked and carried the children three miles to Castle Dale to Sunday School and back. At that time all was called Castle Dale with Orange Seely as Bishop.

They raised enough corn fodder that first season to feed one cow, which provided milk for five families that winter. The other stock had to be turned out to graze.

Their first home was made of two wagon boxes with a bowery between them. As winter drew near, the men spent three weeks in the mountains getting out lumber for houses. Grandfather



claims to have run the saw which sawed the first lumber to come down into Castle Valley. They succeeded in getting out enough lumber for three, one-room houses, the best in the country. Those three cabins, standing in a row, just west of the mill dam, belonging to Grandfather, Art Miles and Jim Woodward, housed the five families during the winter.

They lived on this spot for two years, after which they moved to the present location of their home in town. Other families soon moved in and the town grew. Grandfather's family had come by then.

During the summer of 1880, the Jewkes boys succeeded in getting a threshing machine to harvest their grain. In the fall they took their families and went back to Sanpete to get other supplies. On their return trip, a faith promoting incident occurred.

It happened on the second day of their homeward journey. Gard, their three-year-old boy, fell off the front of the wagon under the feet of the oxen and the wagon wheel. One wheel passed right over his stomach, curling his little body up around the wheel. When they picked up his unconscious form, it seemed impossible that there would be any life there. Exercising their faith and the Priesthood which they held, they administered to the boy, asking their Heavenly Father to restore his life and health if possible. They then started back to Fairview to seek medical help. Leaving their heavily loaded wagons, they went on foot, carrying the injured boy on a pillow. Uncle Ben took one of the horses and hurried ahead to arrange for an outfit in Millburn to take them on. When they finally reached a doctor, he made an examination but could find no broken bones, nor serious injury. This accident had occurred in a muddy place which permitted the body to sink in the soft earth as the wheel passed over it, thus easing the shock of the full weight. With grateful hearts they resumed their journey.

Grandfather, with his father and brothers, engaged in the milling business. They ground the grain for people in the communities in the valley. Many long, hard hours were spent at that work, but they were also pleasant hours and many friendships were formed.

In the spiritual, civic and social life of the community, Grandfather always took an active part. His special calling seems to have been to counsel and advise. When the first High Council was appointed in the stake, which then was part of Carbon Stake, he was chosen a member, a position he held for 25 years. At that same time, he was a counselor to Joseph S. Johnson in the stake MIA and also a counselor to Hyrum Taylor in the ward Sunday School. When Emery Stake was formed, he was appointed first counselor to President Lars. P. Oveson, with whom he served until a new presidency was appointed 19 years later. Following this position he was set apart by Brother Joseph Fielding Smith as Stake Patriarch. That was January 13, 1932. During the remainder of his lifetime, numerous people came to him to receive blessings and to be inspired by his beautiful spirit. His last blessing was given only a few months prior to his death, when he was 95 years of age. He served as ward genealogical leader and always as a ward teacher.

He was an ardent temple worker, believing in its importance with all his heart. During their declining years, he and Grandmother spent parts of six years at Manti where they could devote all their time to it. Grandmother did endowments for 1,000 souls. Grandfather did many more than that. His strong memory served him well in tracing family records and he had an uncanny way of connecting names. We often said he was the best family tree climber we knew of. This was sincerely done for he felt a true and loving kinship for all his family members and friends.

He was always a faithful tithing payer, sincerely loved all the principles of the church and lived them to the best of his understanding. Being a great thinker, he constantly studied these principles in his mind and could explain any of them in clear and simple terms. Though he was never called to

fill a mission himself, he contributed generously to the missionary cause. In his immediate family, about 28 years of actual missionary time has been given.

In civic activities he always took great interest, always pushing new developments and improvements. He held numerous positions on school boards, stock and irrigation committees. He is responsible for instigating piping the water into the cemetery. One night, the story goes, he dreamed of the project, even seeing where the pond should be. He revealed the idea to Uncle Vet Cox and together they went to the Bishop with the suggestion that the High Priests make a project of it. They sold family plots to pay the expenses.

Love for parties and socials was a genuine family trait. From the time when dancing meant moving furniture out of someone's house and rolling up the carpet to make room for dancers, until he was past 80 years, he loved to dance. Home dramatics were given his wholehearted support. I have heard it told that he would go night after night to see the same play as long as it continued its performances. Their son had a fine talent for acting, often playing difficult roles.

Of course, music held the greatest charm for him. Following his father's and older brother's footsteps, he led the ward choir for many years. He also directed the town band when it played for occasions of celebrations. One time, he fell off the band wagon in the middle of a parade as a result of sunstroke. He loved to sing and many of his favorite songs were never forgotten by him. Pioneer programs seemed never to be quite complete without the congregation joining in the chorus as he stood to sing, "Boys of 47." Many a pleasant evening has been spent by his family listening to his "Fire in the Grate," "This is my Commandment," and other choice songs. When his age forced him from activity, he spent more than a few afternoons singing through a dozen or more of his old songs which he could sing clear through, thanks to his remarkable memory which he had inherited from his mother.

Though to Grandfather and Grandmother there were born but two children, they provided a home for a number of others. Three grandchildren, Lee, Lillis, and Julia, who were left in near infancy when their mother passed away, were reared by them. When their own children were small, they took the baby of a good friend whose wife had died and gave it a home. Though they gave it every care, it never grew strong. One day, it died very unexpectedly as though its mother had come for it. They then took a five year old brother of the baby named Moroni, who lived with them as one of their own for several years, until his father came for him to take him back into his own family. Two girls, who came from Salt Lake City to teach school in Orangeville, made their home with them and became as dear to them as their own. Their home was always a pleasant and welcome place to friends and acquaintances who stopped there.

Grandfather was blessed with a long, active life. He and his loving partner were privileged to live together for almost 71 years. At the time of their 70<sup>th</sup> wedding anniversary, a fine party and testimonial were held in their honor. Such an unusual occasion was deserving of more than ordinary attention. Nine months following this event, Grandmother passed away as a result of a stroke. She had been an excellent housewife and helpmate to her husband and was greatly missed by him.

Grandfather lived for 7 years longer. On February 12, 1954, at the age of 95 years and 8 months, he was released by his Maker from his earth mission and was permitted to join his loved ones who had preceded him in death. He left an appreciative posterity numbering 124, who will always remember Grandfather for his kind, gentle and wise council, his pleasant conversation always interesting and in good humor. His worldly possessions were few and of little consequence, but he left to his children a legacy of far greater worth. A noble life to pattern after, an influence as bright and honorable as ever known and a name of which they can only be proud and grateful to bear. May we ever revere and honor his blessed memory.

*Received from Alma Hue Jewkes. Entered into the computer July 2003 with minor changes by Tammy Rae Cox Thomson, a second great granddaughter of Alma Gardner Jewkes, Sr.*

*Received from Tammy by Sharon Jewkes for this history. Minor corrections made.*

### **ORANGEVILLE PATRIARCH FETTED ON 91<sup>ST</sup> BIRTHDAY**

On Sunday, June 12, (1949) Open House will be held at the home of Mr. And Mrs. Glen Paulsen of Orangeville in honor of Mr. Alma G. Jewkes who will observe his 91st birthday that day. He is at present the oldest living man in Emery County. He has two living children, Mr. Alma G. Jewkes, Jr. of Castle Dale and Mrs. Ermina Killian of Orangeville and 19 grandchildren.

Mr. Jewkes was one of the earliest pioneers in Castle Valley and he and his brother, with a spirit level and a triangle, surveyed the first canal on the creek. He ran the first grist mill in the county for a number of years and was instrumental in getting the first roller mill which he also ran for a number of years.

He has always been very prominent in church affairs and was First Counselor in the Stake Presidency for 20 years. He has been a Patriarch of the Stake for the past 20 years.

*(A newspaper clipping from the Emery paper, Volume XLIX, Number 41.)*

## ALMA GARDNER AND AMELIA GUYMON JEWKES ANNIVERSARY CELEBRATIONS

**COUPLE MARK 65<sup>TH</sup> MARITAL DATE THURSDAY: Orangeville, Emery County, Utah**

Having begun married life with only "a pair of oxen and a cookie jar," Mr. and Mrs. Alma Gardner Jewkes of Orangeville, Thursday will observe their sixty-fifth wedding anniversary. Pioneers of Orangeville and residents here for 62 years, Mr. and Mrs. Jewkes were married July 10, 1876, in the old LDS Endowment House in Salt Lake City. Mr. Jewkes recalls that the journey from Fountain Green, where they were living then, to Salt Lake City was made in three days in a lumber wagon. "Then, we were married. I had just \$5 in my pocket." Their first furniture consisted of a "step stove and two homemade stools."

"Farmer and Miller," the couple lived for three years in Fountain Green where a son and a

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## Orangeville Patriarch Feted On 91st Birthday

—Orangeville—



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daughter were born. In 1879 they were called by Brigham Young to settle Castle Valley. Mr Jewkes homesteaded a quarter section of land, one-fourth of which he gave to the townsite when it was laid out. He had been engaged in lumber and flour milling, as well as farming, during his long and busy life in Orangeville. He is now a stake Patriarch for the Emery LDS Stake and has also held positions in the Stake Presidency and High Council and has been stake choir leader.

Mr. Jewkes was born June 12, 1858, in Cedar City, a son of Samuel and Mary Gardner Jewkes. Mrs. Jewkes, whose maiden name was Amelia Guymon, was born January 18, 1859, in Springville, to Noah T. Guymon and Elizabeth Jones Guymon. Both families moved to Fountain Green early in the lives of the couple. Their son and daughter are Alma Gardner Jewkes, Jr. of Castle Dale and Mrs. Ermina Jewkes Killian of Orangeville. They also have 18 grandchildren and 42 great grandchildren and 2 great great grandchildren.

To celebrate the event Thursday, Mr. and Mrs. Jewkes will spend the early part of the day in the Manti LDS Temple after which they will have a social and picnic in the grove south of the Temple.

## **EMERY PIONEERS OBSERVE 70<sup>TH</sup> WEDDING ANNIVERSARY: Orangeville, Utah.**

Mr. and Mrs. Alma G. Jewkes of Orangeville noted their seventieth anniversary of their wedding day on July 10, 1946. On Sunday, July 14<sup>th</sup>, a celebration was held in honor of the event, to which all their friends and relatives were invited. The observance commenced at 2 p.m. in the Orangeville Ward Chapel, the regular Sacrament Services being dedicated to them as a testimonial. Following the services, open house was held at the home of their son-in-law and daughter, Mr. and Mrs. Frank Killian.

Mr. and Mrs. Jewkes were married July 10, 1876, in the LDS Endowment House in Salt Lake City. They traveled from Fountain Green, Sanpete County, Utah to Salt Lake by mule team and were one week making the trip. They were accompanied by the groom's mother and two

brothers, Joseph H. and Jesse D. Jewkes. Mr. Jewkes was born June 12, 1858, at Cedar City, son of Samuel and Mary Gardner Jewkes, early pioneers of Utah, of Cedar City and of Emery County. Mrs. Amy Amelia Guymon Jewkes was born at Springville, Utah, daughter of Noah Thomas and Elizabeth Jones Guymon. Her parents were also early pioneers of Utah and of Sanpete County and Emery County. Mr. and Mrs. Jewkes lived four years at Fountain Green after they were married before they were called to help settle Emery County. They first settled Orangeville where they have since resided. Mr. Jewkes with his father and brothers owned and operated the first sawmill in Emery County and also the first grist mill. He helped survey the first canal here. He was a member of the first High Council organized in Emery Stake and was first counselor in the Stake Presidency for 20 years under President Lars P. Oveson. He was a member of the Church Board of Education and helped to establish the Emery Stake Academy. At present he is Stake Patriarch. He also served for a number of years as first counselor in the Stake Young Men MLA. There was but one home built in Orangeville when Mr. and Mrs. Jewkes arrived here and their home was the second log cabin to be built on Cotton Wood Creek in Orangeville. Mrs. Jewkes, when her health would permit, has also been very active in church affairs. She was President of the Ward Relief Society for four years or more, she also served as treasurer in the Ward Relief Society for a number of years, was a teacher and for many years, served as Stake Relief Society Board Member.

Mr. and Mrs. Jewkes are the parents of one son, Alma Gardner Jewkes, Jr., Castle Dale, and on daughter, Mrs. Ermina Killian, Orangeville. They have 19 grandchildren, five of whom served in World War II and one of whom served in World War I. They have 45 great grandchildren, five of whom served in World War II and 10 great great grandchildren.

*Received from Alma Hue Jewkes. Entered into the computer July 2003 with minor changes by Tammy Rae Cox Thomson, a second great granddaughter of Alma Gardner Jewkes, Sr. Received from Tammy by Sharon Jewkes for this history.*

### TRIBUTE TO MY WIFE

The following is a loving tribute penned by Grandfather soon after Grandmother's passing that left him many lonely hours in which to meditate about their happy years together.

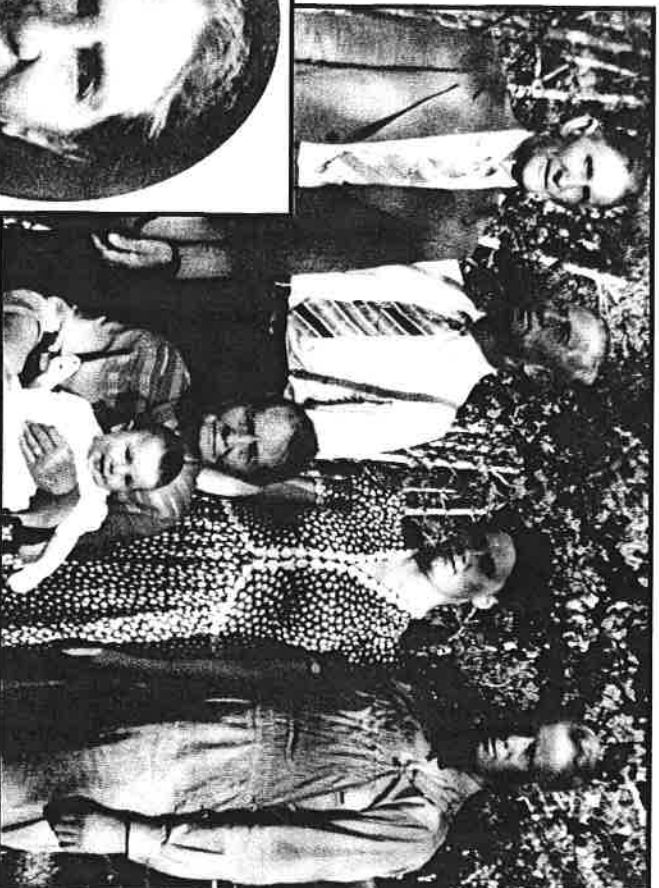
I feel if any man on this earth ever had a real helpmate, I have. She was a true companion, of Pioneer type. If we ever made a dollar she wanted to save part of it and encouraged me to do the same. Her home and its affairs were her first consideration. She was an excellent seamstress, a good cook, and a model housekeeper, and in sickness--a splendid nurse. As a counselor, she was always 100% and in matters on finances, her judgement was better than mine. Things about our home were always in order, meals on time, and clothing always in repair and in the best of condition. She was a true wife and companion. But now the sun has gone down for her in mortality and she has passed to the sunrise of eternity. It is now my greatest desire to join her as soon as is

wise in the providence of our all-wise and kind Heavenly Father, to walk with her and our posterity through all eternity in righteousness.

Alma Gardner Jewkes (Sr.)

*Received from Julia Lee Stansfield Hogan. Entered into the computer November 2001 with minor changes by Tammy Rae Cox Thomson, a second great granddaughter of Alma Gardner Jewkes, Sr.*

*Received from Tammy and reformatted by Sharon Jewkes August 2003 for the Jewkes histories. Photo added.*



Generation Photo - March 1940

ardner Jewkes (Sr.), Alma Gardner Jewkes, Jr.,  
ee Jewkes Butterfield, Gardner Lee Jewkes,  
elia Guymon Jewkes, (Baby) Dixie Butterfield.

AMY  
AMELIA  
GYMOMON

JEWKES  
18 January  
1859 - 14  
April 1947

Amy  
Amelia  
Guymon

was born in Springville, Utah County, Utah, 18 January 1859. Her father was Noah Thomas Guymon and her mother was Elisabeth Ann Jones. Her family emigrated to Fairview, Sompete County and then later to Fountain Green where she made the acquaintance of Alma Gardner Jewkes. They were married on the 10 July 1876 in the Endowment House in Salt Lake City.

Amelia (Meelie) was an excellent example of a housekeeper and homemaker. As a young woman she pioneered with her husband into a strange new land when her two children were mere babies (Alma Gardner, Jr. and Clarissa Errmina). She shared her wagon-box home with others. She braved the experiences of the new land while her husband with the other men went into the mountains for lumber to build their homes, cheerfully striving to keep up the courage of the other women and children. She was good at making the best of things. She prepared tasty meals from whatever food was available. She sewed what clothes were needed from the material at hand. She sewed her husband a pair of pants from tent canvas. She clerked in the first store in Orangeville, which was set up in her own kitchen. She churned and molded the best butter and baked the best biscuits and bread.

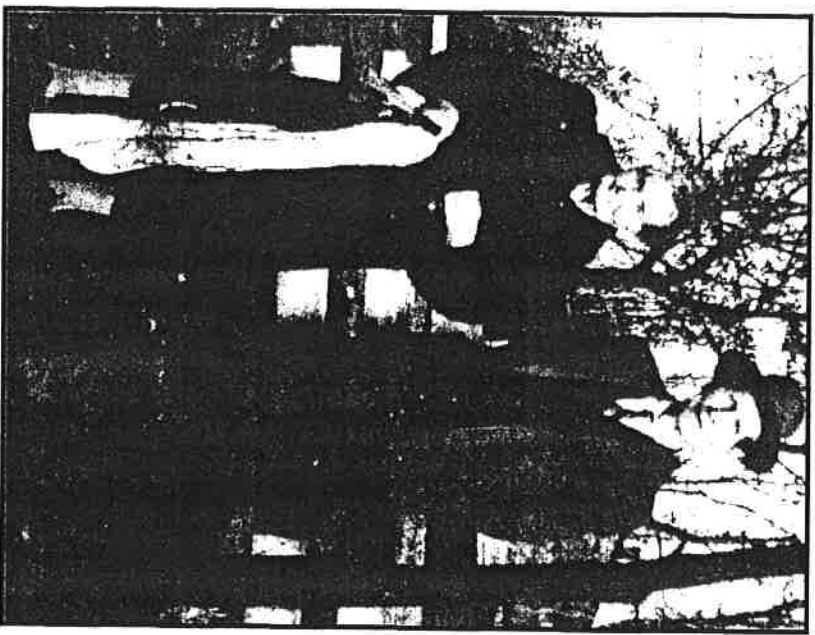
Her early Church positions took her traveling in a buggy as she visited M.I.A.'s (Young Women meetings) of the Stake from Emery to Sunnyside, sometimes being gone for a week at a time. She served also in the stake and ward Primary and Relief Society. With her fine sewing ability she, for many years, helped to prepare burial clothes for the dead of the ward.

She was a fine looking woman with curly, reddish brown hair, which she wore in a bun on her neck. She loved to visit and to have others come to her home where she could share her excellent pies, cookies, and other treats which she always had on hand.

In addition to her own two children, she raised three grandchildren whose mother had passed away (the children of Alma Gardner Jewkes, Jr. and Julia Maria Sorenson), and frequently took others in who needed help and assistance.

Amelia exhibited great faith, once stating that she did nothing, even to putting up a bottle of fruit, without asking the guidance of Heavenly Father. She was frugal, never spending all that she had so there would always be some money on hand. Her home was equipped with all the modern conveniences (of her time) and was meticulously kept. She made a soap for washing and salve for sore fingers. Her work seemed always to be done so she had time to help others, which she did freely.

During her late years, she suffered intense pain in the nerve of her face. Amelia died at the age of eighty-eight (14 April 1947) as a result of a stroke.

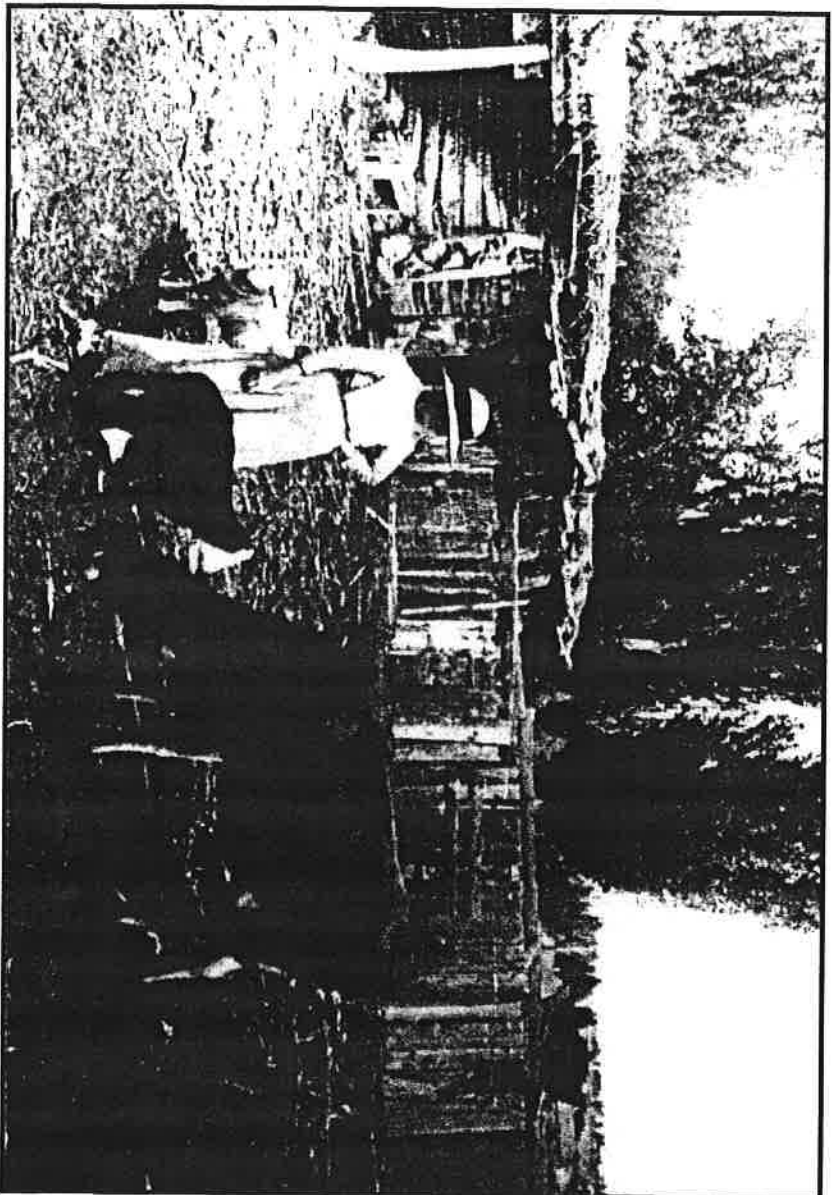


Amelia and Alma Gardner Jewkes - 1944



... into the computer with minor corrections by Tammy Rae Cox Thomson, a second  
granddaughter of Amy Amelia Guymon Jewkes.

*Received from Tammy and reformatted by Sharon Jewkes August 14, 2003, for the Jewkes history  
adding the photos.*



Amelia Jewkes and prize cow (age 55 years - 1904)

## History of

# **Samuel Jewkes**

**Born: 23 March 1823**

**Place: Tipton, Staffordshire, England**

**Died: 21 August 1900**

**Place: Orangeville, Emery, Utah**

# **Mary Gardner Adams**

**Born: 19 February 1830**

**Place: Dover, Kent, England**

**Married: 4 June 1855**

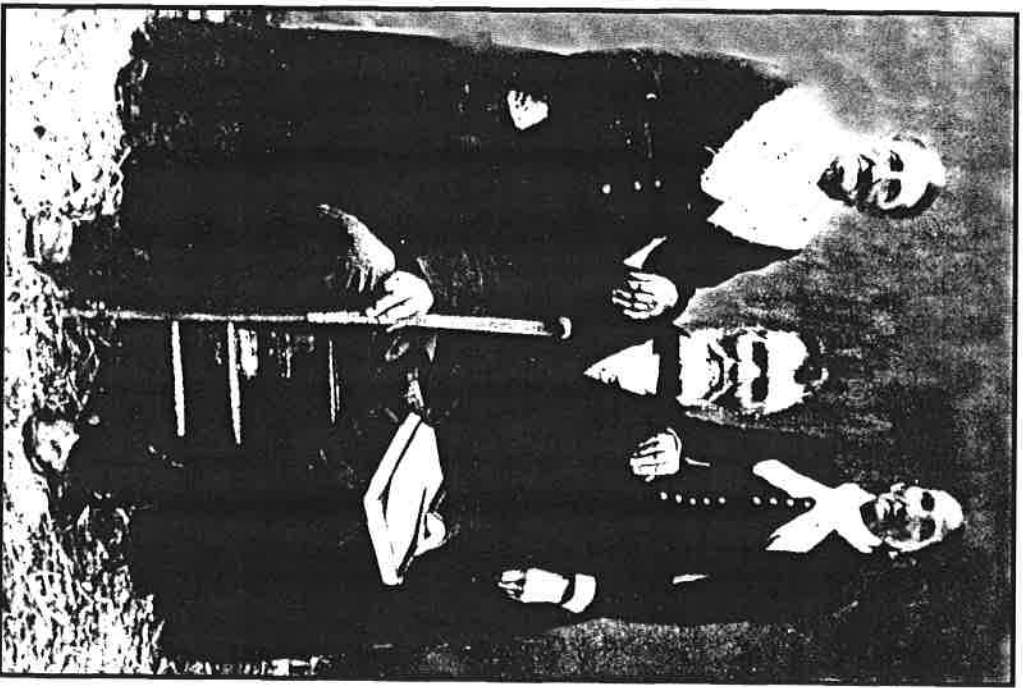
**Place: Salt Lake City, Salt Lake, Utah**

**Died: 4 April 1927**

**Place: Orangeville, Emery, Utah**

## **BRIEF SKETCH OF SAMUEL JEWKES**

Samuel Jewkes was born March 23,  
1823, at Tipton, Staffordshire, England, son  
of William and Jane Woodward Jewkes.



Samuel Jewkes with two wives:  
Sophia Lewis and Mary Gardner Adams

He grew up near the big, industrial city of Birmingham, where he was trained in engineering and the manufacture of steel. He had a good school education for those times. He could read and write well, and was adept at figures. He was also a fine singer and could read music readily.

When he was nineteen years old, he married Sarah Knight and with her and their baby daughter, emigrated to America about 1844 or 1845. Here he found work in the iron mines. Other children were born to them, but none of them survived childhood. In 1850, a serious epidemic took them all, even his wife, while they were living in St. Louis, Missouri, preparing for their turn to move to the west.

While still in St. Louis he met and married Sophia Lewis. (From the Church archives we find that he was baptized 11 April, 1851.) Soon afterwards he and Sophia with her 10 year old son, John, who Samuel later adopted, left to join the saints in Salt Lake City. (*Note: Left 4 Jul 1852.*) While they were living in St. Louis, Sophia introduced him to her friend, Mary Gardner, who with her mother was also on her way to "The Valley." Little did he realize that she too would someday become his wife.

This happened several years later when they met again in Salt Lake City. Mary and her mother had a very difficult journey and were in dire need of help. When Sophia saw the plight of her good friend she asked Samuel to take Mary as a plural wife, which he did willingly, assuming also the care of her mother. They were married by Brigham Young, May 4, 1855, and the three of them, with their families lived in love and harmony the rest of their lives. It was often noted that no one could tell which children belonged to which wife.

Due to Samuel's experience and training in the iron industry, he was called by President Young along with others to go to Iron County to develop iron mining. While there, the first child of each wife was born. Sophia's son was named Samuel Richard. Mary's became Alma Gardner, to carry on the name of her father.

The iron industry did not prove profitable there, so within a couple of years Samuel moved his family to Moroni in Sanpete County and later to Fountain Green where the rest of his children were born and raised. Here he purchased two farms and other property. With his sons and other men, he built a saw mill and a grist mill northeast of town where a fine stream of water ran, for which the town was named. They hauled logs from the nearby canyons, one of which still bears the name of Jewkes Canyon. They built up a good business, working together, making their own equipment and maintaining it according to the latest methods of their time, thanks to Samuel's early training.

One story of interest showing their expertise is repeated in the words of his son Joseph Hyrum. "We had a fine outfit in Fountain Green for shoeing the oxen that were used to haul the lumber. It consisted of a frame of about 10 inches square lumber (10 being about six feet square with a beam overhead for hoisting the oxen). A wide belt extended under the animal's belly, with a windlass to lift him up so he couldn't kick while being shod. We would place one foot of the ox on a block, remove the old shoe, if not already gone, and tack on a new one."

It was also at Fountain Green that Samuel's musical talent became recognized. He organized and directed one of the first choirs in the state of Utah in 1862. It became well known throughout the whole territory, providing music for many occasions, setting a fine example for others to emulate. Without organ or piano for accompaniment in the beginning, he used a tuning fork and an alto horn. He had a fine singing voice and could sing any part that needed help. From that meager nucleus, it is noted and was publicized in the Church News in 1962 that this ward choir was still giving service after one hundred years.

They also organized a band which was conducted by young Samuel Richard for many years. Like his father, he took great pride in his musical performances and would often write the score and arrange the parts for all of the instruments when printed music was unobtainable. Their musical leadership added much spirit to those hard working settlers, providing entertainment and relaxation to their busy lives. That talent was inherited by many of his descendants who continued to add happiness and joyful entertainment wherever they lived. One in particular who became well known and greatly admired was Delos Jewkes who found success in the movie picture business, and continued to sing prominently throughout his long life. (*He was the voice of God in the "Ten Commandments" along with many other movies.*)

In the year 1879, the family answered the call of Church authorities to help colonize an area called Castle Valley, over the mountains east of Sanpete. They reluctantly but willingly disposed of most of their property and belongings and began the exodus; their pioneer spirit still very much alive. Samuel had seen the valley once before when he had gone with a group to search for cattle that had been driven off by unfriendly Indians.

By now Samuel's families consisted of Sophia's two sons, Samuel R. and William, and a daughter Sophia Jane. Mary's and he had four sons, Alma G., Benjamin, Joseph H., Jesse D., and Mary Eliza (she went by Polly). Another girl, Anne Marie, died at the early age of 8½. With four other families, they forged their way over the mountain with no semblance of roads to follow. In all, they made three trips, each over a different route, as they tried to find the shortest and easiest. In August of 1879, they took their families and settled on the creek, later named Cottonwood Creek, which was located northwest of where the town of Orangeville is located. Here they diligently re-established their farming and milling business, grinding grain and sawing lumber for all the settlers in the valley. They did their best, sincerely trying to build up their new community, and provide good homes and opportunities for their posterity. The first winter there was a hard one; so cold they lost nearly all of their cattle and oxen. Many were left standing, their bodies frozen stiff.

But with hard work and perseverance they were able to recover most of their losses and to live well and happily, continuing to share their efforts and interests. Samuel, though not particularly interested in politics, was appointed by the governor of the territory as the first probate judge of Emery County and assisted in many other civic tasks.

He was known as a kindly, hard working man, with many abilities and ambitions. He taught his children to work hard and be resourceful which aided them in their later pursuits. He lived to the age of 77, passing away on August 21, 1900, survived by his two wives and eight children. He is buried in the Orangeville Cemetery among a multitude of family members and revered by his ever-growing posterity.

*Received from Julia Lee Stansfield Hogan. Entered into the computer November 2001 with minor changes by Tammy Rae Cox Thomson, a third great granddaughter of Samuel Jewkes.*

*Received from Tammy and reformatted with minor changes by Sharon Jewkes for the Jewkes histories in August 2003.*



Tombstone in  
Orangeville Cemetery

*The first Samuel with changed from was given me The one I had Photo taken Jewkes of the added, photo below was Internet site Jewkes. Top following Lower photo page was Creig Jewkes*

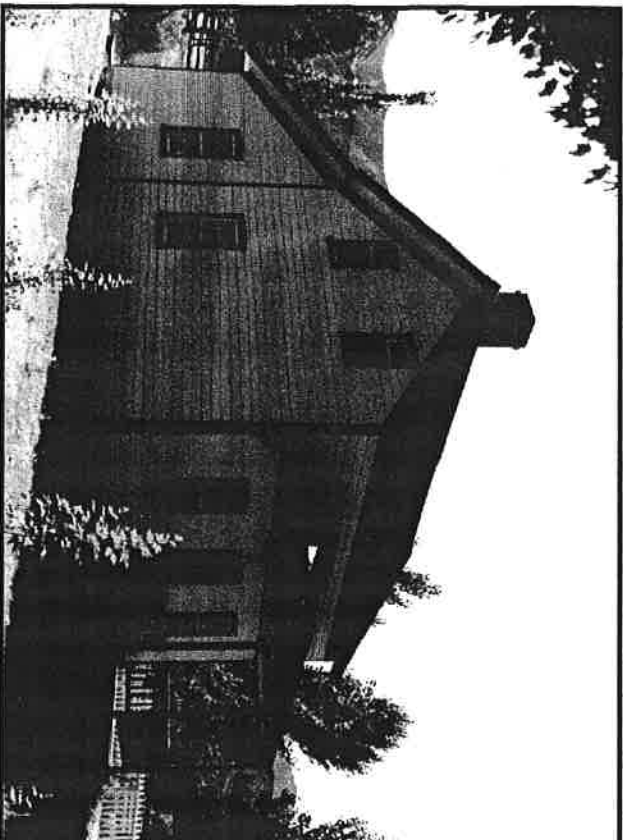
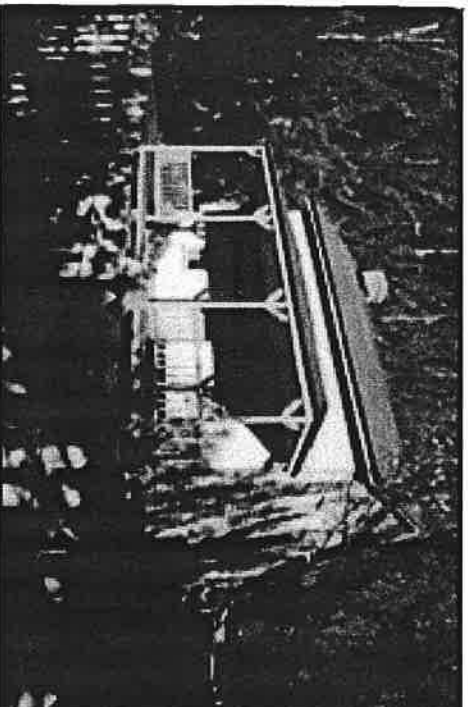


Photo of the Samuel Jewkes Home now located in Heritage Park in Salt Lake City, Utah. Received from Tom Jewkes.

*photo of two wives was the one that by Tammy. was sharper. by Creig tombstone of home taken from an of Samuel photo on page was Tom Jewkes. on following taken by in 1983.*



British immigrant, Samuel Jewkes built this home in 1868. Jewkes first moved from Great Britain to Fountain Green, Utah, in 1861 to assist in the Iron Mission. He operated both a sawmill and a grist mill in the area for the next 18 years. (Photo taken in Fountain Green.)



Samuel Jewkes



Mary Gardner Jewkes



**SAMUEL  
HISTORY  
MARCH  
AUGUST**

**SAMUEL JEWKES REUNION - 5 Sep 1983 - Heritage Park**  
Kenneth Jewkes (son of Edward Parry), Beth Jewkes Huntington,  
Thomas (Tom) Jewkes, Edward Parry Jewkes,  
Mary Jewkes Peterson

**JEWKES**  
**23, 1823 -**  
**23, 1900**

Jewkes was a

S a m u e l  
steel maker,

soldier, saw and grist mill operator, and musician of early Sanpete County. He was also a pioneer of Castle Valley. Samuel was born in Tipton, Staffordshire, England, on March 23, 1823. He was the son of William and Jane Woodward Jewkes of Dudley, Worcestershire, England. Tipton and Dudley are both suburbs of the huge industrial city of Birmingham.

Samuel's early training was in the field of engineering and his work experience was in the iron mill in Dudley and heavy industry in Birmingham.

He joined the Church of Jesus Christ of Latter-Day Saints when it first came to England. *(Note from Sharon Jewkes: IGI shows he was baptized April 11, 1851.)* In the mid 1840's, England was exporting it's technology to other countries and so it was that Samuel Jewkes, his young wife, Sarah, and baby daughter immigrated to the United States and arrived in Mount Savage, Maryland, the place where the first steel rails for the emerging railroad industry were made in the United States.

Five other children were born to Sarah and Samuel in Mount Savage and later in Norristown, Pennsylvania, and Cincinnati, Ohio. Of the six children, none lived to see their third birthday.

The cruelest blow fell when Samuel's wife, Sarah, died at the age of thirty-four in childbirth of twins on June 15, 1850. Only one child survived, Sarah Knight Jewkes, a baby girl (one of the twins), who died seven days later on June 22, 1850. The other twin had succumbed shortly before the mother.

While engaged in business with his old friend, Elias Morris, in St. Louis, Samuel married Sophia Lewis on May 11, 1851, and she with her ten year old son, John Lewis, who later took his step-father's name and became John Lewis Jewkes, came to Utah and settled in Salt Lake City. While in St. Louis, Sophia had introduced her husband to a young girl, Mary Gardner, who with her mother, Mary Nash Adams, was also on their way to the Salt Lake Valley in the mountains. Later in Salt Lake City, Sophia suggested to Mary that she enter plural marriage with her husband, Samuel. They were married by Brigham Young on June 4, 1855. *(Note: See more details on these marriages under the life story of Alma Gardner Jewkes.)*

With the threat of Johnson's Army marching on Utah, Samuel, because of his training and experience in the iron works of Birmingham, England, and heavy industry in Mount Savage, Norristown and Cincinnati, was called with others to the Iron Mission in Cedar City. It was here that he moved his two families in 1856 for a short time until the threat from the army had subsided. Samuel had previously served with the United States Army during the Mexican War and later in the Black War as a Lieutenant. His army record also shows him listed as a musician.

Samuel moved his families from Cedar City to Moroni, Sanpete County, about 1858 - 1859 and about two years later to Fountain Green, Sanpete County, where he had purchased two farms and acquired other property. With James Boswell, he built a saw mill and a grist mill northwest of Fountain Green. Both mills were built together in order to make use of the same water power. Logs were hauled from the nearby canyons, one of them called Jewkes Canyon, to be sawed into lumber for construction of the various pioneer homes in that area. The hauling was done by ox team and many stories have been written concerning this mode of transportation and its problems.

Joseph Hyrum Jewkes, a son of Samuel and Mary Gardner Jewkes, has written: "I had a fine outfit in Fountain Green for shoeing our oxen, consisting of a pen or frame of about a ten inch square lumber (10" x 10") and being about six feet square with a beam overhead for hoisting the oxen. A wide belt extended under the animal's belly and a windlass was used to lift him up so that he could not kick while being shod. We would place one foot of the ox on a flock, remove the old shoe, if not already gone, and tack on the new one."



It was at Fountain Green that Samuel's musical talent and ability was recognized. He organized and directed one of the first choirs in the State of Utah in 1862. The Fountain Green Ward Choir was known throughout the state for it's fine performances. Samuel was a perfectionist and he drilled each part separately over and over. Not until a number was thoroughly learned was it ever attempted in public. Samuel could sing any part himself and was able to fill in wherever his voice was needed. When the choir was first organized it was necessary for them to sing acappella because of lack of an organ or piano. Samuel used a tuning fork to set the key for the choir to practice and to perform. Some of the members of the Fountain Green Ward Choir remembered by Samuel were as follows:

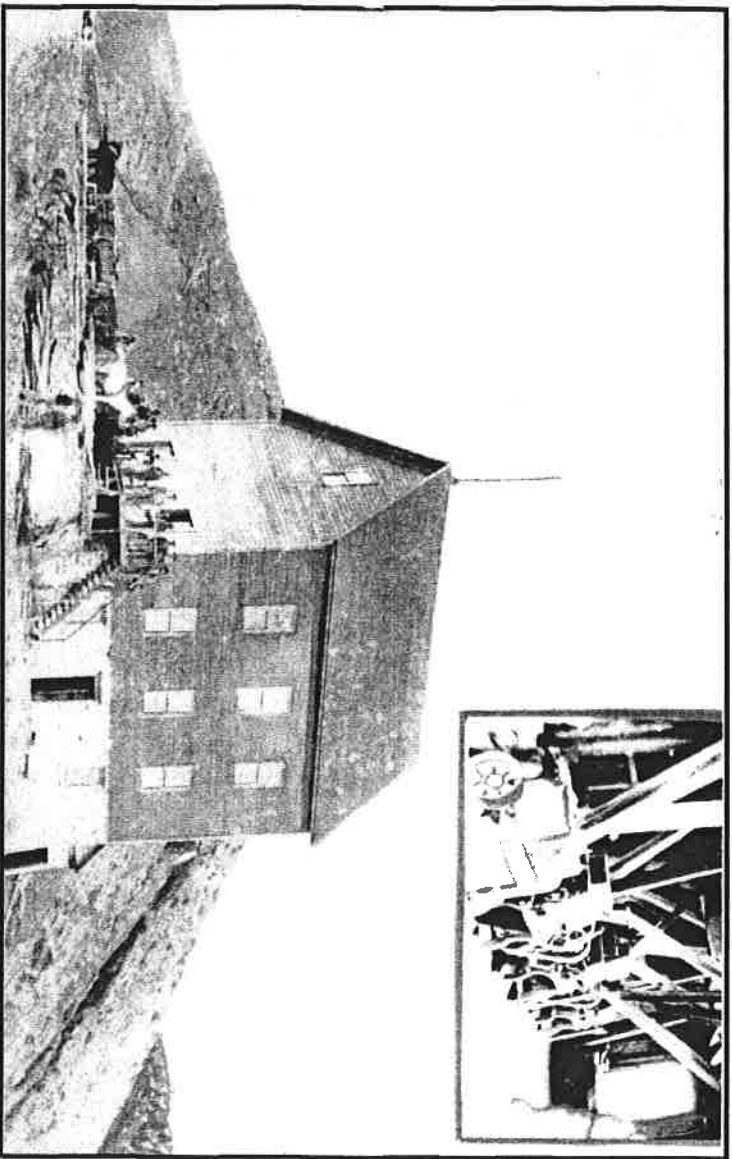
Samuel Jewkes, Director	Cornelius Collard	Reece R. Lewellyn
Jane Jewkes Crowther	Elizabeth Green	Maggie Lewellyn
Sara Jane Crowther	Steny Guymon	Julia Ann Lewellyn
Emmy Crowther	Alma G. Jewkes	Jane Jewkes Miles
Laurie Crowther	Melissa G. Jewkes	Julia Wakefield
Hannah Collard	Samuel R. Jewkes	Maria Wakefield
Mercy Collard	Susannah B. Jewkes	
James Collard	Joseph E. Johnson	

Samuel R., eldest son of Samuel and Sophia Lewis Jewkes, was band leader in Fountain Green for many years. Like his father, he took great pride in his music work and would often write the score and arrange the parts for all the instruments when the printed music was not available.

Samuel and his two families were then called to assist in the colonization of Castle Valley in the spring of 1879. After living in Fountain Green for seventeen years, it was difficult to pull up stakes and move to another unsettled valley, but again the pioneer spirit proved equal to the task. Samuel settled about two miles west of Orangeville, obtaining the best in farm machinery in the way of a threshing machine and gang plow. He also brought both his grist mill and lumber mill and re-established them in Castle Valley. Here again he organized a choir and band to provide music for the community.

Samuel was never very enthusiastic about politics, concerning himself mainly with farming and the milling business; however, he was appointed buy the Governor of the Territory as the first judge of Emery County.

The first winter in Castle Valley was a disastrous one for Samuel and his families. It was an extremely cold winter and they lost nearly two hundred head of cattle to the cold. Out of twelve yoke of oxen, only two yoke were able to recover from this loss.



Picture found in "Castle Valley, A History of Emery County"  
Copyrighted 1949, page 316.

Samuel Jewkes died at the age of seventy-seven, August 23, 1900, in Orangeville. The anniversary of his death for many years was an occasion for a family reunion. He was survived by his two wives and eight of his children. Many of the descendants of Samuel still reside in Castle Valley.

He was known as a kindly, hardworking man, respected and liked by his associates. With his families, he was rather stern and quick spoken, always seeing that his children learned to work and be resourceful.

*Written and compiled by Movell Jewkes, Price, Utah*

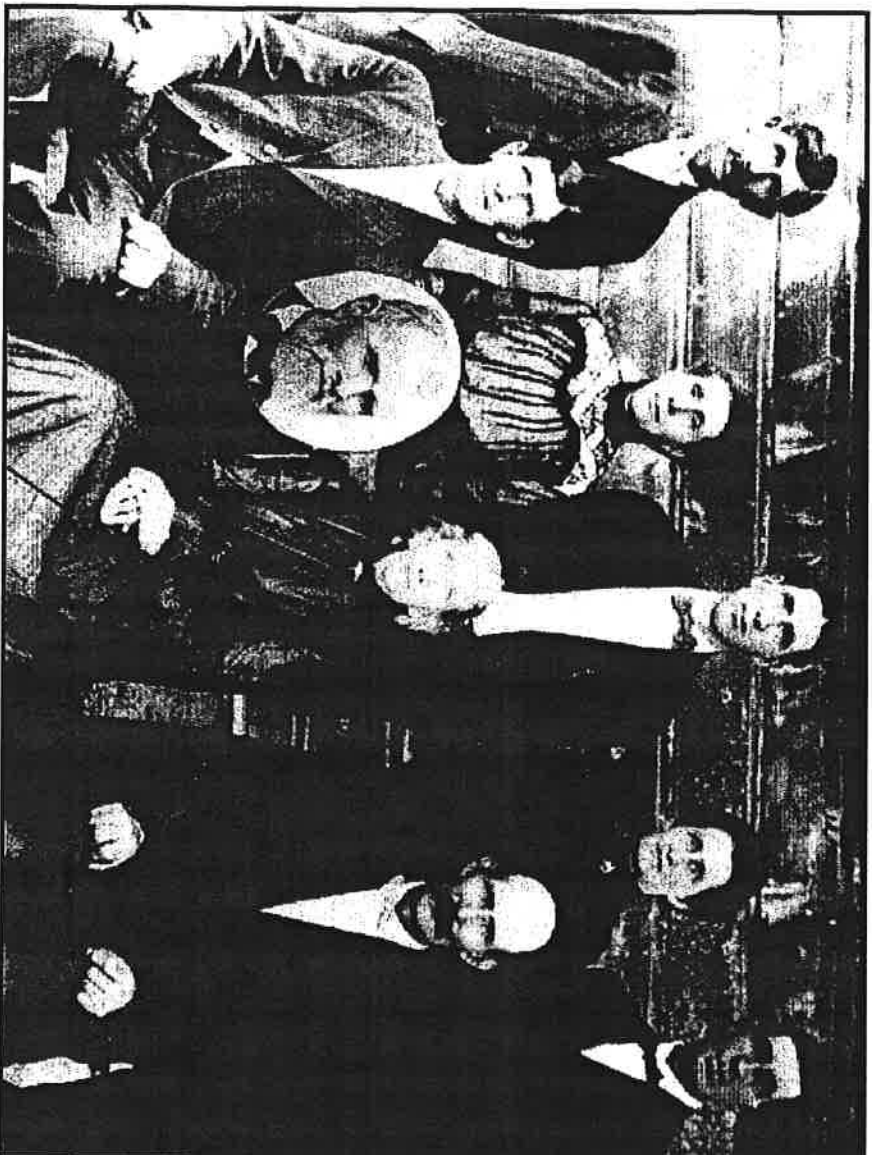
*Entered into the computer with minor inserts and corrections by Creig R. Jewkes, January 1999.*

*Minor corrections made and pictures added August 2001 by Tammy Rae Cox Thomson, a third great granddaughter of Samuel Jewkes.*

*Received back from Tammy and reformatted by Sharon Jewkes August 14, 2003, for the Jewkes History. Photo of family on the next paged added.*

*(Note by Sharon Jewkes: There are many ways that you see Mary Gardner's name. There is some confusion to what it really was. It is used sometimes with Nash and Adams, but I have found no proof to what it actually states on a birth register. Her mother was Mary Nash Adams. Also there*

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is some controversy rather the above photo is the Samuel Jewkes Mill or the first Roller Mill built in



Front Row: Alma Gardner Jewkes, Sr., (insert) Samuel Jewkes,  
Mary Gardner Jewkes, William Henry Jewkes.

Back Row: Benjamin Franklin Jewkes,  
Mary Eliza (Polly) Jewkes Guymon, Jesse David Jewkes,  
Jane Sophia Jewkes Miles, Joseph Hyrum Jewkes.

## HOW SAMUEL JEWKES AND SONS FULFILLED BIBLE PROPHECIES

by Rulon Killian

It has been said, “There are more prophecies in the Bible pertaining to the gathering of Israel, in the last days, than pertains to any other one thing.”

Apostle LeGrand Richards said that it seemed to him the prophet Isaiah lived more in our day than in his own day, 2,500 years ago, for he wrote so much about and described so accurately the doings of the Mormon Pioneers as they gathered to and established themselves in the valleys of the Rocky Mountains.

We don't know just how the ancient prophets did it, but it seems the Lord allowed them to see, in vision, a sort of reflection of what would actually take place later on. But, whatever way they were permitted to see the actual trekking of the Mormon Pioneers, it seems they had their eyes trained on the doings of the Samuel Jewkes Family as much as any family in the whole church.

I do not want to discount the labors of the other noble families who helped settle these mountain valleys. They all did marvelous work. But inasmuch as we are meeting here to do honor to the names of Alma and Amelia Guymon Jewkes and their forebearers, I know I'll be forgiven if I concentrate on this particular family; and point out how the ancient prophets, particularly Jeremiah and Isaiah, had their eyes focused on this family as much as any family in Mormondom.

Let us first consider a prophecy from the 31<sup>st</sup> chapter of Jeremiah, verses 6-13. Jeremiah saw that in the last days a call would be made to the children of Ephraim to gather to Zion. (9 out of 10 of us who have had our patriarchal blessings have been told that we are the children of Ephraim.)

Jeremiah saw a great company of Ephraimites gathered “thither”, or in a distant land from Palestine. He saw this great company on the march and as he put it, “They walked by rivers of water in a ‘straight’ way.” He saw that they were weeping and lamenting as they journeyed. That they had their aged, their halt and their “blind” with them.

Sure, the Mormon Pioneers, were weeping and lamenting, for they had been robbed of their possessions and driven out of Nauvoo, on to the frozen prairie, in dead of winter.

Grandma Amelia Guymon Jewkes' father was in that group. He had been a bodyguard to the Prophet Joseph Smith. He and his wife had suffered through all the terrible mobbings in Missouri. He fought with Apostles David W. Patten, Parley P. Pratt and other stalwarts against the mob, in the “Battle of Crooked River”. He saw Apostle Patten shot down and helped to get his

body into camp. Saddened by the events of this terrible night he went to his own camp and found that his wife had given birth to his first child, in a wagon box, alone and unattended. He and his family suffered these hardships plus those of Nauvoo days and were among those robbed of their homes and possessions and driven out of Nauvoo. No wonder Jeremiah described them as “weeping and lamenting” as they trekked “straight” along the banks of the North Platt River for 600 miles, thence into the Rocky Mountains, taking with them their sick, their aged and their “blind”.

Uncle Joe Jewkes stated, in that splendid little history he wrote of the family, that his Mother, (Grandmother and Great Grandmother to most of us) as a teen-age girl brought her “blind” Mother from England, across the ocean, up the Mississippi River to St. Louis, thence across the plains to Utah. She walking the plains so that her blind Mother might ride in the wagon.

Now isn't that a literal fulfillment of the words of Jeremiah for you?

Jeremiah saw this people after they had ceased to weep. In fact, he saw them rejoicing over their wheat and their cattle. (Jeremiah 31:12)

After varied experiences in the mountain valleys, Samuel Jewkes settled in Fountain Green, in beautiful Sanpete Valley. He and his sons built up a prosperous milling business. They dealt in wheat and cattle. When called to leave Sanpete and settle Castle Valley they took with them over 300 head of cattle. Who had more cause to wipe away tears and rejoice over wheat and cattle than Samuel Jewkes and sons? (Another literal fulfillment of Jeremiah's prophecy.)

Jeremiah further stated that these Israelites would come to gather and “sing in the heights of Zion.” I have before me an LDS “Church News”, published last July (1962). One full page is devoted to paying tribute to the Fountain Green Choir, which was celebrating its 100 years of continuous service, having been founded in 1862 by an Englishman by the name of Samuel Jewkes. Brother Jewkes, it says, wrote most of the music for the choir and had the local blacksmith pound him out a tuning fork with which to give his choir the proper pitch, having no organ to do that service. Besides Samuel, there were three other Jewkes mentioned as being in that original choral group.

Before me also is the magazine published by the Daughters of Utah Pioneers, edited by Kate B. Carter of Salt Lake City. Their whole issue (June 1960) is devoted to “Zion Sings”. Two-thirds of the issue is taken up with the history of the Salt Lake Tabernacle Choir, its leaders and accompanists. The only choir mentioned besides the Salt Lake Tabernacle Choir, is the Fountain Green Choir founded in 1862 by Samuel Jewkes. Mention is also made there that the only accompanist they had was a tuning fork which had been pounded out by the local blacksmith.

One-third of the issue is devoted to this little ward choir and its leader, in 32 places, the name of Jewkes is mentioned. When Jeremiah saw in vision, modern Israel drying their tears, rejoicing over their wheat and cattle and singing in the heights of Zion, couldn't he have been writing of what he saw Samuel and family doing as well as anyone? You can't blame me, one of Samuel's proud descendants for thinking so.

When President Brigham Young called missionary families into the parched and forbidding Castle Valley, to tame the desert and bring civilization and culture to the “waste places of Zion”, no one played a more important part in that than did Samuel Jewkes and sons. They built the first grist mill in all of Castle Valley. So great was the occasion of its opening that people from all over the valley, Emery, Price, Green River, Huntington, Castle Dale, Ferron and Cleveland assembled at the mill. They held a big dance in celebration. Uncle Joe, in his history, wrote much concerning that all night dance and celebration.

When Charlie Curtis wrote his famous poem entitled, “50 Years Ago”, he devoted a verse in memory of celebrating the completion of the Jewkes flour mill and the all night dance.

Literally fulfilling another part of the prophecy of Jeremiah wherein he wrote that modern Israel would come together and “rejoice in the dance, the virgin and the young men and old together.” Could it be possible that Jeremiah had a fore-glimpse of that big dance at the opening of the Jewkes flour mill? I think it not impossible!

That was only the beginning of the Jewkes family, helping to bring “the virgin, the old men and young together and rejoicing in the dance.”

It was recorded in the little booklet published by the Daughters of Utah Pioneers, that while still in Fountain Green, Samuel Richard Jewkes, son of Samuel Jewkes, the choir leader, went to Salt Lake and purchased instruments and founded a brass band in Fountain Green. Uncle Joe, in his history, told that he, a boy of 9 years, played an alto horn in that band.

Samuel Richard let out in the same endeavor as soon as they got settled in Castle Valley, and from that day until this, a span of 84 years, whenever there has been a band or an orchestra in Orangeville, the Jewkes family has been prominently represented. Samuel R., Alma G., Joseph H., Jesse D., William A., Benny, Reuben, Calvin, Ludean, Malone and Keith, to mention a few.

From my earliest recollection of the 4<sup>th</sup> and 24<sup>th</sup> of July, at sun-up, as the flag was raised on top of the high white brick school house, Uncle Joe Jewkes, led the band in the “Star Spangled Banner”, afterwards the band serenaded the town. At 4 p.m. Uncle Joe led the orchestra as they played for the young folks dance. Then at 9 p.m. till after midnight, Uncle Joe led the orchestra as the older folks danced.

Never a holiday without a dance, no missionary went away from Orangeville without a dance in his honor, nor none returned. Never a boy went to the Army in World War I or returned but what a dance was held in his honor. Public dances, church dances, school dances and just plain dances. I question if a month went by from 1905 to 1925 that there was not a dance of some kind held in the old hall in Orangeville and Uncle Joe or some other member of the Samuel Jewkes family leading out or participating prominently in the occasion.

Can you blame me for thinking that Jeremiah, could quite easily have been seeing the Jewkes family participating as he wrote: “Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.” (Jeremiah 31:13)

Prophecy, has been defined as “history in reverse”. It seems that Jeremiah and Isaiah did a pretty good job of writing the history of the Mormons settling the Rocky Mountain Valleys, 2500 years before it actually happened. And no place is more adequately, though briefly, described than the things that were accomplished in Castle Valley by Samuel Jewkes and sons and co-laborers. Isaiah used such terms as, “ parched ground”, “thirsty land”, “desert”, “solitary place”, “wilderness” and the “habitation of dragons” (lizards). Which was to be the kind of country Latter-day Israel should be gathered to.

Now, in the 1870's if there was a more solitary place and desert wilderness where the ground was more parched and the land more thirsty than Castle Valley, I have never read of it.

Isaiah says the Lord would do a “new thing” or more accurately the Lord would inspire his chosen people to do a new thing. So that there would be a way made in the wilderness and rivers in the desert to give drink to his people. (Isaiah 43:19,20) In a short time, after Grandfather Alma G. Jewkes and co-workers had set themselves down in this parched and thirsty wilderness, there were five rivers made to run out through the desert wilderness known as Castle Valley.

One of these rivers was called the “Blue Cur”, another they named the “Clipper”, a third river was called the “Mammoth”, the fourth river was named the “Western” and later on one called “The Mill Ditch.”

Isaiah said the owls and the beasts of the field would be glad for them. How true! How true! Can't you just see "the beasts of the field", such as the coyotes, rabbits, lizards, prairie dogs, ground owls, etc., etc., gathered together for their annual convention out on Rock Canyon Flat. Peter Rabbit has the stand and is telling all "the beasts of the field" assembled, how happy they should be for the coming of Samuel Jewkes and sons, and the other Mormon Pioneers. "Why", says Peter, "before they came to this valley, if our ancestors wanted a drink of water, in the summertime, they would have to walk seven miles north to Cottonwood Creek or seven miles south to Ferron Creek. But now, we modern "beasts of the field" can get a drink most any place. Why these people have built dozens of small rivers in this once parched and thirsty desert wilderness. In summer these people have little riverlets, only two feet apart, (irrigating their grain) spread all over this once parched valley. Let us rejoice and give three rousing cheers for the Mormon Pioneers, who have made this one thirsty land into "pools of water" and have created "marshes where reeds and rushes (can) grow", so that we can lay and play in the cool dampness and shade. Yes, three more rousing cheers for Samuel Jewkes and sons and their co-religionists for "creating rivers in these deserts" and who have caused this wilderness country to "blossom as the rose".

If any of us of the Jewkes Clan have been guilty of thinking our ancestors of little consequence, or sold them short, let us from this day forward take stock, and make new appraisals. It has to be mighty important people, who the Lord will turn the spot light on, so brightly, that His prophets clear back 2500 years ago, could see them and their doings and write about them in the following terms.

I now quote you the exact words of the prophet Isaiah which Samuel Jewkes and sons fulfilled so literally. (Isaiah 35)

"The wilderness and solitary places shall be glad for them. The desert shall rejoice and blossom as the rose... for in the wilderness shall waters break out and streams in the desert."

"And the parched ground shall become a pool and the thirsty land springs of water in the habitation of dragons where each lay shall be grass with reeds and rushes."

"And the ransomed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

Add to this, two verses from the 43<sup>rd</sup> chapter of Isaiah: "Behold, I will do a new thing; . . . I will (cause my people to) make a way in the wilderness, and rivers in the desert."

"The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen."

I repeat the question, is there a family in the whole church whose acts have fulfilled more of the prophecies pertaining to Israel's gathering and doings in the last days, than the families of Samuel Jewkes and sons? If so, you will have to show me, one of the proudest descendants of Samuel and Alma Gardner Jewkes.

P.S. For one year back in the early 1930's, I was appointed the Historian to the Jewkes Family Organization. I have always been ashamed of the poor and inadequate job I did. I hope this little sketch will make up somewhat for some of the things I didn't do at that time.

Rulon Kilian (great grandson of Samuel Jewkes)

*Written especially for the Alma Gardner Sr. and Amelia Guymon Jewkes Family Reunion, held in Orangeville May 30, 1963. Typed and multi-graphed by Janne Killian Webster.*

*Entered into the computer October 2001 with minor corrections and pictures added by Tammy Rae Cox Thomson, a third great granddaughter of Samuel and Mary Gardner Nash Adams Jewkes.*

*Received from Tammy and reformatted by Sharon Jewkes for the Jewkes histories August 2003.*



## THE SONS OF SAMUEL JEWKES

The story behind this photograph: It was received by Creig Jewkes from Gregory Jewkes, son of Dale and Lucille Jewkes. Dale's father was Gardner Lee Jewkes, son of Alma Gardner and Julia Jewkes. Greg received it from someone who found a box at the dump yard by Ferron, Utah. Inside the box was this photo and many other things. The person recognized some of the people in the photo and sent it to Greg as he knew his address. Creig wrote the information on the photo when he found out the names of the sons of Samuel Jewkes. It was in very poor condition, but Creig was able to enhance it and improve the quality.



## LIQUID REFRESHMENT

*(This was found in "A History of Emery County" by Edward A. Geary. On page 155, there is a heading called Liquid Refreshment.)*

The completion of the Jewkes gristmill provided another occasion for an all-night party. Some fifty years later, Charles R. Curtis recalled the event in verse:

Then the boys from Fountain Green, they came here with their mill,  
They dug their basement, built their millrace up by that big hill.  
And in the spring of '82 they had their building done  
And of course we had to celebrate before that mill could run.  
So they made a great big barrel of beer and we danced til broad daylight,  
And if I should live a hundred years, I'd not forget that night.

According to Joseph H. Jewkes, the mill celebrants consumed "perhaps 2 or 3" forty-gallon barrels of his mother's home-brew: "anyway plenty so that everyone had all they wanted." Homemade beer was a popular refreshment at many Emery County celebrations. For teetotalers, there was "lemonade" made from lemon extract and water with molasses as a sweetener.

Although the Mormon "Word of Wisdom" prohibited "wine or strong drink," this instruction was widely understood during the nineteenth century as being advice rather than commandment. Many active and devoted Latter-day Saints not only drank beer but also used tobacco, coffee, and tea. Those in particular who had come from places such as England and Denmark, where beer was a dietary staple, saw no good reason to forego a beverage they had enjoyed all their lives. Samuel Jewkes was by all accounts a pious, church-going man, but his supper of choice when he came home from work at the mill was "toast and hot beer, the hot beer being poured over the toast in a large bowl from which he always ate."

*Researched and typed by Tammy Rae Cox Thomson, a third great granddaughter of Samuel Jewkes.*

*Received from Tammy and reformatted for the Jewkes histories August 2003 by Sharon Jewkes.*

*(Note from Sharon Jewkes: The following is an excerpt from the history of Joseph Jewkes found in the miscellaneous section of this book. I thought this would be good to add here as it further explains the previous story.)*

Mother (*Mary Gardner Jewkes* ) had a large wooden tub about four feet in diameter and eighteen inches high. She placed buckets underneath the tub where a hole was bored in the bottom with a two inch peg for control. Then she placed clean straw on the bottom of the tub. She soaked wheat in water until it sprouted. This was put in pans and browned in the oven, then poured into the tub and covered with boiling water. Here it remained until it fermented when it was drawn off into the buckets underneath. After this process, the malt was warmed and sweetened with molasses and last of all, home-made yeast was added. After it started to work, the beer was placed in a forty-gallon barrel and when sufficiently aged was ready for drinking. And was it good? Well, good enough to make us dizzy. When Father came home from the mill at midnight , either Mother or Aunt Sophie prepared toast and hot beer, the hot beer being poured over the toast in a large bowl from which he always ate.

For the big celebration, Mother prepared a barrel of this delicious beer . . . don't know how much, perhaps 2 or 3 barrels—anyway, plenty so that everyone had all they wanted. She also made "Bulberry" pies and molasses candy, rather "skimnings" candy.

## HISTORY OF MARY GARDNER JEWKES



Mary Gardner was born in Dover, Kent, England, February 19, 1830, just two months before the church was organized, a fact that Mary was always proud of. Mary was a small, quiet, sweet-natured woman, full of faith and patience. As a girl in England where she grew to womanhood, she learned to sew and worked as a seamstress as her mother had done. She often told that when the Mormon Elders first came to their home in Dover, England, her family recognized their teachings as gospel truths and the three of them, her mother, brother and she, were soon baptized and prepared to leave for America to join the Saints in Zion.

William came first to get a place ready for the others to come to. This left Mary, at age 18, to shoulder the responsibility of providing and caring for the home and her mother, Mary Nash Adams, a widow and totally blind from much sewing. Mary's skill as a seamstress enabled her to earn enough to pay their passage across the Atlantic and to transport them to St. Louis, Missouri, where she again took up sewing to get means to continue their journey to Utah. This was about 1852.

The first day Mary attended church in St. Louis, she met one of her girlfriends, Sophia Lewis, who had left England a little earlier. They shared the same birthday, though Sophia was five years older, born in 1825. After a happy greeting and visit they bid each other good-by, since Sophia was ready to leave that week and they would not see each other again until they both arrived in Utah.

The next Sunday, however, Mary was surprised to find her friend at church again with this explanation, "No, I didn't get started for Zion, I got married instead. Come and let me introduce you to my husband." Little did Mary suspect at that time that she too would someday become the wife of Mr. Samuel Jewkes. That was the last she saw of her friends until they reached their destination.

When they were finally ready to begin their trek across the plains, Mary and her mother started out with a family who had agreed to let them ride in their wagon. After the first day's travel however, the family decided to go back until a later date. When asked if they would return with them, Mary's mother firmly replied, "No, I didn't come all this way to turn back."

She sent Mary to Captain Smoot to find another wagon in which to travel, but he informed her that there was not a chance for anyone without their own outfit. Being very discouraged, the mother broke into tears. They sat by the side of the road with their belongings stacked around them and no one able to help, except to sympathize. Soon however, their courage and faith returned and Mary was sent again to the captain. This time he replied, "There is one chance with two young men in a rattletrap of an outfit. If you can put up with that, you can go on with us." In their desperate situation it was all they could do and they felt it to be an answer to their prayer. It turned out to be a very hard and miserable trip. After a few days out they discovered the wagon and its contents to be a lousy. It was most humiliating as well as miserable and extremely uncomfortable. How could they go on in this condition! They went to work on the problem and with perseverance, they finally succeeded in exterminating the lice. They continued on, the mother riding in the bumpy wagon while Mary, like many of the younger folks had to walk almost all of the way across the plains.

When the company arrived in Salt Lake Valley, it was met by crowds of people and playing hands to welcome the weary travelers. But where was William? He had agreed to be there to meet them, but to their deep disappointment he was no where about. What were they to do now? Nearly

everyone had left the campground when a strange man came up to them inquiring about Mary Gardner and her mother, the relatives of William Adams. They were overjoyed at hearing him call their names, but he brought bad news. To the mother he said, "Your son would have come, but his wife, who had been ill, died just as he was ready to leave."\* He took them to Pleasant Grove where they found Will and his three motherless children, two boys and a girl. For several years Mary and her mother lived with them, caring for the children and the home.

*\*Note from Sharon Jewkes. The IGI records state that William's wife, Martha Jennings, died 17 Aug 1852. The two Marys arrived 2 Sep 1852.)*

One day her old friend, Sophia Lewis Jewkes, came to visit them. It was the first time they had seen each other since their arrival, two or three years earlier. Sophia was concerned about Mary's circumstances and future and wanted to help her, which she truly did. During their conversation she made the strange and unselfish request that Mary enter into plural marriage by marrying her husband, Samuel Jewkes. When he proposed she readily accepted, but asked, "What can I do about my mother?" He replied, "Don't worry about her. I'll take care of you both." So a happy married life began for them all. As their families came along, no distinction was ever made between the children of the two wives, nor were any signs of jealousy evident. They all lived in apparent harmony under the same roof. Samuel was a good father and provider, having gathered much strength through trials and hard work. When he left England he had a wife and six children, all of whom passed away during their stay in St. Louis from a serious epidemic.

He and Mary were married 4 June 1855, in the Office of President Brigham Young, in Salt Lake City. In about 1857 he was called to move to Cedar City, to work in the iron mills there, having had previous experience at this work in England. It was here that the first child was born to Mary on 12 June 1858, whom they name Alma Gardner. They didn't remain long in Cedar City, Iron County as the iron industry did not prove as productive as they had hoped. They moved to Moroni, San Pete County. It was there that their second son Benjamin was born on 18 September 1861. From here they moved to Fountain Green, also in San Pete where four more children were born to Mary and Samuel: Mary Elizabeth - 14 June 1864, Annie Maria - 18 September 1866, who died early in her 20's; Joseph Hyrum - appropriately named that because he was born on 6 April 1869; and Jesse David - born 11 June 1871. The last two were called "The Little Boys" by their mother, who they always remembered as being patient and understanding and appreciated because of the contrast in their stern and demanding father.

When the children were grown, during the summer of 1879, Samuel again answered a call from President Young; this time to help settle new territory. After disposing of what property he could, he took his family and belongings in covered wagons, over the mountains east of San Pete Co. where no roads had been established, into Castle Valley, later named Emery County. Here they took an active part in building up the community of Orangeville where they remained the rest of their lives. Here they established a thriving milling business, built fine homes, lead out in community affairs and livelihood. With their fine musical talents and experience, they enriched the entertainment and recreational atmosphere with bands, choirs and theatrical productions, along with other capable settlers and Pioneer builders. Their posterity grew and increased, living useful lives and holding prominent positions in church and community. Mary's oldest son, Alma, served as first counselor to the first Stake President appointed there.

Mary lived many happy years, being greatly loved and cared for by her appreciative family members who she encouraged in all their pursuits and accomplishments. She added interest to the visits of family and friends by her keen wit and remarkable memory. She was able to retain and recite poems she had learned and recited earlier in life even into her 90's. As she grew older she

diminished physically to a tiny little lady, sleeping most of the time, in the little cap she wore on her head, and curled up like a kitten on the bed. That is the way her daughter, Polly, with whom she had lived most of her later years, found her the morning of 4 April 1927, when her soul was released to join her loved ones on the other side. She was just two months past 97 years old, quite ready to be laid to rest in the Orangeville cemetery, beside her husband, Samuel, and her dear friend Sophia.

Source of information - Family Bible, St. James Parish Register, Dover, Kent, England (255, 636).  
Orangeville Ward Record (F26, 315).

Obit. F002117

Dover Branch Record (F86995)

Endowment House Record (F183, 404)

*(The above history was taken from the "Daughters of Utah Pioneer" and was received by Sharon Jewkes from Debbie Patterson, Sonoma County, Calif. in Sept. 2002.)*

*The following is an appendage to the history of Mary Gardner Jewkes, taken from material gathered by Mary Lou Jewkes Gordon, from her interview with Delos Jewkes, a grandson of Mary's, and some of his writings. There was a close bond between the two, for he wrote very fondly of her. To Mary Lou he said, "I remember her well and could talk a long time about her."*

Delos Jewkes told of how after Grandfather Samuel died, his grandmother lived with one family after another, but mostly with her daughter, Mary Eliza, always called Polly, "helping to bring up the kids". As she walked from one home to another, even when quite old, she would pick up sticks and chips along the way, carry them in her apron and deposit them into the wood box upon arrival. "To help with starting fires," she would say and "it would help to clean up the streets." It was a practice she had acquired while crossing the plains. When there was not enough wood for fires, the children were sent to gather buffalo chips which made good fuel. It also illustrated her frugal nature, as they had it very hard those first few years while getting settled in Castle Valley. They had so little to do with.

The severe floods in the springtime would wash out the dams. When they should be sowing their crops, they were too busy repairing the dams so there would be water for irrigating when summer came. It was very hard work, having no modern conveniences and machinery. It was all pick and shovel by hand, or teams and scrapers. It took people with great determination and faith to succeed. They were truly that kind of people.

He told of Mary's exceptional memory . . . how she remembered poems, songs and such that she had learned in England. She was a good pupil, and a remarkable speller. Besides, her poems she remembered and recited little riddles, much to the enjoyment of the children in the family. Another interesting trait was her speech. She had retained some of the English accent, frequently dropping an "h" and adding it where it was not needed. Delos recalled times when returning from the pasture or field, she would say, "Are you ungr?" "We'll, boil you a couple of heggs."

He spoke too, of her soft hands, remembering how good they felt when she gave them their Saturday night baths. She was gentle and loving, and would tell them stories and sing to them. One of his special memories was of celebrating her 80th birthday. She sat up on the stage in the town hall looking like a queen to her admiring family. On that occasion, she proudly sang, "'Tis Sweet To Be Remembered", evidently one of her favorite songs. She sang it on other occasions as well.

She was a very spiritual person, with a strong testimony of the truthfulness of the Gospel, which she had embraced early in her life, about the age of 14, and for which she had sacrificed and struggled. Whenever questioned about being a second wife to Grandfather Jewkes she would say, "Well, we lived that way, and thought it to be the will of the Lord." They lived agreeably that way for a long time, she and Aunt Sophie, sharing their work, their goods and their families, as well as their struggles, in harmony. It was often said that no one could . . . tell which children belonged to which mother because of their congenial treatment of each other. Aunt Sophie was a nurse and mid-wife, so was frequently away from home, which left the homemaking chores to Mary, requiring a cooperative effort which was peacefully carried on throughout their lives.

When Delos was called on a mission for the church, she was very pleased and wrote him a number of good letters, encouraging him and expressing her own love for the Gospel and its great and important message. She was 85 years old at the time and often expressed her hope to live 'til his return, which she did, and a number of years longer, allowing them opportunity for additional years of association.

Another of her fine talents was expressed in her sewing, a beautiful gift learned in her early years as she worked, like her mother, as a seamstress, earning their living and also paying their way to Zion soon after they joined the church.

We as members of her large posterity are grateful for her example, her sweet and devoted character, and the wonderful memories left for us to enjoy of our precious Grandmother Mary Gardner Jewkes.

#### **Patriarchal blessing given to Mary Nash Gardner Jewkes, at the hands of Elisha H. Graves**

"Sister Mary: I lay my hands upon thy head to seal a Patriarchal or Father's blessing, which shall rest upon thee, and thou shalt realize the fulfillment thereof. Thou shalt make sacrifices for the gospel's sake, which things are pleasant in the sight of the - Heavenly Father, and as much as thou wilt continue to be faithful thy days shall be many on the earth, and thy name will be written in the Lamb's book of life, never to be erased therefrom. Thou art of the tribe of Joseph, and the blood of Ephraim a lawful heir to the promises. Thou art a mother in Israel because of the light and intelligence which abides in you."

*(Taken from the history of Samuel Jewkes, written by his grandson, Royal Jewkes, son of Jesse D. Jewkes). Reformatted by Sharon Jewkes to be included in the Jewkes histories.*

#### **Letter From Mary Adams Jewkes September 13, 1918:**

To Mrs. Orpha Morgan,

Was sure proud to hear of your having a little son and daughter in your family and must say you have surely made good use of your time since you left us. Hope you may be proud to raise them to maturity through these troublesome times which affects all alike. I have parted with one grandson lately, yesterday was registration day, 4 of them from here, 2 in Salt Lake, Utah. I feel the same for all of them but all have to take their part in the worlds great war for a righteous cause. There is no .

..... (*can't make out line*) everyone must do their part. Was glad you girls paid us a visit last year. We don't know when a change may take place. Your mother has had poor health this summer; she has so much to do and so much to worry about. I have been very sick myself but the Lord has preserved me so far which is a wonder to all who saw me and I hope we can always have faith in him to fight our battles. I am thankful we have no deaths to record at present and hope Frommie and the rest are all well. Let us know how you get along. Was glad to hear from them. Give my love to everyone am ashamed of this writing but is the best I can do. I think of you all not forgetting about . . . (*unclear*) , Jane and . . . (*unclear*) might write more if my hand . . . (*unclear*) am now 88 years and nearly 7 months hope to live as long as the lord wants me to. Hope we may be prepared for whatever comes.

From your loving grandmother, Mary Jewkes

*(Sharon Jewkes received the above letter and the following additional history from Debbie Patterson, Sonoma Co., Calif. Her great aunt had the following history in her papers. Her aunt did not write it and did not remember where it came from.)*

### **Childhood of Mary Jewkes:**

From infancy to womanhood Mary chose to be a close companion to her blind mother and spent her evenings in her presence, adding every comfort possible, rather than neglecting her mother and choosing the company of girls that might have other wise been her companions and associates.

### **Schooling:**

At the age of 5 she began school and attended the school of York St. in the building in which the inscription over the door read "Miss Kiahcacks Seminary". At the age of 7 she did a piece of Needlework which was very highly commended on what was known as "Two Samplers". On one of these samplers around the border was the alphabet both in small and capital letters. Also there were pictures such as flower pots, etc. from which she made copies in sewing. On these samplers she inscribed the following which she recited on her sick bed under date of Feb. 12, 1918:

Honor to the almighty three  
And ever lasting one  
All glory to the father be  
Spirit and the son.

The above stanza was worked in one thread. Her curriculum of studies consisted of the following: grammar from two text books, parts of which she made reference on the date of giving out these facts, Mineralogy, metal palatina was heavier than gold, History of England, infields speaker, from which at the age 87 she recited pieces contained there in under the following titles. "Eliza" "My name is Narwell" "Julius Caesar" "Vital Sparks of heavenly flames". Spelling, reading, writing, etc. In all of which she excelled. As a speller there are few who are her superiors in an average vocabulary.

### **Home-Dover, England:**

At the time of her birth and during the time she lived in England she and her mother lived in a room rented by her mother at rental of one shilling six pence. Was obliged to rent such a room as could be obtainable at a price within their ability to meet the expense there of.



A certain woman by the name of Mrs. Hart told them, upon one occasion, that if they would come and live with her and family, it would make their rental cheaper by three pence and in addition there to that Mary could have her son.

After rental was paid one shilling was left upon which she and her mother had to subsist. This income was received from an allowance by the Parish to Mary's mother.

Though her father and mother did not live together, her father was very kind to her and it was his custom to have her come to his home once a day with a small basket which would be filled with a goodly portion of the menu of his table, which in the main consisted of a form of pudding (rice) prepared in loaf, a little butter pat, pork and cabbage, a small bucket of milk. At Christmas time or upon some special occasions, a mince pie dish of the varieties known as Eber, shell crab and other varieties. To obtain this food daily, a distance of about one quarter mile had to be traveled up grade on the going part of the trip. The father lived on the upper row known as Blacher Row adjacent to Bowling Green.

Mary's father's home consisted of six good rooms and was divided by a hall, the door of which was used in common to the two divisions of the house, one part of which was rented and the part used by him and his family. The house was what is now termed a double house. The hall door was known as 'cow's bell door', to open which was an indication that milk was wanted by the caller. The Gardners' would often bring to the door the waste of their tables in form of potato peelings, etc., and offer it for feed for their cows, for which Mrs. Gardner would most frequently tip them.

The furnishing of the home in those days consisted of a humble post bedstead, a few chairs, (no rockers) a chest of drawers under a looking glass, oval in shape, dishes in common there with.

## A BRIEF HISTORY ABOUT MARY NASH & JOHN ADAMS

(Mary Gardner's Mother & Step-Father)

Little is known about John Adams, except that he was a lover of the sea. He, with others, owned a small vessel, and cruised to foreign parts, often going to the East Indies where they would barter for valuable goods, returning to sell them in English ports.

At the age of twenty one, he married Mary Nash, even though she was eight years his senior. Soon after they were married, he rejoined his ship and sailed away to foreign parts. In the course of the journey, the ship was seized by the revenue tax of England. John Adams was sent to the Island of St. Helena, where he was drafted as a body guard of Napoleon Bonaparte. He died there in 1817 never seeing his young wife again, and not knowing he had become the father of a son, William Henry, who was born June 4, 1817.

Mary Nash Adams was a seamstress by trade, and being left alone, worked to support herself and baby by sewing, making clothes for others. This required sewing yards and yards of dark material, and countless stitches in gathers, tucks and pleats, all done by hand. This constant labor, done in a cheap, ill lighted back room of a tenement house, located in a dark alley, caused her eyes to fail, and she gradually became totally blind.

When her son was 13 years of age, she gave birth to a baby girl, who she gave her own name of Mary. Her father, William Gardner, who was born, according to records, in 1777, saw that she had an education, then he died when his little girl was 16 years old. (He and the child's mother were never married.)

*Received and reformatted by Sharon Jewkes for the Jewkes History August 2003.*

## **THE PARENTS OF MARY GARDNER ADAMS JEWKES**

### **William Gardner & Mary Nash Adams**

Mary's mother, Mary Nash Adams, was born 13 February 1787, in Dover, Kent, England. As a young woman she married John Adams. They had little time together as he, a sailor by trade, was drowned at sea shortly before their son, William, was born in 1817.

The records state that Mary was an educated and well informed woman. She spoke French as well as English, had a fine singing voice, and was a seamstress by trade. Being left alone by her husband's death, she provided for herself and her son by tailoring. The fashions of the day required many yards of material, mostly dark, as well as countless stitches, tucks, and gathers, all to be done by hand. Her family believes that this type of labor, done day after day in a poorly lighted room of a tenement house located on a dark alley, caused her sight to fail. She eventually became blind.

On 19 February 1830, when her son William Henry was 13, she gave birth to a baby girl. She was then 43 years old. She gave her little daughter her own name. Her daughter Mary was educated and provided for by her father, William Gardner, until his death on 24 September 1848. Mary was in her teens. (William and Mary were never married.)

According to church records, Mary Nash Adams and her two children were baptized at Dover on 29 April 1848. It is told that when LDS elders first came to their home in England, they recognized their teachings as gospel truths. Soon after their baptism, William left for Zion to prepare the way for his mother and sister to follow. The younger Mary had to shoulder the responsibility of providing and caring for the home and for her blind mother. Being a skilled seamstress like her mother, Mary was able to save enough to pay their passage across the Atlantic and overland to St. Louis, Missouri. There she again took up sewing to gain the means to continue their journey to Utah.

From the time of their arrival, Mary Adams lived with her son William. She occasionally visited and briefly lived with her daughter who had married Samuel Jewkes. Her eventful and challenging life ended on 9 March 1864 in Pleasant Grove, Utah, at age 77.

*Received and reformatted by Sharon Jewkes for the Jewkes History August 2003.*

*(Note from Sharon Jewkes. This article was downloaded from the Internet in 2003. I do not know the author. I tried again to find the article a year later, but I could not locate it. There are a few statements that are different from previous histories of Samuel, but the author discusses some of these differences. I found the article had many other facts about our history that were interesting. I did not include the whole article. I have a copy of the book, "Yesteryears" where the author found some of the information.)*

*FamilySearch's records need to be corrected and updated! This is done in Pedigree Resource File. Please do not submit anything to this file unless you have proof and documentation. Read what has already been submitted first. There are too many errors and repeats of the same mistakes.*

## JEWKES FAMILY LEGENDS-N-LORE . . .

Samuel Jewkes, Sarah Knight, Sophia Lewis & Mary Gardner Immigrating To  
Zion

From the author: What follows is a combination of information from many sources, primarily from the most excellent book, *Yesteryears: Jones/Jewkes Family History*, but also from other original documents and many family legends. I have tried to rephrase much of the *Yesteryears* information using my own words, but have resorted to directly quoting many phrases, sentences and paragraphs when my stumbling would hide the eloquence of the original authors. Each paragraph directly quoted from *Yesteryears* usually ends with a [YY] (though I may have missed a few). I am greatly indebted to the many people who contributed to *Yesteryears*, for their momentous 400+ page work which has enabled at least one side of the family to learn about ancestors we never knew or knew so little about. I commend this book to all because I can't hope to cover all the family related information contained therein.

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### Related Web Sites:

Online FamilySearch Records:

Samuel Jewkes, Sophia Lewis & Mary Gardner

"Family History of Family and Descendants of Samuel Jewkes":

As told by Joseph Hyrum Jewkes (Samuel & Mary's son)

As told by Joseph Benjamin Jewkes (Joseph Hyrum Jewkes' son)

History of Sophia Lewis Jewkes (Author unknown)

Grace Jewkes Erickson wrote "Story of Sophia Lewis, My Grandmother" in 1960. Grace's ancestry page contains interesting footnotes about Sophia's birth and plural marriage dates and locations, which contradict those here.

John Irven Kemsley tells about his great grandparents, Samuel and Sophia Jewkes.

Sharon L. Cary descends from Samuel & Mary. Her Our Lineage web site contains great photos of many of the Jewkes mentioned on this and other web sites.

John Jewkes descends from Samuel and Sophia Jewkes.

Deborah Patterson descends from Samuel and Mary Jewkes.

Lisa Ratzlaff's Jewkes web site [TBD].

## COMING TO AMERICA SAMUEL & SARAH JEWKES

Samuel Jewkes, steelmaker, soldier, saw and grist mill operator, and musician of early Sanpete County and pioneer of Castle Valley, was born in Tipton, Staffordshire, England on March 23, 1823, where he lived until after he was 20 years old. He was the son of William and Jane Woodward Jewkes of Dudley, Worcestershire, England. Tipton and Dudley are both suburbs of the huge industrial city of Birmingham. [YY] His father, William, died when he was nine years old. At the age of six, he commenced working in the coal mines, picking up the small lumps of coal that fell off the cars, later laboring there as a coal miner. [SJH]



He had a good common school education. He could read and write well and was good at figures. He was a good singer and could read music readily. When he was nineteen years old, he married Sarah Knight at Kingswinford, Staffordshire, England, at St. Margies Church, by Edward Addison, Vicar. [SJH] [Edward Adds, Vicker, performed Samuel's and Sarah's wedding ceremony. [YY]

Samuel's early training was in the field of engineering and his work experience in the iron works and heavy industry in Birmingham. In the mid 1840's, England was exporting its technology to other countries and so it was that Samuel Jewkes, his young wife, Sarah and baby daughter arrived in Mount Savage, Maryland [in 1848], the place where the first steel rails for the emerging railroad industry were made in the United States.

Other children were born to Sarah and Samuel in Mount Savage and later in Norristown, Pennsylvania, and Cincinnati, Ohio, none of whom survived childhood ["all six of them died before reaching the age of two" SJH]. The cruellest blow fell when Samuel's wife Sarah died in St. Louis, Missouri, in 1850. [YY] Their children were Nanah Maria, Joseph Richard, Sarah Jane, Mary Ann, Richard and Sarah.

### **Samuel Jewkes' Siblings:**

Samuel's siblings were Richard, Mary Ann, William, John, and Jane. All of them may have immigrated to America in 1855. Much of the following information comes from Donna Kemsley, but not all.

*Richard*, was born on 22 March 1816 in Todsend, Worcester, England; married Mary Crowther (b. 1821, East Hope Shropshire, England) about 1840 in Shropshire; married Harriet Lee after *Mary's* death in 1847; according to the 1870 US census, Richard Jewkes, age 54, had a household of 2 in Fountain Green, Utah, and was a coal miner; he died about 1879.

*Mary Ann* may have come to America. A "Jewkes, Mary Ann (Lapworth)" sailed on the ship "Samuel Curling" on Apr. 22, 1855. This may have been Samuel's sister. [see source]

*John* was born on 13 April 1829, Tipton, Staffordshire, England, married Elizabeth Kingdon on 29 Dec 1863, came to America and eventually died 2 August 1903 in Cullon, Livingston, Illinois. Elizabeth died on 1 May 1919 also in Cullon, Livingston, Illinois.



Thomas Crowther and  
Jane Jewkes

*Jane* was born 2 April 1832, Kateshill, Worcestershire, England, about seven months after her father was killed in a mine accident; married Mr. Price in England; they had two children, Richard (b. 1851) and Mary Ann (b. 9 March 1854); Mary Jane died 26 March 1854, only 17 days old; they were divorced; Jane came to America about 1855; she wed Thomas Crowther in Cedar City, Iron, Utah, 25 Nov 1855; her son Richard died 25 Jan 1856 in Cedar City, Utah; Jane died in 2 May 1896 in Colorado. Thomas died 2 Oct 1898, Sanford, Conejos, Colorado.

An interesting and complex twist about the Crowthers and the Jewkes. After the death of James Crowther in 1861, his wife Rebecca Thornton Crowther and their daughter, Mary, came to America using the Perpetual Emigration Fund in 1862. Rebecca was Samuel Jewkes's sister-in-law because his sister, Jane, was married to Thomas Crowther, the brother of Rebecca's deceased husband. Rebecca left England in April 1862 and arrived in Utah in October, having lost her daughter, Mary at Winters Quarters in Florence, Nebraska (she was only 1 year old). Even more interesting, Rebecca married Sophia's son, Samuel's adopted son, John Lewis Jewkes in December 1862, a few months after she arrived. Thomas Crowther and his wife, Jane, also eventually moved to Fountain Green (by 1872).

Nothing is known about *William* at this time.

Did all of Samuel Jewkes' siblings come over with Mary Ann in 1855 after he came over in the 1840's?

#### **The Adams Family of Dover, Kent England:**

Mary Nash Adams (b. 13 Feb 1787) bore her husband, John Adams (b. 17 Jan 1796), a son, William Henry Adams on 4 June 1817. Thirteen years later, after John's death, Mary bore William Gardner a daughter, Mary Gardner . . . Samuel Jewkes' future wife. It appears that William and Mary were not married (which Lisa Ratzlaff confirms):

On 19 February 1830 when her son, William Henry, was 13, Mary gave birth to a baby girl she named *Mary Gardner*. Mary's father, William Gardner, educated and provided for young Mary until his death when she was in her teens. [YY p. 283]

An interesting and confusing side issue is Mary's name . . . perhaps irrelevant to Mary Gardner's life story, perhaps not. Throughout Yesteryears and in the FamilySearch archives, Mary Nash Adams' daughter, whom she named Mary Gardner, is referred to by several names: the indirect "Mary Nash Adams and her daughter" as well as Mary Adams, Mary Gardner, Mary Nash Gardner and even Mary Nash Gardner Adams.

Mary Nash Adams and her daughter were baptized [into the LDS church] in Dover, Kent, England, 29 April 1848. They attended the Dover London England Conference. [YY p. 283] About their conversion, Joseph Hyrum Jewkes, son of Mary and Samuel Jewkes, related:

My mother often told that when the Latter-day Saint Elders first came to their home in England, her family recognized their teachings as gospel truths. The three of them . . . Grandmother (Mary Nash Adams), her son William Henry Adams and mother (*Mary Gardner*) were soon baptized. William went to Zion to prepare the way for his mother and sister to come on. Mother had to shoulder the responsibility of providing and caring for the home and her blind mother. She was a skilled seamstress and was able to save enough to pay their passage across the Atlantic and to transport them to St. Louis, Missouri, where she again took up sewing and gained means to continue the journey. [YY, p. 283]

William Gardner died when Mary Gardner was 16 (according to Lisa Ratzlaff). According to the Liverpool Emigration Records, on 25 November 1850, both Mary's signed onto a ship heading for America -- using the same name:

In early January 1851, *Mary Adams and her daughter (listed as Mary Adams, age 63, and Mary Adams, age 21)* were among a group of 281 converts who boarded the George W. Bourne, a 663 ton US ship. [YY, p. 283]

They were traveling with John and Sarah Kenny (a 36 year old butcher and his 31 year old wife of 4 Biggin Court, Biggin Street, Dover). The 291 Mormon converts on this voyage were to set sail for New Orleans, Louisiana, on 9 January 1851.

On Jan. 11 the ship was "towed into the river to be ready for a fair wind," but because of contrary winds they were not able to put out to sea for 12 days. In the meantime the passengers organized a branch [of the LDS church] with Elder William Gibson, a native of Scotland, as branch president, and dealt out provisions. [YY, p. 284]

During the first two days at sea, the wind blew tremendously and some of the passengers were greatly frightened. Later the wind calmed and porpoises played around the ship while the passengers sat on deck "enjoying the view of a smooth sea in a warm sunshine." [YY, p. 284]

They passed the Bahamas on 9 March and reached the Gulf of Mexico on the 12th. On 19 March 1851, a steamer took them up the Mississippi to New Orleans.

An additional variation of Mary's name is found in *Yesteryears* (p. 281) next to photos of Samuel's wife and children, bearing the caption: Wife: Mary Nash Gardner Adams [YY, p. 281]

**Mary Gardner's Pedigree:** Reconstructing history from scant, confusing and often contradictory records makes the genealogist's task difficult. It is therefore quite understandable that genealogy researchers have seemingly submitted erroneous and duplicate information to the LDS's church's FamilySearch archives. Mary's Individual Record lists both William Gardner and John Adams as fathers married to the same mother, Mary Nash (at different times). An extensive, though incorrect, lineage is presented using John Adam's pedigree, while little is

recorded of her true lineage through her real father, William Gardner's pedigree.

If that weren't enough, to increase this confusion, the IGI records that Samuel Jewkes married both Mary Adams (m. 4 Jun 1855; a duplicate listing) and Mary Gardner (m. 23 Nov 1861), but this Family Group Record lists the true marriage of Samuel Jewkes to Mary along with their children. Additional confusion arises from two Individual Records which record her name as both Mary Gardner and Mary Nash Gardner, while both point to the same Family Group Record listed above— which lists her name as Mary Nash Gardner. Ugh! *(Note from Sharon Jewkes: The first date above was the actual marriage date to Mary Gardner and the second date is their sealing date.)*

Notwithstanding this confusion, *Yesteryears* is quite clear that Samuel Jewkes married Mary Nash Adam's daughter, whom she named Mary Gardner. (Thanks to Donna Kemsley, Lisa Ratzlaff, and a better reading of YY for clarifying this confusion.)

**Sophia & John Lewis (her son) also of Dover, Kent England:**

Sophia Lewis, my paternal great grandmother, was born on 19 February 1822 in Dover, Kent, England. She was just 2 months shy of 19 years old when she gave birth to John Lewis, my great grandfather, on 14 December 1840. Sophia was baptized into the LDS church 29 Jan 1844 in Dover, Kent, England, when John was 4 and before Mary Gardner was baptized in 1848. Mary and Sophia knew each other in Dover. It seems logical that Sophia may have also attended the same Dover London England Conference Mary did.

On 26 December 1850, Sophia Lewis (age 29) and John Lewis (age 10), among many others, signed on to the ship Ellen Maria, captained by A. Whitmore, due to set sail for New Orleans on 29 January 1851. On 2 February 1851 (one month after John turned 10) they set sail from Liverpool, England, along with 378 other Mormon emigrants led by G. Watt. After 63 days on the high seas they arrived in New Orleans, Louisiana, on 6 April 1851. [SSJ]

**Gathering to Zion:**

A Family Gathering, Saint Louis, Missouri.

Samuel and Sarah Jewkes arrived in America in 1848 and ended up on St. Louis, Missouri, by 1850, where Sarah died. . . . wife and one time mother to their six previously deceased children . . . leaving Samuel totally alone.

Mary Gardner and her mother, Mary Nash Adams, arrived in America (New Orleans) on 19 March 1851, and Sophia, less than one month later on April 6th. Mary, and probably Sophia, traveled from New Orleans, Louisiana, to Saint Louis, Missouri, on the 499 ton side-wheeler river boat, Concordia, commanded by William H. Cable. The 1200 mile, 7 day journey cost "10s 5d. each adult; children under twelve and over two years old, half price; infants and baggage, free." Once in St. Louis, Mary resumed sewing to raise the funds necessary to bring her and her mother to the Great Salt Lake Valley.

In late April or early May 1851, two months after Mary arrived, she ran into Sophia at church. They had been friends back in Dover, England, and had been born on the same day of the year, 19 February, 8 years apart—Sophia in 1822, Mary in 1830. *(Yesteryears records that Sophia was born in 1825. Her headstone in Orangeville states 19 Feb 1822).* When Mary asked when she



was starting for the mountains of Salt Lake City, Sophia responded "next week." Mary explained that she would have to stay in St. Louis until she earned enough money to make the trip.

The next Sunday, when Sophia was again at church, she said, "You see, I did not get started for Zion, I got married instead. Come and let me introduce you to my husband, Mr. Samuel Jewkes."

Sophia and Samuel were married by Elder James Simkins on Sunday, 11 May 1851, in Saint Louis, Missouri. Samuel later adopted John, who took the Jewkes surname.

At the time of their meeting, Mary did not realize that she would later marry this same man, Mr. Samuel Jewkes, at Sophia's request and Mary's children would learn to love "Aunt Sophie" as Sophie's children loved "Aunt Mary".

#### **Crossing the Plains:**

Samuel Jewkes, Sophia Lewis Jewkes, Mary Gardner and her mother, Mary Nash Adams, started to cross the plains in covered wagons between May 1851 and July 1852 . . . about 5-6 years after Brigham Young made the original trek from Nauvoo to Utah in 1846 and 4 to 5 years before the wagons started being replaced by the more economical handcart in 1856.

#### **Mary and Mary Cross the Plains with the Abraham O. Smoot Company (June - Sept 1852):**

Mary Gardner and her mother remained in St. Louis for about a year to raise enough money to resume their journey to Utah, through Kansas City where they joined the Abraham O. Smoot Company. *(Note from Sharon Jewkes. I could not find them on the list of pioneers traveling with this company, but it could be they are not listed as they joined in Kansas City.)*

The Abraham O. Smoot Company was the first company to travel from England to the Great Salt Lake Valley with the assistance of the Perpetual Emigration Fund, designed to aid those who did not have the funds to make the journey. On 28 January 1852 they left England on the ship Pacifica and landed in New York and proceeded to Utah, going through Kansas City where they met up with Mary. Of the approximately 250 people traveling in 33 wagons, 220 were funded by the Perpetual Emigration Fund and 26 by their own savings. They also had 55 yoke of cattle and 50 cows. We don't know if the Mary and her mother needed to use the Perpetual Emigration Fund.

The company departed Kansas City on 1 June 1852 and were escorted into Salt Lake City on 2 September 1852 by the First Presidency of the Church (including the Prophet Brigham Young), some of the Twelve Apostles, Capt. Pitt's band and many of the citizens on horseback and in carriages.

Despite the large crowd at the celebration, they were greatly disappointed that William Adams, who had previously come to the valley to prepare they way for his mother and sister, was not there to greet them. When the celebration was over and nearly everyone had left, a man came calling for the mother and sister of William Adams. To the elderly Mary he said, "Your son would have come but his wife died just as he was ready to leave." They joined William and his three motherless children in Pleasant Grove. For several years they lived with him, caring for his two sons and daughter.

**Samuel & Sophia Jewkes Cross the Plains on a "Freight Train" (July - Nov 1852):**  
Samuel Jewkes and Sophia Lewis Jewkes left for Salt Lake City on an unknown date (the records of that period are incomplete). If our records are correct, they moved to Utah between 11 May 1851 (when they were married in Missouri) and 22 Aug 1853.

Samuel and Sophia seem to have been part of a "freight train" (of covered wagons) transporting sugar manufacturing equipment across the plains from July to November 1852. This freight train (as well as many others) is not included on the official lists of emigrant companies (e.g., those listed at Pioneer Companies that Crossed the Plains 1847-1868).

*(Note from Sharon Jewkes. There is a list available. In confirming if Samuel and Sophia were on this train, I went to the Church Library Site and looked under lists of Mormon Overland Travel. It confirms that they were on the following company.)*

*Mormon Pioneer Overland Travel, 1847-1868*

*Philip De La Mare Company (1852)*

*Departure: 4 July 1852*

*Arrival in Salt Lake Valley: 10 November 1852*

*From list of individuals known to have traveled in this company:*

*Samuel Jewkes (29)*

*Sophia Lewis Jewkes (30)*

The Jewkes family history, *Yesteryears* records:

[Samuel] had made quite a stay in that city [St. Louis, Missouri] so as to assist his old friend Elias Morris buy cattle for the sugar company, which was no doubt the pioneer factory at Lehi, which was built under the direction of Brigham Young, who sent John Taylor to England to buy equipment for the manufacturing of sugar. [p. 245, written by Samuel & Mary's son, Joseph Hyrum Jewkes]

While engaged in business with his old friend, Elias Morris, in St. Louis, Samuel married Sophia Lewis on May 11, 1851. [p. 277, written by Movell Jewkes, son of Joseph Benjamine Jewkes, son of Joseph Hyrum Jewkes, son of Samuel and Mary Jewkes]

Donna's family legends corroborates this theme: Samuel was part of a freight train bringing machinery for grist mills and factory equipment from New York City to Utah (he later had grist mills in Fountain Green and Orangeville). This could explain why he and Sarah moved from Mount Savage, Maryland, in 1848, to Norristown, Pennsylvania, and Cincinnati, Ohio, and finally to St. Louis, Missouri in 1850, where Sarah died and he met and married Sophia. From there, they went on to Utah.

*The Deseret News Centinial Utah* projects article, "How sweet it was! Sugar plant in Utah got off ground in 1891" provide further 'official' corroboration:

Colonizer, Brigham Young, had promoted sugar production and had distributed seeds for sugar beets among his followers. He created the Agricultural and Manufacturing Society to prod such enterprises but died before a practical method was found to process sugar beet syrup.

In 1852, Young's successor, John Taylor, joined Elias Morris and other pioneer

entrepreneurs to bring equipment from France in hopes of refining sugar. But the open kettle method that worked in France did not work in Utah.

The Daughter's of Utah Pioneers', "*Hidden Treasures of Pioneer History*", elaborates on this freight train. The section "Sugar Machinery Brought To Utah, 1852" (Vol. 1, pp. 450-453) is taken from the History of Capt. Philip DeLaMare. The section was written by Thoman DeLaMare and constantly refers to "father." I've made the assumption that "father" was Capt. Philip DeLaMare, and have modified the original text accordingly.

Two years after the first settlement of Utah, 1847, Brigham Young ordained certain men to perform missions in different parts of the world. Among these was John Taylor, called to go to France, Brigham Young, realizing the necessity of bringing to Utah new ideas, new enterprises and new establishments to develop and build up the waste places of Deseret, advised his brethren who were to travel in foreign lands to keep their eyes open to enterprises that could be organized in Utah.

[after securing the machinery necessary to make sugar] On the 11th of January 1852, [Capt. Philip DeLaMare] left Liverpool on the ship, Kennebec, for America— his destination being St. Louis, Missouri, where he was to secure the necessary wagons, etc., to haul the machinery across the plains to Utah.

The machinery was left in the care of Elias Morris and the Nuttall brothers. They left Liverpool on the ship, Rockaway, January 16, 1852. Two months later the cargo arrived in New Orleans, and it required \$5,000.00 in gold to pay the tariff duty to the United States government. Two months later [May 1852] the machinery arrived in St. Louis, where it was transferred to small boats and taken to Fort Leavenworth, up the Mississippi River, Indian Territory at that time.

[Capt. Philip DeLaMare], who had come direct to Fort Leavenworth from St. Louis, was out in the country buying oxen when the machinery arrived. Captain Russell, who had accompanied [Capt. Philip DeLaMare] from England, was busily engaged in securing wagons at St. Louis. The wagons and cattle were to be used in transporting the machinery to Salt Lake Valley. [Capt. Philip DeLaMare] and Russell brought the cattle and wagons to Fort Leavenworth, where the machinery was loaded and preparations made to commence the journey west. In securing the cattle, [Capt. Philip DeLaMare] had traveled on foot, or the best way available, over 1,000 miles. Hidden in a belt that he fastened about his waist was \$5,000.00 in gold, with which he was to buy cattle. After he had been successful in this he saw before him a task that looked to be almost beyond the power of man to accomplish. A thousand miles of uninhabited plains lay before him and beyond rose great chains of almost unexplored mountains. This was his first experience in this class of work. He had experienced but little of the hardships that entered into a frontiersman's life. The home where he had been reared to manhood was a community where civilization had existed for centuries. His little family was comprised of a wife and three children, and all three of his little ones were seriously sick with the cholera; the eldest of whom died and was buried in St. Louis.

The first fifty wagons that Captain Russell secured, were made from unseasoned timber after the great St. Louis fire, 1851, and proved to be absolutely worthless for heavy loads, breaking down under the great weight of the machinery, of which one copper boiler